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THE
HOMŒOPATHIC

MEDICAL DOCTRINE,

OR,

“ORGANON OF THE HEALING ART;”

A

NEW SYSTEM OF PHYSIC,

TRANSLATED FROM THE GERMAN OF

S. HAHNEMANN,

BY CHARLES H. DEVRIENT, ESQ.

WITH NOTES BY

SAMUEL STRATTEN, M. D.

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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

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happens, that the symptoms of ague are aggravated by the prolonged use of sulphate of quinia, and soon after it is withdrawn the disease gradually subsides.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,

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 consequence 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-

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

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

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 $\frac{1}{13300}$ 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

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

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 retirement he was joined by several of his pupils, who formed themselves into a

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

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 Academiè 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 and 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, 14th June, 1833.

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-

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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ORGANON OF MEDICINE.

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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*.

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

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.

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, venous, or capillary system; a defect of relative proportion in the *Factors** of sensi-

* See Editor's Appendix III.

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

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

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-

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.*

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, turgescient 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

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.

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

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.

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

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 accessory 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

stomach, or intumescence of the belly in children¹—the letting blood in cases of hemorrhage² and the vast importance which they attach to bleeding of all kinds,³

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 morbid 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-

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

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.

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

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,

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 ophthalmy, 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

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.

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.

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.

The causes of disease cannot possibly be material, since the least foreign substance¹ 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 darts, 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?†

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.

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?† 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 suppuration² almost general?‡

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

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.

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-

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.

dicted ; afflicting news or an agreeable surprise suddenly suspend the vital powers ? Where is there in any of these cases the morbid 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 morbid 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

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.

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 expulsion¹ of this imagi-

¹ There is apparently some necessity for the expulsion of worms

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

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

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

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 cholick, 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.

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 abscesses 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

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.

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

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.

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 abscesses : 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,

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

* See Editor's Appendix, XVI.

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 success¹ in acute diseases of a mild form.

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

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

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, abscesses, &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

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

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.

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.

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

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.

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 pains¹ and the ill-advised evacuations have lessened the energy of the vital powers.

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

* See Editor's Appendix XXIII.

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

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.

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.

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 morbid principle. But sometimes, when the action of the remedy was too violent, the humid darts 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,

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-

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.

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 abscess 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

opinion, which he has embraced without scrutiny, notwithstanding the absence of all foundation, persists in seconding¹ 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

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; foetid 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.

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 perturbing 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 cephalalgia. 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

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

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-

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 rhythm,* 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

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.

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 morbid 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

results than those of gradually increasing the paralysis of the muscular irritability and the nervous¹ 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.

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.

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 venereal) 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, resolutives, derivatives, evacuants, and other repellent medicines, known to themselves only in a superficial manner.

But indications of so vague a nature were insufficient

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, venous 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,

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.

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

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 alternately. If we have to contend against putridity, we are not content with administering, in large quantities, one of the known antiseptics, 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 action ; or, not knowing which of them would act most suitably in the existing case, we accumulate a variety of incompatible substances, 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 obstructions, provoke expectoration, or even effect purgation, by the aid of a single medicine. To arrive at these results our prescriptions 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

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.”

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.

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

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.

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

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

The author of the treatise on epidemic diseases (attributed to Hippocrates¹), 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-

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.

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 Sennertus¹ 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 Fischer², (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.

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.

The hurtful effects which some writers (among others Georgi¹) 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. Whistling², who used this mushroom with success in cases of convulsions accompanied with tremor; likewise in those of J. C. Bernhardt³, 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. Albrecht⁵ has observed pains in the stomach produced by this liquid, and P. Forestus⁶ violent colic likewise caused by its administration.

If F. Hoffman praises the efficacy of Millefoil‡ in

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.

various cases of hemorrhage ; if G. E. Stahl, Buchwald and Löseke have found this plant useful in excessive hemorrhoidal 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

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.

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 Stoerck¹ and de Berge. The cure of an asthma attended with hypochondriasis * effected by Göritz³ by means of colchicum, and that of an asthma complicated with hydrothorax, † performed by Stoerck⁴ 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

Muralto⁶ 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

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

² *Journal de Médecine*, 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.

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. Hoffmann² and F. Hoffmann,³ flatulency and general excitement,⁴ ordinary causes of insomnolency. It was this innate homœopathic virtue of senna, which enabled Detharding⁵ 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 leucorrhœa of long standing.⁷

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.

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

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.

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 Echterius¹ 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

¹ *In Adami, Vita Medic.* p. 72.

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

³ *Rau, über den Werth des Homœop. Heilverfahrens,* p. 73.

⁴ *Observ. de Nonnullis Plantis, quæ pro venenatis habentur. Pissis,* 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.

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 observed³ and likewise Starcke.⁴ Fritze⁵ saw the dulcamara produce convulsions, and de Haen⁶ 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

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.

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 dartsrous 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

Rucker⁵ saw the scrophularia* produce swelling of the entire body. This is the reason that Gatacker⁶ and Crillo⁷ succeeded in curing with its aid, (homœopathically) a species of dropsy.

Boerhaave,⁸ Sydenham,⁹ and Radcliffe¹⁰ cured another species of dropsy with the aid of the sambucus

¹ *Traité 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.

niger,* because, as Haller¹ informs us, this plant causes an œdematous swelling when applied externally.

De Haen,² Sarcone,³ and Pringle⁴ 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. Wagner⁵ 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 others⁶ have observed that the datura stramonium‡ excites a singular kind of

¹ *In Vicat, Plantæ 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.

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 Sidren² and Wedenberg.³ If in the hands of Sidren⁴ 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, Schmalz⁵ 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

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, Leipzig*, 1781, p. 178.

⁶ *In P. Schenck*, lib. 1, obs. 139.

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

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 dysentery 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

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.

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 Scott⁶ 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

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.

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 Mayerne¹, Münch², Buchholz³, and Neimike⁴, cured in a perfect manner with this plant⁵. The patient in vain endea-

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.

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, Sice-lius, Buchave, D'Hermont, Manetti, Vicat, and Cul-len); 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, convul-sion 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

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 some-times stramonium.

like those noted by Rau, Grimm, Hasenest, Mardorf, Hoyer, Dillenius, and others. Henning¹, 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 belladonna², 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 Sauter³, and Buchholz⁴, 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 Mayerne⁵, Stoerck, Collin, and others. It produces this effect by the very

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.

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

Fothergill¹, 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, Hünnerwolf, 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.

Schenkbecher³ would never have succeeded in curing a vertigo of twenty years' standing, if this plant

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.

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, Greeding, Wepfer, Vicat, and Bernigau.

A man, who became deranged through jealousy, was for a long time tormented by Mayer Abramson¹ 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 Hecker² in a case of spasmodic constriction of the eyelids, would have proved ineffectual, if some happy chance had not included hyosciamus, which, according to Wepfer³, excites a similar affection in persons who are in sound health.

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

² *Ibid.* I. p. 354.

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

Neither did Withering¹ 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 Huxham² 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?

Spirituos 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. Asclepiades⁷ on one occasion cured an

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 febbri 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.

inflammation of the brain by administering a small quantity of wine. A case of feverish¹ delirium attended with stertorous breathing, similar to that state of deep intoxication which wine produces, was cured in a single night by wine which Rademacher¹ 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

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

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

first treated unsuccessfully by Stulz¹ 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 Osthoff² 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 re-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. Lind³ 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

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.)

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, Alston¹ says that opium is a remedy that excites heat, notwithstanding which, it certainly diminishes heat where it already exists. De la Guerenne² 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

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

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

which C. L. Hoffman¹ saw produce any good effects, which were naturally a homœopathic result. Wirthenson², Sydenham³, and Marcus⁴, have even succeeded in curing lethargic fevers with opium. A case of lethargy of which De Meza⁵ effected a cure, would yield only to this substance, which, in such cases, acts homœopathically, since it produces lethargy of itself.

C. C. Matthäi⁶, 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 opium⁷, 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-

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.*

feats 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 Tralles² to be the only cure in a case which he had till then treated ineffectually with evacuants and other remedies. Lentilius³ and G. W. Wedel⁴, Wirthenson, Bell, Heister, and Richter⁵, have

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.)

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?

Rave³ and Wedekind⁴ 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

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.

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, ophthalmia 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

¹ *Med. ration. system.* III. p. 92.

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 contagion¹.

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, Forrest, 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

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. Lipsic, 1805. I. p. 83.*

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

the Greek physicians who instead of our cantharides made use of *meloe cichorii*, Fabricius de Aquapendente, Capo di Vacca, Reidlin, Th. Bartholin¹, Young², Smith³, Raymond⁴, De Meza⁵, Brisbane⁶, 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 gonorrhœa, 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

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-

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 gonorrhoea (Wichman¹).

The application of sulphur internally very often occasions, in persons of an irritable disposition, tenesmus attended with vomiting and griping, as attested by Walther². It is by virtue of this property which sulphur exhibits, that physicians have been able³ to cure with its aid, dysentery and hemorrhoidal diseases attended with tenesmus, as observed by Werlhoff⁴, and according to Rave⁵, cholera caused by hemorrhoids.

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

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.

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 Bucquet¹ 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 Scott² and Blair³ observe, and the same will occur if administered internally, according to the testimony of Aloyn⁴, Luke⁵, I. Ferriar⁶, and G. Kelly⁷.

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.

Fritze¹ saw a species of tetanus produced by a bath impregnated with carbonate of potash, and A. de Humboldt⁹ by the application of a solution of salt of tartar increased the irritability of the muscles to such a degree as to excite tetanic spasm. The curative power which caustic potash exercises in all kinds of tetanus, in which Stütz and others have found it so useful, could it be accounted for in a more simple or rational manner than by the faculty which this alkali possesses of producing homœopathic effects?

Arsenic, whose effects are so powerful upon the human economy that we cannot decide whether it is more hurtful in the hands of the ignorant than it is salutary in those of the wise,—arsenic could never have effected so many remarkable cures of cancer in the face, as witnessed by numerous physicians, among whom I will only cite Fallopius³, Bernhardt⁴, and Ronnow⁵, if this metallic oxide did not possess the homœopathic power of producing in healthy persons, very painful tubercles which are cured with difficulty, as witnessed by Amatus Lusitanus⁶; very deep and ma-

¹ *In Hufeland's Journal*, XII. I. p. 116.

² *Versuch über die gereizte Muskel—und Nervenfaser*, (Treatise on the Irritability of the Muscles and Nerves,) *Posen and Berlin*, 1797.

³ *De ulceribus et tumoribus*, lib. 2. *Venice*, 1563.

⁴ *In the Journal de Médecine, chirurg. et pharm.* LVII. March, 1782.

⁵ *Konigl. vertensk. acad. Handl.* f. a. 1776.

⁶ *Obs. et cur.* Cent. II. cur. 34.

lignant ulcerations, according to the testimony of Heinrich¹, and Knape²; and cancerous ulcers, as testified by Heinze³. The ancients would not have been unanimous in the praise which they bestowed on the magnetic arsenical plaster of Angelus Sala⁴ against pestilential buboes and carbuncles, if arsenic did not, according to the report of Dégner⁵ and Pfann⁶, give rise to inflammatory tumors which quickly turn to gangrene, and to carbuncles or malignant pustules as observed by Verzascha⁷ and Pfann⁸. And whence could arise that curative power which it exhibits in certain species of intermittent fevers (a virtue attested by so many thousands of examples, but in the practical application of which, sufficient precaution has not yet been observed, and which virtue was asserted centuries ago by Nicholas Myrepsus and subsequently placed beyond a doubt by the testimony of Slevogt, Molitor, Jacobi, J. C. Bernhardt, Jüngken, Fauve, Brera, Darwin, May, Jackson and Fowler,) if it did not proceed from its faculty of exciting fever, as almost every

¹ *Act. nat. cur.* II. obs. 10.

² *Annalen der Staatsarzneikunde*, I. 1, (Annals of the Royal Med. Soc.)

³ *In Hufeland's Journal for September*, 1813, p. 48.

⁴ *Anatom. Vitrioli*, tr. II. in *Opera med. chym.* Frankfort, 1647, pp. 381, 463.

⁵ *Act. nat. cur.* VI.

⁶ *Annalen der Staatsarzneikunde*, loc. cit.

⁷ *Obs. med. cent.* Basil, 1677, obs. 66.

⁸ *Samml. Merkwürd. Fälle.* (Collection of remarkable Cases.) Nuremberg, 1750, pp. 119, 130.

observer of the evils resulting from this substance has remarked, particularly Amatus Lusitanus, Degner, Buchholz, Heun and Knape? We may confidently believe E. Alexander¹, when he tells us that arsenic is a sovereign remedy in cases of angina pectoris, since Tachenius, Guilbert, Preussius, Thilenius and Pyl have seen it give rise to very strong oppression of the breast, Griselius, to a dyspnœa approaching even to suffocation; and Majault in particular, saw it produce sudden attacks of asthma excited by walking, attended with great depression of the vital powers.

The convulsions which are caused by the administration of copper, and those observed by Tondi, Ramsay, Fabas, Pyl, and Cosmier, as proceeding from the use of aliments impregnated with copper; the reiterated attacks of epilepsy which J. Lazerme⁴ saw result from the accidental introduction of a copper coin into the stomach, and which Pfündel⁵ saw produced by the ingestion of a compound of sal ammoniac and copper into the digestive canal, sufficiently explain, to those physicians who will take the trouble to reflect upon it, how copper has been able to cure a case of chorea, as

¹ *Med. comm. of Edinb.* dec. II. t. I. p. 85.

² *Misc. nat. cur.* dec. I. ann. 2, p. 149.

³ *In the Sammlung Auserles. Abhandl. für Aerzte*, VII, 1.

⁴ *De morbis internis capitis.* Amsterdam, 1748, p. 253.

⁵ *In Hufeland's Journal*, II. p. 264; and according to the testimony of Burdach, in his *System of Medicine*, I. Leip. 1807, p. 284.

reported by R. Willan¹, Walcker², Theussink³, and Delarive⁴, and why preparations of copper have so frequently effected the cure of epilepsy, as attested by Batty, Baumes, Bierling, Boerhaave, Causland, Cullen, Duncan, Feuerstein, Hevelius, Lieb, Magennis, C. F. Michaelis, Reil, Russel, Stisser, Thilenius, Weissmann, Weizenbreyer, Whithers and others.

If Poterius, Wepfer, F. Hoffmann, R. A. Vogel, Thierry and Albrecht have cured a species of phthisis, hectic fever, chronic catarrh, and mucous asthma, with tin, it is because this metal possesses the faculty of producing a species of phthisis, as Stahl⁵ has observed. And how could it cure pains of the stomach as Geischläger says it does, if it was not capable of exciting a similar malady. Geischläger himself⁶, and Stahl⁷ before him, have proved that it does possess this power.

The evil effects of lead, which produces the most obstinate constipation, and even the iliac passion, (as Thunberg, Wilson, Luzuriaga, and others inform us),

¹ *Sammlung Auserles. Abhandl.* XII. p. 62.

² *Ibid.* XI. iii. p. 672.

³ *Waarnemingen*, No. 18.

⁴ *In Kühn's phys. med. Journal*, January, 1800, p. 58.

⁵ *Mat. med.* Cap. 6, p. 83.

⁶ *In Hufeland's Journal*, January, 1800, p. 58.

⁷ *Mat. med.* loc. cit.

do they not also give us to understand that this metal possesses likewise the virtue of curing these two affections? Like every other medicine, it ought to subdue and cure in a permanent manner the natural diseases which bear a resemblance to those which it engenders, by reason of the faculty which it possesses of exciting morbid symptoms. Angelus Sala¹ cured a species of ileus, and J. Agricola² another kind of constipation which endangers the life of the patient, by administering lead internally. The saturnine pills with which many physicians (Chirac, Van Helmont, Naudeau, Pererius, Rivinus, Sydenham, Zacutus, Lucitanus, Block, and others) cured the iliac passion and obstinate constipation, did not operate merely in a mechanical manner by reason of their weight; for, if such had been the sources of their efficacy, gold, whose weight is greater than that of lead, would have been preferable in such a case; but the pills acted particularly as a saturnine internal remedy and cured homœopathically. If Otto Tachenius and Saxtorph formerly cured cases of obstinate hypochondriasis with the aid of lead, we ought to bear in mind that this metal tends of itself to excite hypochondriasis, as may be seen in the description of its ill effects given by Lazuriaga³.

¹ *Opera*, p. 213.

² *Comment. in J. Poppii chym. med.* Lips. 1638, p. 223.

³ *Recueil period. de littérature*, I. p. 20.

We ought not to be surprised that Marcus¹ speedily cured an inflammatory swelling of the tongue and of the pharynx with a remedy (mercury) which, according to the daily experience of physicians, has a specific tendency to produce inflammation and tumefaction of the internal parts of the mouth, phenomena to which it gives rise when merely applied to the surface of the body in the form of ointment or plaster, as experienced by Degner², Friese³, Alberti⁴, Engel⁵, and many others. The weakening of the intellectual faculties (Swedianer⁶), imbecility (Degner⁷), and mental alienation (Larry⁸), which have been seen to result from the use of mercury, joined to the almost specific faculty which this metal is known to possess of exciting salivation, explain how G. Perfect⁹ was enabled, with the use of mercury, to cure in a permanent manner, a case of melancholy alternating with increased secretion of saliva. How does it happen that preparations of mercury proved so successful in the hands

¹ *Magazin* II. ii.

² *Act, nat. cur.* VI. App.

³ *Geschichte und Versuche einer chirurg. Gesellschaft.* (History and Experiments of a Chirurg. Soc.) *Copenhagen*, 1774.

⁴ *Jurisprudentia Medica*, V. p. 600.

⁵ *Specimina Medica.* *Berlin*, 1781, p. 99.

⁶ *Traité des Malad. Vénér.* II. p. 368.

⁷ *Loc. cit.*

⁸ *Memoirs and Observations in the Description of Egypt.*—
Vol. I.

⁹ *Annalen einer Anstalt für Wahnsinnige.* (Annals of an Institute for Mad Persons.) *Hanover*, 1804.

of Seelig¹, in the treatment of angina accompanied with purpura; in those of Hamilton², Hoffman³, Marcus⁴, Rush⁵, Colden⁶, Bailey and Michaelis⁷, in the treatment of other kinds of malignant quinsey? It is evidently because this metal brings on of itself a species of angina of the worst description⁸. It is certainly not by homœopathic means that Sauter⁹ cured an ulcerous inflammation of the mouth accompanied with aphtha and fœtor of the breath similar to that which occurs in salivation, when he prescribed a solution of corrosive sublimate as a gargle, and that Block¹⁰ removed aphtha by the use of mercurial preparations, since, among other ulcerations of the mouth, this sub-

¹ *In Hufeland's Journal*, XVI. 1, p. 24.

² *Edinb. med. commend.* IX. 1, p. 8.

³ *Medic. Wochenblatt*, 1787, No. 1.

⁴ *Magazin für Specielle Therapie*, II. p. 334.

⁵ *Medic. Inquir. and Observ.* No. 6.

⁶ *Medic. Observ. and Inquir.* 1, No. 19, p. 211:

⁷ *In Richter's Chirurg. Biblioth.* V. pp. 737, 739.

⁸ Physicians have likewise endeavoured to cure the croup by means of mercury; but they generally failed in the attempt, because this metal cannot produce (of itself) in the mucous membrane of the trachea, a change similar to that particular modification which this disease engenders. Sulphate of lime, which excites cough by impeding respiration, and still more so, the tincture of burnt-sponge, act more homœopathically in their special effects, and are consequently much more efficacious, particularly when administered in the smallest possible doses.

⁹ *In Hufeland's Journal*, XII. II.

¹⁰ *Medic. Bemerkungen*, (Med. Observations), p. 161.

stance particularly produces a species of aphtha as we are informed by Schlegel¹ and Th. Acrey² ?

Hecker³ used various medicinal compounds successfully in a case of caries succeeding small-pox. Fortunately, a portion of mercury was contained in each of these mixtures, to which it may be imagined that this malady will yield because mercury is one of the few medicinal agents which excites of itself caries, as proved by the many excesssve mercurial courses used against syphilis or even against other diseases, among which are those related by G. P. Michaelis⁴. This metal which becomes so formidable when its use is prolonged, on account of the caries of which it then becomes the existing cause, exercises, notwithstanding, a very salutary homœopathic influence in the caries which follow mechanical injuries of the bones, some very remarkable instances of which have been transmitted to us by J. Schlegel⁵, Joerdens⁶, and J. M. Müller⁷. The cure of caries (not venereal) of another kind, which has likewise been effected by means of mercury by J. F. G. Neu⁸ and J. D. Metzger⁹, fur-

¹ *In Hufeland's Journal*, VII. IV.

² *Lond. Med. Journal*, 1788.

³ *In Hufeland's Journal*, I. p. 362.

⁴ *Ibid.* June, 1809, VI. p. 57.

⁵ *Hufeland's Journal*, V. pp. 605, 610.

⁶ *Ibid.* X. II.

⁷ *Obs. Med. Chirur.* II. cas. 10.

⁸ *Diss. Med. Pract. Goettingæ*, 1776.

⁹ *Adversaria.* P. II. sect. 4.

nishes a fresh proof of the homœopathic curative virtue with which this substance is endowed.

In perusing the works which have been published on the subject of medical electricity, it is surprising to see what analogy exists between the morbid symptoms sometimes produced by this agent, and the natural diseases which it has cured in a durable manner by homœopathic influence. Innumerable are the authors who have observed that acceleration of the pulse is among the first effects of positive electricity ; but Sauvages¹, Delas², and Barillon³ have seen febrile paroxisms excited by electricity. The faculty it has of producing fever, is the cause to which we may attribute the circumstance of Gardini⁴, Wilkinson⁵, Syme⁶, and Wesley⁷ curing with it alone a tertian fever, and likewise the removal of quartan fevers by Zetzel⁸ and Willemoz⁹. It is also known that electricity occasions a contraction of the muscles which resembles a convulsive movement. De Sans¹⁰ was enabled to excite fre-

¹ *Bertholon de St. Lazare, Medicinische Electricität.* (Medical Electricity.) *Leip.* 1788, T. I. pp. 239, 240.

² *Ibid.* p. 232.

³ *Ibid.* p. 233.

⁴ *Ibid.* p. 232.

⁵ *Ibid.* p. 251.

⁶ *Ibid.* p. 250.

⁷ *Ibid.* p. 249.

⁸ *Ibid.* p. 52.

⁹ *Ibid.* p. 250.

¹⁰ *Ibid.* p. 274.

quent convulsions in the arm of a young girl as often as he pleased to make the experiment. It is by virtue of this power which electricity develops, that De Sans¹ and Franklin² applied it successfully in convulsions, and that Theden³ cured with its aid a little girl ten years of age who lost her speech together with the use of her left arm by lightning, by keeping up a constant involuntary movement of the arms and legs accompanied by a spasmodic contraction of the fingers of the left hand. Electricity likewise produces sciatica as observed by Jallabert⁴ and another⁵: it has also cured this affection homœopathically, as confirmed by Hiortberg, Lovet, Arrigoni, Daboueix, Manduyt, Syme and Wesley. Several physicians have cured a species of ophthalmia by electricity, that is to say, by means of the power which it has of exciting of itself inflammation of the eyes, as observed by P. Dickson⁶ and Bertholon⁷. Finally, it has in the hands of Fushel cured varix; and it owes this sanative virtue to the faculty which Jallabert⁸ ascribes to it of producing varicose tumors.

¹ *Bertholon de St. Lazare, Medicinische Electricität.* (Medical Electricity.) *Leip.* 1788, T. I. p. 274.

² *Recueil sur l'électr. Medic.* II. p. 386.

³ *Neue Bemerkungen und Erfahrungen,* III. (Recent Observations and Experiments.)

⁴ *Expériences et Observations sur l'électricité.*

⁵ *Philos. Trans.* vol. 63.

⁶ *Bertholon,* loc. cit. p. 466.

⁷ *Loc. cit.* II. p. 296.

⁸ *Loc. cit.*

Albers relates, that a warm bath at a 100 degrees of the thermometer of Fahrenheit greatly reduced the burning heat of an acute fever in which the pulse beat one hundred and thirty to the minute, and that it brought back the pulsation to the number of one hundred and ten. Löffler found hot fomentations very useful in encephalitis occasioned by insolation or the action of the heat of stoves¹, and Callisen² regards affusions of warm water on the head as the most efficacious of all remedies in cases of inflammation of the brain.

If we except those cases where ordinary physicians have discovered (not by their own research but by vulgar empiricism) the specific remedy³ for a disease which always retained its identity, and by whose aid they could consequently cure it in a direct manner ; such, for example, as mercury in the chancrous venereal disease, arnica in a malady resulting from contusions, cinchona in intermittent fevers arising from marsh miasmata, sulphur in a recent development of itch, &c. ;—I say, if we except all these cases, we shall find that those which they have cured promptly and permanently by the bounty of Providence alone, are to the mass of their other irrational cures in the proportion of one to a thousand.

Sometimes they were conducted by mere chance to

¹ *In Hufeland's Journal*, III. p. 690.

² *Act. soc. med. Hafn.* IV. p. 419.

³ Then this remedy was always homœopathic.

a homœopathic mode of treatment¹ ; but they were ignorant of the law of nature by which cures of this kind are and ever must be performed.

¹ Thus, for example, they always imagine they can drive out the perspiration through the skin (which they say stops up the pores after catching cold) by administering, in the cold stage of the fever, an infusion of the flowers of the sambucus niger, which is capable of subduing such fevers homœopathically, and restores the patient to health. The cure is most effectually and speedily performed, without transpiration, when the patient drinks but little of this liquor and abstains from all other medicines. They often apply repeated warm cataplasms to acute tumors whose excessive inflammation, attended with insupportable pain, prevents suppuration taking place. Beneath the influence of this treatment the inflammation soon diminishes, the pain decreases, and the abscess is quickly formed, as may be discovered by the fluctuation and appearance of the surface. They imagine that they have softened the tumor by the moisture of the cataplasm, while they have done nothing more than destroy the excess of inflammation homœopathically by the stronger heat of the cataplasm, and promoted suppuration. Why is the red oxide of mercury (which forms the basis of the ointment of St. Ives*) of such utility in certain cases of ophthalmia, when of all substances there is none more capable of producing inflammation of the eyes? Is it difficult to perceive that in this case its action is homœopathic? How could the juice of parsley procure instantaneous relief in cases of dysury so frequent among children, or in ordinary cases of gonorrhœa which are principally distinguished by painful and vain attempts to pass water, if this juice did not cure homœopathically by the faculty which it possesses of exciting painful dysury in healthy persons? The saxifrage†, which excites an abundant mucous secretion in the bronchus and pharynx, is a salutary remedy for the so-called mucous angina; and certain kinds of uterine hemorrhage are stopped

* See Editor's Appendix LVI. † Ibid. LVII.

It is therefore highly important to the welfare of the human race, that we should examine how these cures, which are as remarkable for their rare occurrence as they are surprising in their effects, are performed. The result is one of the deepest interest. The examples which we have cited, sufficiently prove that these cures have never taken place but by homœopathic means, that is to say, by the faculty of exciting a morbid state similar to the disease that was to be cured. They have been performed in a prompt and permanent manner by medicines, upon which, those who have prescribed them (contrary to all the existing systems of therapeutics) are fallen as it were by chance, without well knowing what they were doing

by small doses of the leaves of savine,* which has the property of exciting metrorrhagia :† in both instances these remedies are applied without any knowledge of the therapeutic law of homœopathy. Opium, which produces costiveness, has been found, in small doses, to be one of the principal and most certain remedies in constipation and ileus, without ever leading to a discovery of the homœopathic law which is evident in such cases. Ulcers in the throat (not venereal) have been cured homœopathically by small doses of mercury. Diarrhea has frequently been stopped by the use of rhubarb which produces alvine evacuations; rabies has been removed by means of belladonna which excites a species of hydrophobia; and finally, they have, as if by enchantment, cured coma, which is so dangerous in acute fevers, by a small dose of opium, a substance which occasions heat and stupefaction. And after all these examples, which speak loudly for themselves, there are still physicians who repulse homœopathy with disdain! What ought we to think of them?

* See Editor's Appendix LVIII. † Ibid. LIX.

or why they acted in this manner. Contrary to their inclinations, they by this fact confirmed the necessity of the sole law of nature in therapeutics, that of homœopathy ; a law, which medical prejudices, till now, would not permit us to search after, notwithstanding the infinite number of facts and visible signs which ought to have pointed towards its discovery.

Even in the practice of domestic medicine by persons ignorant of our profession, but who were gifted with sound judgment and discerning minds, it was discovered that the homœopathic method of cure was the safest, the most rational, and the least subject to failure.

Frozen sourcroust is frequently applied to a limb that is recently frozen, or sometimes it is rubbed with snow.

A cook who has scalded his hand, exposes it to the fire at a certain distance, without heeding the increase of pain which it at first occasions, because experience has taught him that by acting thus, he can in a very short time perfectly cure the burn, and remove every feeling of pain.¹

¹ Fernel (in his Therapeutics, Book VI. cap. 20) considered that the best means to allay pain, was to expose the part that was burnt to the fire. John Hunter (in his work on the blood, p. 218) mentions the great inconvenience that results from the application of cold water to burns, and prefers the method of exposing the parts to the fire. In this he departs from the traditional doctrines

Other intelligent individuals, equally strangers to medical science—such, for example, as the lacker-workers, apply a substance to burns which excites of itself a similar feeling of heat, that is to say, hot alcohol¹ or the oil of turpentine, and by these means

of medicine which prescribe cooling remedies in cases of inflammation (*contraria contrariis*); but experience proved to him that a homœopathic heat (*similia similibus*) would be most salutary.

¹ Sydenham (opera, p. 271) says that repeated applications of alcohol are preferable to all other remedies in burns. B. Bell (System of Surgery, 1789) expresses himself equally favourable with regard to the efficacy of homœopathic remedies. These are his words: “Alcohol is one of the best remedies for burns of every description: on the first application it appears to increase the pain, but the latter is soon allayed and gives place to an agreeable sensation of calm and tranquillity. This method is never more efficacious than when the whole part is plunged into alcohol; but where the immersion is not practicable, it is requisite to keep the burn continually covered with pledgets imbibed with this liquid.” I further add, that warm, and even very hot alcohol, affords still more prompt and certain relief, because it is far more homœopathic than alcohol that is cold. This is confirmed by experience.*

² Edward Kentish treated several men who were often dreadfully burned in the coal mines by the explosion of fire-damp; he made them apply hot oil of turpentine or alcohol, as being the best remedies that could be used in severe burns. (Second Essay on Burns, London, 1798.) No treatment is more homœopathic than this, nor can there be any more efficacious. The worthy and skilful physician Heister also recommends this practice from his own personal experience, (Instit. Chirurg. tom. I. p. 333); he

* See Editor's Appendix LX.

cure themselves in a few hours, well knowing that the so-called cooling ointments would not produce the

praises the application of the oil of turpentine, of alcohol, and of cataplasms as hot as the patient can bear them. But nothing can more strongly exhibit the surprising superiority of the homœopathic method (that is to say, of the application of substances that excite a sensation of heat and burning, to parts that are burned) over the palliative, (which consists of cold applications), than those simple experiments, where, in order to compare the results of these two opposite proceedings, they have been simultaneously tried upon the same patient, and on parts that were burned in an equal degree. Thus J. Bell (Kühn's Phys. Med. Journal for June, 1801, p. 428) having to treat a lady who had scalded both arms with boiling liquid, covered one with the oil of turpentine, and plunged the other into cold water. The first was no longer painful at the expiration of half an hour, while the other continued so during six hours : the moment it was withdrawn from the cold water the patient experienced far greater pain, and it required much longer time to cure this arm than it did to heal the other. J. Anderson (Kentish, loc. cit. p. 43) likewise treated a woman who had scalded her face and arm with boiling fat. "The face, which was very red and painful, was covered with oil of turpentine a few minutes after the accident ; as for the arm, the patient had already plunged it of her own accord into cold water, and expressed a desire to await the result of this treatment for a few hours, At the expiration of seven hours the face was better, and the patient relieved in this part. With regard to the arm, around which the water had been several times renewed, it became exceedingly painful whenever it was withdrawn from the water, and the inflammation had manifestly increased. The next day I found that the patient had suffered extreme pain in the arm ; inflammation had extended above the elbow, several large blisters had burst, and a thick eschar had formed itself upon the arm and hand which were then covered with a warm cataplasm. The face was no longer

same result in an equal number of months, and that cold water would only make the evil worse.¹

An experienced reaper, however little he may be accustomed to the use of strong liquors, will not drink cold water when the heat of the sun or the fatigue of hard labour have brought him into a high state of fever: he is well aware of the danger that would ensue, and therefore takes a small quantity of some spirituous liquor—viz. a mouthful of brandy. Experience, the source of all truth, has convinced him of the advantage and efficacy of this homœopathic mode of proceeding. The heat and lassitude which oppressed him, soon diminish.^{2*}

painful, but it was necessary to apply emollients a fortnight longer to cure the arm.” Who does not perceive, in this instance, the great superiority of the homœopathic mode of treatment (that is to say, of the application of agents which produce effects resembling the evil itself) over the antipathic prescribed by the ordinary physicians of the old school of medicine?

¹ J. Hunter is not the only one who has pointed out the evil results that attend the treatment of burns with cold water. Fabricius de Hilden, (*De Combustionibus Libellus*. Basil, 1607, cap. V. p. 11) likewise assures us that cold applications are very hurtful in such cases, that they produce the most disastrous effects—that inflammation, suppuration, and sometimes gangrene are the consequences.

² Zimmerman (*Ueber die Erfahrung*, II. p. 318) tells us that the inhabitants of warm countries act in the same manner, with the most beneficial results, and that they usually drink a small quantity of spirituous liquors when they are much heated.

* See Editor's Appendix, LXI.

Occasionally there have been certain physicians who imagined that medicines might cure diseases by the faculty which they possessed of exciting morbid symptoms that resembled the disease itself.¹

Thus the author of the book *περὶ τόπων τῶν κατ' ἀνθρώπων*², which forms a part of the works attributed to Hippocrates, expresses himself in the following remarkable words : *διὰ τὰ ὅμοια νοῦσος γίνεται, καὶ διὰ τὰ ὅμοια προσφερόμενα ἐκ νοσεύντων ὑγαιίνονται,—διὰ τὸ ἐμίειν ἔπετος παύεται.*

Physicians of a later period have likewise known and proclaimed the truths, of homœopathy. Thus, Boulduc³, for example, discovered that the purgative properties of rhubarb were the faculty by which this plant cured diarrhæa.

Detharding guessed⁴ that the infusion of senna would cure the cholic in adults by virtue of the faculty which it possesses of exciting that malady in healthy persons.

Bertholon⁵ informs us that in diseases, electricity di-

¹ In citing the following passages of writers who have had some presentiment of homœopathy, I do not mean to prove the excellence of the method, (which establishes itself without further proof), but I wish to free myself from a reproach of having passed them over in silence to arrogate to myself the merit of the discovery.

² *Basil, Froben, 1538, p. 72.*

³ *Mém. de l'Acad. royale, 1710.*

⁴ *Eph. nat. cur. cent. X. obs. 76.*

⁵ *Medic. Electricit. II. pp. 15, 282.*

minishes and finally removes a pain which is very similar to one which it also produces.

Thoury¹ affirms that positive electricity accelerates arterial pulsation, also that it renders the same slower where it is already quickened by disease.*

Stoerck² was struck with the idea that if stramonium disturbs the senses and produces mental derangement in persons who are healthy, it might very easily be administered to maniacs for the purpose of restoring the senses by effecting a change of ideas.†

The Danish physician Stahl³ has, above all other writers, expressed his conviction on this head most unequivocally. He speaks in the following terms:—“The received method in medicine, of treating diseases by opposite remedies—that is to say, by medicines which are opposed to the effects they produce, (*contraria contrariis*),—is completely false and absurd. I am persuaded, on the contrary, that diseases are subdued by agents which produce a similar affection, (*similia similibus*):—burns by the heat of a fire to which the parts are exposed; the frost-bite by snow or icy cold water; and inflammation and

¹ *Mém. lu à l'Acad. de Caen.*

² *Libell. de Stramon.* p. 8.

³ *In J. Hummel, Comment de Arthritide tam tartarea, quam scorbutica, seu podagra et scorbuto. Budingœ, 1738—in 8, pp. 40, 42.*

* See Editor's Appendix, LXII.

† Ibid. LXIII.

contusions by spirituous applications. It is by these means I have succeeded in curing a disposition to rigors, by using very small doses of sulphuric acid in cases where a multitude of absorbing powders had been administered to no purpose."

Thus far the great truth has more than once been approached by physicians. But a transitory idea was all that presented itself to them ; consequently, the indispensable reform which ought to have taken place in the old school of therapeutics to make room for the true curative method and a system of medicine at once simple and certain, has, till the present day, not been effected.

O R G A N O N

OF

MEDICINE.

§ I.

THE first and sole duty of the physician is to restore health to the sick¹. This is the true art of healing.

¹ His mission is not, as many physicians (who wasting their time and powers in the pursuit of fame) have imagined it to be, that of inventing systems by stringing together empty ideas and hypotheses upon the immediate essence of life and the origin of disease in the interior of the human economy; nor is it that of continually endeavouring to account for the morbid phenomena with their nearest cause (which must for ever remain concealed) and confounding the whole in unintelligible words and pompous observations which make a deep impression on the minds of the ignorant, while the patients are left to sigh in vain for relief. We have already too many of these learned reveries which bear the name of medical theories, and for the inculcation of which, even special professorships have been established. It is high time that all those who call themselves physicians should cease to deceive suffering humanity with words that have no meaning, and begin to act—that is to say, to afford relief, and cure the sick in reality.

§ II.

The perfection of a cure consists in restoring health in a prompt, mild, and permanent manner ; in removing and annihilating disease by the shortest, safest, and most certain means upon principles that are at once plain and intelligible.

§ III.

When the physician clearly perceives the curative indication in each particular case of disease—when he is acquainted with the therapeutic effects of medicines individually—when, guided by evident reasons, he knows how to make such an application of that which is curative in medicine to that which is indubitably diseased in the patient (both in regard to the choice of the substances, the precise dose to be administered, and the time of repeating it) that a cure may necessarily follow—and finally, when he knows what are the obstacles to the cure, and can render the latter permanent by removing them ;—then only can he accomplish his purpose in a rational manner—then only can he arrogate to himself the title of physician, or a man skilled in the art of healing.

§ IV.

The physician is likewise the guardian of health when he knows what are the objects that disturb it,

which produce and keep up disease, and can remove them from persons who are in health.

§ V.

It may be easily conceived that every malady presupposes some change in the interior of the human economy ; but our understandings only permit us to form a vague and dark conception of this change from a view of the morbid symptoms, which are the sole guide we have to rely upon, except in cases that are purely surgical. The immediate essence of this internal and concealed change is undiscoverable, nor have we any certain means of arriving at it.

§ VI.

The invisible substance that has undergone the morbid change in the interior of the body, and the perceptible change which exhibits itself externally (the symptoms), form together, beneath the eye of an all-powerful Creator, that which man calls disease. But the symptoms are the only part of the disease accessible to the physician and the sole indication from whence he could derive any intuitive notion ; they are likewise the principal objects he ought to be acquainted with, in order to effect a cure.¹

¹ I cannot, therefore, comprehend how it was possible for physicians, without heeding the symptoms or taking them as a guide

§ VII.

When a cure is to be performed, the physician must avail himself of all the particulars he can learn, both respecting the probable origin of the acute malady and the principal phases of the chronic disease, to aid him in the discovery of their fundamental cause which is commonly due to some chronic miasm. In all researches of this nature, he must take into consideration

in the treatment, to imagine that they ought to search the interior of the human economy (which is inaccessible and concealed from our view), and that they could there alone discover that which was to be cured in disease. I cannot conceive how they could entertain so ridiculous a pretention as that of being able to discover the internal invisible change that had taken place, and restore the same to the order of its normal condition by the aid of medicines, without ever troubling themselves about the symptoms, and that they should have regarded such a method as the only means of performing a radical and rational cure. Is not that which manifests itself in disease, by symptoms, identified with the change itself which has taken place in the human economy, and which it is impossible to discover without their aid? Is not this internal change the inaccessible and undiscoverable part of the malady, whereas that which exhibits itself by symptoms is the part that is manifest and accessible to the senses, and finally, that which nature principally presents to us as the object of cure? Can any one prove the contrary? Is it not madness then to take this internal, invisible, and impenetrable state of disease (that which they call *prima causa morbi*) for an object of cure, and at the same time reject with disdain the clear and perceptible part of the malady—that is to say, the symptoms which speak to us in so

the apparent state of the physical constitution of the patient, (particularly when the affection is chronic), the disposition, occupation, mode of life, habits, social relations, age, &c. &c.

§ VIII.

The unprejudiced observer, (however great may be his powers of penetration,) aware of the futility of all metaphysical speculations that are not confirmed by experience, perceives in each individual affection changes of the general state of the body and mind, traces of disease, casualties, and symptoms that are discoverable externally alone,—that is to say, deviations from the former sound state of health, which are felt by the patient himself, remarked by the individuals around him, and observed by the physician. The *ensemble* of these available signs represents, in its full extent, the disease itself—that is, they constitute the true and only form of it which the mind is capable of receiving.

plain a language? “The physician who engages in a search after the hidden springs of the internal economy, will hourly be deceived; but the homœopathist, who with due attention seizes upon the faithful image of the entire group of symptoms, possesses himself of a guide that may be depended on, and when he has succeeded in destroying the whole of them, he may be certain that he has likewise annihilated the internal and hidden cause of disease.” (*Rau, loc. cit. p. 103.*)

§ IX.

As in a disease where no manifest or exciting cause presents itself for removal, (*causa occasionalis*)¹ we can perceive nothing but the symptoms, then must these symptoms alone (with due attention to the accessory circumstances, and the possibility of the existence of a miasm) guide the physician in the choice of a fit remedy to combat the disease. The totality of the symptoms, this image of the immediate essence of the malady reflected externally, ought to be the principal or sole object by which the latter could make known the medicines it stands in need of—the only agent to determine the choice of a remedy that would be most appropriate. In short, the *ensemble*² of the

¹ It is taken for granted that every intelligent physician will commence by removing this *causa occasionalis*; then the indisposition usually yields of itself. Thus it is necessary to extract from the eye the foreign substance which occasions ophthalmia; remove the tight bandages from a wounded limb which threatens gangrene, and apply others more suitable; lay bare and tie up a wounded artery where hemorrhage produces fainting; evacuate the berries of belladonna, &c. which may have been swallowed, by means of emetics; extract the foreign particles which have introduced themselves into the openings of the body, (the nose, pharynx, ears, uretha, rectum, vagina); grind down a stone in the bladder; open the unperforated anus of the new born infant, &c.

² Not knowing at times what plan to adopt in disease, physicians have till now endeavoured to suppress or annihilate some one of the various symptoms which appeared. This method which is

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 in order to cure and transform it into health.

§ X.

It is not possible to conceive or prove by any experience, that after the cure of the whole of the symptoms of a disease, together with all its perceptible changes, that there remains, or possibly can remain any other than a healthy state, or that the morbid alteration which has taken place in the interior of the economy has not been annihilated.

§ XI.

In fact, the invisible change which has been produced in the interior of the body, and the mass of symptoms perceptible to the senses, are so connected by the bonds of mutual necessity, and united

known by the name of *symptomatic medicine*, has very justly excited universal contempt, not only because no advantage is derived from it, but because it gives rise to many bad consequences. A single existing symptom is no more the disease itself, than a single leg constitutes the entire of the human body. This method is so much the more hurtful in its effects, that in attacking an isolated symptom, they make use solely of an opposite remedy, (that is to say, of antipathics or palliatives), so that after an amendment of short duration the evil bursts forth again worse than before.

in so intimate a manner in order to constitute the entire disease, that the one cannot stand or fall without the other—they must therefore appear and disappear simultaneously. From thence it follows, that whatever was capable of producing the group of perceptible symptoms ought also to have determined the internal morbid change which is inseparable from the external manifestation of the disease, without which, the appearance of the symptoms could not possibly take place. That which destroys the totality of the symptoms of the disease ought equally to put an end to the morbid change in the interior of the organism, because the destruction of the former cannot be conceived without that of the latter, and we have no facts whatever from which we could draw an inference that one of these can take place without the other¹.

¹ A dream, a presentiment resulting from a superstitious imagination, a solemn prediction, impressing a person with the belief that he will infallibly die on a certain day and at a certain hour, have often produced the embryo of the growing disease, the signs of approaching death, and even death itself at the hour prognosticated. Such effects could never take place without some change having been operated in the interior of the body, corresponding with the state which manifested itself externally. In cases of this nature, it has also sometimes happened, that by deceiving the patient or insinuating a contrary belief, it has succeeded in dissipating all the morbid appearances which announced the approach of death and suddenly restored him to health, circumstances that never could have taken place without annihilating at the same time, by this moral remedy, the internal morbid change of which death was to be the result.

§ XII.

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 all cases—it is accordingly clear, that the physician has nothing more to do than destroy the totality of the symptoms in order to effect a simultaneous removal of the internal change—that is, to annihilate the disease itself. But by destroying disease we restore health, the first and sole duty of the physician who is sensible of the importance of his calling, which consists in affording relief to his fellow mortals and not in discoursing dogmatically.

§ XIII.

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.

§ XIV.

As diseases are nothing more than changes in the

general state of the human economy which declare themselves by symptoms, and the cure being impossible except by the conversion of the diseased state into one of health, it may be readily conceived that medicines could never cure disease if they did not possess the faculty of changing the general state of the system which consists of sensation and action, and that their curative virtues are owing to this faculty alone.

§ XV.

By a mere effort of the mind we could never discover this innate and hidden *faculty* of medicines—this spiritual *virtue* by which they can modify the state of the human body and even cure disease. It is by experience only, and observation of the effects produced by their influence on the general state of the economy, that we can either discover or form to ourselves any clear conception of it.

§ XVI.

The curative powers of medicines being nowise discoverable in themselves, a fact which few will venture to dispute, and the pure experiments which have been made even by the most skilful observers not exhibiting any thing to our view which could be capable of rendering them medicines or curative remedies, except the faculty which they possess of producing manifest changes in the general state of the human eco-

mony, particularly with persons in health, in whom they excite morbid symptoms of a very decided character ; we ought to conclude from this, that when medicines act as remedies they cannot exercise their curative virtue but by the faculty which they possess of modifying the general state of the economy and giving birth to peculiar symptoms. Consequently, we ought to rely solely upon the morbid appearances which medicines excite in healthy persons, the only possible manifestation of the curative virtues which they possess, in order to learn what malady each of them produces individually, and at the same time what diseases they are capable of curing.

§ XVII.

But, as we can discover nothing to remove in disease in order to change it into health, except the *ensemble* of the symptoms ; as we also perceive nothing curative in medicines but their faculty of producing morbid symptoms in persons who are healthy, and of removing them from those who are diseased, it very naturally follows that medicines assume the character of remedies, and become capable of annihilating disease in no other manner than by exciting particular appearances and symptoms ; or to express it more clearly, a certain artificial disease which destroys the previous symptoms—that is to say, the natural disease which they intend to cure. On the other hand, if we wish to destroy the entire symptoms of a disease, we

ought to choose a medicine which has a tendency to excite similar or opposite symptoms, according to that which experience may point out to us as the easiest, safest, and most permanent means of removing the symptoms of the disease and of restoring health, whether it be by opposing to the latter medicinal symptoms that are similar or contrary.¹

§ XVIII.

From pure experience and the most careful experiments that have been tried, we learn that the existing morbid symptoms far from being effaced or destroyed by contrary medicinal symptoms like those excited by the antipathic, enantiopathic, or palliative methods,

¹ Besides these two, there is no other mode of applying medicines in disease but the allopathic; and in this latter, remedies are administered which produce symptoms that bear no reference whatever to those of the disease itself, being neither similar nor contrary, but wholly heterogeneous. I have already shewn, in the Introduction, that this method is an imperfect imitation of the still more imperfect attempts made by the unintelligent vital powers (when abandoned to their own resources) to save themselves at all hazards, a power to which the organism was confided merely to preserve its harmony so long as health continued. However inapplicable this method may be, it has for so long a time been practised by the existing school of medicine, that the physician can no more pass over it unnoticed, than the historian can be silent on the oppression to which mankind has been subject for thousands of years beneath the absurd rule of despotic governments.

they, on the contrary, re-appear more intense than ever, after having for a short space of time undergone apparent amendment. (Vide § 54, 56, and 65.)

§ XIX.

There remains, accordingly, no other method of applying medicines profitably in diseases than the homœopathic, by means of which, we select from all others that medicine (in order to direct it against the entire symptoms of the individual morbid case) whose manner of acting upon persons in health is known, and which has the power of producing an artificial malady the nearest in resemblance to the natural disease before our eyes.

§ XX.

Plain experience¹, an infallible oracle in the art of

¹ I do not mean that kind of experience acquired by our ordinary practitioners after having long combatted, with a heap of complicated prescriptions, a multitude of diseases which they never examined with care, and which (true to the errors of the old school) they regarded as being already included in our pathology, thinking that they perceived in them some imaginary morbid principle, or some internal anomaly not less hypothetical. In fact, they were in the habit of seeing something, but they knew not what they saw, and they arrived at conclusions which a deity alone could unravel in the midst of so great a concourse of diverse powers

healing, proves to us, in every careful experiment, that the particular medicine whose action upon persons in health produces the greatest number of symptoms resembling those of the disease which it is intended to cure, possesses also in reality (when administered in convenient doses) the power of suppressing in a radical, prompt, and permanent manner, the totality of these morbid symptoms—that is to say, (§ 8, 10) the whole of the existing disease ; it also teaches us that all medicines cure the diseases whose symptoms approach nearest to their own, and that among the latter none admit of exception.

§ XXI.

This phenomenon is founded on the natural law of homœopathy—a law unknown till the present time, although it has on all occasions formed the basis of every visible cure—that is to say, a dynamic disease in the living economy of man is extinguished in a permanent manner by another that is more powerful, when the latter, without being of the same species,

acting upon an unknown subject, a result from which no information was to be gained. Fifty years of such experience are like fifty years passed in looking through a kaleidoscope, which, full of unknown things of varied colours, revolves continually upon itself : there would be seen thousands of figures changing their forms every instant without a possibility of accounting for any one of them.

bears a strong resemblance to it in its mode of manifesting itself.¹

§ XXII.

The curative powers of medicines are therefore

¹ Physical and moral diseases are cured in the same manner. Why does the brilliant planet Jupiter disappear in the twilight from the eyes of him who gazes at it? Because a similar but more potent power, the light of breaking day, then acts upon these organs. With what are we in the habit of flattering the olfactory nerves when offended by disagreeable odours? With snuff, which affects the nose in a similar manner but more powerfully. Neither music nor confectionary will overcome the disgust of smelling, because these objects have affinity with the nerves of other senses. By what means does the soldier cunningly remove from the ears of the compassionate spectator the cries of him who runs the gantlet? By the piercing tones of the fife coupled with the noise of the drum. By what means do they drown the distant roar of the enemy's cannon, which carries terror to the heart of the soldier? By the deep-mouthed clamour of the big drum. Neither the compassion nor the terror could be suppressed by reprimands or a distribution of brilliant uniforms. In the same manner, mourning and sadness are extinguished in the soul when the news reach us (even though they were false) of a still greater misfortune occurring to another. The evils resulting from an excess of joy are mitigated by coffee, which of itself disposes the mind to impressions that are happy. The Germans, a nation which had for centuries been plunged in apathy and slavery—it was not till after they had been bowed to the dust by the tyranny of the invader, that a sentiment of the dignity of man could be awakened within them, or that they could once more arise from their abject condition.

grounded upon the faculty which they possess of creating symptoms similar to those of the disease itself, but which are of a more intense nature. It necessarily follows, that disease cannot be destroyed or cured in a certain, radical, prompt, and permanent manner but by the aid of a medicine which is capable of exciting the entire group of symptoms which bear the closest resemblance to those of the disease, but which possess a still greater degree of energy.

§ XXIII.

As this therapeutic law of nature clearly manifests itself in every accurate experiment and research, it consequently becomes an established fact, however unsatisfactory may be the scientific theory of the manner in which it takes place. I attach no value whatever to any explanation that could be given on this head; yet the following view of the subject appears to me to be the most reasonable, because it is founded upon experience alone.

§ XXIV.

Every disease which does not belong exclusively to surgery, being a purely dynamic and peculiar change of the vital powers in regard to the manner in which they accomplish sensation and action, a change that expresses itself by symptoms which are perceptible to

the senses, it therefore follows, that the homœopathic medicinal agent selected by a skilful physician will convert it into another medicinal disease which is analogous, but rather more intense. By this means the natural morbid power which had previously existed, and which was nothing more than a dynamic power without substance, terminates, while the medicinal disease which usurps its place being of such a nature as to be easily subdued by the vital powers, is likewise extinguished in its turn, leaving in its primitive state of integrity and health the essence or substance which animates and preserves the body. This hypothesis, which is highly probable, rests upon the following facts.

§ XXV.

Medicines (particularly as it depends on us to vary the doses according to our own will) appear to have greater power in affecting the state of health than the natural morbid irritation; for natural diseases are cured and subdued by appropriate medicines.

§ XXVI.

The physical and moral powers, which are called morbid agents, do not possess the faculty of changing the state of health unconditionally¹; we do not fall

¹ When I say that disease is an aberration or a discord in the

sick beneath their influence before the economy is sufficiently disposed and laid open to the attack of morbid causes, and will allow itself to be placed by them in a state where the sensations which they undergo, and the actions which they perform, are different from those which belong to it in the normal state. These powers, therefore, do not excite disease in all men, nor are they at all times the cause of it in the same individual.

§ XXVII.

But it is quite otherwise with the artificial morbid powers which we call medicines. A genuine medicine will at all times, and under every circumstance, work upon every living individual, and excite in him the symptoms that are peculiar to it (so as to be clearly manifest to the senses when the dose is powerful enough) to such a degree, that the whole of the system is always attacked and in a manner infected by the medicinal disease, which, as I have before said, is not at all the case in natural diseases.

state of health, I do not pretend by that to give a metaphysical explanation of the immediate essence of diseases generally, or of any morbid case in particular. In making use of this term, I merely intend to point at that which diseases are not and cannot be, or to express what I have just proved, that they are not mechanical or chemical changes of the material substance of the body, that they do not depend upon a morbid material principle, and that they are solely spiritual and dynamic changes of the animal economy.

§ XXVIII.

It is therefore fully proved by every experiment and observation, that the state of health is far more susceptible of derangement from the effects of medicinal powers than from the influence of morbid principles and contagious miasms, or, what is the same thing, the ordinary morbid principles have only a conditional and often very subordinate influence, while the medicinal powers exercise one that is absolute, direct, and greatly superior to that of the former.

§ XXIX.

In artificial diseases produced by medicines, it is not the greater degree of intensity that imparts to them the power they possess of curing those which are natural. In order that the cure may be effected, it is equally indispensable that there should be the greatest similitude possible between the disease excited by nature and the one that has been determined by art; for it is this resemblance alone, joined to the greater degree of intensity of the artificial disease that gives to the latter the faculty of substituting itself in the place of the former, and thus obliterating it. This is so far a fact, that even nature herself cannot cure an existing disease by the excitement of a new one that is dissimilar, be the intensity of the latter ever so great; in the same manner the physician is incapable of effecting a cure when he applies medicines that

have not the power of creating in healthy persons, a morbid state resembling the disease which is before him.

§ XXX.

In order to illustrate these facts, we will examine successively in three different cases the proceedings of nature where two natural diseases that are dissimilar meet together in the same patient, and also the results of the ordinary treatment of disease with allopathic medicines which are incapable of exciting an artificial morbid state, similar to that of the disease which is to be cured. This examination will fully prove, on the one hand, that it not even in the power of nature herself to cure an existing disease by one that is dissimilar, be the intensity of the latter ever so great, and on the other, that even the most energetic medicines, when not homœopathic, are incapable of effecting a cure.

§ XXXI.

If the two dissimilar diseases which meet together in the human body have an unequal power, or if the oldest of them is stronger than the other, the new disease will be repulsed from the body by that which existed before it, and will not be able to establish itself there. Thus a person already afflicted with a severe chronic disease, will never be subject to an attack of

autumnal dysentery or any other slight epidemic. According to Larry¹, the plague peculiar to the Levant never breaks out in places where scurvy prevails, nor does it ever infect those who labour under dartsous diseases. According to Jenner, the rickets prevent vaccination from taking effect, and Hildebrand informs us that persons suffering under phthisis are never attacked with epidemic fevers, except when the latter are extremely violent.

§ XXXII.

In the same manner, a chronic disease of long standing will not yield to the ordinary mode of cure by allopathic remedies, that is to say, by medicines which are incapable of producing in healthy persons a state analogous to that by which it is characterised. It resists a treatment of this kind, provided it be not too violent, even prolonged during several years. Practice verifies this assertion, it therefore requires no examples to support it.

§ XXXIII.

If the new disease, which is dissimilar to the old, be more powerful than the latter, it will then cause its suspension until the new disease has either performed its own course or is cured; but then the old

¹ *Mem. and Observ. in the Description of Egypt*, vol. I,

disease reappears. We are informed by Tulpius¹ that two children having contracted tenia, ceased to experience any further attacks of epilepsy to which they had till then been subject ; but as soon as the eruption of the head was removed they were again attacked as before. Schœpf saw the itch disappear when scurvy manifested itself, and return again after the cure of the latter disease². A violent typhus has suspended the progress of phthisis with pulmonary abscess, which resumed its march immediately after the cessation of the typhoid disease³. When madness manifests itself during a pulmonary disease, it effaces the phthisis with all its symptoms ; but when the mental alienation ceases, the pulmonary disease again rears its head and kills the patient⁴. Where the measles and the small-pox exist together, and have both attacked the same infant, it is usual for the measles which have already declared themselves, to be arrested by the small-pox which bursts forth, and not to resume their course until after the cure of the latter ; on the other hand, Manget⁵ has also seen the small-pox, which had fully developed itself after inoculation, suspended during four days by the measles which intervened, and after the desquamation of which, it revived again

¹ *Obs. lib. I. obs. 8.*

² *In Hufeland's Journal, XV. II.*

³ *Ibid. II. p. 192.*

⁴ *Reil, Memorabilia Fasc. III. V. p. 171.*

⁵ *Edinb. Med. Comment. T. I.*

to run its course. The eruption of measles on the sixth day after inoculation has been known to arrest the inflammatory operation of the latter, and the small-pox did not break out until the other exanthema had accomplished its seven days course¹. In an epidemic, the measles broke out among several patients four or five days after inoculation, and retarded, until their entire disappearance, the eruption of the small-pox which subsequently proceeded in a regular manner². The true scarlet fever of Sydenham³, with angina, was arrested on the fourth day by the manifestation of cow-pock, which went through its natural course; and not before its termination did the scarlet fever manifest itself again. But as these two diseases appear to be of equal force, the cow-pock has likewise been seen to suspend itself on the eighth day by the eruption of genuine scarlatina, and the red areola was effaced until the scarlatina had terminated its career, at which moment the cow-pock resumed its course and terminated regularly⁴. The cow-pock was on the point of attaining to its state of perfection on the eighth day when measles broke out, which immediately rendered it sta-

¹ *J. Hunter on the Venereal Disease.*

² *Rainey Edinb. Med. Comment.* III. p. 480.

³ It has also been very accurately described by Withering and Plenciz, and differs greatly from porpura to which they often give the name of scarlet fever.

⁴ *Jenner in the Annals of Medicine for August, 1800, p. 747.*

tionary, and not before the desquamation of which, did it resume and finish its course ; so that according to the report of Kortum¹, it presented on the sixteenth day the aspect which it usually wears on the tenth. The vaccine virus has been known to infect the system even where the measles had already made their appearance, but it did not pursue its course until the measles had passed away ; for this we have also the authority of Kortum².

I have myself had an opportunity of seeing a parotid angina disappear immediately after the development of the cow-pock. It was not till after the cow-pock had terminated, and the disappearance of the red areola of the vesicles, that a great swelling attended with fever, manifested itself in the parotid and sub-maxillary glands, which ran its ordinary course of seven days.

It is the same in all diseases that are dissimilar ; the stronger one suspends the weaker, except in cases where they blend together, which rarely occurs in acute diseases ; but they never cure each other reciprocally.

§ XXXIV.

The ordinary schools of medicine have witnessed all

¹ *In Hufeland's Journal*, XX. iii. p. 50.

² *Loc. cit.*

these effects during whole centuries. They have seen that nature was never in any instance capable of curing a disease by adding another, whatever degree of intensity the latter might possess, if it was not similar to the pre-existing disease. What opinion then ought we to form of these schools of medicine, which continued, notwithstanding, to treat chronic diseases with allopathic remedies—that is to say, with substances which were scarcely ever able to excite any thing else but a disease dissimilar to the affection that was to be cured? And though physicians had never before regarded nature with a due share of attention, would it not still have been possible for them to discover, from the miserable results of their mode of treatment, that they were pursuing a wrong path which could only lead them still farther from their purpose? Could they not see that in having recourse (according to their usual practice) to violent allopathic remedies in chronic diseases, they did nothing more than provoke an artificial malady dissimilar to the primitive disease, which certainly had the effect of extinguishing the latter so long as the other continued to exist, but which suffered it to reappear as soon as the diminished powers of the patient could no longer support the vigorous attacks of allopathy on the vital principle? It is in this manner that strong purgatives, frequently repeated, cause eruptions of the skin to disappear pretty quickly; but when the patient can no longer endure the dissimilar disease that has been violently kindled in the vitals, and is compelled to discontinue the pur-

gatives, then the cutaneous eruption either flourishes again in its former vigour, or the internal psoric affection manifests itself by some bad symptom or another, while in addition to the primitive malady (which is not in the least degree diminished) indigestion ensues, and the vital powers are exhausted. Thus also, when ordinary physicians insert setons and excite ulceration of the surface of the body for the purpose of destroying chronic diseases, they never accomplish the object they have in view—that is to say, they never perform a cure, because those factitious cutaneous ulcers are perfectly foreign and allopathic to the internal disease; but the irritation produced by many cauteries being often a more powerful disease than the primitive morbid state, (although at the same time dissimilar) it frequently has the power of silencing the latter for a short time, which is nothing more than a suspension of the disease obtained at the expense of the patient whose powers are thereby gradually diminished. An epilepsy which had been suppressed during several years by cauteries, constantly re-appeared more violent than before whenever the exuditories were allowed to heal up, as attested by Pechlin¹ and others. But purgatives are no more allopathic in regard to psora, or cauteries in respect of epilepsy, than the compounds of unknown ingredients employed till the present time in ordinary practice are so in relation to the other innumerable forms of disease. These mixtures do nothing

¹ *Obs. Phys. Med.* lib. 2, obs. 30.

more than weaken the patient and suspend the evil for a very short space of time without being able to cure it, while their continued and repeated use, as it frequently happens, adds a new disease to the old one.

§ XXXV.

Or it sometimes occurs that the new disease, after having acted for a considerable period upon the system, joins itself finally to the old one, presenting together a complicated form of disease, but in such a manner that each of them notwithstanding occupies a particular region of the economy, installing itself in those organs with which it sympathises and abandoning the others to the diseases that are dissimilar. Thus a venereal affection may turn to one that is psoric, and *vice versa*. These two diseases being dissimilar, they are incapable of annihilating or curing each other. Venereal symptoms are effaced and suspended, in the first instance, as soon as a psoric eruption commences; but, in the progress of time, the venereal affection being at least quite as powerful as the psoric, the two unite together¹,—that is to say, each

¹ The cures which I performed of these kinds of complicated diseases, together with the accurate experiments which I have made, have convinced me that they do not arise from an amalgamation of two diseases; but that the latter exist separately in the organism, each occupying the parts that are most in harmony with it. In short, the cure is effected in a very complete

seizes merely upon those parts of the organism that are appropriate to it individually, by which the patient is rendered worse, and the cure more difficult than before. In a case where two contagious acute diseases meet together, bearing no analogy to each other (such as, for example, the small-pox and the measles) one of them ordinarily suspends the other as before stated. However, there have been some extraordinary instances in violent epidemic diseases, where two dissimilar acute maladies have simultaneously attacked the body of the same individual, and became, so to express it, complicated for a short time. In an epidemic where the small-pox and the measles reigned together, there were about three hundred cases in which one of these maladies suspended the other and in which the measles did not break forth until twenty days after the eruption of the small-pox, and the latter till from seventeen to eighteen days after that of the measles—that is to say, until after the first disease had ran its entire course ; but there was a single instance in which P. Russell¹ met with these two dissimilar maladies simultaneously in the same patient. Rainey² saw the small-pox and the measles together in

manner by administering alternately, and at the proper time, mercurials and antipsorics, each according to its appropriate dose and preparation.

¹ *Transactions of a Society for the Improvement of Med. and Chir. Knowledge*, Vol. II.

² *Med. Comment. of Edinb.* III. p. 480.

two little girls ; and J. Maurice¹ remarks that he never met with more than two instances of this kind in the whole course of his practice. Similar examples may be found in Ettmüller² and a few other writers. Zencker³ saw the cow-pock pursue its course in a regular manner conjointly with measles and purpura, and Jenner likewise observed it pursue its course tranquilly in the midst of a mercurial treatment directed against the venereal disease.

§ XXXVI.

The complication or co-existence of several diseases in the same patient, resulting from a long use of medicines that were not homœopathic, is far more frequent than those to which nature herself has given birth. The continued application of inappropriate medicines finishes by adding to the natural disease which it is intended to cure, such fresh morbid symptoms as those remedies are capable of exciting according to the nature of their special properties. These symptoms not being capable of curing by analogous counter irritation (that is to say, homœopathically) a chronic disease to which they bear no similitude, gradually associate themselves to the latter, and thus add a new factitious disease to the old one, so that the

¹ *Med. and Phys. Journal*, 1805.

² *Opera*, II. P. I. cap. 10.

³ *In Hufeland's Journal*, XVII.

patient becomes considerably worse and far more difficult to cure. There are many observations and cases cited in the medical journals and treatises that support this assertion. One proof of it is also to be met with in the frequent cases of the chancrous disease, especially when complicated with psora, and even with that of gonorrhœa, which far from being cured by considerable and repeated doses of inappropriate mercurial preparations, station themselves in the organism alongside of the chronic mercurial disease which develops itself gradually¹, and form together a monstrous complication generally designated by the name of masked syphilis (pseudo-syphilis), a state of disease which if not absolutely incurable, cannot at least but with the greatest difficulty be changed to that of health.

§ XXXVII.

Nature, as I have before said, sometimes permits the coincidence of two and even three spontaneous diseases in one and the same body ; but it must be observed, that this complication never takes place but in

¹ For besides the morbid symptoms analogous to those of the venereal disease, which would be capable of curing the same homœopathically, mercury produces a crowd of others which bear no resemblance whatever to those of syphilis, and which, when administered in large doses, especially where there is a complication with psora, as is frequently the case, engenders fresh evils, and commits terrible ravages on the body.

diseases that are dissimilar, and which, according to the eternal laws of nature, cannot annihilate or cure each other reciprocally. Apparently this is executed in such a manner that the two or three diseases divide, if we may so express it, the organism between them, and each takes possession of the parts that are best suited to it individually, a division, which in consequence of the want of similitude between them, can very well take place without doing injury to the unity of the vital principle.

§ XXXVIII.

But the result is very different when two diseases that are similar meet together in the organism—that is to say, when an analogous but more powerful disease joins itself to the pre-existing malady. It is true that we here see how a cure is performed according to nature, and how man is to proceed in effecting the same object.

§ XXXIX.

Two diseases that resemble each other closely can neither repel (as in the first of the three preceding hypotheses) nor suspend each other (as in the second), so that the old one re-appears after the cessation of the new one ; nor finally, (as in the third), can they exist beside each other in the same organism and form a double or complicated disease.

§ XL.

No! Two diseases that differ greatly in their species¹, but which bear a strong resemblance in their development and effects—that is to say, in the symptoms which they produce, always mutually destroy each other when they meet together in the system. The stronger annihilates the weaker; nor is it difficult to conceive how this is performed. Two dissimilar diseases may co-exist in the body, because their dissimilitude would allow of their occupying two distinct regions. But in the present case, the stronger disease which makes its appearance exercises an influence upon the same parts as the old one, and even throws itself, in preference, upon those which have till now been attacked by the latter, so that the old disease finding no other organ to act upon, is necessarily extinguished.¹ Or to express it in other terms, as soon as the vital powers, which have till then been deranged by a morbid cause, are attacked with greater energy by a new power very analogous to the former but more intense, they no longer receive any impression but from the latter, while the preceding one, reduced to a state of mere dynamic power without matter, must cease to exist.

¹ See the note attached to § XXI.

² In the same way that the light of a lamp is rapidly effaced from the retina by a sunbeam which strikes the eye with greater force.

XLI.

Many examples might be adduced where nature has cured diseases homœopathically by other diseases which excited similar symptoms. But if precise and indisputable facts alone be required, it will be necessary to confine ourselves to the few diseases which arise from some permanent miasm and constantly preserve their identity, for which reason they ought to receive a distinct appellation.

The foremost that presents itself among these affections is the small-pox, so famous for the violence and number of its symptoms, and which has cured a multitude of diseases that were characterised by symptoms similar to its own.

Violent ophthalmia, extending even to the loss of sight, is one of the most ordinary occurrences in the small-pox; whereas Dezoteux¹ and Leroy² have each reported cases of chronic ophthalmia which were cured in a perfect and permanent manner by inoculation.

A case of blindness of two years standing brought on by the metastasis of tenia, was, according to Klein³,

¹ *Traité de l'Inoculation*, p. 189.

² *Heilkunde für Mütter*. (Medical Treatise for the use of Mothers,) p. 384.

³ *Interpres Clinicus*. p. 293.

perfectly cured by the small-pox. How often has the small-pox cured deafness and oppressed respiration? J. F. Closs has seen it cure both these affections when it had reached its highest state of intensity.

Considerable enlargement of the testicle is a frequent symptom in small-pox, and according to Klein² it has been known to cure homœopathically a large hard swelling of the left testicle, the consequence of a contusion. Another observer³ has seen it cure a similar swelling of the testicle.

Dysentery is one of the bad symptoms which occur in small-pox—for this reason it cures the former disease homœopathically as in a case reported by F. Wendt.⁴

The small-pox which comes on after vaccination destroys the latter immediately, and does not permit it to arrive at perfection, both because it is more powerful than the cow-pock and bears a close resemblance to it. By the same reason, when the cow-pock approaches to its term of maturity, it diminishes and softens in a very great degree the small-pox which has

¹ *Neue Heilart der Kinderpocken.* (New System for the cure of Small-pox). *Ulm*, 1769, p. 68.

² *Loc. cit.*

³ *Nov. Act. nat. cur.* vol. I. obs. 22.

⁴ *Nachricht von dem Krankeninstitut* (Directions of the Medical Board) at Erlangen, 1783.

just broken out, and causes it to assume a milder form, as witnessed by Mühry¹ and many others.

The cow-pock, in addition to the vesicles which protect from small-pox, excites also a general cutaneous eruption of another kind. This exanthema consists of sharp-pointed pimples, usually small, seldom large and suppurating, dry, resting upon a small red areola, frequently interspersed with small round spots of a red colour, and sometimes attended with severe itching. In many children it precedes by several days the appearance of the red areola of the cow-pock. But most often it manifests itself afterwards, and disappears in a few days leaving small hard red spots on the skin. It is by reason of this other exanthema, and the analogy which it bears to the same, that the cow-pock, the moment it takes, removes in a permanent manner those cutaneous eruptions which exist in some children, and which are often troublesome and of long standing. This has been attested by numerous observers.²

Vaccination, whose special symptom is a swelling of the arm³, cured, after its eruption, the tumefaction of an arm that was half paralysed⁴.

¹ *In R. Willan on Vaccination.*

² Particularly Clavier, Hurel, and Desormeaux, in the *Bulletin des sc. Med. de l'Eure*, 1808—*Journal de Médecine*, XV. 206.

³ *Balhorn, in Hufeland's Journal*, X. ii.

⁴ *Stevenson, in Duncan, Annals of Med.* vol. I. part II. No. 9.

The vaccine fever which takes place at the period of the formation of the red areola has, according to the information of Hardège¹, cured two cases of intermittent fever homœopathically, which confirms the remark formerly made by J. Hunter², that two fevers (or diseases that are similar) can never exist together in the body.³

The measles and hooping cough, resemble each other both in regard to the fever and the character of the cough. This was the reason that Bosquillon⁴ observed during an epidemic of measles and hooping-

¹ *In Hufeland's Journal*, XXIII.

² *Ueber die venerische Krankheit*, (on the Venereal Disease), p. 4.

³In the former editions of the Organon, I have cited cases where chronic diseases have been cured by psora, which according to the discoveries I have made known in the first part of my *Treatise on Chronic Diseases*, can only be partially regarded as homœopathic cures. The great affections which were thus obliterated (such as suffocating asthma and phthisis of many years' standing) already owed their origin to some psoric cause. The symptoms of a psoric eruption of long standing which were completely developed in the system, and threatened the life of the patient, were reduced by the appearance of a psoric eruption caused by a new infection, to the simple form of primitive psora, by which means the old disease, with its alarming symptoms, were removed. This return to the primitive form cannot therefore be regarded as a homœopathic cure of the old psora but in this sense, that the new infection places the patient in a much more favourable way of being subsequently cured of the entire psora by antipsoric medicines.

⁴ *Cullen's Elements of Pract. Med.* part II. l. 3, ch. 7.

cough, that among the children who had the former there were many entirely free from the latter. All of them would have been exempt from hooping-cough for ever after, and also beyond the reach of the contagion of measles, if the hooping-cough was not a disease that only resembled the measles partially—that is, if it produced an eruption of the skin analogous to that of the latter; thus the measles are not able to preserve but a certain number of children homœopathically from the hooping-cough, nor can they do this for a longer period than during the continuance of the reigning epidemic.

But when the measles come in contact with a disease that resembles them in the principal symptom, viz. the eruption, they can beyond a doubt annihilate and cure it homœopathically. It was under such circumstances that the eruption of measles cured a chronic dartre¹ in a prompt, durable, and perfect manner, as observed by Kortum.² A miliary eruption that covered the neck, face, and arms during a period of six years, attended with insupportable heat, and which returned at every change of weather, was reduced to a simple swelling of the skin on the appearance of measles; after the cessation of the latter, the miliary eruption was cured and never re-appeared.³

¹ Or at least this symptom was removed.

² *In Hufeland's Journal*, XX. ii. p. 50.

³ *Rau*, loc. cit. p. 85.

§ XLII.

No instructions can be more simple and persuasive than these to direct the physician in the choice of the substances (medicines) which are capable of exciting artificial diseases, in order that he may be enabled to cure in a prompt and durable manner according to the course of nature.

§ XLIII.

All the preceding examples prove to us that neither the efforts of nature nor the skill of the physician have ever been able to cure a disease by a dissimilar morbid power, whatever energy the latter may have possessed ; also, that a cure is not to be obtained but by a morbid power capable of producing symptoms that are similar, and at the same time a little stronger. The cause of this rests with the eternal and irrevocable law of nature, which was unknown till the present time.

§ XLIV.

We should have met with a much greater number of those truly natural homœopathic cures, if on the one hand, observers had been more attentive to the subject, and on the other, nature had at her disposal more diseases admitting of a homœopathic cure.

§ XLV.

Even nature herself has no other homœopathic agents at her command than the miasmatic diseases which always retain their identity, such as psora, measles, and small-pox.¹ But of these morbid powers, the small-pox and the measles are more dangerous and terrific than the maladies which they cure; and the other, psora, demands itself, after the performance of a cure, the application of a remedy that is capable of annihilating it in its turn: both of these are circumstances that render their use as homœopathic remedies difficult, uncertain, and dangerous. And how few are the diseases to which man is subject, that would find their homœopathic cure in psora, measles, or small-pox! Nature can, therefore, cure but a very limited number of diseases with those hazardous remedies. Their use is attended with considerable danger to the patient, because the doses of these morbid agents cannot be varied according to circumstances, and in curing an analogous disease of long standing they weigh down the patient with the dangerous burden of psora, measles, and small-pox. Notwithstanding this, we have many examples where their favourable junction has produced the most perfect homœopathic cures, which are a living commentary upon the sole therapeutic law of nature—cure with medicines that are ca-

¹ And the exanthema which coincides with the vaccine.

pable of exciting symptoms analogous to those of the disease itself.

§ XLVI.

These facts will more than suffice to reveal to the understandings of men the great law which has just been declared. And behold the advantage which man has here over rude nature, whose acts are not guided by reflection! How are the homœopathic morbific powers multiplied in the various medicines which are spread over the creation, all of which are at his disposal, and may be brought to the relief of his suffering fellow-mortals! With these, he can create morbid symptoms as varied as the countless natural diseases which they are to cure. With such precious resources at his command, there can be no necessity for those violent attacks upon the organism to extirpate an old and obstinate disease, and the transition from the state of suffering to that of durable health is effected in a gentle, imperceptible, and often speedy manner.

§ XLVII.

After such evidence and examples it is impossible for any reasonable physician to persevere in the ordinary allopathic treatment, or continue to apply remedies whose effects have no direct or homœopathic relation with the chronic disease that is to be cured, and which

attack the body in the parts that are least diseased, by exciting evacuations, counter-irritation, derivations, &c. It is impossible that he can persist in the adoption of a method which consists in exciting, at the expence of the powers of the patient, the appearance of a morbid state entirely different from the primitive affection, by administering strong doses of mixtures which are for the most part composed of drugs whose effects are unknown. The use of such mixtures can have no other result but that which proceeds from the general law of nature when one dissimilar disease joins itself to another in the animal economy—that is to say, the chronic affection far from being cured, is, on the contrary, always aggravated. Three different effects may then take place :—1st, If the allopathic treatment, though of long duration, be gentle, the natural disease remains unchanged, and the patient will only have lost a portion of his strength, because, as we have seen before, the disease which already exists in the body will not permit a new one that is weaker to establish itself there likewise. 2d, When the economy is attacked with violence by allopathic medicines, the primitive disease will yield for a time ; but it re-appears, with at least the same degree of vigour as before the moment this treatment is interrupted, because, as before stated, of two concurrent diseases, the new one, which is the stronger, destroys and suspends for a time that which existed before it, which is weaker and dissimilar. 3d, Finally, if large doses of allopathic medicines be continued for a length of time, this treatment only adds

a new factitious disease without ever curing the primitive one, and renders the cure still more difficult, because, as we have already seen, when two dissimilar chronic affections of equal intensity meet together, one takes up its station beside the other in the system, and both are simultaneously established.

§ XLVIII.

The method we ought to adopt to cure diseases effectually, mildly, and permanently, is easily discovered by studying the proceedings of nature. These will teach us to avoid the course pursued by the unintelligent vital powers, which, like allopathy, tend always to attack the parts that are least diseased, and to excite a malady dissimilar to the primitive one; a proceeding that never effects a cure in chronic diseases, but always aggravates the evil, and which, in acute diseases that are not intense, removes them with difficulty, terminating almost always in death where they are violent and already dangerous in themselves.— Here we may likewise learn to imitate those rare but real cures (§ 38, 41) that are performed by the excitement of a new morbid power whose effects resemble those of the primitive disease, and which, acting upon the body, destroys and removes the latter promptly.

§ XLIX.

These cures are, as we see, performed solely by

means of homœopathy, which we have at length attained to, by consulting reason and taking experience for our guide (§ 9, 19.) By this method alone can we cure disease in the most speedy, certain, and permanent manner, because it is grounded upon the eternal and unerring law of nature.

§ L.

I have before remarked (§ 38, 46) that there is no true method but the *homœopathic*; because, of the only three modes of employing medicines in disease, this alone leads in a direct line to a mild, safe, and durable cure, without either injuring the patient or diminishing his strength.

§ LI.

The second mode of employing medicines in disease, is that which I term the *allopathic*, or *heteropathic*, which has been in general use till the present time. Without ever regarding that which is really diseased in the body, it attacks those parts which are sound, in order to draw off the malady from another quarter and direct it towards the latter. I have already treated of this method in the Introduction, and therefore will not speak of it farther in this place.

§ LII.

The third and last mode of employing medicines in disease is the *antipathic*, *enantiopathic*, or *palliative*. By this method physicians have till the present time succeeded in affording apparent relief, and gained the confidence of their patients by deluding them with a temporary suspension of their sufferings. We will now show its inefficacy, and to what extent it is even injurious in diseases that run their course rapidly. In fact, this is the only feature, in the treatment employed by allopathists, that has any direct reference to the sufferings occasioned by the natural disease. But in what does this reference consist? In precisely that which ought most to be avoided if we would not delude and mock the patient.

§ LIII.

An ordinary physician who proceeds upon the antipathic method, pays attention to one symptom only—that of which the patient complains loudest, and neglects all the others however numerous. He prescribes against this symptom a medicine that is known to produce the very opposite effect; for, according to the axiom *contraria contrariis* laid down fifteen hundred years ago by the old schools of medicine, it is from this remedy that he expects the most speedy relief (palliative). Accordingly he administers strong doses of opium in pains of every description, because this

substance rapidly benumbs the feeling. He prescribes the same drug in diarrhœa, because in a short time it stops the peristaltic movement of the intestinal canal and renders it insensible. He administers it likewise in cases of insomnolence, because it produces a state of hebetude and stupor. He employs purgatives when the patient has for a long time been tormented with constipation. He plunges a hand that has received a burn into cold water, because its icy quality appears suddenly to remove the pain as if by enchantment. When a patient complains of a sense of cold and loss of vital heat, he places him in a warm bath, whereby heat is immediately restored. Any one complaining of habitual weakness is advised to take wine, which immediately re-animates and appears to refresh him. Some other antipathics—that is to say, medicines opposed to the symptoms—are likewise employed; but independent of those I have just enumerated there are not many, because ordinary physicians are only acquainted with the peculiar and primitive effects of a very small number of medicines.

§ LIV.

I will pass over the defect (see the note to § IX.) which this method has in attaching itself to but one of the symptoms, and consequently but to a small part of the whole, a circumstance from which nothing could evidently be expected for the amelioration of the entire disease, which is the only thing the patient aspires

to. I will now ask, if experience can show me a single case where the application of these antipathic remedies in chronic or permanent diseases, and the short relief which they have procured, has not been followed by a manifest aggravation, not only of the symptoms thus palliated in the first instance, but what is more, of the entire disease? Every one who has paid attention to the subject will concur in saying, that after this slight antipathic amendment which lasts only for a short time, the condition of the patient invariably becomes worse, although the ordinary physician endeavours to account for this too palpable augmentation, by attributing it to the malignity of the primitive disease, which, according to his account, only then began to manifest itself.¹

§ LV.

No severe symptom of a permanent disease has ever been treated by these opposite remedies and pal-

¹ However unaccustomed physicians may have been till the present time to make correct observations, it could not have escaped their notice, that disease infallibly increases after the use of palliatives. A striking example of this nature is found in J. H. Schulze, (*Diss. qua corporis humani momentaneorum alterationum specimina quaedam expenduntur. Halle, 1741, § 28*). Something similar to this is attested by Willis (*Pharm. rat. sec. 7, cap. I. p. 298*):—
Opiata dolores atrocissimos plerumque sedant atque indolentiam..... procurant, eamque.....aliquamdiu et pro stato quodam tempore continuant, quo spatio elapso, dolores mox recrudescunt et brevi ad soli-

liatives, where the evil did not re-appear after a few hours, more aggravated than before. Thus, to cure an habitual tendency to sleep during the day, coffee was administered, the first effects of which are excitement and insomnolence ; but the moment that its first action was exhausted, the propensity to sleep returned stronger than ever. When a person was subject to insomnolence, opium was administered at bed-time, which by virtue of its primitive action produces sleep, stupor, and hebetude ; but on the following night the evil only became still more aggravated in consequence. Opium was administered in chronic diarrhœa, because its first effect was to constipate the bowels ; but the alvine flux, after having been suspended for some time, re-appeared more grievous than before. Acute and frequent pains of all descriptions were momentarily calmed beneath the influence of opium, which blunts and benumbs the feeling ; but they never failed to return with greater violence than before, or they were even sometimes replaced by another disease of a worse description. The ordinary physician knows no better remedy

tam ferociam augentur. And p. 295 :—*Exactis opii viribus illico redeunt tormina, nec atrocitatem suam remittant, nisi dum ab eodem pharmaco rursus incantantur.* J. Hunter (in his Treatise on the Venereal Disease, p. 13) says that wine increases the energy of persons who are weak without bestowing on them any real vigour ; and that the vital powers sink afterwards in the same proportion as they have been stimulated, so that the patient gains nothing by it, but, on the contrary, loses the greater part of his strength.

for a cough of long standing which becomes worse at night than opium, whose first effects remove all kinds of irritation ; for the first night it may very well happen that the patient experiences some relief, but on the succeeding nights the cough returns more distressing than ever ; and if the physician persists in combating it with the same palliative by gradually increasing the dose, nocturnal perspirations and fever will then be added to the previous complaint. It has been imagined, that tincture of cantharides, which stimulates the urinary passages, would remedy a weakness of the bladder, and the retention of urine which results from it ; it may, indeed, effect some forced emissions of urine, but in the end the bladder is only rendered less irritable and less susceptible of contraction, while paralysis of the bladder is likely to follow. Physicians have flattered themselves that they could subdue an inveterate tendency to constipation by purgatives administered in large doses, which provoke frequent and abundant alvine evacuations ; but the secondary effect of this treatment is generally that of constipating the bowels in a still greater degree. An ordinary physician prescribes wine as a remedy in chronic debility ; but it is only the primitive action of this agent that is stimulating, and its definitive results are those of reducing the powers still more.

It has been imagined that spices would warm and strengthen the cold and inactive stomach ; but the secondary effect of these heating palliatives is to increase the inactivity of the gastric viscera. Warm

baths have been prescribed in cases of rigors and an habitual deficiency of the vital heat; but, on coming out of the water the patients are still weaker, more incapable of receiving warmth and more subject to rigors than they were before. Immersion in cold water instantly relieves the pain occasioned by a severe burn; subsequently, however, this pain is increased to an insupportable degree and the inflammation extends to the neighbouring parts. To cure *gravedo** of long standing, sternutatories are prescribed, which excite the pituitary secretion; and it has not been perceived that the final result of this method was always that of aggravating the evil which it was intended to cure. Electricity and galvanism, which at first exercise great influence upon the muscular system, quickly restore activity to members that have for a long time been feeble and half paralysed; but the secondary effect is absolute annihilation of all muscular irritability and entire paralysis. It has been said that venesection is a fit remedy to stop the temporary flow of blood towards the head; but this mode is always succeeded by a still greater determination of blood to the upper parts of the body. The sole remedy that physicians in ordinary know to apply in cases where the moral and physical powers are inactive and half paralysed, which are predominant symptoms in different kinds of typhus, is valerian administered in strong doses, because this plant is one of the most powerful excitants they are

* See Editor's Appendix LXIV.

acquainted with ; but it escaped their notice, that the excitement which valerian produces is merely its primitive effect, and after the reaction of the organism, the stupor and the incapability of motion—that is to say, the paralysis of the body and the debility of the mind increase—they have not observed that the patients on whom they lavished doses of valerian, are precisely those who have suffered the greatest mortality. In short, the former schools of medicine have never calculated how often the secondary effects of antipathic medicines have tended to increase the malady, or even bring on something that was still worse, of which, experience has given us examples that are enough to inspire the soul with terror.

§ LVI.

When these grievous consequences (which naturally might have been expected from the use of allopathic remedies) begin to manifest themselves, the ordinary physician imagines that he will be delivered from his embarrassment if he administers a stronger dose each time that the evil grows worse. But from this also, there results nothing but momentary relief, while from the necessity in which he sees himself of constantly augmenting the dose of the palliative, it sometimes follows that a still severer malady declares itself—sometimes that life is endangered, and even that the patient falls a sacrifice. A disease of long standing or of inveteracy has never been cured by such means.

§ XLVII.

If physicians had been capable of reflecting upon the sad results of the application of antipathic remedies, they would long ago have arrived at the great truth, that a path directly opposite would lead them to a method of treatment by which they might cure disease perfectly and permanently. They would then have discovered, that if a medicinal effect, contrary to the symptoms of the malady (antipathic treatment) only procures momentary relief, at the expiration of which the evil constantly grows worse, by the same rule the inverse method—that is to say, the homœopathic application of medicines, administered according to the analogy existing between the symptoms they excite and those of the disease itself, substituting at the same time for the enormous doses that were in use, the smallest that could possibly be applied, must necessarily bring about a perfect and permanent cure. But notwithstanding all these arguments, notwithstanding the positive fact, that no physician ever performed a permanent cure in chronic diseases but in proportion as the prescriptions included some predominant homœopathic medicine (see Introduction, III.)—notwithstanding another fact no less clear, that nature never accomplished a speedy and perfect cure but by means of a similar disease which she added to the old one; notwithstanding all this, physicians have, during so many centuries never arrived at a truth on which alone depended the safety of the patient.

§ LVIII.

The source of all these pernicious results of palliative antipathic treatment, and the salutary effects proceeding from the reverse method, the homœopathic, will be sufficiently explained in the following observations which are drawn from experience and a number of facts that have hitherto escaped the notice of every one save myself, although they were immediately before the view, perfectly evident in their nature, and of the deepest importance to the medical art.

§ LIX.

Every agent that acts upon the human economy, every medicine produces more or less some notable change in the existing state of the vital powers, or creates a certain modification in the health of man for a period of shorter or longer duration: this change is called the *primitive effect*. Although this is the joint effect of both a medicinal and a vital power, it belongs, notwithstanding, more particularly to the former, whose action is exercised upon the body. But our vital powers tend always to oppose their energy to this influence or impression. The effect that results from this, and which belongs to our conservative vital powers and their automatic force, bears the name of *secondary effect* or *re-action*.

§ LX.

So long as the primitive effects of artificial morbid agents (medicines) continue their influence upon a healthy body, the vital power appears to play merely a passive part, as if it were compelled to undergo the impression of the medicine that is acting upon it from without. But subsequently, this also appears, in a manner, to rouse itself. Then, if there exists any state directly contrary to the primitive effect, the vital power manifests a tendency to produce one that is proportionate to its own energy, and the degree of influence exercised by the morbid or medicinal agent; and if there exists no state in nature that is directly contrary to this primitive effect, the vital power then seeks to gain the ascendancy by destroying the change that has been operated upon it from without (by the action of the medicine) for which it substitutes its own natural state (*reaction.*)

§ LXI.

Examples of the first of these cases are before the eyes of every individual. A hand that has been bathed in hot water has, at first, a much greater share of heat than the other that has not undergone the immersion (primitive effect); but shortly after it is withdrawn from the water, and well dried, it becomes cold again, and in the end much colder than that on the opposite

side (^{secondary} primitive effect). The great degree of heat that accrues from violent exercise (primitive effect), is followed by shivering and cold (secondary effect). A man who has overheated himself by drinking copiously of wine (primitive effect) finds on the next day, even the slightest current of air too cold for him (secondary effect). An arm that has been immersed for any length of time in freezing water, is at first much paler and colder than the other (primitive effect); but let it be withdrawn from the water and carefully dried, it will not only become warmer than the other, but even burning hot, red, and inflamed (secondary effect). Strong coffee in the first instance stimulates the faculties (primitive effect), but it leaves behind a sensation of heaviness and drowsiness (secondary effect) which continues a long time if we do not again have recourse to the same liquid. After exciting somnolence, or rather a deep stupor by the aid of opium, (primitive effect) it is much more difficult to fall asleep on the succeeding night (secondary effect). Constipation excited by opium (primitive effect) is followed by diarrhœa (secondary effect); and evacuations produced by purgatives (primitive effect) are succeeded by costiveness which lasts several days (secondary effect). It is thus that the vital power in its reaction, opposes to the primitive effects of strong doses of medicine which operate powerfully on the healthy state of the body, a condition that is directly opposite, whenever it is able to do so.

§ LXII.

But it may be readily conceived that the healthy state will make no perceptible reaction in an opposite sense, after weak and homœopathic doses of agents that modify and change its vitality. On due attention, it is true that even small doses produce primitive effects that are perceptible ; but the reaction made by the living organism never exceeds the degree that is requisite for the re-establishment of health.

§ LXIII.

These incontrovertible and self-evident truths which nature and experience have laid before us, explain on the one hand, why the homœopathic method is so beneficial in its results, and prove, on the other, the absurdity of that which consists in treating diseases by antipathic and palliative remedies.¹

¹ It is merely in urgent and dangerous cases, or in diseases that have just broken out in persons who were previously in health, such, for example, as in asphyxia by lightning, suffocation, freezing, drowning, &c. that it is either admissible or proper in the first instance at least to re-animate the feeling and irritability by the aid of palliatives, such as slight electric shocks, injections of strong coffee, stimulating odours, warmth, &c. As soon as physical life is re-animated, the action of the organs that support it resumes its regular course, as is to be expected from a body that was in the full enjoyment of health previous to the accident. Under this head are also included the antidotes to several poisons, such as alkalis against

§ LXIV.

We find, it is true, in homœopathic cures, that the very minute doses of medicine (§ 273—281) which they require to subdue and destroy natural diseases by analogy to the symptoms produced by the latter, leave in the organism a slight medicinal disease which out-lives the primitive affection. But the extreme minuteness of the dose renders this disease so slight and susceptible of dissipating itself, that the organism has no need to oppose to it any greater reaction than that which is requisite to raise the existing state to the habitual degree of health—that is to say, to establish the latter. And all the symptoms of the primitive disease being now extinct, a very slight effort will suffice to accomplish this.

mineral acids, liver of sulphur against metallic poisons, coffee, camphor (and ipecacuanha) against poison by opium, &c.

We must not imagine that a homœopathic medicine has been badly selected in a case of disease, because a few of the symptoms of this remedy correspond antipathically with some morbid symptoms of minor or less importance. Provided the other symptoms of the disease, those which are the strongest and the most developed, and finally those which characterise it, find in the remedy similar symptoms which cover, extinguish, and destroy them, the small number of antipathic symptoms that are visible disappear of themselves after the remedy has expended its action, without retarding the recovery in the slightest degree.

§ LXV.

But precisely the reverse of this takes place in the antipathic or palliative method. The medicinal symptom which the physician opposes to the morbid symptom (such as for example, stupefaction, which constitutes the primitive effect of opium, opposed to an acute pain) is not wholly foreign and allopathic to this latter. There is an evident affinity between the two symptoms, but it is inverse. The morbid symptom is to be annihilated here by a medicinal symptom opposed to it. This cannot possibly be accomplished. It is true the antipathic remedy acts precisely on the diseased part of the organism, just as certain as the homœopathic ; but it confines itself to covering in a certain degree the natural morbid symptom, and rendering it insensible for a certain length of time. During the first moments of the action of the palliative, the organism undergoes no disagreeable sensation, neither on the part of the morbid symptom nor on that of the medicinal one, which appear to be reciprocally annihilated and neutralized, as it were, in a dynamic manner. This, for example, is what takes place in regard to pain and the stupifying powers of opium, for, during the first moments, the organism feels as if it were in health, alike free from the painful sensation and the stupefaction. But as the medicinal symptom that is opposed cannot occupy in the organism the place of the pre-existing disease, (as is the case in the homœopathic method, where the remedy excites an artificial

disease similar to the natural one, but merely stronger) the vital power consequently not being affected, by the remedy employed, with a disease similar to that which had previously tormented it, the latter does not become extinguished. The new disease, it is true, keeps the organism insensible during the first moments by a kind of dynamic neutralisation¹, if we may so express it, but it soon dies away of itself, like all medicinal affections ; and then it not only leaves the malady in its former state, but still more (as palliatives can never be administered but in large doses to afford apparent relief) it compels the organism to produce a state contrary to that excited by the palliative medicine, and creates an effect opposite to that of the remedy—that is to say, gives birth to a condition analogous to the natural disease which is not yet destroyed. This addition, then, which proceeds from the organism itself, (the re-action

¹ Contrary or opposite sensations in the living economy of man cannot be permanently neutralised like substances of opposite qualities in the laboratory of the chemist, where we may see, for example, sulphuric acid and potash form by their union a substance that is entirely different, a neutral salt that is no longer acid or alkali, and which not even fire will decompose. Combinations like these, producing something that is neutral and durable, can never take place in the organs of sensation with regard to impressions of an opposite nature. There is, indeed, some appearance of neutralisation or of reciprocal destruction, but this phenomenon is of short duration. The tears of the mourner may cease for a moment when there is some merry spectacle before his eyes, but soon the mirth is forgotten, and the tears begin to flow again more freely than ever.

against the palliative), does not fail to increase the intensity and severity of the disease.¹ Thus the morbid symptom (the disease) becomes worse the moment the effect of the palliative ceases, and that, too, in a degree proportionate to the extent of the dose of the palliative. And to elucidate the subject still farther, the greater the quantity of the opium administered to suspend the pain, in the same degree does the pain increase beyond its primitive intensity when the opium has ceased to act.²

§ LXVI.

From all that has been here stated, the following truths must be admitted.

¹ However intelligible this proposition may be, it has nevertheless been misinterpreted and an objection made to it, that a palliative would be just as well able to cure by its consecutive effect, which resembles the existing disease, as a homœopathic remedy by its primitive effect. But in raising this obstacle, it has never been considered that the consecutive effect is by no means a product of the remedy, that it always arises from the re-action exercised by the vital powers of the organism, and that consequently this re-action of the vital powers, by reason of the application of a palliative, is a state similar to the symptom of the disease which this remedy failed to annihilate.

² As in a dungeon where the prisoner scarce distinguishes the objects that are immediately before him, the flame of alcohol spreads around a consolatory light; but when the flame is extinguished, the obscurity is then greater in the same proportion as the flame was brilliant, and now the darkness that envelops him is still more impenetrable, and he has greater difficulty than before in distinguishing the objects around him.

1st. There is nothing for the physician to cure in disease but the sufferings of the patient ; and the changes in his state of health which are perceptible to the senses, that is to say the totality or mass of symptoms by which the disease points out the remedy it stands in need of ; every internal cause that could be attributed to it, every occult character that man might be tempted to bestow, are nothing more than so many idle dreams and vain imaginings.

2d. That state of the organism which we call disease cannot be converted into health but by the aid of another affection of the organism excited by means of medicines. The experiments made upon healthy individuals are the best and purest means that could be adopted to discover this virtue.

3d. According to every known fact, it is impossible to cure a natural disease by the aid of medicines which have the faculty of producing a contrary artificial state or symptom in healthy persons. Therefore, the allopathic method can never effect a real cure. Even nature never performs a cure, or annihilates one disease by adding to it another that is dissimilar, be the intensity of the latter ever so great.

4th. Every fact serves to prove, that a medicine capable of exciting in healthy persons a morbid symptom dissimilar to the disease that is to be cured, never effects any other than momentary relief in disease of

long standing without curing it, and suffers it to re-appear after a certain interval more aggravated than ever. The antipathic and purely palliative method is therefore wholly opposed to the object that is to be attained, where the disease is an important one and of long standing.

5th. The third method, the only one to which we can still have recourse, (the homœopathic) which employs against the totality of the symptoms of a natural disease, a medicine that is capable of exciting in healthy persons symptoms that closely resemble those of the disease itself, is the only one that is really salutary and which always annihilates disease, or the purely dynamic aberrations of the vital powers in an easy, prompt, and perfect manner. In this respect, nature herself furnishes the example when, by adding to an existing disease a new one that resembles it, she cures it promptly and effectually.

§ LXVII.

As it is no longer doubted that the diseases of mankind consist merely of groups of certain symptoms which cannot be destroyed but by the aid of medicines, and the inherent faculty which those substances possess of exciting morbid symptoms similar to those of the natural disease, the points to be considered in the mode of treatment, are the three following :

1st. By what means is the physician to arrive at the necessary information relative to a disease, in order to be able to undertake the cure ?

2d. How is he to discover the morbid powers of medicines—that is to say, of the instruments destined to cure natural diseases ?

3d. What is the best mode of applying these artificial morbid powers (medicines) in the cure of disease ?

§ LXVIII.

Relative to the first point, it will be necessary for us to enter here into some general considerations. The diseases of mankind resolve themselves into two classes. The first are rapid operations of the vital power departed from its natural condition, which terminate in a shorter or longer period of time, but are always of moderate duration. These are called *acute* diseases. The others which are less distinct and often almost imperceptible on their first appearance, seize upon the organism, each according to his own peculiar manner, and remove it by degrees so far from the state of health that the automatic vital energy which is destined to support the latter, and which is called vital power, cannot resist but in a useless and imperfect manner ; and not being potent enough to extinguish them herself, she is compelled to allow them to

grow until in the end they destroy the organism. The latter are known by the appellation of *chronic* diseases, and are produced by infection from a chronic miasm.

§ LXIX.

As to acute diseases, they may be classed under two distinct heads. The first attack single individuals, and arise from some pernicious cause to which they have been exposed. Immoderate excess in either eating or drinking, a want of necessary aliment, violent impressions of physical agents, cold, heat, fatigue, &c. or mental excitement, are the most frequent causes. But for the most part they depend upon the occasional aggravation of a latent psoric affection which returns to its former sleep and insensibility when the chronic affection is not too violent, or when it has been cured in a prompt manner. The others attack a plurality of individuals at once, and develop themselves here and there (sporadically) beneath the sway of meteoric and telluric influence, of whose action but few persons are at the moment susceptible. To this class belong those which attack many individuals at the same time, arising from one cause and exhibiting symptoms that are analogous (epidemics); and usually become contagious when they act upon close and compact masses of human beings. These maladies or fevers¹ are each of a dis-

¹ The homœopathic physician who does not share the prejudices

tinct nature, and the individual cases which manifest themselves, being all of the same origin they invariably place the patients every where in one identical morbid state, but which, if abandoned to themselves, terminate in a very short space of time, either by a cure or death. War, inundations, and famine, frequently give rise to these diseases, but they may likewise result from acute miasms which always reappear beneath the same form, for which reason they are designated by particular names: miasms, some of which attack man but once during life, such as the small-pox, measles, hooping-cough, the scarlet¹ fever of Sydenham, &c., and others which may seize him repeatedly, such as the plague, yellow-fever, Asiatic cholera, &c.

of the ordinary schools of medicine—that is to say, who does not, like them, fix the number of those fevers to a certain few, forbidding nature to produce any others, nor affixes particular names to them in order that he may follow this or that mode of treatment—he does not acknowledge the appellations of jail fever, bilious fever, typhus, putrid fever, mucous fever, but cures all these diseases individually by a treatment suited to the symptoms they present.

¹ Subsequent to the year 1801, physicians have confounded a purple miliary fever with scarlatina, although the signs of these two affections are entirely different, and aconite is the curative and preservative remedy of the first, and belladonna of the second, while the former always assumes the epidemic character, and the latter is always sporadic. Of late years both these affections appear in certain localities to have been confounded with a particular species of eruptive fever, against which neither of these two remedies were found perfectly homœopathic.

§ LXX.

The name chronic is very improperly applied to those diseases which attack persons who are constantly exposed to baleful influences from which they might have screened themselves—persons who constantly make use of aliments or drink that are hurtful to the system—who commit excesses that are injurious to health—who are every moment in want of the articles necessary to support life—who inhabit unwholesome countries, and, above all, marshy places—who live in cellars and other confined dwellings—who are deprived of air and exercise—who are exhausted by immoderate labour of the mind or body—who are consumed by perpetual ennui, &c. These diseases, or rather these privations of health brought on by individuals, disappear of themselves by a mere change of regimen, provided there is no chronic miasm in the body, but they cannot be called chronic diseases.

§ LXXI.

The true chronic diseases are those which give birth to a chronic miasm, making continual progress in the body when no specific curative remedy is opposed to them, and which, notwithstanding all imaginable care both with regard to the regimen of the body and mind, never cease tormenting the patient with an accumulation of miseries that endure till the latest period of his existence. These are the greatest and most frequent

scourges of the human species, since the most robust constitution, the best regulated life, and the greatest energy of the vital powers, are insufficient to resist them.

§ LXXII.

Of all these miasmatic chronic diseases, when not cured, syphilis is the only one known to endure to the end of life. Syçose, which likewise cannot be subdued by the vital powers alone, has never been regarded as a distinct species of chronic disease depending on an internal miasm ; and it was supposed to be cured when the excrescences on the skin were destroyed, while no attention was paid to the source which still continued to exist.

§ LXXIII.

But a chronic miasm that is incomparably greater and far more important than either of the two last named, is that of psora. The two others disclose the specific internal affection from whence they emanate—the one by chancres, and the other by excrescences in the form of a cauliflower or the seeds of a fig. It is not until the whole of the organism is infected that psora declares its huge internal chronic miasm by a cutaneous eruption that is wholly peculiar to it, accompanied by insupportable itching, and a specific odour. This psora is the sole true and fundamental

cause that produces all the other countless forms of disease¹ which, under the names of nervous debility, hysteria, hypochondriasis, insanity, melancholy, idiocy, madness, epilepsy, and spasms of all kinds, softening of the bones, or rickets, scoliosis* and cyphosis,† caries, cancer, fungus hematodes, gout, hemorrhoids, yellow jaundice and cyanoiss,‡ dropsy, amenorrhea,

¹ It has cost me twelve years of study and research to trace out the source of this incredible number of chronic affections, to discover this great truth which remained concealed from all my predecessors and cotemporaries—to establish the basis of its demonstration, and find out at the same time the curative medicines that were fit to combat this hydra in all its different forms. My observations on this subject have been given to the world in the *Treatise on Chronic Diseases* which I published in the year 1828.

Until I had examined the depths of this important matter, it was impossible for me to teach the mode of subduing all chronic diseases but as isolated and individual affections by the medicinal substances that were till then known according to their effects upon healthy persons; so that the followers of my method treated each case of chronic disease separately as a distinct group of symptoms, which, however, did not prevent their cure to such an extent that suffering humanity had good cause to rejoice at the newly discovered system of medicine. But how much more satisfactory must it be for the disciples of the homœopathic school, now that remedies have been discovered which are still more homœopathic for the cure of chronic diseases that owe their origin to psora, from among which the physician who is truly skilled in his art will select only such whose medicinal symptoms correspond best with those of the chronic disease which it is intended to cure.

* See Editor's Appendix, LXV. † Ibid. LXVI. ‡ Ibid. LXVII.

gastrorrhagia, epistaxis, hemoptysis, hematuria, metrorrhagia, asthma and suppuration of the lungs, impotency and barrenness, megrim, deafness, cataract and amaurosis, gravel, paralysis, loss of sense, pains of every kind, &c. appear in our pathology as so many peculiar, distinct, and independent diseases.

§ LXXIV.

The progress of this ancient miasm through the organism of millions of individuals in the course of some hundreds of generations, and the extraordinary degree of development which it has by these means acquired, will explain to a certain extent why it is able at present to make its appearance beneath so many different forms, especially if we contemplate the multiplicity of circumstances¹ that usually contribute to the manifestation of this great diversity of chronic affections, (secondary symptoms of psora), besides the infinite variety of their individual constitution. It is, therefore, not surprising that such different organisms, penetrated by the psoric miasm and exposed to so many hurt-

¹ Some of these causes, which, in modifying the manifestation of psora, give to it the form of a chronic disease, evidently depend, in a certain degree, either on climate and the natural situation of the dwelling, or on the diversities of the physical and moral education of youth which has in some instances been either neglected or too long delayed, and in others carried to excess, or on the abuse of it in respect to regimen, passions, morals, customs, and habits.

ful influences external and internal which often act upon them in a permanent manner, should also present such an incalculable number of diseases, changes, and sufferings as those which have till the present time been cited by the old pathology¹ as so many dis-

¹ How many are found among them whose names bear more significations than one, and by each of which, very different diseases are designated that have no connexion with each other but by a single symptom? Such as, ague, yellow jaundice, dropsy, phthisis, leucorrhœa, hemorrhoids, rheumatism, apoplexy, spasms, hysteria, hypochondriasis, melancholy, insanity, angina, paralysis, &c. which are represented as fixed diseases that always preserve their identity, and which by reason of the name they bear, are always treated upon the same plan. How can we justify the identity of medical treatment by the adoption of a name? And if the treatment is not always to be the same, why make use of an identical name, which also supposes a coincidence in the manner of being attacked by medicinal agents? *Nihil sane in artem medicam pestiferam magis unquam irrepsit malum quam generalia quædam nomina morbis imponere usque aptare velle generalem quandam medicinam*: it is thus that Huxham, a physician as enlightened as he is admired for his candour, has expressed himself. (Op. Phys. Med. t. I.) Fritze likewise complains (Annalen, I. p. 80) that the same names have been given to diseases that are essentially different.

Even epidemic diseases which are probably propagated by a specific miasm in each particular case of epidemy, receive names from the existing medical school, as if they were fixed diseases, already known and always returning under the same form. It is thus they speak of hospital fever, jail fever, camp fever, bilious fever, nervous fever, mucous fever, &c., although each epidemic of these erratic fevers manifests itself beneath the aspect of a new disease that ne-

tinct diseases, describing them by a number of particular names.

§ LXXV.

Although the discovery of this great source of chronic affections has advanced the science of medicine

ver existed before, varying considerably both in its course and in the most characteristic symptoms, and also in its whole deportment. Each of them differ so widely from all the anterior epidemics, whatever names they bear, that it is overturning every principle in logic to give to diseases so manifestly different from each other one of those names that have been introduced into the pathology, and then to regulate the medical treatment according to a name that has been so abused. Sydenham alone discovered the truth of this, (*Oper. cap. 2, de morb. epid. p. 43*); for he insists upon the necessity of never believing in the identity of one epidemic disease with another that had manifested itself before, or of treating it according to this affinity, because the epidemics which exhibit themselves successively have all differed from each other. *Animum admirationem percellit, quam discolor et sui plane dissimilis morborum epidemicorum facies; quæ tam aperta horum morborum diversitatum propriis ac sibi peculiaribus symptomatis, tum etiam medendi ratione, quam hi ab illis disparem sibi vindicant, satis illucescit. Ex quibus constat morbos epidemicos, utut externa quatenus specie et symptomatis aliquot utrisque pariter convenire paullo incautionibus videantur, re tamen ipsa, si bene adverteris animum alienae esse admodum indolis et distare ut aera lupinis.*

From all this it is clear, that these useless names of diseases, which are so much abused, ought to have no influence whatever upon the plan of treatment adopted by a true physician who knows

some steps nearer to that of the nature of the greater number of diseases that present themselves for cure, still the homœopathic physician, at every chronic disease (psoric) that he is called upon to treat, ought not to be less careful than before in seizing upon the perceptible symptoms, and every thing that is connected with them; for it is no more possible in these diseases than in others to obtain a real cure without particularising each individual case in a rigorous and absolute manner. It is only necessary to distinguish whether the disease is acute or chronic, because, in the first case, the principal symptoms develop themselves more rapidly, the image of the malady is found in a much shorter time, and there are far less inquiries to

that he is not to judge of and treat diseases after the nominal resemblance of a symptom, but according to the totality of the signs of the individual state of each patient; his duty is, therefore, to search scrupulously for diseases, and not to build his opinion upon gratuitous hypotheses.

Should it, however, be thought sometimes necessary, to have names for diseases in order to render ourselves intelligible in a few words to the ordinary classes when speaking of a patient, let none be made use of but such as are collective. We ought to say, for example, that the patient has a species of chorea, a species of dropsy, a species of nervous fever, a species of ague, because there certainly do not exist any diseases that are permanent and always retaining their identity which deserve these denominations or others that are analagous. It is thus we might by degrees dissipate the illusion produced by the names given to diseases.

be made because the greatest part of the signs are of themselves evident to the senses.¹

§ LXXVI.

This examination of a particular case of disease, with the intent of presenting it in its formal state and individuality, only demands, on the part of the physician, an unprejudiced mind, sound understanding, attention and fidelity in observing and tracing the image of the disease. I will content myself, in the present instance, with merely explaining the general principles of the course that is to be pursued, leaving it to the physician to select those which are applicable to each particular case.

§ LXXVII.

The patient details the nature of his sufferings; the persons who are about him relate what he has complained of, how he has behaved himself, and all that they have remarked in him. The physician sees, hears, and observes with his other senses whatever there is changed or extraordinary in the patient. He writes all this down in the very words which the latter, and the persons around him, made use of. He per-

¹ According to this, the method I am about to point out for the discovery of the symptoms is only suited in a partial degree to acute diseases.

mits them to continue speaking to the end without interruption,¹ except where they wander into useless digressions, taking care to exhort them, at the commencement, to speak slowly, that he may be enabled to follow them in taking down whatever he deems necessary.

§ LXXVIII.

At each new circumstance related by the patient or the persons present, the physician commences another line, in order that the symptoms may all be written down separately and stand one beneath the other. By this mode of proceeding he will be enabled to add to that which has, in the first instance, been related to him in a vague manner, any thing he may subsequently acquire from a more accurate knowledge of the case.

§ LXXIX.

When the patient and those about him have finished all they had to say, the physician then asks for more precise information with regard to each individual symptom, and proceeds as follows:—He reads over all that has been communicated to him, and asks

¹ Every interruption breaks the chain of ideas of the person who speaks, and things do not afterwards return to his memory in the same shape he would at first have described them.

at each particular symptom, for example—At what epoch did this or that circumstance occur? Was it previous to the use of the medicines which the patient has taken till the present time, or while he was taking them, or only a few days after he had discontinued their use? What kind of pain, what particular sensation was it that was felt in such or such a part of the body? Which the precise spot that it occupied? Did the pain come on in separate attacks at intervals, or was it lasting and uninterrupted? How long did it continue? At what hour of the day or night, and in what part of the body, was it most violent, or where and when did it cease entirely? What was the precise nature of this or that particular circumstance or symptom.

§ LXXX.

Thus the physician causes all the indications which were given in the first instance to be described to him more closely without ever appearing, by his manner of putting the question, to dictate the answer¹ or place the patient in such a position that he shall have nothing to reply but yes or no to his question. To act otherwise would only lead the person interrogated

¹ For instance, the physician ought never to say—"Did not such or such a thing take place in this manner?" By giving this turn to his questions, he puts a false reply into the mouth of the patient, and draws from him a wrong indication.

to deny or affirm a thing that is false, or only half true, or even wholly different from that which has really occurred, according as it may suit his convenience, or for the purpose of gratifying the physician. An unfaithful description of the disease would then result, and, consequently, an inappropriate choice of the curative remedy.

§ LXXXI.

If in this spontaneous narrative no mention is made of several parts or functions of the body, and of the state of mind of the patient, the physician may then ask if there is not something more to be said respecting this or that particular part or function, or relative to the disposition and state of mind ;¹ taking care, at the same time, to confine himself to general terms, in order that the person who furnishes the explanation may, thereby, be constrained to answer categorically upon these various points.

¹ For example—Has the patient had an evacuation from his bowels? How does he pass water—freely or otherwise? How does he rest by day and by night? What is the state of mind and temper of the patient? Is he thirsty? What kind of taste has he in the mouth? What kinds of food and drink are most agreeable to him, and which are those he dislikes? Do the different articles taste as usual, or have they another taste that is wholly different? How does he feel after meals? Have you any thing more to tell me relative to the head, belly, or limbs?

§ LXXXII.

When the patient (for it is to him we are to refer, in preference, for every thing that relates to the sensations he experiences, except in diseases where concealment is observed) has thus personally given the necessary details to the physician, and furnished him with a tolerable image of the malady, the latter is then at liberty to question him more specifically if he finds he is not yet sufficiently informed on the subject.¹

¹ For example—How often have the bowels been evacuated, and what was the nature of the discharges? Were they pale, mucous, or fœcal? Were they painful or otherwise? What was the precise nature of these pains, and in what part were they felt? What did the patient throw up? Is the taste in the mouth putrid, bitter, or acid, or what manner of taste is it? Does he experience this taste before or after eating or drinking? At what part of the day does he feel it in particular? What was the taste of that which he threw up? Is the urine turbid at first, or does it only become so after standing awhile? Of what colour was it at the time of emission? What was the colour of the sediment? Is there any peculiarity in the state of the patient when he sleeps? Does he sigh, moan, speak, or cry out? Does he start in his sleep? Does he snore in inspiration or expiration? Does he lie on his back only, or on which side does he lay himself? Does he cover himself up close, or does he throw off the bed covering? Does he easily awake, or does he sleep soundly? How does he feel on waking? How often does this or that circumstance occur, and on what occasion? Is it when the patient is sitting up, lying down, standing up or when he is moving about? Does it come on merely when he has been fasting, or at least early in the morning,

§ LXXXIII.

All the answers being committed to writing, the physician then notes down what he himself observes in the patient,¹ and endeavours to ascertain if

or simply in the evening or after food? When did the shivering come on? Was it merely a sensation of cold, or was he actually cold at the time? In what part of the body did the patient feel cold? Was his skin warm when he complained of being cold? Did he experience a sensation of cold without shivering? Did he feel heat, without the face being flushed? What parts of his body were warm to the touch? Did the patient complain of heat without his skin being warm? How long did the sensation of cold or that of heat continue? When did the thirst come on? During the cold or heat? Or was it before or after? Was the thirst intense? What did the patient ask for, to drink? When did the perspiration come on? Was it at the commencement or at the expiration of the heat? What space of time elapsed between the heat and the perspiration? Was it when sleeping or waking that it manifested itself? Was it strong or otherwise? Was the perspiration hot or cold? In what parts of the body did it break out? How did it smell? What did the patient complain of before or during the cold, during or after the heat, during or after the perspiration, &c.?

¹ For example—How he behaved during the time of the visit? Was he irritable, peevish, quarrelsome, hasty, grieved, anxious, despairing, sad, calm or resigned? Did he appear stupefied or lost in revery? Was he hoarse? Did he speak low? Was his discourse incoherent, or how was it? Of what colour was the countenance, the eyes and the skin generally? What degree of vivacity was there visible in the face and eyes? How was the tongue, the respiration, the smelling and the hearing? Were the

that which he observes existed or not when the latter was in health.

§ LXXXIV.

The symptoms which appear, and the sensations of the patient during the use of medicine or shortly after, do not furnish a true image of the disease. On the contrary, the symptoms and the inconveniences which exhibited themselves previous to the use of the medicines, or several days after their discontinuance, give the true fundamental notion of the original form of the malady. These are, therefore, to be noted down in preference by the physician. When the disease is of a chronic nature, and the patient has already made use of remedies, he may be allowed to remain some days without giving him any medicine, or at least without administering any thing but substances that are not medicinal. A rigorous examination may likewise be deferred for the same space of time, because it is the

pupils of the eyes dilated or contracted? Did they contract and dilate quickly in light and darkness? What was the state of the pulse? What was the condition of the belly? Was the skin moist and warm, cold or dry, upon this or that part of the body, or was it so all over? Did the patient lie with his head thrown back, with his mouth wholly or half open, with his arms crossed above his head; was he on his back or in what position was he? Did he raise himself with difficulty? In short the physician is to keep notes of every thing he has observed that is worthy of remark.

means of obtaining permanent symptoms in all their purity, and of being able to form a true representation of the disease.

§ LXXXV.

But where an acute disease is to be treated, so dangerous in its nature as not to admit of delay, and the physician can learn nothing of the symptoms that manifested themselves previous to the remedies, then he is to view the whole of the existing symptoms as they have been modified by the latter, in order that he may at least be able to seize upon the present state of the disease; that is to say, be enabled to embrace in one and the same image the primitive disease and the medicinal affection conjointly. The latter of these being most frequently rendered more severe, and at the same time more dangerous than the former, by the application of remedies that are generally the very opposite of those which ought to have been administered, they often demand immediate assistance and the prompt application of the appropriate homœopathic remedy, in order to prevent the patient falling a sacrifice to the irrational treatment he has undergone.

§ LXXXVI.

If the acute disease has been caused recently, or if the chronic one has been so for a longer or shorter

period of time by some remarkable event, and if the patient or the parents when interrogated secretly, do not disclose this cause, the physician must then use his address and prudence in order to arrive at a knowledge of it.¹

§ LXXXVII.

On enquiry into the state of a chronic disease, it is requisite to weigh the particular circumstances in which the patient may be placed in regard to ordinary occupation, mode of life and domestic situation. All these circumstances ought to be examined, to discover if there is any thing that could give birth to and keep up the disease, so that by its removal the cure may be facilitated.²

¹ Should there be any thing humiliating in that which has given birth to the disease, so that the patient or those about him hesitate in avowing the cause or at least in declaring it spontaneously, the physician ought then to seek to discover it by questions that are skilfully turned or by secret inquiries. In the catalogue of these causes are ranked attempts to commit suicide, onanism, ordinary or unnatural debauchery, excesses at table or in the use of wine, eating of unwholesome food, venereal or psoric affection, disappointed love, jealousy, domestic disappointments, anger, grief occasioned by a family misfortune, bad treatment, repressed vengeance, injured pride, superstitious fear, famine, defect of the organs of reproduction, hernia, prolapsus, &c.

² By chronic diseases in the female sex, it is above all necessary to pay attention to pregnancy, sterility, amorous desire, accouch-

§ LXXXVIII.

In chronic affections, the symptoms before enumerated and every other appertaining to the malady ought to be examined as rigorously as possible, going into all their minutiae. In short, it is in these diseases that they are most developed and least resemble those of acute affections ; they also require to be studied with the utmost care if the treatment is to succeed. On the other hand, the patients are so accustomed to their long sufferings that they pay little or no attention to the lesser symptoms which are often very characteristic of the disease and decisive in regard to the choice of the remedy ; they look upon them as though they were in a manner belonging to their physical state, and constituted a part of that health the real sentiment of which they had forgotten during the fifteen or twenty years their sufferings have endured, and never entertain a suspicion that there

ment, miscarriage, lactation, and the state of the catamenia. As regards the latter it is always necessary to ask if it returns at too short intervals or at others that are too distant, how long it continues, if the blood flows uninterrupted or only at intervals, if the flow is copious, if it be of a dark colour, if leucorrhœa appears before or after ; what is the state of the body and mind previous to, during, and subsequent to the menses ; if the female is attacked with leucorrhœa, of what nature is it ; in what quantity does it appear and under what circumstances and on what occasion did it manifest itself.

can be any connexion between these symptoms and the principal disease.

§ LXXXIX.

Added to this, the patients themselves are of such very opposite tempers that some, particularly those who are hypochondriac, and others who are sensitive and impatient, depict their sufferings in lively colours and make use of exaggerated terms to induce the physician to relieve them promptly.¹

§ XC.

Others, on the contrary, either through indolence, mistaken modesty, or finally by a sort of mildness and resignation, are silent with regard to many of the sufferings they endure and only hint at them in obscure terms, or point at them as being of little importance.

¹ Even the most impatient hypochondriac never invents sufferings and symptoms that are void of foundation, and the truth of this is easily ascertained by comparing the complaints he utters at different intervals while the physician gives him nothing at least that is medicinal; it is merely requisite to retrench a part of his exaggeration or at least ascribe the energy of his expressions to his excessive sensibility. In this respect, even the exaggeration he is guilty of in describing his sufferings, becomes an important symptom in the list of those which constitute the image of the disease. It is a very different case with maniacs and those who feign disease through wickedness or other causes.

§ XCI.

If it be then true that we are to rely more particularly upon the patient's own language in describing his sufferings and sensations and prefer the expressions he makes use of to pourtray them (because his words are almost always changed in passing through the mouths of those who are about him); it is no less so that in all diseases, and more especially in those of a chronic character, the physician must be possessed of an uncommon share of circumspection and tact, a knowledge of the human heart, prudence and patience, to be enabled to form to himself a true and complete image of the disease in all its details.

§ XCII.

The examination into acute diseases, or those that have recently broken out, is generally less difficult, because the patient and those about him are struck with the difference between the existing state of things and the health that has been so recently destroyed of which the memory still retains a lively image. Here also the physician must necessarily be acquainted with every thing, but there is less occasion for being urgent in acquiring the particulars which for the most part come before him spontaneously.

XCIII.

With regard to a search after the totality of the symptoms in epidemic and sporadic diseases it is wholly indifferent whether any thing similar ever existed before in the world or not under any name whatever. Neither the novelty nor the specific character of an affection of this kind will make any difference in the mode of studying it or in that of the treatment. In fact we ought to regard the pure image of each prevailing disease as a thing that is new and unknown, and study the same from its foundation if we would really exercise the art of healing—that is to say, we ought never to substitute the hypothesis in the room of the observation, never regard any given case of disease as already known either in part or wholly without having first carefully examined all its appearances. This prudent mode of proceeding is so much the more requisite here, as every reigning epidemic is in many respects a particular species of phenomenon, and which upon attentive examination will be found to differ greatly from all former epidemics to which the same name has been wrongfully applied. We must, however, except those epidemics which are caused by miasms that always retain their identity, such for example as the measles, small-pox, &c.

XCIV.

It may happen that a physician who for the first time treats a person attacked with an epidemic disease

will not immediately discover the perfect image of the affection, because a knowledge of the totality of the signs and symptoms in these collective maladies is not acquired till after having observed several cases. However, a practised physician will, after having treated one or two patients, see so far into the real state of things as to be often able to form to himself a characteristic image of the same, and know what homœopathic remedy he is to have recourse to in order to combat the disease.

§ XCV.

By carefully noting down all the symptoms observed in several cases of this description, the image that has once been formed of the malady will be always rendered still more comprehensive. It neither becomes extended in a greater degree or lengthened in the detail, but it is made more graphic and characteristic of the peculiarities of the collective malady. On the one side, the general symptoms (such for example as loss of appetite, insomnolency, &c.) acquire a still greater degree of precision; on the other, the special and more marked symptoms, which are even rare in epidemics, and belong elsewhere to a small number of diseases only, develop themselves and form the character of the disease.¹ It is true, that persons attacked

¹ The physician who has already in a first case discerned an approximate homœopathic remedy will, by a study of successive ones, be enabled to prove whether the choice he made was appropriate, or this will point out to him a remedy that is still more suitable than the former or even one that is better than all others.

with an epidemic have all a disease arising from the same source, and consequently equal ; but the entire extent of an affection of this nature together with the totality of the symptoms—a knowledge of which is necessary to form a complete image of the morbid state, and to choose according to that the homœopathic remedy most in harmony with the *ensemble* of the symptoms—cannot be observed in the case of a single patient ; in order to arrive at these it will be requisite to abstract them from a view of the sufferings of several patients of different constitutions.

§ XCVI.

This method, so indispensable in epidemic diseases, which are for the most part acute, I have likewise thought proper to apply in a more rigorous manner than has hitherto been done, to chronic diseases principally produced by a miasm that always retains its identity and to psora in particular. In fact, it is necessary to search out the whole of the symptoms of these affections, since each individual they attack only presents a part of them, and the remainder must be sought for in other patients ; so that without having observed a great number of persons attacked with one of the chronic affections which belong to this class, it would not be possible to acquire a knowledge of the totality of the symptoms that characterise them, or, consequently, of the homœopathic remedy which is appropriate to all their different stages and forms.

§ XCVII.

The totality of the symptoms which characterise a given case—or, in other terms, the image of the disease—being once committed to writing, the most difficult part is accomplished. The physician ought ever after to have this image before his eyes to serve as a basis to the treatment, especially where the disease is chronic. He can then study it in all its parts, and draw from it the characteristic marks, in order to oppose to these symptoms—that is to say, to the disease itself—a remedy that is perfectly homœopathic, whose choice has been decided on according to the nature of the morbid symptoms which it produces from its simple action on the body. And if during the course of the treatment he inquires after the effects of the remedy and the changes that have taken place in the state of the patient, it only remains to obliterate from the group of primitive symptoms those which have entirely disappeared, to note down those of which there are still some remains, and add the new ones which have supervened.

§ XCVIII.

The second point in the duty of the physician is to examine into the instruments destined to cure natural diseases, to study the morbid powers of medicines, in order when he is to cure a disease that he may be able to find one among the number whose list of symptoms

constitutes a factitious disease that resembles as closely as possible the principal signs of the natural malady which he intends to cure.

§ XCIX.

It is necessary to know the full extent of the power by virtue of which each medicine excites a disease. In other terms, it is requisite that all the morbid symptoms and changes of the health which their action individually is capable of producing in the economy, shall have been observed as closely as possible before any one can hope to be able to find or select from among them homœopathic remedies that are appropriate to the greater number of natural diseases.

§ C.

If, to arrive at this object, we were only to administer medicines to invalids, prescribing them one by one in a simple state, little or nothing would be seen of their pure effects, because the symptoms of the natural disease then existing mingling with those which the medicinal agents are capable of producing, the latter can rarely be distinguished with any clearness or precision.

§ CI.

Thus there is no safer or more natural method of

discovering the effects of medicines on the health of man, than by trying them separately and singly, in moderate doses, upon healthy individuals, and observing what changes they create in the moral and physical state ; that is to say, what elements of disease these substances are capable of producing :¹ for, as we have before seen, (§ 19—22,) the entire curative virtues of medicines depend solely upon the power they have of modifying the state of health, which is illustrated by observing the effects resulting from the exercise of this faculty.

§ CII.

I am the first who has pursued this path with a perseverance that could alone result from, and be sup-

¹ In the course of twenty-five centuries no physician, that I know of, except the immortal Haller, has ever thought of a method so natural—so absolutely necessary, and so perfectly true—as that of observing the pure effects of each medicine individually, in order to discover, by that means, the diseases they were capable of curing. Before me, Haller was the only one who conceived the necessity of pursuing such a plan (see the preface to his *Pharmacopœa Helvet.* Basil 1771, p. 12.) “*Nempe primum in corpore sano medela tentanda est, sine peregrina ulla miscela ; odoreque et sapore ejus exploratis, exigua illius dosis ingerenda et ad omnes, quae inde contingunt, affectiones, quis pulsus, quis calor, quae respiratio, quaenam excretiones, attendendum. Inde ad ductum phaenomenorum, in sano obviorum, transeas ad experimenta in corpore aegroti, &c.*” But no physician has profited by this invaluable advice ; no one has paid the slightest attention to it.

ported by the intimate conviction of this great truth so valuable to the human race, that the homœopathic administration of medicines is the sole certain method of curing disease.¹

§ CIII.

On perusing the works of authors who have written upon the morbid effects caused by medicinal substances, which through negligence, mischief, criminal intent, or otherwise, had got into the stomachs of healthy individuals in large quantities, I saw that the facts they contained coincided with the observations which I had made in trying them on myself and other persons in health. These are reported as cases of poisoning, and as proofs of the inherent pernicious effects of these energetic agents, pointing out the danger of making use of them. By some, they have been mentioned for no other purpose than that of making a parade of the skill they manifested in the discovery of remedies which gradually restored the health of persons that had been lost by such violent means. Others, to free

¹ The first fruits of my labours, so far as they could then be perfected, are contained in a work entitled *Fragmenta de viribus medicamentorum positivis, sive in sano corp. hum. observatio*, p. I. II. Leipsic 1805 in 8vo. Others, that are still more matured, are contained in the two editions of my pharmacopœa. (*Reine Arzneimittellehre* 6 vol. in 8vo.) and in the second and third volumes of my Treatise on chronic diseases. *Die Chronische Krankheiten. Dresden, 1828, in 8vo.*)

their consciences of the death of patients, have alleged the malignity of these substances which they then designated poisons. Not one among them has ever suspected that the symptoms in which they wished merely to see proofs of the poisonous qualities of drugs which produce them, were certain indications that disclosed the existence in these identical substances of the faculty of annihilating (under the title of remedies) similar symptoms in natural diseases. No one imagined that the evils which they excite were so many certain proofs of their homœopathic effects. They never imagined that an observance of the changes to which medicines give birth in healthy persons was the sole means of discovering their medicinal and curative virtues, because they can neither arrive at this result by any specious reasoning *a priori*, nor by the smell, taste, or appearance of the medicinal substances, not by chemical analysis, nor by administering prescriptions to patients where they are associated with a lesser or greater number of other drugs. Finally, none of them ever had the slightest presentiment that these histories of diseases produced by medicine would one day furnish the elements of a true and pure materia medica—a science which, from its origin down to the present time, has consisted of a mass of false conjectures and fictions, or which, in other terms, never yet had any real existence.¹

¹ See what I have said on this subject in my 'Treatise on the sources of ordinary Materia Medica.'

§ CIV.

The conformity of my observations upon the pure effects of medicines with those of a more ancient date, which were made with a very different object, and even the correspondence of these latter with others of a similar nature that are spread throughout the writings of various authors, plainly prove to us that medicinal substances in creating a morbid state in healthy persons, follow a law of nature that is fixed and eternal, and are, in virtue of that law, capable of producing, (each according to its own peculiar properties,) certain morbid symptoms which never fail to appear.

§ CV.

In the descriptions that have been handed down to us by early writers of the frequent dangerous consequences resulting from the administration of medicines in large doses, symptoms have also been remarked that did not shew themselves at the beginning of these sad events, but merely towards the conclusion, and which were perfectly opposite to those at the commencement. These symptoms, contrary to the primitive effect (§ 59) or to the so called action of medicines on the body, are owing to the re-action of the vital force of the organism. They constitute the secondary and consecutive effect, (§ 58—63,) whose traces are seldom perceived when moderate doses, by way of trial, are employed, and when the doses are

weak no vestige ever remains, because in homœopathic cures the living organism never re-acts beyond what is absolutely necessary to bring the disease back to the natural state of health. (§ 63.)

§ CVI.

Narcotic substances, alone, are exceptions to this rule. As they, in their primitive effects, extinguish sensibility, sensation, and irritability, to a certain extent, it often happens that when they are tried on healthy persons, even in moderate doses, they have the effect of exciting the sensibility and increasing the irritability.

§ CVII.

But with the exception of narcotic substances, all medicines that are tried in small doses, upon healthy persons, only manifest their primitive effects; that is to say, the symptoms which indicate that they modify the habitual state of health, and excite a morbid condition which is to last for a longer or shorter period.

§ CVIII.

Among the primitive effects of some medicines there are several to be found that are contrary, or, at least, in certain respects, accessory to other symptoms which afterwards appear in succession. This

circumstance, however, is sufficient to make us regard them as so called consecutive effects, or as a simple result of the re-action of the organism. They merely mark the transition from one to the other of the different paroxysms of the primitive action. They are called *alternatives*.

§ CIX.

Certain symptoms are excited by medicines more frequently than others, that is to say in many patients; some are more rarely produced, and in a small number of persons, while yet others are only so in a few individuals.

§ CX.

To these last belong the so called idiosyncrasies, by which are meant particular constitutions, which, though in other respects healthy, yet have a tendency to be placed in a greater or less morbid state by certain things that do not appear to make any impression on many other persons or cause any change in them.¹ But this absence of effect upon such or such an individual is only so in appearance. In short, as the pro-

¹ The smell of the rose will cause certain persons to faint; others are sometimes attacked with dangerous diseases after eating muscles, crabs, or the fry of the barble, and after touching the leaves of a certain species of sumac.

duction of every morbid change whatever presupposes the faculty of action in the medicinal substance, and in the patient that of being affected by it, the manifest changes of health that take place in idiosyncrasies cannot be wholly attributed to the particular constitution of the patient. It is necessary to ascribe these, at the same time, to the things that have given them birth, and which embrace the faculty of exercising the same influence over all men, with this exception, that among healthy persons there are but a small number who have a tendency to allow themselves to be placed in so decided a morbid condition. What proves that these agents really make an impression upon all individuals is, that they cure homœopathically in all patients the same morbid symptoms as those which they themselves appear to excite only in persons subject to idiosyncrasies.¹

§ CXI.

Each medicine produces particular effects in the body of man, and no other medicinal substance can create any that are precisely similar.²

¹ It was by these means that the princess Eudosia with rose-water (*ροδόσταγμα*) restored a person who had fainted (*v. Hist. Byzant. Script.*), and that Horst (*Opp.* III. p. 59) saw vinegar of roses efficacious in syncope.

² This fact was also recognized by Haller, who says, (*in the pre-*

§ CXII.

In the same manner that each species of plant differs from all others in its external form and peculiar mode of vegetation—its smell and taste; in the same manner that each mineral and each salt differs from others in regard to external character as well as internal chemical properties, (a circumstance which alone ought to have sufficed to prevent confusion,) in the same manner do all these substances likewise differ from each other in regard to their morbid effects, and, consequently, their curative powers.¹ Each substance exercises upon the health of man a certain and

face to his Hist. Stirp. Helv.), “Latet immensa virium diversitas in iis ipsis plantis, quarum facies externas dudum novimus, animas quasi et quodcunque caelestius habent, nondum perspeximus.”

¹ He who knows that the action of each substance upon the body differs from that of every other, and who can appreciate the importance of this fact, will have no difficulty in discovering that there can be no such things (in a medical point of view) as succedanea—that is to say, medicines that are equivalent and capable of replacing each other mutually. It is only he who is ignorant of the certain and pure effects of medicinal substances, that can be so foolish as to endeavour to persuade us that one remedy can serve in the room of another, and produce the same salutary effect in any given case of disease. In this manner children, through their simplicity, confound things that are essentially different, because they hardly know them otherwise than by their exterior, and have no idea of their innate properties or of their real intrinsic value.

particular influence, which does not allow itself to be confounded with any other.

§ CXIII.

Thus we ought to distinguish medicines carefully

¹ If this be the pure truth, as it undoubtedly is, then can no physician who wishes to preserve a quiet conscience, and to be looked upon as a reasonable man, henceforward prescribe any other medicines than those with whose true value he is precisely and thoroughly acquainted—that is to say, those whose action upon healthy individuals he has studied with sufficient attention to be convinced that any particular one among them was that which of all others produced the morbid state most resembling the natural disease it was intended to cure; for, as we have before seen, neither man nor nature ever effects a perfect, prompt, and durable cure, but by the aid of a homœopathic remedy. No physician can, therefore, in future disregard a research of this nature, without which it would be impossible for him to acquire the knowledge of medicines indispensable to the exercise of his art which has been neglected till the present time. Posterity will scarcely believe that until the present day physicians have always contented themselves with administering blindly in disease remedies of whose real value they were ignorant, whose pure and dynamic effects upon healthy persons they had never studied, and that they were in the habit of mixing several of those unknown substances whose action is so diversified, and then left it to chance to dispose of whatever might accrue to the patient from this treatment. It is in this manner that a madman who has just forced his way into the workshop of an artist seizes with open hands upon all the tools within his reach for the purpose of finishing a work which he finds in a state of preparation. Who can doubt but that he will spoil it by the ridiculous manner in which he goes to work, or perhaps even destroy it entirely?

one from another, since it is on them that life and death, disease and health, depend. To effect this it is necessary to have recourse to pure experiments, made with care, for the purpose of developing the properties that belong to them, and the true effects which they produce on healthy individuals. By this mode of proceeding we may learn to know them properly, and so avoid their mis-application in the treatment of disease, for nothing but a judicious choice of the remedy that is to be employed can ever restore to the patient, in a prompt and permanent manner, that supreme of all earthly blessings—a sound mind in a healthy body.

§ CXIV.

In studying the effects of medicines upon healthy persons, it must not be forgotten that even the administration of moderate doses of the so called heroic remedies is sufficient to produce modifications in the health of the most robust individuals. Medicines that are more gentle in their nature ought to be given in larger doses if we would likewise prove their action. Finally, if we would try the effects of the weakest substances, the experiment must be made upon persons only who are, it is true, free from disease, but who, at the same time, are possessed of a delicate, irritable, and sensitive constitution.

§ CXV.

In circumstances of this nature, on which depend the certitude of the medical art, and the welfare of future generations, it is necessary to employ only medicines that are well known, such as we are convinced remain pure, unadulterated, and possessed of their full energy.

§ CXVI.

Each of these medicines ought to be taken in its simple and pure form. As to indigenous plants, the juice is expressed and mixed with a small quantity of alcohol, in order to preserve it from corruption. With regard to foreign plants, they are to be pulverized or prepared as spirituous tinctures, and mixed with a certain quantity of water previous to administration. Salts and gums, however, ought not to be dissolved in water till the moment they are to be used. If a plant cannot be procured but in its dry state, and if its powers are naturally feeble, it may be tried in the form of an infusion; that is to say, after having cut it up small, boiling water is poured upon it, in which it is suffered to remain for some time. The infusion ought to be drank immediately after its preparation, and while it is still warm, because all the juices of plants, and all vegetable infusions to which no alcohol is added, pass rapidly into fermentation and corruption, and thereby lose their medicinal virtues.

§ CXVII.

Every medicinal substance that is submitted to a trial of this nature ought to be employed alone and perfectly pure. Care must be taken not to add any heterogenous substance to it or to use any other medicine either on the same day and much less on those that follow if we would observe the effect it is capable of producing. As a large portion of water is added to tinctures before they are taken, the small quantity of alcohol they contain is extenuated to such a degree that it cannot be considered as an accessory cause of irritation.

§ CXVIII.

During the whole time of this experiment the diet must be extremely moderate. It is necessary to abstain as much as possible from spices, and to make use of nothing but simple food that is merely nourishing, carefully avoiding all green vegetables,¹ roots, sallads, and soups with herbs, all of which, notwithstanding the preparations they have undergone, are aliments that still retain some small medicinal energy that disturbs the effect of the medicine. The drink is to remain the same as that in daily use, taking care that it is as little stimulating as possible.

¹ Green peas, French beans, and even carrots may be allowed as being vegetables that contain the least medicinal properties.

§ CXIX.

The person on whom this experiment is tried ought to avoid all fatiguing labour of mind and body, all excesses, debauches or mental excitement during the whole of the time that it continues. No urgent business must prevent him making the necessary observations, and he must of his own accord be scrupulously attentive to every thing that passes in the interior of the body without permitting any thing to interrupt his care, and finally, unite with a healthy body (in its kind) a necessary degree of judgment, that he may be able to express and describe clearly all the sensations he experiences.

§ CXX.

A person possessing the qualities which have just been enumerated may take the medicine that is to be tried in the morning fasting. The dose is the same as that which practitioners are in the habit of prescribing in their recipes. This is preferable when the substance is dissolved and the solution mixed with about ten parts of water that is not entirely cold.

§ CXXI.

If at the expiration of two hours¹ this dose pro-

¹ Subsequently I found it advisable, when the dose of the preceding day had not excited many symptoms, to administer

duces no change in the state of the person on whom the experiment is tried, or if it merely creates one that is very trifling, the individual (whether male or female, for the experiments ought to be made equally on either sex) is to take one that is stronger, and according to circumstances, even one of double the quantity, which he is likewise to mix with the ten parts of cold water, taking care to shake the mixture.

§ CXXII.

If the first dose appears to operate powerfully at the commencement but loses its activity at the expiration of a few hours, then the second and stronger dose ought not to be taken before the following morning, and that likewise fasting. When the latter does not answer the purpose, then another that is still stronger may be taken on the third morning, which as occasion shall require may be four times the quantity of the first, which certainly cannot fail to produce an effect.

§ CXXIII.

One particular medicine does not affect every indi-

every morning, fasting, a stronger dose of medicine, and recently I have judged it more proper to administer only doses that are very weak and extenuated to a very high degree, because it is in this form that the virtues of medicinal agents are the most developed.

vidual in a like manner or with the same degree of energy ; on the contrary there exists in this respect the greatest diversity possible. Sometimes a person apparently delicate is not at all affected by a medicine that is known to be very powerful though administered in moderate doses, while other substances that are much weaker make a tolerable impression on him. At the same time there are individuals of robust constitutions who experience very considerable morbid symptoms from medicinal agents that are apparently mild, and on the other hand they are likewise but little affected by others that are powerful. But as it can never be known beforehand which of these two cases will occur, it is proper that each should commence with a small dose and be afterwards increased progressively if deemed requisite, either on the same day, at the expiration of a few hours, or from day to day taking care to double the dose nearly each time.

§ CXXIV.

If at the commencement and after administering the first dose the effects are sufficiently powerful, one advantage results from it, which is, that the person who undergoes the experiment becomes acquainted with the succession of symptoms which this agent principally excites, and is enabled to note them down with precision the moment they appear, a circumstance of vast import to a knowledge of the character of medicines, because the order of their primitive effects and like-

wise that of their alternative effects is thus exhibited in the least equivocal manner. A very weak dose often suffices if the individual on whom it is tried is endowed with great sensibility and pays due attention to his state. The length of time that the action of a medicine continues can only be known by a comparison of the results of several experiments.

§ CXXV.

If to acquire a knowledge of any particular thing it is found requisite to administer to the same person several days in succession doses of the same medicine, progressively increased, this will shew us the various morbid changes that this substance is capable of exciting generally; but we do not learn the order of their succession, and the last dose often causes one or other of the symptoms produced by the preceding one, or creates in its place a contrary state. Symptoms of this kind should be noted between two parentheses as being equivocal, until a new experiment of a purer nature shall have decided whether they are to be considered as the reaction of the organism or the alternative effects of the medicine.

§ CXXVI.

But where it is intended merely to find out what are the symptoms that a weak medicinal substance in particular is capable of producing by itself, without paying

any attention to the order of these symptoms or to the duration of the action of the medicine, it is advisable to continue the experiment several days successively, only augmenting the dose each day, and administering the same several times in the course of a day. By this means the effects of even the most gentle medicines that are unknown will come to light, particularly if they are tried on a sensitive person.

§ CXXVII.

Should the individual who undergoes the experiment experience any particular inconvenience from the action of the medicine, it is useful and even necessary to the exact determination of the symptom that he should place himself successively in various postures, and observe the changes that ensue. Thus he will be enabled to examine whether the motion communicated to the suffering parts by walking up and down the chamber or in the open air, seated or lying down, has the effect of augmenting, diminishing, or dissipating the symptom, and if it returns or not upon resuming the original position. He will also perceive whether it changes when he eats or drinks, when he speaks, coughs, or sneezes, or in producing any action of the body whatsoever. He must also observe at what hour of the day or night the symptom more particularly manifests itself. All these details are requisite in order to discover what is peculiar and characteristic in each symptom.

§ CXXVIII.

All external agents, particularly medicines, produce changes in the state of the living organism that vary each in themselves. But the whole of the symptoms peculiar to any medicinal substance whatever, never manifest themselves in the same individual, neither do they appear simultaneously, or during a single experiment; on the contrary, the same person experiences, in preference, sometimes one particular symptom, and in a second or third experiment yet others, so that by the fourth, eighth, or tenth person, perhaps, some or more of the symptoms which had already manifested themselves in the second, sixth, ninth, &c. will be visible. Neither do the symptoms re-appear at the same hour.

§ CXXIX.

It is only by repeated observations made upon a great number of individuals of both sexes, properly selected for the purpose from among a variety of constitutions, that we can acquire a pretty accurate knowledge of the whole of the morbid effects that a medicine is capable of producing. There can be no certainty of having properly proved the symptoms of any medicinal agent—that is to say, of the faculty which it has of changing the health, until such time as the person who makes a second trial of it perceives but few new symptoms arising from its use, and observes

almost always only those that have been previously remarked by other persons.

§ CXXX.

Although, as before stated, the medicine that is tried upon a healthy person cannot manifest on a single individual all the modifications of health which it is capable of producing, and only exhibits them in several persons differing from one another in regard to physical constitution and moral disposition, it is, however, equally true that the eternal and immutable law of nature has endowed it with the faculty of exciting these symptoms in every human being (§ 110). This is the cause of all its effects, of even those which it is rarely seen to produce in healthy persons, but which do not fail to appear when administered to a patient attacked with a disease resembling the one it is capable of exciting. Provided the medicine be homœopathically chosen, and administered even in the smallest doses possible, it will then produce in the patient an artificial state approaching closely to the natural disease, and cure the latter in a prompt and durable manner.

§ CXXXI.

The more moderate the dose (without, however, going beyond a certain limit) the more are the primitive effects developed which are most important to be

known. Scarcely any but the latter will then be perceptible, and there will be hardly any traces of re-action. But it is understood that the individual on whom the experiment is made must be one who can be relied upon in regard to veracity—that he is moderate in every respect, of a sensitive mind and body, and shall attend to his person with all possible care. On the other hand, if the dose be excessive, there will not only be several re-actions visible among the symptoms, but yet more, the primitive effects will manifest themselves in a manner so precipitate, violent, and confused, that it will be impossible to make any correct observation. Let us add to this, the danger that might result from it to the individual on whom the experiment is tried, which cannot be regarded as a matter of indifference by one who has any respect for his fellow-mortals, and who looks upon every human being in the light of a brother.

§ CXXXII.

Provided all the conditions before stated (§ 117—120) (which are necessary to the trial of a pure experiment) be complied with, the symptoms, modifications, and changes of the health that are visible during the action of the medicine depend upon that substance alone, and ought to be noted down as properly belonging to it, if even similar symptoms, occurring spontaneously, should have been experienced a long

time before by the person on whom the experiment is made. The re-appearance of those symptoms, in the course of the experiment, only proves that in virtue of his own constitution this person has a special tendency to admit of their manifestation. In this case they are the effects of the medicine, for it cannot be said that they came of themselves at a moment when a powerful medicinal agent exercised its sway over the entire organism.

§ CXXXIII.

Where the physician does not try the remedy on his own person, and the experiment is made on another individual, it is requisite for the latter to note down, with perspicuity, all the sensations, inconveniences, symptoms, and changes that he experiences at the very moment of their occurrence. He must also be able to tell what time elapsed between the administration of the medicine and the appearance of each symptom, and in case they continued any length of time, what was the exact period of their duration. The physician is to read this report, immediately after it is finished, in the presence of the person on whom the experiment is made, or if it lasts several days he then reads it over each day, in order that by refreshing his memory, the person may be enabled to reply to the questions which it may be necessary to put to him relative to the precise nature of each symptom, and to

give him an opportunity of adding fresh details or making any necessary corrections.

§ CXXXIV.

If the individual cannot write, the physician must then interrogate him each day in order to learn his sensations. But this examination ought, for the most part, to be confined to listening to his narrative. The physician must not indulge in any conjectures or suppositions, and he is to ask as few questions as possible, taking care to maintain the same circumspection and reserve which I have before recommended (§ 77—83,) as an indispensable precaution in seeking the information requisite to form the image of the natural disease.

§ CXXXV.

But of all the pure experiments relative to the changes which simple medicines produce, and the morbid symptoms they excite in healthy persons, those are always the best which a physician (enjoying a good state of health, free from prejudice, and able to analyse his sensations) makes on his own person, observing, at the same time, the precautions that have just been prescribed. A thing is never more certain than when it has been tried on ourselves.¹

¹ The experiments that are made on our own persons have one advantage above all others. In the first place, they furnish a con-

§ CXXXVI.

As to the manner of proceeding in chronic diseases, (which, for the most part, retain their identity,)

viction of this great truth, that the curative virtues of medicines depend solely upon the power they possess of creating changes in the physical economy of man. In the second place, they teach us to understand our own sensations, mind, and disposition, which is the source of all true wisdom, (*γνώσι σεαυτὸν*), and exercise our powers of observation, an indispensable talent in a physician. In all the observations made on other individuals, it is continually to be feared that the person making trial of the remedy may not exactly experience that which he says, or will not express in a proper manner that which he feels. The physician must always remain in doubt, or at least partly so, whether he is deceived or not. This obstacle to a knowledge of the truth, which cannot be entirely obviated in a search after the morbid symptoms excited in another person by the action of the remedy, does not exist where the trial is made on our own persons. The individual who undergoes the experiment knows precisely what he feels, and every fresh attempt that he makes is an additional motive for him to extend his researches still farther by directing them towards other remedies. The certainty of not being deceived in his observations, only renders him more expert in pursuing them, while at the same time his zeal is redoubled, because he thereby acquires a true knowledge of the resources of the art which is still in so impoverished a state. Do not let him suppose, on the other hand, that the slight inconveniences which he subjects himself to in trying the medicines on his own person can be detrimental to his health. On the contrary, experience has shown us that they only render the body more apt to repel all natural and artificial morbid causes, and harden it against their influence. By this the health becomes more firm, and the body more robust.

to discover among the symptoms of the primitive affection some of those which belong to the simple remedy applied to the cure,¹ that is an object of higher research, and must be abandoned to those who are masters in the art.

§ CXXXVII.

After having thus tried a number of simple medicines upon the healthy body, faithfully and carefully noting all the symptoms they are capable of producing as artificial morbid agents, then only can we acquire a true *materia medica*—that is to say, a catalogue of the pure and certain effects of medicinal substances. This will furnish us with a natural code, in which will be inscribed a considerable number of the symptoms peculiar to each of the agents that have been tried, and whose symptoms contain the elements of artificial disease, by whose aid we are one day to cure a natural disease that is similar. These, alone, are the real instruments of homœopathy, or specifics that are capable of effecting certain and permanent cures.

§ CXXXVIII.

A *materia medica* of this nature will be free from

¹ The symptoms which have only recently manifested themselves, or which have never been observed being consequently new, and belonging to the disease.

all conjecture, fiction, or gratuitous assertion—it will contain nothing but the pure language of nature, the results of a careful and faithful research.

§ CXXXIX.

We ought certainly to be acquainted with the pure action of a vast number of medicines upon the healthy body to be able to find homœopathic remedies against the innumerable forms of disease that besiege mankind—that is to say, to find out artificial morbid powers that resemble them.¹ But thanks to the multitude of morbid symptoms which each of the energetic medicines that have been tried till the present day upon healthy persons have exhibited, there now remain but few diseases against which we do not find in these substances suitable homœopathic remedies,² which restore health in a gentle, certain, and permanent manner. It is true, the choice being still very limited, the remedy adopted is sometimes imperfect ;

¹ At first I was the only individual who made it a chief and important study to find out the principal and pure effects of medicines. Subsequently, I have been aided by some young practitioners whose observations I have scrupulously examined. But what cures shall we not be able to perform in the vast empire of disease when numerous observers upon whose accuracy and veracity we can rely shall have contributed the result of their researches to enrich this materia medica, the only one that is founded on fact. The art of curing will then approach to the same degree of certainty as the science of mathematics.

² See the note to § 102.

but, notwithstanding this disadvantage, an infinitely greater number of diseases are cured by these means, and in a far safer and more certain manner, than by a treatment guided by the general and special therapeutics of allopathy, with all its unknown and mixed medicines.

§ CXL.

The third point in the duty of a physician is to employ those medicines whose pure effects have been proved upon a healthy person in the manner best suited to the cure of diseases homœopathically.

§ CXLI.

Of all these medicines, that one whose symptoms bear the greatest resemblance to the totality of those which characterise any particular natural disease ought to be the most appropriate and certain homœopathic remedy that can be employed—it is the specific remedy in this case of disease.

§ CXLII.

A remedy which has the power and tendency to produce an artificial disease closely resembling the natural one against which it is employed, and which is administered in proportionate doses, affects, in its action on the organism, precisely those persons who had

till then been a prey to the natural disease, and excites in them the artificial disease which it is naturally capable of producing. The latter, by reason of its similitude and greater intensity, now substitutes itself for the natural disease. From that moment it then results that the vital powers no longer suffer from the last-mentioned, which in its quality of purely dynamic immaterial power has already ceased to exist. The organism is no longer attacked but by the medicinal disease. But the dose of the remedy administered having been very feeble, the medicinal disease soon disappears of itself. Subdued by the energy of the vital power, like every other mild medicinal affection, it leaves the body free from suffering—that is, in a perfect and permanent state of health.

§ CXLIII.

When a proper application of the homœopathic remedy has been made, the disease which is to be cured, however malignant and painful it may be, subsides in a few hours if recent, and in a few days if it is already of long standing. Every trace of indisposition vanishes; scarcely any thing is seen of the artificial disease produced by the remedy; and health is restored by a speedy and almost insensible transition. Diseases that are of long standing, especially those which are complicated, require a longer treatment.

§ CXLIV.

If a patient complain of slightly accessory symp-

toms, which have just appeared, the physician ought not to take this state of things for a perfect malady that seriously demands medicinal aid. A change in the diet and mode of life usually suffices to remove so slight an indisposition.

§ CXLV.

But if the few symptoms of which the patient complains are very violent, the physician who attentively observes him will generally discover many others which are less developed, and which furnish a perfect picture of the malady.

§ CXLVI.

The more intense an acute disease, the more evident and numerous are its symptoms, while at the same time it is also easy to discover suitable remedies provided there is a sufficient number of medicines to select from, whose positive action on the body is known. Among the symptoms produced by a great number of medicines, it is easy to find one that contains morbid elements from which might be composed an artificial disease very similar to the totality of the symptoms of the natural disease that is present. This is precisely the remedy that is desirable.

§ CXLVII.

In searching after a homœopathic specific remedy—that is to say, in making a comparison of the entire

symptoms of the natural disease with those produced by known remedies, in order to discover among the latter an artificial morbid power resembling the natural disease that is to be cured—we ought to be particularly and almost exclusively attentive to the symptoms that are striking, singular, extraordinary, and peculiar (characteristic), for it is to these latter that similar symptoms from among those created by the medicine ought to correspond in order to constitute it the remedy most suitable to the cure.—On the other hand, the more vague and general symptoms, such as loss of appetite, head-ache, weakness, disturbed sleep, *malaise*, &c. merit little attention, because almost all diseases and medicines produce something as general.

§ CXLVIII.

The more this counter representation, formed from the symptoms of the medicine which appear to deserve a preference, shall contain other symptoms resembling those which are extraordinary, peculiar, and characteristic in the natural disease, the greater will be the resemblance on either side, and the more homœopathic, suitable, and specific will this medicine be in the present case. A disease that is of no very long standing ordinarily yields without any great degree of suffering to a first dose of this remedy.

§ CXLIX.

I say *without any great degree of suffering*, be-

cause when a perfect homœopathic remedy acts upon the body, it is nothing more than symptoms analogous to those of the disease labouring to surmount and annihilate these latter by usurping their place. The remaining symptoms caused by the medicinal substance, which are often numerous and correspond in no respect with the existing malady, scarcely ever shew themselves, and the patient improves from hour to hour. The reason of this is, that the dose of any medicine applied homœopathically being necessarily very feeble, this substance does not possess sufficient power to exhibit its effects non-homœopathically in the parts of the body that are free from disease. But it produces its effects homœopathically in those parts of the organism that are already a prey to the irritation arising from the symptoms of the natural disease, and excites in them a stronger medicinal affection which extinguishes and annihilates the other.

§ CL.

There is no homœopathic remedy, however suitably chosen, that does not (especially in large doses) produce at least during its action some slight inconveniences or fresh symptoms in very sensitive and irritable patients. In fact, it is scarcely possible for the symptoms of the medicine to cover those of the malady with as much precision as a triangle would do in regard to another which is possessed of angles and sides that are equal to its own. But these differences, which

are of little importance in a case that terminates in a short time, are easily effaced by the energy of the vital principle, and the patient does not perceive it himself unless he is excessively delicate. The re-establishment of health goes forward notwithstanding, unless impeded by the influence of heterogeneous medicinal agents upon the patient, errors of regimen, or excitement of the passions.

§ CLI.

But although it is certain that a homœopathic remedy, administered in a small dose, quietly annihilates the acute disease which is analogous to it without producing its other non-homœopathic symptoms—that is to say, without exciting new and grievous sufferings; it often happens, notwithstanding, that it produces at the expiration of one or a few hours after ingestion, (according to the dose) a state something less favourable, which resembles the primitive affection so closely that the patient supposes the original disease aggravated. But in reality it is nothing more than a medicinal disease, extremely similar to the primitive one and rather more intense in its nature.

§ CLII.

This trifling homœopathic aggravation of the malady during the first few hours—this happy omen

which announces that the acute disease will soon be cured, and that it will, for the most part, yield to a first dose—is perfectly as it ought to be, because the medicinal disease should naturally be rather more intense than the one it is intended to cure, if it is to subdue and extinguish the latter in the only manner that one natural disease can destroy another that resembles it, by exceeding it in power and intensity. (§ 38—41.)

§ CLIII.

The weaker the dose of the homœopathic remedy, the slighter the apparent aggravation of the disease, and it is proportionably of shorter duration.

§ CLIV.

However, as it is almost impossible to meet with a case where a homœopathic remedy is not susceptible of being administered in doses small enough to amend, subdue, and perfectly cure the disease that is analogous to it, (see the note to § 248,) it may be readily conceived that a dose of this medicine, if not applied in the smallest quantity possible, can occasion, during the first hour, a homœopathic aggravation of this nature.

¹ This preponderance of the symptoms of the remedy over those of the analogous symptoms of the disease, which looks like an

§ CLV.

When I fix the so called homœopathic aggravation (or rather the primitive action of the homœopathic remedy which appears in a slight degree to increase the symptoms of the natural disease) to the first hour or the first few hours, this delay applies to

increase of the natural malady, has also been observed by other physicians when chance led them to a homœopathic medicine. When the patient afflicted with psora, after having taken sulphur, complains that the cutaneous eruption grows worse, the physician who is ignorant of the cause consoles him by saying that the psoric affection comes out entirely before it can be cured; but he is not aware that it is an exanthema caused by the sulphur which assumes an appearance of aggravated psora.

Leroy informs us that the *viola tricolor* commenced its action by rendering the cutaneous eruption of the face worse, of which it subsequently effected the cure; but he did not know that the apparent increase of the evil was caused solely by the administration of too large a dose of the remedy, which, in this instance, turned out to be homœopathic. Lysons (medic. trans. vol. II. London, 1772) says, that the skin diseases which yield with the greatest certainty to elm bark are those which it increases in the first instance. If he had not, according to the prevailing custom of the allopathic school, administered the bark of the elm in too large doses, but if, as its homœopathic character requires, it had been given in extremely weak doses, the exanthemata against which he prescribed it would have been cured without experiencing this increase of intensity, or, at least, they would have been subjected to but a very slight development.

acute affections that have recently intervened.¹ But when the remedies whose action lasts for a long time have to combat a disease of some duration, or one of very long standing, and consequently the dose ought to continue its action several days successively, then we may see, during the first six or eight days, from time to time, some of those apparent aggravations of the original malady which last during one or several hours, while the general amendment develops itself sensibly in the intervals. When these few days are once passed, the amelioration produced by the primitive effects of the remedy continues, without interruption, for some days longer before it is necessary to prescribe any thing further.

§ CLVI.

Although the number of medicines whose pure and precise action is known is very limited, it sometimes happens, notwithstanding, that only a part of the symptoms of the disease that is to be cured are to be found among those of the most homœopathic remedy, and, consequently, this imperfect remedy is

¹ Although the effects of remedies whose action is of the longest duration rapidly disappear in acute diseases, they last a considerable time in chronic affections (arising from psora); and thence it occurs that anti-psoric remedies do not often produce this slight homœopathic aggravation of the symptoms during the first hours, but bring it on later and at different periods during the first eight or ten days.

obliged to be employed for want of another that is less so.

§ CLVII.

In this case, a perfect cure, free from all inconvenience on the part of the remedy employed, ought not to be expected. During its use some symptoms are seen to appear that were not observed before in the disease; these are accessory symptoms resulting from a medicine that is not perfectly homœopathic with the existing case. This does not, however, prevent the remedy from annihilating a great part of the evil—that is to say, the morbid symptoms which resemble those of the medicinal disease, and thence arises a tolerable commencement towards a cure.

§ CLVIII.

The small number of homœopathic symptoms produced by a well-selected homœopathic remedy never injures the cure when it is in a great measure composed of the extraordinary symptoms which particularly distinguish and characterise the disease; the cure then follows rapidly and without further inconvenience to the patient.

§ CLIX.

But if among the symptoms of the remedy not one

is to be found that bears a perfect resemblance to the striking and characteristic symptoms of the malady—if the totality of them does not correspond with this latter, but in regard to general symptoms that are badly developed, (nausea, faintness, head-ache, &c.)—and among the known medicines there is not one to be found more homœopathic, or which could be selected for the purpose—the physician ought not to expect an immediate favourable result from the administration of a remedy so imperfectly homœopathic.

§ CLX.

This is, however, rarely the case, notwithstanding the very limited number of medicines whose pure effects have been discovered up to the present time, and when it does occur, the inconveniences that flow from it are diminished the moment that another remedy is employed whose symptoms bear a yet greater resemblance to those of the malady.

§ CLXI.

In short, if the application of an imperfect homœopathic remedy used, in the first instance, causes any very severe accessory symptoms, the action of the first dose is not allowed to exhaust itself in acute diseases; the altered state of the patient is then examined, and the remainder of the primitive symptoms

are joined to those which have been recently discovered, to form of the whole a new image of the disease.

§ CLXII.

A remedy that is analogous may then be easily found among the medicines that are known, a single application of which will suffice, if not to destroy the disease entirely, at least to facilitate the cure in a great degree. If this new remedy is not sufficient to restore the health completely, then examine what yet remains of the diseased state, and select the homœopathic remedy that is most suitable to the new image that results from it. In this manner the physician must continue until he attains his object—that is to say, until he has fully restored the health of the patient.

§ CLXIII.

It may easily occur on examining a disease for the first time, and also on selecting for the first time the remedy that is to combat it, that the totality of the symptoms of the disease is found not to be sufficiently covered by the morbid symptoms of a single medicine, (which is owing to the insufficiency of the number of those whose pure action is properly known), and that two remedies dispute the preference as to eligibility in the present instance, the one being homœopathic to one part of the disease, and the other

still more so to another. However, it is not advisable to use one of those remedies after the other, without having previously examined the state of the disease, and much less so to administer the two together. For in the first case no one can foresee exactly what change the disease will undergo from the action of the medicine that is employed first, and in the second, how far one of those two medicines will modify and impede the effects of the other (§ 271, 272).

§ CLXIV.

It is far better to administer only, at first, that one of the two imperfect homœopathic medicines which appears to deserve a preference. This remedy may indeed diminish the disease in part, but it will likewise create fresh symptoms.

§ CLXV.

In this case the laws of homœopathy do not allow a second dose of the same medicine to be administered to the patient. Nor is it permitted to make use of the other remedy which on the first indication was found suitable to the second half of the symptoms, without having previously examined the existing symptoms and modifications produced by the remedy which had already been employed.

§ CLXVI.

In the present instance as well as in every other

where a change has taken place in the state of the disease, it is requisite to seek out what actually remains of the symptoms, and select as suitable a remedy as possible to the present state of the malady, without any reference whatever to that one which in the commencement appeared to be the second best of the two remedies that were found suitable.

§ CLXVII.

It does not frequently happen that the second remedy which was considered appropriate in the first instance, should still be so at present. But if upon a fresh examination of the state of the patient it be now found that this remedy is at least as suitable as any other, this is an additional motive for granting it the preference.

§ CLXVIII.

In non-venereal chronic diseases, (consequently those which owe their origin to psora,) it is often necessary in the cure to employ several remedies one after the other, each of which ought to be chosen homœopathic to the group of symptoms which still exist after the preceding one has exhausted its action. There are few among the number that could be prescribed a second time with any advantage to the patient.

§ CLXIX.

The small number of symptoms in disease gives rise to another difficulty in the cure—a circumstance which has an equal claim to our attention, since by its removal we do away with nearly all the obstacles that this system presents, for, if we except the great scarcity of known homœopathic remedies, this is the most perfect of all curative methods.

§ CLXX.

The only diseases that appear to have but few symptoms, and which are, therefore, more difficult to cure, are those which may be called *partial*, because they have but one or two principal and prominent symptoms which mask almost all the others. These are for the most part chronic diseases.

§ CLXXI.

Their principal symptom is, perhaps, either an internal malady (such, for example, as cephalalgia, diarrhoea, cardialgia, &c. of long standing) or an external injury. These latter affections are more properly called *local diseases*.

§ CLXXII.

As to partial diseases of the first species alluded to,

the want of attention on the part of the physician is frequently the reason that he does not perceive the other symptoms by whose aid he would be able to form a complete image of the disease.

§ CLXXIII.

There are, however, some few diseases which, notwithstanding all the care with which they may be examined in the first instance, (§ 77—91,) exhibit only one or two strong and violent symptoms, while all the others are manifest but in a slight degree.

§ CLXXIV.

A case of this description rarely occurs, but when it does, it will be requisite, in a successful treatment, to commence by selecting, according to the indication of the few symptoms that are perceptible, that medicine which appears to be the most homœopathic.

§ CLXXV.

It often happens that this remedy, carefully selected according to the exigency of the homœopathic law, will present the artificial disease, which, by its analogy to the natural one, is capable of destroying it; and this will be the more easily effected in proportion as the symptoms of the natural disease are prominent, characteristic, and decisive.

§ CLXXVI.

But it more frequently happens that it is only in a certain degree appropriate to the disease, and that it does not suit exactly, because there was not a sufficient number of symptoms to direct the choice of the remedy.

§ CLXXVII.

The medicine now operating upon a disease to which it is only partly analagous excites accessory symptoms, as in the case (§ 156 and others) where the choice is imperfect in consequence of the scarcity of homœopathic remedies. It will then produce several appearances belonging to the number of its own symptoms. But these appearances are equally symptoms belonging to the disease itself, which the patient did not till now perceive, or he had rarely felt them, and which now do nothing more than develop themselves in a greater degree.

§ CLXXVIII.

It will, perhaps, be objected that the accessory symptoms and the new ones belonging to the disease ought to be attributed to the remedy which had just been administered. This is indeed the source they

spring from ;¹ but they are not less on that account symptoms that the disease itself was capable of producing, and the remedy in its character of excitant of similar symptoms only provoked their manifestation. In short, the totality of the symptoms which then appear ought to be regarded as belonging to the disease itself in its present state, and should be looked upon as such in the treatment.

§ CLXXIX.

It is thus that the choice of the remedy (which must inevitably be imperfect by reason of the few symptoms that shew themselves) performs the office of perfecting the *ensemble* of the symptoms, and facilitates in this manner the discovery of a second and more appropriate homœopathic remedy.

§ CLXXX.

Unless the recently developed symptoms should be so violent as to call for immediate assistance (which is rarely the case, on account of the minuteness of the homœopathic doses, especially in chronic diseases) it is necessary when the first remedy has produced no

¹ Unless they be occasioned by an important error of regimen, inflamed passions, or an impetuous movement in the organism, such as the establishment or cessation of the menses, conception, child birth, &c.

favourable results, to write down again the existing state of the disease, and select a second homœopathic remedy that is exactly suitable. This will be the easier performed in proportion as the group of symptoms is grown more numerous and complete.¹

§ CLXXXI.

A similar course is to be continued after the full effects of each dose, and the state of disease that remains behind is to be noted down, describing the existing symptoms, and the image that results therefrom will serve to find a new remedy as homœopathic as possible. This method must be pursued until the cure is accomplished.

§ CLXXXII.

Among partial diseases, those which are called *local* hold a most important rank. By these are meant the changes and sufferings experienced by the external

¹ A case that is very rare in chronic diseases, but which is pretty frequently met with in acute ones, is that, where notwithstanding the scarcity of symptoms the patient feels himself very ill, which may be ascribed to the depressed state of the sensibility that does not permit him to have a clear conception of the sufferings and symptoms. In a case of this nature, opium will remove the torpor of the nervous system, and then the symptoms of the disease develop themselves plainly in the re-action of the organism.

part of the body. Until the present time it has been the theory of the former schools of medicine that the external parts only were affected in such a case, and that the rest of the body did not participate in the disease, an absurd theoretical proposition that has led to the most pernicious therapeutic system.

§ CLXXXIII.

The local diseases of recent origin arising chiefly from external causes are alone entitled to this name. But the injury must then be very trifling; for if the evils which attack the body externally are of importance, the entire system sympathises, and fever declares itself. The treatment of these maladies belongs to surgery, so far as it is necessary to bring mechanical aid to the suffering parts in order to remove and annihilate mechanical obstacles to the cure, which can only be expected from the powers of the organism itself. Among these may be ranked, for example, the reduction of dislocations; uniting wounds by bandages; extracting foreign substances that have penetrated the living parts; opening the cavity of the abdomen either to remove a substance that is burdensome to the system or to give vent to effusions and collections of liquids; placing in apposition the extremities of a fractured bone, and consolidation of the fracture by means of an appropriate bandage, &c. But if when the injuries occur, the entire organism requires active dynamic aid to be placed in a condition

to accomplish the cure—when, for instance, it is necessary to have recourse to internal remedies to extinguish violent fever arising from a severe contusion, a laceration of the soft parts—viz. muscles, tendons, and blood-vessels—or when it is requisite to combat homœopathically the external pain caused by a burn or cautery, then commence the functions of the dynamic physician, and the aid of homœopathy becomes necessary.

§ CLXXXIV.

But it is very different with the changes and maladies which occur on the surface of the body, not originating from any external violence, or merely from the consequences of some slight external injury. These owe their source to an internal affection. It is, therefore, equally absurd and dangerous to regard these diseases as symptoms that are purely local, and to treat them exclusively or nearly so by topical applications as if they were surgical cases, in which manner they have been treated till the present day.

§ CLXXXV.

These maladies have been considered as purely local, and consequently received the appellation of such, because they were looked upon as affections that were in a manner attached to the extreme parts in which the organism took little or no share, as if it was ignorant of their existence.

§ CLXXXVI.

The slightest reflection, however, will suffice to explain why an external malady (which has not been occasioned by external violence) cannot arise, continue, or much less grow worse without some internal cause, the co-operation of the whole system, or the latter being diseased. It could never manifest itself if the general state of health was not immediately concerned, or if all the sensitive and irritable parts of the body did not participate. Its production would be impossible if it did not result from some modification of the entire principle of life, so closely are the parts of the body connected with each other, and form so inseparable a whole in regard to feeling and action. No eruption of the lips nor whitlow can take place without some internal derangement having been previously and simultaneously effected.

§ CLXXXVII.

All medical treatment of external diseases, that have arisen without any violence being exercised on the exterior of the body, ought, consequently, to have for its object the annihilation and cure of the general malady under which the organism suffers, by internal remedies. There is no other safe mode of curing them radically.

§ CLXXXVIII.

This is confirmed by experience, which shews us that every energetic internal remedy produces, immediately after it has been administered, important changes in the general state of the patient, and particularly in that of the external parts that are affected, (which the ordinary school of medicine look upon as isolated,) even when they are situated at the extremities of the body. And these changes are of the most salutary nature; they consist of the cure of the entire body, and remove, at the same time, the local evil without the necessity of applying any external remedy, provided the internal one that is directed against the whole malady has been well selected and is perfectly homœopathic.

§ CLXXXIX.

The best method of effecting this object is, on examining the actual case of disease, to take into consideration not only the exact character of the local affection, but, in addition to that, every other change that is perceptible in the state of the patient. All these symptoms ought to be re-united in one perfect image to be able to select a suitable homœopathic remedy from among the medicines whose morbid symptoms are already known.

§ CXC.

This remedy administered alone internally, and of which a single dose will suffice when the disease is of recent origin, cures simultaneously the general bodily disease and the local affection. Such an effect on the part of the remedy ought to prove to us that the local evil depends solely upon a malady of the entire body, and that it ought to be considered as an inseparable part of the whole, and one of the most considerable and prominent symptoms of the general disease.

§ CXCI.

It is not proper, either in acute local affections of recent origin or in those which have already existed a long time, to make any topical application whatever to the diseased part, not even a substance which would be homœopathic or specific if taken internally or to administer it simultaneously with the internal medicinal agent. For acute local affections, such as inflammation, erysipelas, &c. which have not been produced by external injuries violent in proportion to their intensity, but by dynamic or internal causes, generally yield in a very short time to remedies capable of exciting an internal and external state similar to the one that actually exists.¹ If the disease is not wholly removed

¹ For example, aconite, poison-sumac, belladonna, mercury, &c.

—if, notwithstanding the regularity of the mode of life of the patient, there still remains some local or general trace of it which the vital power is not able to restore to the normal state—then the acute local affection was (what happens very frequently) the product of psora which had till then been latent in the interior of the organism, and which is now on the point of manifesting itself in the form of a chronic disease.

§ CXCII.

To perform a radical cure in these cases, which are by no means rare, it is necessary to direct an appropriate anti-psoric treatment against the symptoms which continue to exist, and against those which the patient had been subject to previously. For the rest, an internal anti-psoric treatment is only requisite in local chronic affections that are manifestly not venereal.

§ CXCI.

It might be supposed that these diseases would be cured more promptly if the remedy known to be homœopathic to the totality of the symptoms was employed not only internally but likewise externally, and that a medicine applied to the spot itself that is diseased ought then to produce a more rapid change.

§ CXCIV.

But this method should be rejected not only in local affections which depend upon the miasm of psora but also in those which result from the miasms of syphilis or sycosis. For the simultaneous application of a remedy internally and externally in a disease whose principal symptom is a permanent local evil brings one serious disadvantage with it—the external affection¹ usually disappears faster than the internal malady, which gives rise to an erroneous impression that the cure is complete, or at least it becomes difficult, and sometimes impossible, to judge whether the entire disease has been destroyed or not by the internal remedy.

§ CXCV.

The same motive ought to make us reject the mere local application of remedies to the external symptoms of miasmatic diseases. For if we confine ourselves to the suppression of the local symptoms, an impenetrable obscurity is then spread over the treatment which is necessary to the perfect re-establishment of health: the principal symptom of the local affection is removed, and there only remain the others which are much less important and certain, and which

¹ Recent psoric eruption, chancre, sycosis.

are often not sufficiently characterised to furnish a clear and perfect image of the disease.

§ CXCVI.

If the remedy homœopathic to the disease was not yet discovered² when the local symptom was destroyed by cauterization, excision, or desiccatives, the case becomes still more embarrassing on account of the uncertainty and inconstancy of the symptoms that remain. And this difficulty is inevitable, because the external symptom which would have been the best guide in the choice of a remedy, and have pointed out the proper time of using it internally, is removed from our observation.

§ CXCVII.

If this symptom still existed, it might have led to the discovery of the homœopathic remedy suitable to the entire malady; this remedy once discovered, the continued existence of the local affection would shew that the cure was not yet perfected, while its disappearance would prove that the evil had been extirpated to the very root and the cure absolute, an advantage that cannot be too highly appreciated.

¹ As was the case before my time with regard to anti-sycosic and anti-psoric remedies.

§ CXCVIII.

It is evident that the vital power charged with a chronic disease which it cannot subdue by its own energy, does not adopt the measure of exciting a local affection on any external part whatever, but for the purpose of allaying (by abandoning to its power those organs whose integrity is not absolutely necessary to existence) an internal disease which threatens to destroy the essential springs of life. Its object is in a manner to transport the malady from one spot to another, and substitute an external evil in the place of one that is internal. In this way the local affection silences the internal malady, but without being able either to cure or diminish it in a great degree.¹ The local malady, however, is never any thing more than a part of the general disease, but it is a part that the vital power has greatly magnified, and which she has carried back to the surface of the body where there is less danger in order to diminish the internal affection in an equal degree. But this latter is not the less cured on that account: on the contrary, it makes a gradual progress, so that the organism is likewise compelled to enlarge and aggravate the local symptom in order to replace it to a certain extent and procure for it partial relief. Thus, old ulcers in the

¹ Cauteries produce something that is analogous. These ulcers created by art on the external parts may for a time allay several internal chronic diseases, but they can never cure them.

legs grow large so long as the internal psora is not cured, and chancres increase in size as long as the internal syphilis remains without cure, so that in the progress of time the entire disease develops itself more fully and acquires a greater degree of intensity.

§ CXCIX.

If the physician who has imbibed the precepts of the ordinary school destroys the local malady by an external remedy, thinking by these means to cure the disease itself, nature replaces this affection by increasing the internal sufferings, and rousing all the other symptoms that already existed with the local malady, and which appear to have been till that time in a latent state. It is, therefore, erroneous that the external remedies have (as usually asserted) then driven back the local malady into the body, or that they have thrown it upon the nerves.

§ CC.

Every external treatment of a local symptom whose aim is to extinguish it on the surface of the body without curing the internal miasmatic disease—such, for example, as that of destroying a psoric eruption on the skin by means of ointments, healing up a chancre by the use of caustic, destroying the granulations of syçosis by ligature, or the application of a hot iron—is not only useless but injurious. This pernicious

method, in such general use at the present day, is the chief source of the innumerable chronic diseases (with or without names) that oppress the human race. This is the most criminal practice physicians can adopt, and it has notwithstanding been very generally practised till the present time.

§ CCI.

All chronic diseases that do not depend on an habitual irregular mode of life result from the development of some chronic miasm, such as syphilis, sycosis, or more especially psora which had already mastered the whole system and penetrated every part of it before the manifestation of the primitive local symptom, psoric eruption, chancre, or sycosis, and which after the disappearance of this symptom breaks out again sooner or later, giving birth to a multitude of affections, not one of which would be of such frequent recurrence if physicians had always adopted the plan of destroying the miasms themselves by appropriate remedies without attacking the local symptoms by topical applications.

§ CCII.

The homœopathic physician never treats the primitive symptoms of chronic miasms, nor the secondary evils that result from their development, by local re-

medies acting in a dynamic¹ or mechanical manner. Whether they make their appearance or not, he cures the great miasm only, which serves him for a basis, and by these means both the primitive and the secondary symptoms disappear of themselves. But as this was not the method adopted by his predecessors, and as he generally finds the primitive symptoms² already effaced from the exterior, he has frequently to treat secondary symptoms, evils provoked by the development of these inherent miasms, and more particularly chro-

¹ Consequently, I cannot, for example, advise the local destruction of cancer in the lip or face (the result of psora strongly developed) by the arsenic ointment of *frère Côme*; not only because this treatment is extremely painful and frequently fails, but more particularly because such a dynamic remedy, although it may locally cleanse the body of the cancerous ulcer, it does not in the slightest degree diminish the psora, which is the original disease, so that the preservative vital power is forced to carry back the focus of the great internal disease upon a more essential part (as it happens in every case of metastasis), and thus occasions blindness, deafness, madness, suffocative asthma, dropsy, apoplexy, &c. But arsenic ointment does not even reach so far as to destroy the local ulceration, except where the latter is of no very great extent and the vital power retains great energy; notwithstanding this state of things, it is still possible to cure the disease completely.

The extirpation of cancer in the face or breast, or that of an encysted tumor, absolutely produces the same result. The operation is followed by a state still more grievous, or at least the life of the patient is shortened.

² Psoric eruption, chancre, sycosis.

nic diseases that are the results of internal psora. On this head I refer the reader to my treatise on chronic diseases, in which I have pointed out the system that is to be pursued in as precise a manner as it was possible for a single individual to do after many years of experience, observation, and reflection.

§ CCIII.

Previous to commencing the cure of a chronic disease, it is necessary to inquire with the greatest care whether the patient has been affected with the venereal disease or gonorrhœa; for where this is the case the treatment ought to be specially and solely directed towards these objects when no other symptoms but those of syphilis or sycosis are present, a circumstance that very rarely occurs in modern times. It is equally requisite in the cure of internal psora to enquire if an infection of this nature has taken place, because in

¹ In making inquiries of this nature, the physician must not allow himself to be imposed on either by the assertions of the patients or those of their parents, who, even in the most inveterate cases of chronic diseases, assign for their cause a cold caught many years previous, a former fright, grief, witchcraft, &c. These causes are much too slight to produce a chronic disease in a healthy body, or to keep it up for a period of long duration, and render it worse from year to year, as is the case with all chronic diseases arising from the development of psora. Far more important causes than these must have presided at the birth of a severe chronic disease, and those which have just been enumerated could do nothing more than call forth a chronic misasm from its state of lethargy.

that case there is a complication of those two diseases. Generally when the physician thinks he has an old case of venereal disease before him, it is chiefly a complication of syphilis and psora that offers itself to his view, the internal psora being the most frequent fundamental cause of chronic diseases whatever names they may bear.

§ CCIV.

If the preceding statement be true, then it is requisite for the homœopathic physician to enquire what was the allopathic treatment adopted during the chronic disease, what were the medicines employed, the mineral waters used, and their effects. This information is necessary in order that he may conceive the full extent of the deviation from the primitive state, and, if possible, correct these artificial changes.

§ CCV.

The first step is to learn the age of the patient, his mode of life, regimen, occupation, domestic situation, social connexions, &c. He is to examine whether these various circumstances contribute to increase the disease, and to what extent they may be favourable or unfavourable to the treatment. He must likewise endeavour to learn whether the patient's state of mind is any obstacle to the cure, and whether it be necessary to modify, favour, or direct it.

§ CCVI.

It is not till after repeated inquiries of this nature that the physician should endeavour to trace out, according to the directions already given, as perfect an image of the disease as possible, to enable him to distinguish the most prominent and characteristic of the symptoms by which he is to choose the first anti-psoric or other remedy, observing, as a guide, at the commencement of the treatment, the greatest possible analogy with the symptoms.

CCVII.

Almost all those which I before designated by the name of partial diseases belong to psora, and are on that account more difficult to cure, because all their other symptoms disappear before one great prevailing symptom. To these belong the so called diseases of the mind and temper. These affections, however, do not form a distinct and wholly separate class from the others, for the state of the mind and temper varies in all these so called bodily diseases,¹ and it ought to be

¹ How often do we not meet with patients who though they have been a prey for many years to painful diseases nevertheless preserve a gentle and peaceful disposition, so much so as to inspire us with compassion and respect? But when the disease is overcome, which is often the case by the homœopathic mode of treatment,

comprised in the number of principal symptoms, of which it is important to note the whole in order to trace a faithful image of the disease and to be able to combat it with success homœopathically.

§ CCVIII.

This extends so far that the moral state of the patient is often that which is most decisive in the choice of the homœopathic remedy; for this state is a characteristic symptom, and one that ought not to escape the notice of a physician accustomed to make precise observations.

§ CCIX.

The creator of medicinal agents has also been singularly attentive to this principal element of all diseases—the changes in the state of mind and disposition: for there is not a single operative medicine that

we sometimes see the most frightful changes of disposition ensue, and ingratitude, obduracy, refined malice, revolting caprices which were the attributes of the patient before he became diseased, again make their appearance. Sometimes a man who is patient while in the enjoyment of health becomes passionate, violent, capricious, and unbearable, or impatient and despairing when he is ill. It is frequently the case that a sensible man becomes stupid in sickness, whereas, on the contrary, a weak mind is rendered stronger, and a man of a slow temperament becomes full of presence of mind and resolution.

does not effect a notable change in the temper and manner of thinking of a healthy individual to whom it is administered, and each medicinal substance produces a different modification.

§ CCX.

No cure then can ever be performed according to nature, that is to say in a homœopathic manner, without paying attention, at the same time, in every disease, and particularly in those which are acute, to the change that has taken place in the mind and disposition, and selecting a remedy capable in itself of producing not only similar symptoms to those of the malady, but also a similar disposition and state of mind.¹

§ CCXI.

What I have to say regarding the treatment of mental diseases may be comprised in a few words, for they cannot be cured in a different manner from other diseases—that is to say, it is necessary to oppose

¹ Aconite seldom or ever effects a rapid and permanent cure when the temper of the patient is quiet and even; or the nuxvomica when the disposition is mild and phlegmatic; or pulsatilla when it is lively, serene, and obstinate; or the bean of Saint Ignatius when the mind is unchangeable and little susceptible of either fear or grief.

to them a remedy possessing a morbid power as similar as possible to the disease itself in the effect which it produces upon the mind and disposition of persons in health.

§ CCXII.

Almost all affections of the mind and disposition are nothing more than diseases of the body, in which the changes of the moral faculties are become so predominant over all the other symptoms, which are diminished more or less rapidly, that they finish by assuming the character of a partial disease and almost of a local affection.

§ CCXIII.

In the so called bodily diseases which are dangerous, such as suppuration of the lungs or that of any other essential viscera, &c. where the intensity of the moral symptom increases rapidly, the disease turns to insanity, melancholy, or madness, which removes the danger arising from the bodily symptoms. The latter improve so far as almost to be restored to a healthy state, or rather they are diminished in such a degree as to be no longer perceptible but to the eye of the observer gifted with penetration and perseverance. In this manner they degenerate into a partial and so called local disease, in which the moral symptom, very slight in the first instance, assumes so great a pre-

ponderance that it becomes the most prominent of all—substitutes itself in a great degree for the others, and subdues their virulence by acting on them as a palliative. In short, the disease of the bodily organs, which are grosser in their nature, has been transported to the almost spiritual organs of the mind, which no anatomist ever could or will be able to reach with his scalpel.

§ CCXIV.

In affections of this kind it is requisite to proceed with particular care in searching for the entire signs both in regard to the bodily symptoms and more especially that of the principal and characteristic symptom—the state of the mind and disposition. By these means alone can we succeed in discovering, among the number of medicines whose pure effects are known, a remedy that has the power of extinguishing the entire evil at once; for it is necessary that among the number of the symptoms peculiar to this remedy there should be some which resemble as closely as possible not only the bodily symptoms of the disease but also its moral ones in particular.

§ CCXV.

To obtain possession of this totality of the symptoms it is requisite, in the first place, to describe with precision all those which the disease exhibited previous

to the moment when by the preponderance of the moral symptoms it changed to an affection of the mind and disposition. This information will be furnished by the persons who are about the patient.

§ CCXVI.

By comparing these previous symptoms of the bodily disease with the traces of those that still remain, but which are nearly effaced, (and perceptible at lucid intervals, or when the mental affection undergoes a transitory diminution,) we may satisfy ourselves that although they were concealed, still they never ceased to exist.

§ CCXVII.

If we add to all this, the state of mind and disposition which the persons around the patient and the physician himself has observed with the greatest care, we have then arrived at the perfect image of the malady, and may proceed to look for the homœopathic remedy that is to cure it—that is to say, (if the mental affection has already existed a long time,) for the anti-psoric remedy which has the power of exciting similar symptoms and principally an analogous disorder in the moral faculties.

§ CCXVIII.

If, however, the ordinary calm and tranquil state of

the patient has been suddenly changed by the influence of fear, grief, spirituous liquors, &c. to one of madness or phrenzy, thus presenting the character of an acute disease, the physician cannot, although the affection is almost always the result of internal psora, attempt to combat it immediately by the use of anti-psoric remedies. It is necessary first to oppose to it medicines of another class—such, for example, as aconite, belladonna, stramonium, hyosciamus, mercury, &c. in very weak doses, in order to allay it sufficiently to bring back the psora to its former latent condition, which gives the patient the appearance of being cured.

§ CCXIX.

But a patient who has thus been freed from an acute disease of the mind or disposition by the use of non-anti-psoric remedies can never be regarded as cured. Far from it; and it is necessary to lose no time in placing him under a prolonged anti-psoric treatment to deliver him of the chronic miasm of psora which, it is true, has again become latent but is not less ready on that account to break out again. In short, there is no fear of another attack similar to that which has been arrested, provided the patient does not depart from the regimen that has been prescribed for him.

§ CCXX.

But where the anti-psoric treatment is discontinued

it is almost certain that a much slighter cause than that which excited the first appearance of insanity will suffice to bring on a fresh and more permanent attack of it, during which psora develops itself in a perfect manner, and it will then turn to a periodical or permanent mental alienation which can with difficulty be cured by anti-psorics.

§ CCXXI.

In a case where the mental disease is not yet completely formed, and where it is doubtful whether it really results from a bodily affection or if it is not rather the effects of bad education, evil habits, corrupted morals, a neglected mind, superstition, or ignorance, the truth will be readily discovered by acting as follows. The patient is to be addressed in a tone of friendly exhortation, while motives of consolation, serious remonstrances and solid arguments are to be urged on the occasion : if the disorder of the mind does not proceed from a bodily disease it will readily yield to such means, but if the contrary is the case, the malady rapidly grows worse, the hypochondriac becomes still more grave, downcast, and inconsolable, the maniac more wicked and outrageous, and the idiot more imbecile.¹

¹ It seems as though the mind were sensible of the truth of these representations, and acted upon the body as if it would restore

§ CCXXII.

But, as we have just witnessed, there are likewise a few mental diseases that do not owe their origin to a bodily disease, and which have been produced solely by moral affections, such as continued grief, anger, injured feelings, and fear in particular. In the course of time these latter have an influence over the health of the body, and often compromise it in a high degree.

§ CCXXIII.

It is merely in mental diseases, thus engendered and kept up by the disposition itself, that moral remedies are to be relied on, and that only while they are still recent, and have not yet made any great inroad upon the physical state of the organism. In this case it is possible that treating the patient with a shew of confidence, bestowing on him friendly exhortations and sensible advice, and sometimes practising on him a deception that is disguised with art, will soon restore the health of the mind, and then, with the aid of a suitable regimen, the body also may be brought back to its normal condition.

the lost harmony, but that the latter re-acts, by means of a disease, upon the organs of the mind and disposition, and augments the derangement which already exists, by throwing back on them its own peculiar sufferings.

§ CCXXIV.

But these maladies are likewise the results of a psoric miasm that was not yet ready to develop itself in a perfect manner, and prudence requires that the patient should be submitted to a radical anti-psoric cure, to prevent a relapse (which too often occurs) of the same mental affection.

§ CCXXV.

In mental diseases that are produced by an affection of the body, whose cure can alone be effected by a homœopathic anti-psoric remedy, aided by a careful and regular mode of life, it is also proper to join to this treatment a certain regimen for the government of the mind. In this respect it is necessary that the physician, and those about the patient, should scrupulously observe that line of conduct towards him that has been judged suitable. To the furious maniac we are to oppose tranquility and unshaken firmness free from fear ; to the patient who vents his sufferings in grief and lamentation, silent pity that is expressed by the countenance and gestures ; nor ought we to be wholly indifferent to the unmeaning prattle of the madam, but, on the contrary, listen with apparent attention to his disgusting discourse and watch all his actions. What regards the injury and damage that a maniac may commit we are only to anticipate and prevent it without ever reproaching him, and every

thing ought to be so ordered that punishments and the infliction of bodily sufferings may be dispensed with.¹ And this can be effected without any great difficulty, since in administering the medicine (the only point where the use of coersive measures would be justifiable) the dose in the homœopathic treatment is so feeble that the medicinal substance never offends the taste, and the patient can be made to swallow it in his drink without ever perceiving it.

§ CCXXVI.

On the other hand, contradiction, zealous remonstrance, and violence, are as inapplicable and injurious in the treatment of mental disease as are indecision and timidity. But irony in particular, and deception, which the maniac is not slow in perceiving,

¹ It is surprising to witness the severity and absurdity of the treatment adopted in several mad-houses in England and Germany by physicians who, ignorant of the only true method of curing mental disease by the aid of homœopathic anti-psoric remedies, do nothing more than beat and torture the unfortunate beings who are so worthy of compassion. By this revolting mode of treatment they lower themselves beneath the rank of the common jailor in the houses of correction; for it is in virtue of his office, and upon criminals only, that the latter exercises his cruelty, while the physician, either too ignorant or indolent to go in search of a suitable method of treatment, only appears to exert his tyranny upon the innocent patient through spite because he is not able to cure him.

only irritate and provoke him. The physician and those who guard the patient ought always to appear as if they believed him to be possessed of reason. It is likewise necessary to remove from his view all external objects that could disturb or afflict him. There is no relief or distraction for the clouded mind—no salutary recreation for the soul that languishes in the prison of a diseased body—no means of instruction or consolation either in books, conversation, or otherwise—nothing can procure him repose but the cure of his bodily sufferings, and he is equally a stranger to comfort and tranquillity until reason is restored.

§ CCXXVII.

If the anti-psoric remedy that is to be used in any given case of mental affection, of which there are an endless variety of cases, be perfectly homœopathic to the true image of the disease, (which is easily discovered when the number of known medicines is sufficiently great that the principal symptom, viz. the moral state of the patient, is strongly developed,) then the smallest dose often suffices to produce, in a short time, a very decided amelioration, which could not have been obtained by all the other (allopathic) remedies administered in large doses and lavished on the patient till he was near death. I can even affirm, after long experience, that the superiority of homœopathy over every other curative method whatever was never more manifest than in mental diseases

of long standing, which owed their origin to bodily affections or which were developed simultaneously.

§ CCXXVIII.

There is yet another class of diseases that merits our particular attention. These are intermittents, such as return at stated periods like the innumerable intermittent fevers, and the non-febrile affections assuming the same form, and also those which in certain morbid states alternate with others at indefinite intervals.

§ CCXXIX.

These latter species of intermittents are likewise in great variety,¹ but they all belong to the number of

¹ It is possible for two or three different states to alternate with each other. For example, in a case that regards the alternation of two different states, it can happen that certain pains may be produced in the lower extremities as soon as ophthalmia disappears, and the latter may return again immediately when the pains have ceased, or that spasms and convulsions may immediately succeed some other affection either of the entire body or one of its parts. But it is also possible, in the case of a triple alliance of alternative states in a permanent disease, that an apparent superabundance of health, an exaltation of the faculties of the mind and body, (such as unusual gaiety, excessive vivacity, an exaggerated feeling of comfort, immoderate appetite, &c.) may be abruptly succeeded by a downcast and melancholy humour, an insupportable tendency to

chronic diseases. The greater part of them result from a development of psora, sometimes, but rarely, complicated with a syphilitic miasm. This is the reason that they are cured in the first instance by anti-psoric medicines, and in the second by anti-psorics alternating with anti-syphilitics, as I have stated in my Treatise on Chronic Diseases.

§ CCXXX.

The typical intermittents are those wherein a morbid state resembling that which previously existed reappears at the expiration of a certain interval of apparent recovery and vanishes again after having lasted for an equal period of time. This phenomenon not only occurs in the great variety of intermittent fevers but likewise in diseases that are apparently without fever which appear and disappear at regular periods.

§ CCXXXI.

Those morbid states, apparently without fever,

hypochondriasis, and a derangement of several of the vital functions, (digestion, sleep, &c.); and this second may make room in a less sudden manner to the feeling of indisposition which the patient was subject to in ordinary times. Sometimes there is no longer any trace whatever of the anterior state when the new one has established itself. Sometimes there are vestiges of it still remaining. In certain cases, the morbid states that succeed each other are in their nature directly opposite—as for example, melancholy and mirthful insanity.

which assume a particular type—that is to say, which return at fixed periods in the same patient, and do not manifest themselves in general either sporadically or epidemically, all belong to the class of chronic diseases. The greater number of them depend on a simple psoric affection, seldom complicated with syphilis, and they are combated successfully by the same treatment which this disease requires. It is, however, sometimes necessary to have recourse to a very small dose of extenuated solution of cinchona, for the purpose of completely extinguishing their intermittent form.

§ CCXXXII.

With respect to intermittent fevers¹ that manifest

¹ Till the present time pathology has only been acquainted with one single intermittent fever, which has been called *ague*. It admits of no other difference than the interval which exists between the paroxysms; and upon this are founded the particular denominations, quotidian, tertian, quartan, &c. But, besides the variety which they present in regard to the periods of their return, the intermittent fevers exhibit yet other changes that are much more important. Among these fevers there are many which cannot be denominated ague, because their attacks consist solely of heat; others are characterised by cold only, succeeded or not by perspiration; while yet others freeze the body of the patient and inspire him notwithstanding with a sensation of heat, or even create in him a feeling of cold although his body seems very warm to the touch; in many, one of the paroxysms is confined to shivering or cold which is immediately succeeded by a comfortable

themselves sporadically or epidemically, (not those of marshy districts which are endemic,) we often find that each of their attacks or paroxysms is likewise composed of two contrary morbid states of cold and heat; but most frequently it consists of three—cold, heat, and perspiration. For this reason it is, therefore,

sensation, and that which comes after it consists of heat followed by perspiration or otherwise. In one case it is heat that manifests itself first, and cold succeeds; in another, both the cold and heat give place to apyrexia, while the next paroxysm, which sometimes does not occur before an interval of several hours, consists merely of perspiration; in certain cases, no trace of perspiration is perceptible; while in others the attack is composed solely of perspiration, without either heat or cold, or of perspiration that flows during the heat alone. There exist likewise innumerable differences relative to the accessory symptoms, the particular kind of head-ache, the bad taste in the mouth, the stomach sickness, the vomiting, the diarrhoea, the absence or degree of thirst, the kind of pains felt in the body and limbs, sleep, delirium, changes of the temper, spasms, &c. which manifest themselves during or after the cold, hot, or sweating stages, without taking into the account a multitude of other deviations. These are assuredly intermittent fevers that are very different from one another, each of which demands naturally that mode of homœopathic treatment that is appropriate to it individually. It must be confessed, it is true, that they may all be suppressed by large and enormous doses of cinchona—that is to say, cinchona prevents their periodical return, and destroys the type. But when this remedy is employed in intermittent fevers where it is inappropriate, the patient is not at all cured because the character of the disease is destroyed: he is still indisposed, and often much more so than he was before, and yet this is what physicians term a cure.

necessary that the remedy employed against them, which is to be selected from the general class of non-anti-psoric medicines that have been tried, shall likewise (as the safest means) be able to excite in healthy persons two (or three) morbid states that are similar, or, at least, it shall have the faculty of exciting, with all its accessory symptoms, the strongest and most prominent of these two or three alternatives; for although the remedy may not act upon the state or states least developed but in the manner of an antipathic or palliative, the fever is not the less cured on that account, and this usually follows after the administration of a first dose where it is not of long standing. In this case, also, the dose of the remedy ought never to be repeated so long as it has not exhausted its action and no visible signs of amendment are produced by it. But the moment its effects have terminated, the remnant of the fever (if there be any) is to be examined to see if it appears to have undergone (as is usually the case) such a change that the first remedy ought not to be administered a second time, and if it is necessary to select, according to the entire symptoms of this new state of things, another substance homœopathic to this state, which then generally suffices to complete the cure.

§ CCXXXIII.

The best, most appropriate, and serviceable method in these diseases is to administer the remedy immedi-

ately, or very shortly after the termination of the paroxysm. Administered in this manner, it has sufficient time to produce in the organism all its various effects to restore health without violence or commotion; whereas, if taken immediately before the paroxysm (even though it were homœopathic or specific in the highest degree) its effect would coincide with the renewal of the natural disease and excite such a strife in the organism, so powerful a re-action, that the patient would lose at least a great portion of his strength, and life would be endangered.¹ But when the medicine is administered immediately after the termination of the paroxysm, and before the next fit has prepared itself even at a distance to appear, the organism is in the best possible condition to allow itself to be gently modified by the remedy and by these means return to a state of health.

§ CCXXXIV.

If the period of the apyrexia be of short duration, as is the case in some very violent fevers, or if it be disturbed by symptoms which belong to the preceding paroxysm, then it is necessary to administer the ho-

¹ There are proofs of this, unfortunately, in the too frequent cases where a moderate dose of opium, administered to the patient during the frost of the fever, has quickly deprived him of life.

mœopathic remedy as soon as the perspiration or other symptoms pointing out the termination of the fit begin to diminish.

§ CCXXXV.

When a single dose of the appropriate remedy has destroyed several paroxysms and manifestly restored health, and, notwithstanding which, indications of a fresh attack are seen some time after, then only can and ought the same remedy to be repeated, provided the totality of the symptoms is still the same. But this return of the same fever, after an interval of health, is not possible except when the cause which excited the malady in the first instance still exercises its influence upon the convalescent, as occurs in marshy countries. In such a case, a permanent cure is seldom effected but by removing the patient from this exciting cause, and advising him to go and reside in a mountainous district if that which attacked him was a marsh intermittent fever.

§ CCXXXVI.

As almost every medicine, in its simple action, produces a peculiar fever, and even a species of intermittent, which differs from all those excited by other medicines, consequently the immense number of medicinal substances presents the means of combating all natural intermittent fevers homœopathically. Some effi-

cacious remedies against a multitude of these affections have already been discovered in the few medicines that have been tried till the present time on healthy individuals.

§ CCXXXVII.

When a remedy is found to be homœopathic or specific in a reigning epidemic of intermittent fevers, and there is, notwithstanding, now and then, a patient whom it does not cure in a perfect manner, and no influence of a marshy country opposes its operation, then the obstacle generally arises from the psoric miasm, and, consequently, anti-psoric medicines ought to be employed until health is perfectly restored.

§ CCXXXVIII.

In those intermittents which attack single individuals free from marsh miasmata, and which are often very violent in their effects, it is necessary (as in acute diseases generally, which the latter resemble in respect of their psoric origin) to commence the treatment by making a trial, during a few days, of a non-anti-psoric remedy homœopathic to the particular case; but if the disease lingers, we shall then know that it is in consequence of psora which is on the point of developing itself, and that antipsorics are from that moment the only remedies from which any efficacious results can be expected.

§ CCXXXIX.

The endemic intermittent fevers of marshy districts and countries subject to inundations are a source of much embarrassment to physicians of the prevailing school of medicine. A man may, however, accustom himself in his youth to the influence of a country that is covered with morasses, and live there in perfect health, provided he confines himself to a regular mode of life, and is not assailed by want, fatigue, or destructive passions. The endemic intermittent fevers will at farthest attack him on his first arrival in the country; but one or two of the smallest doses of a solution of cinchona, attenuated in a very high degree, suffice to deliver him from it promptly, if, in other respects, he does not depart from a strict regimen. But when a man who takes sufficient bodily exercise, and who pursues a course every way suited to his mind and body, does not cure of a marsh intermittent fever by the influence of this single remedy, we may be certain that there exists within his body a psoric affection which is on the eve of developing itself, and that the intermittent fever will not yield to any other than an anti-psoric treatment.¹ It sometimes happens, that if this man quit the marshy coun-

¹ Large doses of cinchona or sulphate of quinia may certainly free the patient from the attacks of marsh intermittent fever; but he is still unhealthy, and antipsorics only will effect a perfect cure.

try without delay to go and reside in another that is dry and mountainous, his health is apparently restored, and the fever leaves him if it has not taken too deep a root—that is to say, the psora passes again to a latent state, because it had not yet reached its final degree of development; but he is not cured, nor can he enjoy perfect health, until he has made use of an anti-psoric remedy.

§ CCXL.

Having now seen what degree of attention ought, in the homœopathic treatment, to be bestowed on the principal diversities of diseases and their peculiar circumstances, we pass on to the remedies themselves, the manner of applying them, and the regimen to be observed by the patient during the time he is submitted to their action. Both in acute and chronic diseases, every perceptible amelioration that takes place making continual progress, though of ever so feeble a nature, is a state which, as long as it endures, formally forbids the repetition of any medicine whatever, because the one already taken by the patient has not yet produced all the good that may result from it. Every fresh dose of a remedy, even of the one last administered, and which had till then proved salutary, would have no effect but that of disturbing the operation of the cure.

§ CCXLI.

This observation is of so much greater importance

as we cannot tell the precise limits of the action of any medicine upon a healthy individual, even when it is administered in large doses, and for the same reason it must be still more difficult to establish any thing positive in regard to the duration of the effects produced by the feeble doses used in the homœopathic treatment of maladies that are so various¹ and in patients of such different constitutions.

§ CCXLII.

So long, then, as the progressive amendment resulting from the dose continues, it must at least be admitted that, in this case, the action of the remedy has not yet ceased, and consequently no other medicinal agent should be prescribed.

§ CCXLIII.

To this we may add, that when the remedy is perfectly homœopathic, the amelioration continues even after its action has terminated. The salutary operation does not cease immediately after the first remedy

¹ In the most acute as well as in the most chronic diseases, because, as before stated, the duration of the action of a homœopathic remedy is governed by that of each malady, and consequently, it exhausts itself in a few hours in acute affections, while it takes several weeks to complete its effects in diseases that are chronic in the highest degree.

has exhausted its action, not even when several hours, and in chronic diseases several days, are suffered to elapse without administering another dose. That part of the disease which is already destroyed cannot revive again, and the amendment would still be perceptible for a long time, if even no more medicines were administered to the patient.

§ CCXLIV.

When the progressive amendment arising from the first dose of the homœopathic remedy does not terminate in perfect health, (which is rarely the case in acute diseases), a period of stagnation ensues, which for the most part is also the limit of the action of the remedy. Until this arrives, it would be acting without any reasonable motive, or even advantage to the patient, and in direct opposition to the desired object, as well as to the welfare of the sufferer, to make him take a fresh dose of the medicinal agent.

§ CCXLV.

Even a medicine that had produced very salutary effects until a given time would only aggravate the state of the patient if repeated before the amelioration terminated in all its points. This would be an attack at an improper moment. In fact, the first dose, when its action, proportioned to the duration of the disease is exhausted, has already done all the good that this reme-

dy could till then accomplish—that is to say, it has brought back the health to the most favourable state it was possible to bring it. A second dose would now spoil this good result, for it would excite the appearance of the other non-homœopathic symptoms peculiar to the remedy—that is to say, it would create a non-homœopathic medicinal disease, which joining itself to the rest of the symptoms of the natural one would constitute a complicated malady of still greater intensity. In short, it would destroy the good effects already produced by the former, or any that might be expected from it, and thus at least impede the recovery¹.

§ CCXLVI.

When the progressive amendment is stopped before the complete restoration of health, and what remains of the disease be examined with attention, we shall then find the group of symptoms not only diminished but also changed to such a degree that the same remedy will no longer be homœopathic to it, and on each occasion it will be necessary to select another medicine more suitable to the existing state of the malady.

§ CCXLVII.

Consequently, when the first dose of the remedy,

¹ We cannot be too cautious in guarding against precipitation that leads to such injurious results.

which has been well selected, does not effect a perfect restoration of health during the continuance of its action, which it seldom fails to accomplish in recent affections that develop themselves in a rapid manner, there remains nothing better to be done, to annihilate what remains of the disease, than to administer a dose of another medicine as homœopathic as possible to the totality of the remaining symptoms.

§ CCXLVIII.

There is but one case where another medicine ought to be administered before the preceding one has exhausted its action ; it is that where a dangerous disease far from improving in the slightest degree becomes on the contrary aggravated by the appearance of fresh symptoms. It is then evident that the medicinal substance administered in the first instance was not homœopathic to the existing disease. It is, therefore, necessary, even before it shall have finished its effects, to administer another which is more conformable to the actual state of the disease.¹

¹ As experience has proved that it is impossible to attenuate the dose of a perfectly homœopathic remedy to such a degree that it will not produce a decided amelioration in the disease where it is employed (§ 255, 277), it would be acting directly in opposition to the aim we have in view, and at the same time do injury to the patient, were we to imitate the practice of the ordinary physician, who, when he can effect no improvement, or sees things go-

§ CCXLIX.

This mode of proceeding would be imperative in a still greater degree if, in any urgent case, the physician who watches the progress of things with attention, perceives, at the expiration of six, eight, or twelve hours, that he had made a mistake in the choice of the last remedy, because the patient grows worse and new symptoms declare themselves. In such a case, it is not only allowed, but it is even a duty, to repair the error he has committed by selecting another homœopathic remedy that is as appropriate as possible to the present state of the disease (§ 161).

§ CCL.

In chronic diseases, particularly at the commencement, it seldom happens that it would be good to administer two doses of the same remedy successively, not even if the second were delayed till the action of the first had terminated. If the first dose has done good, the amendment produced will continue for some

ing on worse, administers the same medicine again, doubling the dose, under the supposition that it could not be of any service because he had administered it in too small a quantity. If the patient has not departed from the physical or moral regimen prescribed, every increase that evinces itself by new symptoms only proves that the remedy used was not at all suited to the present case, but it does not prove that the dose of it was too feeble.

time, and in general there is no indication that would call for a repetition of the same medicine, because that which has not been improved by the power of a first dose will not yield to a second of equal strength or even to one that is yet stronger.¹

§ CCLI.

When any traces of the original malady appear, the attentive observer will perceive that to be the proper moment for the administration of the new remedy.

§ CCLII.

But if in a chronic disease (psoric) the most homœopathic remedy (anti-psoric), administered in the smallest and most suitable dose, does not produce an amendment, it is a sure sign that the cause which keeps up the disease still exists, and that there is something either in the regimen or condition of the patient that must be first altered before a permanent cure can be effected.

¹ There are no exceptions to this rule save the few medicines whose faculty of modifying the state of healthy individuals depends, in a great measure, upon the re-action which they excite—such, for example, as the bean of St. Ignatius, bryony, poison-sumac, and likewise belladonna in a partial degree. There are certain cases in which a second dose may be immediately administered.

§ CCLIII.

In all diseases, particularly those which are acute, the state of mind and general demeanour of the patient are among the first and most certain of the symptoms (which are not perceived by every one) that announce the beginning of any slight amendment or augmentation of the malady. If the disease begins to improve, though in ever so slight a degree, the patient feels more at ease, he is more tranquil, his mind is less restrained, his courage revives, and all his conduct is, so to express it, more natural. The very reverse takes place where there is only a slight increase ; in the mind and temper of the patient, as well as in all his actions, gestures, and postures, there is something both remarkable and peculiar which cannot escape the eye of an attentive observer but which it would be difficult to describe in words.¹

¹ But the signs of amendment furnished by the mind and temper of the patient shortly after he has taken the remedy, are never visible but where the dose has been attenuated to the proper degree—that is to say, as much as possible. A dose stronger than necessary (even of the most homœopathic remedy) acts with too great violence, and plunges the moral and intellectual faculties into such disorder that it is impossible to discover quickly any amendment that takes place. I must observe in this place, that it is the common fault of physicians who go from the old school of medicine over to the homœopathic to violate this most important rule. Blinded by prejudice, they avoid small doses of medicines attenuated to the highest degree, and thus deprive themselves of the

§ CCLIV.

If we add to this, either the appearance of fresh symptoms or the aggravation of those which previously existed, or, on the contrary, the diminution of the primitive symptoms without the manifestation of any new ones, the physician who is gifted with discrimination and discernment will no longer doubt whether the disease is aggravated or ameliorated, though there may be patients who are incapable of telling whether they are better or worse, and even some who refuse to tell it.

§ CCLV.

Even in the latter case it is easy to arrive at the positive truth by going through all the symptoms which have been noted down in the description of the malady and passing them in review successively with the patient. If the latter does not complain of any new symptoms that were not mentioned before—if none of the previous symptoms are aggravated in a manifest degree—and when, finally, an amendment of the moral and intellectual faculties is perceptible—it is certain that the remedy has effected an essential

great advantages which experience has a thousand times proved to result from them; they cannot accomplish that which the true homœopathist is capable of doing, and yet they falsely declare themselves his disciples.

diminution of the malady, or if only too short an interval has elapsed since its administration, that it is on the point of doing so. But if the remedy has been well selected, and the amendment, notwithstanding, delays its appearance, it can only be attributed to the lengthened duration of the homœopathic aggravation (§ 151) excited by the medicinal substance, and we ought thence to conclude that the dose was too strong.

§ CCLVI.

On the other hand, if the patient describes any recent symptoms indicating improvement, and these latter do not correspond homœopathically with the well selected remedy, it will be vain for him to declare that he feels himself better ; the physician, far from believing him, ought, on the contrary, to consider him worse than before, of the truth of which he will soon have ocular demonstration.

§ CCLVII.

A true physician will beware of forming a predilection for any particular remedies which chance may sometimes have led him to administer with success. This preference might cause him to reject others which would be still more homœopathic, and consequently of greater efficacy.

§ CCLVIII.

He must, likewise, be careful not to entertain a prejudice against those remedies from which he may have experienced some check, because he had made a bad selection, and he should never lose sight of this great truth, that of all known remedies there is but one that merits a preference before all others, viz.—that whose symptoms bear the closest resemblance to the totality of those which characterise the malady. No petty feeling should have any influence in so serious a matter.

§ CCLIX.

As it is requisite, in the homœopathic treatment, that the doses should be extremely weak, it may be readily conceived that every thing which exercises medicinal influence on the patient, should be removed from his regimen and mode of life, in order that the effects of such minute doses may not be destroyed, overpowered or disturbed, by any foreign stimulant.

§ CCLX.

In chronic diseases, more especially, it is important

¹ The softest tones of the flute which at a distance in the stillness of the night inspire the gentle mind with a sentiment of religion and piety, only cleave the air in vain when they are accompanied by noise and discordant sounds.

to remove all obstacles of this nature with the greatest care since it is by them, or some other errors in regimen (which often remain undiscovered), that they are aggravated.¹

§ CCLXI.

The most suitable regimen in chronic diseases consists in removing every thing which might impede the cure, and, where it is necessary, to bring about an opposite state by prescribing, for example, amusements, exercise in the open air, aliments that are suitable, nourishing, and free from medicinal influence.

¹ Such, for example, as by coffee, tea, or beer containing vegetable substances that are not fit for the patient, *liqueures* prepared from medicinal aromatics, chocolate, spices, sweet waters, and perfumery of all kinds, preparations for the teeth either in powder or liquid where medicinal substances are included, perfumed bags, strongly seasoned viands, pastry and ice with spices, vegetables consisting of medicinal herbs and roots, old cheese, stale meat, pork, goose, duck, and young veal. Every one of these act medicinally, and ought to be carefully removed from the patient. All abuses or excesses at table are to be interdicted, even the use of sugar, salt, and spirituous liquors; the physician will likewise forbid too warm apartments, sedentary life, passive exercise in riding or driving, sleeping after dinner, nocturnal amusements, uncleanness, unnatural voluptuousness, and the reading of obscene books; we are likewise to avoid the causes of anger, grief, and malice, a passion for gaming, mental and bodily labour, a residence in a marshy situation, or in a chamber that is not properly ventilated. If the cure is to be perfected as speedily as possible, we must avoid all these excitants.

§ CCLXII.

On the other hand, in acute diseases (mental alienation excepted) the preservative instinct of the vital power speaks in so clear and precise a manner that the physician has only to recommend his assistants not to thwart nature by refusing the patient any thing he may long for, or by trying to persuade him to take things that might do him injury.

§ CCLXIII.

The food and drink demanded by a patient labouring under an acute disease act for the most part as palliatives only, and can at farthest effect momentary relief; but they contain no real medicinal qualities, and are merely conformable to a species of desire on his part. Provided the gratification which they, in this respect procure the patient, be confined within proper limits, the slight obstacles which they could place in the way of a radical cure of the disease are more than covered by the influence of the homœopathic remedy, by the greater extent of liberty given to the vital powers, and the ease and satisfaction that follow the possession of any object that is ardently desired. In acute diseases, the temperature of the chamber as well as the quantity of bed-covering should likewise be regulated according to the wishes of the patient, while care is taken to remove every thing that could disturb his mental repose.

§ CCLXIV.

A skilful physician will never rely on the curative virtues of medicines unless he has procured them in the most pure and perfect state. It is, therefore, requisite that he should be capable of judging of their purity.

§ CCLXV.

For the repose of his own conscience, he ought to be thoroughly convinced that the patient always takes the remedy which is really applicable to the disease.

§ CCLXVI.

Substances derived from the animal and vegetable kingdoms are never in the full possession of their medicinal virtues but when they are in a raw state.¹

¹ All animal and vegetable substances in a crude state are more or less possessed of medicinal virtues, and can modify the health each in its own peculiar manner. The animals and plants which civilised nations are in the habit of using as food have the advantage over all others that they contain more nourishment, are less energetic in their medicinal virtues, the greater part of which is lost in the preparations which they undergo—such as in the expression of the pernicious juice (American cassava), in fermentation (that of the dough with which bread is made, sour-crust, &c.), in dressing or torrefaction which either destroys or dissipates the

§ CCLXVII.

The most certain and effectual means of obtaining the medicinal power of indigenous plants which can be procured fresh, is to express their juice and mix it immediately after with equal parts of alcohol. Let the mixture stand twenty-four hours, decant the clear liquor from the filamentous and glairy drugs, then preserve for medicinal use.¹ The alcohol which is

parts to which these virtues adhere. The addition of salt or vinegar likewise produces the same effect, but then other inconveniences result from it.

Plants containing the most powerful medicinal virtues are likewise rendered totally or partially inert when they are treated by the same process. Iris root, horse radish, the arum and peony, also become inert by drying. The virtues of the most active vegetable juices are often completely destroyed by the high temperature employed in the preparation of their extracts. The juice of the most dangerous plant will be divested of all its properties if it be suffered to stand still for a certain time—it passes rapidly into a state of vinous fermentation when the temperature is moderate, and immediately after it becomes sour, and then putrid, which annihilates all its medicinal virtues, and the sediment which remains is nothing more than inert fecula. Green herbs put together in a heap immediately lose the greater part of their medicinal properties by the transudation which they undergo.

¹ Buchholz (in his *Manual of Analysis*, 1815, I. VI.) assures his readers that they are indebted to the Russian Campaign for

added to the juice prevents fermentation. The liquor is to be kept in a dark place in well corked glass bottles. In this manner the medicinal virtues of plants may be preserved for ever perfect and free from the slightest change.¹

§ CCLXVIII.

With regard to exotic plants, bark, seeds, and roots,

this excellent mode of preparing medicines, previous to which (1812) it was unknown in Germany. But, in reporting this *in the very words* of the first edition of my Organon, he has forgotten to say that I am the author who published it two years before the Russian Campaign (1810). Some people would rather make it appear that a discovery came from the deserts of India than attribute it to the real author! It is true alcohol was formerly sometimes added to the juice of plants in order to preserve it for a time previous to making extracts of it; but this addition was never made with the intent of administering this mixture under the title of a remedy.

¹ Although equal parts of alcohol and juice recently expressed are generally the proportions best suited to produce the precipitation of albuminous and fibrous matter, there are, however, some plants which contain so much mucus, such as the comfrey the pansy, &c. or albumen, such as the fool's parsley and the fig-wort, that they usually require double the quantity of alcohol. What regards plants that are very dry, such as the rose-laurel, box, yew, Dutch myrtle, savine, &c. it is necessary to commence by rubbing them down into a homogeneous and humid paste, and then add double the quantity of alcohol which unites with the vegetable juice, and facilitates its extraction by means of the press.

which cannot be obtained in a fresh state, a prudent physician will never accept the powder upon the faith of other individuals. Before he makes use of them in his practice, it is necessary that he should have them entire and unprepared, to be able to satisfy himself of their purity.¹

¹ To preserve them in the form of powder one precaution is necessary, which has hitherto been neglected by the majority of pharmacoplists, who were unable to preserve even the most carefully dried animal and vegetable substances in the form of powder without their undergoing a change. Vegetable substances, even when they are perfectly dry, still retain a certain portion of moisture which is indispensable to the cohesion of their tissue, which does not prevent the drug being incorruptible so long as it is left entire, but which becomes superfluous the moment it is pulverised. It therefore follows, that any animal or vegetable substance that was quite dry when entire, becomes slightly moist when reduced to the form of powder, which soon spoils and grows mouldy even in bottles that are well stopped, unless this superfluous moisture has been previously removed. The best mode of effecting this is to spread the powder on a flat plate of tin with raised edges, heated underneath by a warm water-bath, and stir it until the parts no longer hang in small lumps, but glide separately from each other like fine sand. When they are dried by this process, and sealed up in bottles, powders will retain all their primitive medicinal powers for ever without either growing mouldy or engendering mites, but care must be taken to keep the bottles in a dark place enclosed in chests or boxes. Animal and vegetable substances gradually lose their medicinal virtues even when they are preserved entire, but much more so when they are in the form of powder, if the bottles are not stoppered air proof, and kept in a dark place.

§ CCLXIX.

As the certain and comparative effects of medicines are never more easily ascertained than when they are administered in a solution,¹ the physician ought conse-

¹ When metallic salts are dissolved in large quantities of water they are soon decomposed ; for this reason, water is not used in extenuating them for homœopathic purposes. But as many of them are insoluble in alcohol, they ought first to be mixed in a hundred parts of water, and without being decomposed they can afterwards be extenuated with as large a quantity of alcohol as may be deemed requisite. Only acetate of lead decomposes when the solution (however highly extenuated) is poured into alcohol, and sinks gradually to the bottom of the vessel as carbonate of lead. All these difficulties may be obviated in the following manner :—

In the second volume of my Treatise on Chronic Diseases I have given full particulars of the preparatiou of anti-psoric medicines and likewise that of dry substances ; I have pointed out the most simple and uniform means of obtaining all their properties, whatever they may be, in the form of liquid, preserving their medicinal virtues, and bringing them to the *decillionth** degree of dilution for the uses of homœopathic practice. This is also the best method of preparing non-antipsoric medicines. Thus there is no further necessity for metallic salts in medicines ; for the acids of these latter change the peculiar properties of the metals. The metals and their sulphurets are soluble in alcohol by the same process ; and so are all combustible substances, petroleum, phosphorus, sulphur, vegetable, animal, and mineral charcoal (graphite), all the resins and gum-resins, all vegetable powders, fecula, &c. in short, all

* See Editor's Appendix LXVIII.

quently to employ all medicinal substances in a soluble state when their constitution does not absolutely require them to be given in the form of powder.¹ All the other forms in which medicines have, till the present time, usually been enveloped, such as pills, electuaries, &c., should be rejected, because their action upon the living fibre is vague and uncertain.²

§ CCLXX.

In no instance is it requisite to employ more than one simple medicinal substance at a time.

§ CCLXXI.

It is scarcely possible to conceive how a doubt can

drugs, without being under the necessity of adding any thing that changes or diminishes their medicinal virtues. That which cannot be obtained but by chemical aid, ought to be prepared by the physician himself, or at least he should cause it to be prepared in his presence.

¹ Such, for example, as sulphuret of lime.

² The immediate materials, whether bases or acids (morphia, strychnia, quinia, &c.) which in modern times have, by dint of fatiguing chemical labours, been extracted and separated from some vegetable medicines, are also to be had in simple spirituous tinctures, without such complicated processes being resorted to in order to render them accessible to the patient, unless it be intended to administer them in a concentrated form of sufficient power to destroy both men and animals promptly, which is contrary to the aim of a careful and honest physician.

still exist on the question whether it is more reasonable and conformable to nature, to employ but one known medicine at a time in a case of sickness, or to prescribe a mixture of several drugs.

§ CCLXXII.

As the true physician finds in simple and uncompounded medicines all he can desire—that is to say, the artificial morbidic agents whose homœopathic powers completely cure natural diseases; and as it is a wise precept never to attempt with the aid of several powers that which can be effected by a single one, he will never think of administering as a remedy more than one simple medicine at a time. For he knows that if even the pure and specific effects of every medicine, upon the healthy state of man, had been discovered, we should still remain as ignorant as we were before as to the manner in which two medicinal substances mixed together might oppose and modify each other reciprocally in their effects. He is aware that a single medicine, administered in a disease where the totality of the symptoms is perfectly similar to its own, cures it completely, and he is likewise convinced that even in the least favourable case, that where the remedy would not perfectly harmonize with the malady in regard to the resemblance of the symptoms, that it leads to a knowledge of the curative medicine, since the new symptoms which it excites in such a case confirm those which it formerly created

when tried upon healthy individuals, an advantage that can never be derived where compound medicines are employed.¹

§ CCLXXIII.

The appropriation of a medicine to any given case of disease does not depend solely upon the circumstance of its being perfectly homœopathic, but also upon the minute quantity of the dose in which it is administered. If too strong a dose of a remedy, that is even entirely homœopathic, be given, it will infallibly injure the patient, though the medicinal substance be of ever so salutary a nature; the impression it makes is felt more sensibly because in virtue of its homœopathic character the remedy acts precisely on those parts of the organism which have already been most exposed to the attacks of the natural disease.

§ CCLXXIV.

Even a homœopathic medicine is, on this account,

¹ A judicious physician will confine himself to an internal application of the remedy which he has selected as homœopathic as possible, and will leave the use of ptisans, little bags filled with medicinal herbs, fomentations of vegetable decoctions, washes, and frictions with different species of ointments, to those who practice according to routine.

always injurious when given in too large a dose, and hurtful to the patient in proportion to the extent of the quantity administered. But the increase of the dose itself is also prejudicial in the same degree as the remedy is more homœopathic, and a strong dose of such a medicine would do more harm than the dose of an allopathic medicinal substance (which bears no analogy whatever to the disease) of equal strength, for in that case the homœopathic aggravation (§ 151—154)—that is to say, the artificial malady, which is very analogous to the natural one excited by the remedy in the most suffering parts of the organism, is carried to a height that is injurious; whereas if it had been confined within proper limits it would have effected a gentle, prompt, and certain cure. It is true the patient no longer suffers from the primitive malady which has been homœopathically destroyed, but he suffers so much more from the medicinal one which was much too powerful, from the secondary effects, or from the opposite state which the organism afterwards brings on, and from the debility which is the necessary result of it.

§ CCLXXV.

For this very reason, and because a remedy administered in a dose sufficiently weak is so much more efficacious, nay, almost wonderfully so, in proportion as it has been homœopathically selected, in the same manner a medicine whose peculiar symptoms corres-

pond perfectly with those of the disease, ought to be salutary in proportion as the dose approaches nearer to the appropriate quantity to which it should be reduced to effect a gentle cure.

§ CCLXXVI.

The question that now suggests itself is to discover what may be the degree of minuteness of the dose best calculated to render the salutary effects intended to be produced certain and gentle—that is to say, how far the dose of a homœopathic remedy, in any given case of disease, ought to be reduced in order to derive from it the best possible cure. It may be readily conceived that no theoretical conjecture will furnish an answer to this problem, and that it is not by such means we can establish, in respect to each individual medicine, the quantity of the dose that suffices to produce the homœopathic effect and accomplish a prompt and gentle cure. No reasonings, however ingenious, will avail in this instance. It is by pure experiments only, and precise observations, that this object can be attained. It would be absurd to bring forward as an objection the large doses used in ordinary medicine, which are not applied to the suffering parts themselves but merely to those not attacked by the disease. This would be no argument against the weakness of the doses which pure experiments have proved to be necessary in homœopathic treatment.

§ CCLXXVII.

It has been fully proved by pure experiments that when a disease does not evidently depend upon the impaired state of an important organ, even though it were of a chronic nature and complicated, and due care has been taken to remove from the patient all foreign medicinal influence, the dose of the homœopathic remedy can never be sufficiently small so as to be inferior to the power of the natural disease which it can extinguish and cure, provided it retains the degree of energy necessary to excite symptoms rather more intense than its own immediately after it is administered.

§ CCLXXVIII.

This incontrovertible axiom, founded upon [experience, will serve as a rule by which the doses of all homœopathic medicines, without exception, are to be attenuated to such a degree that after being introduced into the body they shall merely produce an almost insensible aggravation of the disease.¹ It is of little

¹ My labours have, in this respect, already done much for those who intend to follow the homœopathic doctrine, and I have spared them a thousand experiments on their own persons by stating to what degree of dilution it is requisite to bring several medicines in order to apply them homœopathically. These indications are to be found in the proem to each medicine described in my *Materia*

import whether the attenuation goes so far as to appear almost impossible to ordinary physicians whose minds feed on no other ideas but what are gross and material.¹ All their arguments and vain assertions will

Medica Pura. Recent experience has shewn me the necessity of carrying these dilutions to a still greater extent than I had done previously, in order to make further advances towards perfection in this incomparable method of cure. I have explained myself on this head at the commencement of the second volume of my *Treatise on Chronic Diseases*.

¹ Mathematicians will inform them that in whatever number of parts they may divide a substance each portion still retains a small share of the material; that, consequently, the most diminutive part that can be conceived never ceases to be something, and can in no instance be reduced to nothing. Physicians may learn from them that there exist immense powers which have no weight, such as light and heat, and which are consequently infinitely lighter than the medicinal contents of the smallest homœopathic doses. Let them weigh, if they can, the injurious words which excite a bilious fever, or the afflicting news of the death of a son, which terminates the existence of an affectionate mother. Let them only touch for a quarter of an hour a magnet capable of carrying a weight of an hundred pounds, and the pain will soon teach them that even the imponderable bodies can also produce on man the most violent medicinal effects! Let any of these weak-minded mortals of a delicate constitution but gently apply, during a few minutes, to the pit of the stomach the extremity of the thumb of a vigorous magnetiser who has fixed his intent, and the disagreeable sensations that he experiences will soon make him repent having set limits to the boundless activity of nature.

If the allopathist, in essaying the homœopathic method, cannot resolve upon administering doses that are so feeble and attenuated,

be of little avail when opposed to the dictates of unerring experience.

§ CCLXXIX.

All diseases have an extraordinary tendency to undergo a change when operated upon by the influence of homœopathic medicinal agents. There is no patient, however robust his constitution may be, who, if attacked merely by a chronic disease, or by what is called a local malady, does not speedily experience a favourable change in the suffering parts after having taken the appropriate homœopathic remedy in the smallest dose possible. In short, the effects of this substance will make a greater impression on him than

only let him ask himself what risk he ventures by doing so. If there is nothing real except that which is possessed of weight, and if every thing which has no weight ought to be looked upon as equal to a cypher, a dose that appears to him like nothing, could have no worse results than that of producing no effect at all, which is at least far more innocent than the effects resulting from the strong doses of allopathic medicines. Why will the physician believe his own inexperience, which is flanked by prejudice, more competent than the experience of several years grounded upon facts? Added to this, the homœopathic medicines acquire at each division or dilution a new degree of power by the rubbing or shaking they undergo, a means of developing the inherent virtues of medicines that was unknown till my time; and which is so energetic, that latterly I have been forced by experience to reduce the number of shakes to two, of which I formerly prescribed ten to each dilution.

they would upon a healthy child twenty-four hours after its birth!

§ CCLXXX.

However feeble the dose of a remedy may be, provided it can in the slightest degree aggravate the state of the patient homœopathically;—provided it has the power of exciting symptoms similar to those of the primitive disease but rather more intense, it will, in preference, and almost exclusively, affect those parts of the organism that are already in a state of suffering, and which are strongly irritated and predisposed to receive any irritation analogous to their own. Thus an artificial disease rather more intense is substituted in the place of the natural one. The organism no longer suffers but from the former affection, which, by reason of its nature and the minuteness of the dose by which it was produced, soon yields to the efforts of the vital force to restore the normal state, and thus leaves the body (if the disease was an acute one) free from suffering—that is to say, in a healthy condition.

§ CCLXXXI.

To proceed, therefore, in a manner conformable to nature, the true physician will only administer a homœopathic remedy in the precise dose necessary to exceed and destroy the disease to which it is opposed,

so that if by one of those errors, pardonable to human frailty, he had made choice of a remedy that was inappropriate, the injury that might result from it would be so slight that the development of the vital force, and the administration of the smallest dose of another remedy more homœopathic, would suffice to repair it.

§ CCLXXXII.

The effects of a dose are by no means diminished in the same proportion as the quantity of the medicinal substance is attenuated in the homœopathic practice. Eight drops of a tincture taken at once do not produce upon the human body four times the effect of a dose of two drops; they merely produce one that is nearly double. In the same manner the single drop of a mixture, composed of one drop of a tincture and ten of a liquid, void of all medicinal properties, does not produce ten times the effect that a drop ten times more attenuated would produce, but merely an effect that is scarcely double. The progression continues according to this law, so that a single drop of a dilution, attenuated in the highest degree, ought, and does in fact, produce a very considerable effect.¹

¹ Suppose, for example, that one drop of a mixture containing the tenth of a grain of any medicinal substance produces an effect = a ; a drop of another mixture containing merely an hundredth part of a grain of this same substance will only produce an

§ CCLXXXIII.

By diminishing the volume of the dose, the power of the medicine is also diminished—that is to say, when instead of one entire drop of attenuated tincture merely a fraction of this drop be administered¹, the object of rendering the effect less powerful is

effect = $\frac{a}{2}$; if it contains a ten-thousandth part of a grain of medicine, the effect will be = $\frac{a}{4}$; if a millionth, it will be = $\frac{a}{8}$; and so on progressively, to an equal volume of the doses, the effects of the remedy on the body will merely be diminished about one half each time that the quantity is reduced nine-tenths of what it was before. I have often seen a drop of the tincture of nux-vomica at the *decillionth* degree of dilution, produce exactly half the effect of another at the *quintillionth* degree, when I administered both one and the other to the same individual, and under the same circumstances.

¹ The best mode of administration is to make use of small comfits or globules of sugar, the size of a poppy seed; one of these globules having imbibed the medicine, and being introduced into the vehicle, forms a dose containing about the three-hundredth part of a drop, for three hundred of such globules will imbibe one drop of alcohol; by placing one of those on the tongue, and not drinking any thing after it, the dose is considerably diminished. But if the patient is very sensitive, and it is necessary to employ the smallest dose possible, and attain at the same time the most speedy results, it will be sufficient to let him smell once to a phial that contains a globule the size of a mustard-seed, imbibing the medicinal liquid attenuated to a very high degree. After the patient has smelled to it, the phial is to be re-corked, which will thus serve for years, without its medicinal virtues being perceptibly impaired.

then very perfectly attained. The reason of this may be easily conceived: the volume of the dose being diminished, it must necessarily follow that it will touch a less number of the nerves of the living organism, by contact with which, it is true, the power of the medicine is communicated to the whole body, but it is transmitted in a weaker degree.

§ CCLXXXIV.

By the same reason, the effect of a homœopathic dose is increased when we augment the quantity of the liquid in which it is dissolved to administer it to the patient, although the proportion of the medicinal substance remains the same; but then the remedy comes in contact with a much more extended surface, and the nerves that feel its effects are far more numerous. Although theorists have asserted that the extension of a medicine in liquid weakens its action, experience proves the reverse, at least as far as regards homœopathic remedies.¹

§ CCLXXXV.

It ought, however, to be observed that there is a wide difference between mixing imperfectly the medi-

¹ Only wine and alcohol, which are the most simple of all excipients, lose a portion of their heating and exciting power when they are attenuated in a large quantity of water.

cinal substance with a certain quantity of liquid, and incorporating it so intimately¹ that the smallest fraction of the liquid may still retain a proportion of the medicine equal to that which exists in all the others. In short, the mixture possesses a much greater medicinal power in the second case than it does in the first. Rules may be deduced from this to serve as a guide in the preparation of homœopathic medicines,

¹ When I make use of the word *intimately*, I mean to say that by shaking a drop of medicinal liquid with an hundred drops of alcohol once—that is to say, by taking the phial in the hand which contains the whole, and imparting to it a rapid motion by a single powerful stroke of the arm descending, I shall then obtain an exact mixture of them; but that two, three, or ten such movements would render the mixture much closer—that is to say, they would develop the medicinal virtues still further, making them, as it were, more potent, and their action on the nerves much more penetrating. In proceeding, therefore, to the dilution of medicinal substances, it is wrong to give the twenty or thirty successive extenuating glasses more than two shakes, where it is merely intended to develop the power of the medicine in a moderate degree. It would also be well in the extenuation of powders not to rub them down too much in the mortar; thus, for example, when it is requisite to mix one grain of a medicinal substance in its entire state with an hundred grains of sugar of milk, it ought to be rubbed down with force during one hour only, and the same space of time should not be exceeded in the subsequent dilutions, in order that the power of the medicine may not be carried to too great an extent. More ample instructions on this head are to be found at the commencement of the second part of my work on chronic diseases, likewise on the method to be pursued in dissolving powders, and the manner of attenuating their solution.

where it is necessary to diminish the effects of the remedies as much as possible in order to make them supportable to the most delicate patients.

§ CCLXXXVI.

The action of liquid medicines upon the body is so penetrating, it propagates itself with so much rapidity, and in a manner so general, from the irritable and sensitive part which has undergone the first impression of the medicinal substance to all the other parts of the body, that we might almost call it a spiritual (dynamic or virtual) effect.

§ CCLXXXVII.

Every part of the body that is sensible to the touch is equally susceptible of receiving the impression of medicines and of conveying it to all the other parts.

§ CCLXXXVIII.

Next to the stomach, the tongue and mouth are the parts most susceptible of receiving medicinal influence. However, the interior of the nose, the intestinal canal, the genitals, and all parts endowed with great sensibility, are equally susceptible of the influence of medicines. This is the reason that when the latter are introduced into the body through wounds

or ulcers they act as energetically as if administered by the mouth.

§ CCLXXXIX.

Even those organs which have lost the sense that was peculiar to them—such, for example, as the tongue and palate deprived of taste, the nose of smell, &c.—communicate to all the other parts of the body the effects of the medicines acting immediately on themselves in as perfect a manner as if they were in possession of their own peculiar faculties.

§ CCXC.

Although the surface of the body is covered with skin and epidermis, it is not less accessible to the action of medicines, especially of such as are liquid. However, the most sensitive parts of this covering are those which have the greatest tendency to receive it.¹

¹ Rubbing appears only to favour the action of the medicine so far as it renders the skin more sensitive, and the living fibre more apt, not only to feel in a certain extent the medicinal virtue, but also to communicate the sensation to the whole of the economy. After having rubbed the inner part of the thighs once, it will suffice afterwards merely to lay the mercurial ointment on the parts, to obtain the same medicinal result as if direct friction had been used.

§ CCXCI.

I again find it necessary, in this place, to say a few words on the subject of animal magnetism, the nature of which differs so greatly from that of all other remedies. This curative power (which should be called *mesmerism*, after the name of its inventor *Mesmer*,) of whose efficacy none but madmen can entertain a doubt, which, through the powerful will of a well intentioned individual, influences the body of the patient by the touch, acts homœopathically by exciting symptoms analogous to those of the malady—and this object is attained by a single transit, the determination being moderately fixed, and gliding the hands slowly over the body from the crown of the head to the soles of the feet.¹ In this form it is applicable to internal hemorrhages in their last stage when they threaten death. It acts likewise by imparting a uniform degree of vital power to the organism when there is an excess of it at one point and a deficiency at another—such, for example, as where there is a determination of blood to the head, or when a patient, in a state of debility, is subject to insomnolency, anxiety, &c. In this case, a single transit, similar to the preceding one but stronger, is to be practised.

Finally, it acts by immediately communicating a

¹ The smallest dose, that which is homœopathic.

degree of vital power to a weak part or to the entire organism—an effect that cannot be produced by any other means with such certainty, and without interfering with the other medical treatment. This third indication is performed by assuming a very firm and decided manner, and applying the hands or tips of the fingers to the weak parts, which an internal chronic affection has made the seat of its principal local symptom—such, for example, as old ulcers, amaurosis, paralysis of a limb, &c.¹ To this class belong certain apparent cures that have, in all ages, been performed by magnetisers who were endowed with great natural strength. But the most brilliant results of the communication of magnetism to the entire organism is where it recalls to life persons who have remained in a state of apparent death during a long interval of time, by the resolute and fixed determination of a man in the full vigour of life²—a species of resurrection of which history records many examples.

¹ Although this operation of locally supplying the vital power, which ought to be occasionally repeated, cannot effect a durable cure when the local affection is of an ancient date, and depends upon what very frequently occurs, some general internal malady, still the positive communication of the vital power, which is no more a palliative than food and drink to hunger and thirst, is of no slight aid in the radical cure of the entire affection by antipsoric remedies.

² Particularly one of those men, of whom there are but few, who, possessing the most robust constitutions, experience no incli-

§ CCXCII.

All these methods of applying animal magnetism depend upon the afflux of a greater or lesser quantity of vital power in the body of the patient, and are, on that account, termed positive magnetism.¹ But there exists yet another which deserves the name of negative magnetism, because it produces a contrary effect. To this class belong the customary transits to awaken a subject from a state of somnambulism, and all the manual operations which are designated by the names *calming* and *ventilating*. The most simple and certain means of discharging, by the aid of negative magnetism, the excess of vital power accumulated in

nation to indulge in the pleasures of love, and are able without difficulty to suppress all their desires; in whom, consequently, an abundance of the subtile vital energy, which would else be employed in the secretion of semen, is disposed to communicate itself to other men through the medium of the touch, seconded by a strong intention of the mind.

¹ In treating here of the certain and decided curative virtues of positive animal magnetism I do not speak of the frequent abuses that are made of it, where by repeating the passages during half an hour, and even entire days, they occasion in patients labouring under nervous affections, that vast revolution of the human economy which bears the name of *somnambulism*—a state in which man, removed from the animal world, appears to belong more to the spiritual world, a highly unnatural and dangerous condition, by means of which a cure of chronic diseases has frequently been attempted.

any part of the body of a patient who has not been weakened, consist in passing, in a rapid manner, the right arm, extended at about the distance of an inch from the body, from the crown of the head to the soles of the feet.¹ The quicker this passage is performed the stronger is the discharge that it operates. It can, for example, when a woman, previously in the enjoyment of health,² has been plunged into a state of apparent death either by the suppression of her menses or some violent commotion, recal her to life by carrying off the vital power which probably accumulated in the precordial region, and re-establish the equilibrium in the whole organism.³ In the same

¹ It is a known rule, that a person subjected to either positive or negative animal magnetism, ought not to wear any particle of silk on the body.

² Consequently, a negative transit, particularly if it is very rapid, would be extremely injurious to a person who had been for any length of time in a weak condition, or in whom the vital powers were not very active.

³ A young country boy of robust constitution, about ten years of age, was magnetised for some slight indisposition by a woman who performed several strong passages on him with the ends of her two thumbs from the precordial region down to the termination of the ribs; the boy immediately fell pale as death into such a state of insensibility and immobility that all means were tried in vain to recal him to life, and he was thought to be dead. I caused his elder brother to make as rapid a transit as possible on him from the crown of the head to the soles of the feet; he immediately recovered his senses and was healthy and cheerful.

manner a slight negative passage that is less rapid, frequently allays the great agitation and fatiguing insomnolency which are the results of a positive passage that is too strong when exercised upon a very irritable patient.

APPENDIX.

NOTE I.—page 2.

DYNAMIC, from *δυναμις* *force*—used to denote vital force.

Hahnemann presumes that the origin of disease acting on the animal economy, and effecting general changes therein, is to be removed by medicinal agents which operate upon the morbid essence, and consequently upon the entire system.

NOTE II.—p. 2.

NORMAL, from *norma*, form or pattern—the state of the body in those who died a natural death, or according to the law of nature, the parts having undergone no change from the healthy condition.

NOTE III.—p. 3.

FACTORS, from *facio*, to make. This term applies to the individual parts of the nervous system, which, as a whole, is the source of sensibility, irritability, and nutrition.

NOTE IV.—p. 4.

CAUSAL INDICATION. Causal from *causa*, relating to causes—indication from *indico*, to point out. Indication is of four kinds,

—vital, preservative, curative, and palliative ; 1st, as it directs what is to be done to continue life ; 2nd, cutting off the cause of an approaching disease ; 3rd, curing it whilst it is actually present ; 4th, or lessening its effects.

Experience corresponds with the doctrine of the author, and proves that a practice founded on causal indication frequently fails in curing disease.

NOTE V.—p. 7.

ANEMONE PULSATILLA—*Wind flower*. The first part of the name derived from *ανεμος*, the wind, because the flower is supposed not to open unless the wind blows. Pulsatilla from the *seed-down* being agitated by the most gentle breeze.

Class xiii. ord. iii. Linn. Leaves, as well as the involucre, with doubly pinnatifid linear segments, flower inclined, calyx leaves six, pericarps with long feathery awns. *Hab.* Dry pastures, flowers purple, externally silky, handsome.

On chewing a small portion of this plant a burning sensation of the throat and fauces ensued, succeeded by numbness of the inside of the mouth, and loss of taste, which continued for two hours. The following experiment was made to ascertain whether the acrid principle of this plant was volatile. Four ounces of the leaves, scape, and root of the fresh plant, cut into small pieces, were introduced into a glass retort ; three ounces of alcohol, sp. gy. 850, were added, together with ten ounces of distilled water. After macerating twenty-four hours, distillation commenced. Six ounces of liquid were collected which had the acrid taste of the plant. Drachm doses of this liquid taken internally in a case of amaurosis attended with dyspepsia, counteracted the symptoms. This distilled water was administered to a young man who complained of spots floating before his eyes, particularly at the external angles, attended with vertigo, irascibility, and frequent nausea. Under its use these symptoms also subsided. These observations lead to the conclusion that this plant is possessed of

eminent medical virtues. The assertion of Stoerck as to its efficacy in amaurosis and other diseases claims our attention. This plant is said to produce dysentery in sheep when they feed on it. The inhabitants of Kamtschatka poison their arrows with this plant, and the wounds are most commonly fatal.

NOTE VI.—p. 10.

DECILLIONTH—A degree of dilution common in homœopathic practice. The mode of dilution and attenuation recommended by the author in his *Treatise on Chronic Diseases* is as follows :—
 “Of homœopathic medicines, take one grain of those which are solid (mercury being included among the number), or one drop of those which are liquid ; put this small quantity on about the third part of a hundred grains of pulverised sugar of milk in a porcelain capsule that is not glazed, then mix the medicine and the sugar of milk together for a moment with a spatula of bone or horn, and pound the whole strongly during six minutes. The mass is then detached from the bottom of the capsule and pestle during four minutes in order that it may be perfectly homogeneous, and then rub down afresh during six minutes with equal force. Collect the whole of the powder into a body during four minutes, then add the second *third portion* of the sugar of milk, and mix the whole for an instant with a spatula, then triturate with force during six minutes. This is to be once more scraped together during four minutes, and rubbed down again for six minutes. Stir the whole together during four minutes, and add the last *third portion* of the sugar of milk, which is to be mixed by turning it about with the spatula ; then triturate the mass powerfully during six minutes, scrape it together during four minutes, and the whole is finally to be rubbed down for six minutes. After the powder has been carefully detached from the capsule and pestle, put it into a phial, and let it be corked and labelled with the name of the substance and the mark $\overline{100}$, which shows that the substance is in the hundredth degree of attenuation. To carry the medicine to the 10,000 degree of attenuation, take one grain of the powder

marked $\overline{100}$, prepared as above, add the same to the third part of an hundred grains of pulverised sugar of milk, mix the whole in the capsule, and proceed in such manner, that after having triturated each third portion with force during six minutes, scrape the mass together during a space of four minutes. The powder when thus prepared is put into a well-corked bottle with the figures $\overline{10,000}$ marked on the exterior, which will point out its degree of attenuation.

“The same method is observed when this second powder marked $\overline{10,000}$ is to be carried to the millionth degree of attenuation,” &c. &c.

Connected with the subject of this note I will relate the following experiments and observations:—

I.—Two plants of *aconitum napellus* were procured in full leaf and flower, the leaves separated from the stem, placed in a Wedgwood’s mortar, sprinkled with cold water and beat into a pulp: pressure was employed and one ounce of juice procured. This was mixed with an equal quantity of spirit of wine; after twenty-four hours the supernatant liquor was decanted. The liquor was then preserved in a well stoppered bottle, and marked—Spirituos solution of aconite.

II.—One ounce of the fresh root cut into small pieces and macerated in four ounces of proof spirit for six hours.—Filtered and preserved for use. Marked—Tincture of the root of aconite.

III.—One ounce of the fresh leaves was macerated in four ounces of proof spirit for four days. Filtered and preserved for use. Marked—Tincture of the leaves of aconite.

Observations on the effects of *aconitum napellus*:—

An assistant whilst engaged in making these preparations, touched the tip of his tongue with the root of the plant which excited an acrid taste, followed by loss of sense. Six minutes after he was seized with violent pain in the region of the heart, increased by spiration, which continued two hours.

A strong, healthy, unmarried female, twenty-four years of age,

was seized with severe pain of the right side, extending to the shoulder-blade on inspiration or cough. This state of indisposition followed exposure to cold a few days previous to the attack. One drachm of the spirituous solution of the juice was mingled with four ounces of distilled water—half an ounce of the mixture administered every sixth hour. The pain subsided after the first dose of the medicine. The mixture was continued till consumed: the pain did not return, and a perfect cure was effected.

A weak emaciated man was seized with severe pain under the scapula, which was aggravated by muscular exertion or a full inspiration. I ordered him to be cupped over the painful part, and subsequently to use purgative medicines, which he did without relief. Twelve leeches were afterwards applied, by which a large quantity of blood was drawn. The pain still continuing, the spirituous solution was administered, as in the preceding instance, with complete success.

In a third case, where pain of the side existed, such as is generally denominated a *stitch*, it was relieved promptly and permanently by this solution given in minute doses.

The following facts exhibit the medicinal action of dilute solutions of four substances used by me during the last spring:—

1st.—One grain of strichnia was dissolved in an ounce of alcohol. One drop of this solution was mixed with an ounce of water. Of this mixture one drop was taken every night by a lady subject to numbness of the lower extremities, with tottering gait, which had existed for some time. On the fifth day she experienced convulsive twitching of the muscles of the back and lower extremities to a great degree. The solution was then discontinued, and the latter symptoms subsided.

One grain of strichnia was dissolved in one ounce of pure alcohol. Of this solution one drop, placed on a globule of sugar, was taken every morning, fasting. In ten days after its use convulsive movements of the muscles of the neck and shoulders set in, which ended in temporary paralysis of these parts, attended with severe pain. These symptoms subsided on withdrawing the medicine.

Its use has since been resumed with occasional symptoms, as described.

2d.—One drachm of the hyosciamus leaves was mingled with two ounces of spirit of wine. Twenty-four hours after admixture the clear solution was poured off. One drop of this solution mixed with three hundred drops of distilled water was administered in doses of a single drop thrice a day to a young man who was harassed with gloomy ideas and watchfulness. These symptoms subsided on the fourth day after the administration of this solution.

3d.—One grain of extract of belladonna was triturated with two drachms of spirit of wine. Four hours after admixture the solution was filtered. One drop of the liquor was taken night and morning by a lady who complained of vertigo and a sensation of falling out of bed whilst in the recumbent posture. On the eighth day after the administration of this medicine these symptoms subsided.

4th.—One scruple of elaterium was rubbed in a mortar with one ounce of alcohol for ten minutes. The liquor was put into a bottle and closely corked. A month after the transparent green solution was decanted off the insoluble matter. Half a drachm of this tincture was mixed with eight ounces of distilled water. Half an ounce of the mixture was directed to be used by a young gentleman who laboured under gonorrhœa. This dose was followed by severe vomiting and purging which lasted four hours. Four days after on resuming the medicine in a drachm dose, vomiting and purging ensued.

NOTE VII.—p. 12.

OPODELDOC—A chemical name without any direct meaning, used by Paracelsus and others to denote a plaister employed for sprains, wounds, and contusions. The moderns call the soap liniment of the pharmacopœa, opodeldoc.

NOTE VIII.—p. 12.

CINNABAR, from *Kivaβρα*, denoting the foetid odour which it

emits when dug up from the earth. The sulphurets of mercury are called by this name: the proto-sulphuret named native cinnabar—the bi-sulphuret, factitious cinnabar. Both these preparations have been used for mercurial fumigation. The bi-sulphuret is most generally preferred, and the process is as follows:—Place in a watch glass one drachm of bi-sulphuret of mercury; heat the capsule over the flame of a small spirit lamp gradually. When the vapour begins to arise place over it a glass funnel which is provided with a long stem, and previously heated; the person to be fumigated receives the tube into the mouth, and inhales the vapour as it arises. Mercury used in this way produces constitutional effects.

NOTE IX.—p. 13.

DYNAMIC POWER. See note 1.

NOTE X.—p. 15.

The assertion made by our author is only in part correct.

When atmospheric air is introduced into the veins, death immediately ensues. The majority of poisons are more energetic when directly introduced into the venous system than when administered by the mouth or applied to the skin. The injection of a solution of chloride of sodium into the veins of the arm exalts the vital powers for a short time. The introduction of distilled water into the venous circulation produces a similar effect. These two latter substances I have used during the summer of 1832, in the treatment of cholera. The result of the injection of chloride of sodium in these cases was restoration of arterial pulsation, return of heat over the surface of the body, a feeling of amendment and recovery, and, in a few instances, cessation of the cramps of the legs. These sensations were transitory, continuing in some cases longer than in others.

That many substances enter the blood, mix with it, and are distributed over the body, is certain from the following facts:—

When dilute alcohol is taken internally, the breath, perspiration, and urine exhale its odour. Nay, it is stated that, in a case

of poisoning from an over-dose of Geneva, a fluid possessing the sensible properties of that liquor was found in the brain in considerable quantity.

The essential oil of turpentine enters the blood and pervades the system—as well as other substances of the same class.

The preparations of iron enter the blood and are distributed throughout the system, as the following observations and experiments prove. A lady who used the acetated tincture of iron for one month, during that time wore about her neck, enclosed in a piece of clean white linen, a lock of hair taken from her deceased child. The hair was removed from the piece of linen for the purpose of having it set in a locket. I procured the piece of linen used on this occasion, and made the following experiments:—After steeping it in distilled water during twenty-four hours, a drop of a solution of the sulpho-cyanate of potash was added to the liquor, which produced a red precipitate. Tincture of galls added to the same liquor gave a black precipitate; a drop of a solution of prussiate of potash gave a blue tinge to the liquor. I have caused clean linen to be kept in contact with the skin for some time in those who were taking preparations of iron, and when the linen was treated as stated above, it gave traces of the iron having existed in the cutaneous transpiration. The absorption of the colouring matter of rhubarb and its entrance into the blood, I have observed on several occasions. When administered to females who are nursing it imparts colour to their milk; even the solids are imbued with the colouring principle of this substance, as the conjunctiva of the eye and the skin of the face. Iodine is detected in the urine of those who use it medicinally; the absorption of camphor, æther, musk, assafoetida, garlic, sulphur, and many other substances, is evident from their odour being perceptible in the excretions. The smell exhaled from the breath and skin of those who have been engaged in the dissection of the human body; the exhalation from persons employed as poulterers, druggists, and glue manufacturers, warrant the conclusion that odours enter the system and are distributed over the frame. Hence we may conclude that the

effects of substances entering the circulation and mixing with the blood are not uniform; that the admixture of many substances, particularly poisons, act energetically on the economy, causing immediate death in many instances, and in all, disturbing its functions; whereas, on other occasions, these foreign bodies are expelled from the system by the emunctories without disturbance or depression of its natural state. The lodgment of inert substances in the system for a long time without producing general or local disease is well known. Leaden balls have remained in the brain, lungs, liver, and other parts of the frame, without constitutional derangement; and in my own person a steel needle remained in my arm for months, without inconvenience. Habit and idiosyncrasy have great power in regulating the operation of poisons and material agents on the system, and in all speculations on the causes of disease their influence should be particularly considered.

NOTE XI.—p. 15.

VIRUS OF SCROFULA. The existence of a poison in scrofula is purely hypothetical. Bordeu, Charmetton, and Pugol, entertained the opinion that this disease is propagated by a virus similar to syphilis or psora. Bordeu founds his opinion upon the consequence of the intercourse between persons afflicted with this disease and those who are healthy. Pugol asserts that healthy children, from associating with those labouring under scrofula have been contaminated. Charmetton asserts that the virus exists, that its effects extend a certain distance and that it is propagated by intercourse, contact, or inhabiting the same apartments. It has also been asserted that scrofulous nurses have infected healthy children.

Direct experiments have been made to ascertain the existence of a virus in this disease. Pinel and Alibert have kept healthy and scrofulous children in the same ward, without any of the former receiving the complaint. The disease cannot be communicated to dogs by inoculation. Kortum could not impart the disease to a healthy child, by rubbing its neck with the pus discharged from scrofulous ulcers. Lepelletier mixed scrofulous with vaccine mat-

ter, and inoculated healthy children with it, yet he never found the vaccine vesicle thus produced deviate from its usual appearance or course. Mr. Goodlad inoculated himself with the discharge from scrofulous sores and abscesses, and the result was, that the disease could not be propagated. Similar experiments, conducted by myself, and observations made on pus discharged from scrofulous sores, lead to the conclusion that there is no distinct poison in scrofula.

NOTE XII.—p. 16.

PATHOGENY—from Παθος, disease, and Γινομαι, to produce—that part of general pathology which treats of the formation of disease.

NOTE XIII.—p. 16.

THE CONTAGION of small-pox is not always so energetic in its operation on the animal economy as laid down in this place. Many persons who never had the disease have exposed themselves to its contagion, and escaped its ravages for several years. This immunity from the disease depends upon idiosyncrasy or some occult power operating on the system. In December last, I attended a medical student in the worst form of small-pox, who was infected from the dead body of a child who died of this disease, though on many occasions before he had been engaged in the treatment of persons labouring under this complaint. Dry air appears not to transmit the miasm of variola to the distance of many feet; according to the experiments instituted by Dr. O’Ryan, a dossil of cotton soaked in variolous matter was placed in the middle of an oval table whose least diameter was three feet: six children who never had the small-pox were seated around it; this experiment was sometimes conducted in the house and sometimes in the open air; the *virus* was renewed every second day, it was sometimes taken from the inoculated, sometimes from the natural small-pox; the process was repeated three times a day for one week, without producing the disease in the children.—In the text, the sentence which precedes the subject of this note, our author appears to entertain the opinion that the

action of poisons on the frame is communicated through the nervous system, and not, as many have supposed, through the medium of the absorbents and blood.

NOTE XIV.—p. 16.

Allusion is here made to the extent and number of pustules which beset the skin in variola.

NOTE XV.—p. 17.

Quintillionth—the five millionth part.

NOTE XVI.—p. 24.

DAPHNE LAUREOLA.—Daphne from Δa to burn, and $\phi\omega\nu\omega$ to make a sound, because the leaves crackle when burning. Laureola diminutive from laurus. An acrid principle resides in the back of this plant, particularly in the root. When the fresh bark is kept in contact with the skin for a short time it excites redness and vesication of the part, which continues a considerable time. The mode of using it is as follows: a portion of bark is softened with a mixture of vinegar and water, then applied to the part for six or eight hours; this is recommended in diseases of the eye and spinal column, as a counter irritant.

NOTE XVII.—p. 28.

Miasm—from $\muαινω$, to pollute—signifies pollution, corruption, or defilement, generally. It is an immaterial essence, which emanates from certain sources, and produces a distinct disease in a healthy individual.

NOTE XVIII.—p. 28.

PSORA— $\psi\omega\rho a$, from the Hebrew $\psi\rho e\tau$, from which is derived the word sore—in this place signifies the disease scabies or itch; synonymous with the French term *gale*. Bateman uses the word psora to denote a scaly or scurfy disorder of the skin, more rough than LICHEN, but less scaly than LEPRA.

NOTE XIX.—p. 28.

SYPHILIS—from *Συς*, a pig, and *φιλεω*, to love, or from *Συν*, together, and *φιλια*, love—used to denote the venereal disease.

NOTE XX.—p. 28.

SYCOSIS—from *Συκη*, a fig, from its resemblance to the inside of that fruit, or from *Σεσο*, because it grows rapidly; fleshy caruncles appearing on the glans-penis, and prepuce, in men,—on the inner surface of the labia-pudendi, clitoris, and anus of women—occasionally on the chin and scalp in both sexes.

The doctrine here advanced, that sycosis is produced by a specific poison, is novel. The following observations lead me to entertain a similar opinion:—1st. That the external characters are uniformly the same. 2d. That they occupy the same situation in both sexes. 3d. That when they are destroyed by escharotics or excision, they are reproduced. 4th. That the discharge from the caruncles produces a similar disease when applied to healthy individuals. 5th. That the secondary symptoms are enlargement of the tonsils with ulceration of the isthmus faucium and back of the pharynx. 6th. That the offspring of persons contaminated with this complaint, exhibit caruncles on the organs of reproduction, and superficial ulceration near the anus. 7th. That mercury aggravates the disease.

NOTE XXI.—p. 28.

AUTOMATIC—from *αυτοματιζω*, I act of myself—in medicine, used to denote those movements which are independent of the will: as the action of the heart, the movements of the stomach and intestines, the motions of the infant and the maniac.

NOTE XXII.—p. 29.

HETEROGENEOUS—from *ετερος*, different, and *γενος*, nature—opposition in qualities.

NOTE XXIII.—p. 30.

ALLOPATHIC—from *αλλων*, different, and *παθος*, affliction—

applied to substances which excite an affection different from that against which they are employed.

NOTE XXIV.—p. 31.

METASTASIS—from *μεθι=ημι*, to *change*—the translation or removal of disease from one part to another. Example: severe attacks of pain in the stomach, when gout suddenly disappears from the extremities; inflammation of the testes in men, and the mammæ in women, when that of the parotid gland suddenly disappears in the disease called mumps.

NOTE XXV.—p. 32.

On this subject I do not agree with the general conclusion of our author. Copious vomiting has often terminated a tedious stomach disease: diarrhœa frequently proves salutary in jaundice and chronic affections of the liver: profuse perspiration often proves critical in fever and rheumatism: gout subsides after an excessive flow of urine: distressing headache is relieved by bleeding from the nose, and pains of the loins and back by hemorrhage from the anus.

NOTE XX.—p. 34.

BLIND PILES. Hemorrhoidal tumours which do not discharge blood.

NOTE XXI.—p. 40.

NORMAL RYTHM.—Used here to denote the natural or original state.

NOTE XXII.—p. 48.

CONTRARIA CONTRARIIS.—Medicines which produce an effect directly opposite to the diseased state, viz.—watchfulness by hypnotics—pain by anodynes—costiveness by laxatives—diarrhœa by astringents—preternatural heat by refrigerants—excitation by sedatives—gripes by carminatives—deficient secretions by stimulants—lethargy by excitants, &c. &c.

NOTE XXIII.—p. 51.

VERATRUM ALBUM.—All parts of this plant act powerfully on

the animal system when taken internally or applied to the skin, causing violent vomiting, purging, convulsions, exhaustion and death. I have known a drachm dose of a tincture of the root of this plant mixed with one ounce of water, produce symptoms of cholera morbus when administered in a case of gout; and in another instance, the decoction of the root applied to the scalp in a case of tinea capitis produce similar effects. Josselyn relates, that the American Indians had a custom of electing their chiefs by a sort of ordeal in which the roots of this plant were used. A portion of the root was repeatedly given to each individual, and he whose stomach made the most vigorous resistance, or soonest recovered from its effects, was considered the stoutest of the party, and entitled to command the rest. Kalm states, that corn before planting was soaked in a decoction of veratrum to protect it against the birds which infest the fields, and devour the grain after it is deposited in the ground. When the corn is thus prepared, it is observed that those birds which swallow it become giddy and fall to the ground, an example which has the effect of frightening away the remainder of the tribe from the place.

NOTE XXIV.—p. 51.

ENGLISH SWEATING SICKNESS, called by CAIUS a contagious pestilential fever of one day. It prevailed with a mighty slaughter, and the description of it is as tremendous as that of the plague at ATHENS. “It commenced its attack with pain in the muscles of the neck, shoulders, legs, or arms, through which a warm aura seemed to creep in many instances. After these broke forth a profuse sweat; the skin grew gradually hot and at length burning;—the heat extending to the extremities; intolerable thirst followed, with extreme prostration of strength, headache, delirium, coma, and wonderful wasting of the whole body; sweat clammy, having an offensive smell, the urine thick and pale, pulse quick and irregular, the breathing laborious.” Such is the description of Willis, of this fatal disease, as it occurred in London, in 1483.

NOTE XXV.—p. 52.

DYSENTERY—from $\Delta\nu\varsigma$, *difficulty*, and $\epsilon\nu\tau\epsilon\rho\omicron\nu$, *intestine*—defined by Dr. Good thus: “inflammation of the mucous membrane of the larger intestines; griping and tenesmus; frequent and often bloody dejections; the fœces seldom discharged, and in small quantities.” I have frequently witnessed the good effects, in this disease, produced by the use of purgative medicines, such as sulphate of magnesia, bi-tartrate of potash, and sulphate of soda, administered in full doses so as to produce purging;—a combination of powdered rhubarb, a scruple,—sulphate of potash, one drachm, mixed intimately by grinding in a mortar, has frequently, relieved mild cases of dysentery.

NOTE XXVI.—p. 53.

AGARICUS MUSCARIUS.—Fly Agaricus, from *Agaria*, a country of Sarmatia; muscarius, from *musca*, a fly. Root large and bulbous, stem brown or reddish; curtain separates from the pileus all round the rim; gills in two series; pileus, at its first eruption from the volva, globular, smooth, and shining, with a slippery secretion; when full grown horizontal and flat: it is of various colours, generally more or less red—grows in woods. The poisonous properties of this fungus are well known. Some years ago in one of the northern counties of Ireland, a family consisting of three persons was destroyed by eating a fungus resembling the one described. The symptoms were severe vomiting, cramps of the belly and legs, convulsions, and delirium. It is said that the Kamtschadales use this plant to produce intoxication.

NOTE XXVII.—p. 53.

OIL OF ANISEEDS. Since I first read this assertion I have known oil of aniseeds to produce severe griping and flatulency when administered in doses of six drops on sugar, to persons in health. It frequently aggravates the colick pains which infants are subject to, when prescribed in small doses.

NOTE XXVIII.—p. 53.

MILFOIL—from *mille*, a thousand, and *folium*, a leaf. The milfoil I have used successfully in chronic hæmoptoe and intestinal hæmorrhage; and in one case, where a few drops of blood from the urethra followed each discharge of urine, a permanent cure was effected by the use of an infusion of this herb.

NOTE XXIX.—p. 54.

Breslauer Sammlungen.—Medical Gazette of Breslaw.

NOTE XXX.—p. 54.

HEMATURIA—from *αἷμα*, *blood*, and *τυρβενω*, *to mix together*—the medical term for discharge of blood from the urethra mixed with the urine.

NOTE XXXI.—p. 54.

ARBUTUS UVA URSI—*Red bear berry*;—grows in dry, heathy and rocky places. The value of this plant, administered either in the form of decoction or powder, in gleet, and other affections of the urinary organs, is very generally admitted: the *modus operandi*, however, was differently explained. From its astringent taste, and its striking a deep black colour with preparations of iron, and affording a copious grey precipitate with a solution of acetate of lead, and a flaky deposit with gelatine, it was supposed to act as an astringent in urinary affections. I have observed the discharge from the urethra in gleet and in gonorrhœa to increase during the use of this plant, and subside when it has been withdrawn.

NOTE XXXII.—p. 54.

COLCHICUM AUTUMNALE—*Meadow saffron*—*Colchicum*, from *Colchos*, where it abounds—*autumnalè*, from its flowers appearing in autumn; it grows in meadows and pastures. The effects of colchicum, alluded to in this place, very often occur, and have led many practitioners to abandon its use in the management of dropsy. Having had many opportunities of judging of its virtues in dropsical affections, I consider it a medicine of great efficacy.

NOTE XXXIII.—p. 55.

The tincture of colchicum, and also the wine prepared from the seeds, have been successfully used in asthma, complicated with hypochondriasis.

NOTE XXXIV.—p. 55.

HYDROTHORAX.—In *Œdema of the lungs*, and effusion into the chest after chronic pleurisy, I have, on several occasions, administered the oxymel of colchicum with singular efficacy.

NOTE XXXV.—p. 55.

THE EFFECTS OF JALAP.—The internal use of jalap in healthy persons is, for the most part, followed by gripes, a sense of movement of the bowels, with a rumbling noise, heat of skin, and general uneasiness. This medicine is very generally given to children, in irritation of the bowels, during dentition and ab-lactation, with decided benefit.

NOTE XXXVI.—p. 56.

SENNA.—*Name*—from *sanare*, to cure. The stomach sickness and gripes, which so frequently attend the use of senna, forbid it as a remedy in the milder forms of inflammation of the bowels, according to the generally-received theory. I have frequently witnessed the efficacy of the syrup and infusion of senna, in the bowel diseases of children, attended with restlessness and want of sleep. Griping pains of the abdomen attended with watchfulness, frequently yield to the use of infusion of senna.

NOTE XXXVII.—p. 56.

DICTAMNUS ALBUS—bastard dittony—from *απο του τικτειη*, to bring forth.

According to a host of medical observers, this plant possesses great power over the uterine system. I have advantageously employed a tincture of dictamnus in cases of leucorrhœa.

NOTE XXXVIII.—p. 57.

CLEMATIS—from κλημα, the shoot of a vine—Virgin's bower. From its acrimony and activity this plant must be administered in small doses. Müller gave it in scrofula, syphilis, and rheumatism, with success. Gilibert speaks of its activity. In France it is used in the cure of itch. When applied externally, it excites a general eruption on the skin, attended with fever.

NOTE XXXIX.—p. 57.

PSORIC ERUPTION.—An eruption resembling itch.

NOTE XL.—p. 57.

EUPHRASIA—from εϕφρων, *joyful*.—Eyebright. An infusion of eyebright is held in general estimation as a collyrium, in inflammation and weakness of the eyes.

NOTE XLI.—p. 58.

ROSE.—The utility of rose-water in the milder form of certain diseases of the eye is admitted by many medical practitioners who have prescribed it, and by invalids who have used it; its virtues were supposed to depend upon an astringent property, and not on the one stated in the text. The following occurrence took place in my own person and that of an assistant:—During the summer of 1813, being engaged in the distillation of rose-water on an extensive scale, where the petals of the rose lay about the floor in large quantities, I was suddenly seized with inflammation of the eyes attended with the usual constitutional symptoms which continued several days; the young man who was occupied in the same labour suffered from ophthalmia.

NOTE XLII.—p. 59.

DULCAMARA.—Bitter—sweet, or woody nightshade. — When this plant is administered in the ordinary form of decoction, it produces an increased flow of the urine and perspiration, in some it excites nausea and vomiting, and in others syncope and

palpitation of the heart. Though frequently ordered in skin diseases, particularly in psoriasis and lepra I have not observed any decided advantage result from its use.

NOTE XLIII.—p. 60.

SCROPHULARIA, from its supposed efficacy in scrofula, Figwort. The principal use made of this plant in our island, is in the preparation of an ointment, which is frequently found to be very efficacious in the treatment of the ulceration behind the ears in children. The internal use of scrophularia is said to promote the secretion of urine.

NOTE XLIV.—p. 61.

SAMBUCUS NIGER, named from *σαμζυκη*, a musical instrument, dwarf elder. The diuretic properties of elder are very generally admitted ; the distilled water which is used as a cosmetic by females has been known to excite swelling of the face, and its use as a collyrium has produced œdema of the eyelids.

NOTE XLV.—p. 61.

SCILLA MARITIMA.—*Squill-root* named from a shell-fish which lodges between its tunics called *scylla*—when the fresh bulb of this plant is rubbed on the skin it excites itching and redness ; if suffered to remain for some hours the pain is very great, attended by abrasion of the cuticle and inflammation of the surface ; administered internally it excites vomiting, and in larger doses purging ; in many instances the use of squills is attended with pain on passing water, and occasionally with hematuria, together with a general inflammatory state of the system. Many practitioners reflecting on the effects of squills do not employ it in diseases of the chest. I have again and again observed its virtues in acute and chronic bronchitis, also in the two varieties of pleurisy where it did not produce any sensible evacuation.

NOTE XLVI.—p. 61.

DATURA STRAMONIUM, name from *daturus*, because it is

given as a narcotic and *στροχνομανικον* from its causing madness. In two cases of spasmodic asthma in which I administered the extract of this plant, madness and convulsions ensued; and in a case of convulsive spasm of the muscles of the upper extremities, occurring in a lady advanced in life, it effected a speedy cure; loss of memory very generally follows the use of stramonium.

NOTE XLVII.—p. 62.

DEMONOMANIA from *Δαιμων* *demon*, and *μαινομαι* *to be mad*. That species of madness where the maniac supposes he is possessed of a devil.

NOTE XLVIII.—p. 62.

AMNESIA.—Failure of the memory, from *A*, *not*, and *μναομαι*, *to remember*.

NOTE XLIX.—p. 63.

IPECACUANHA.—I have known bleeding of the nose and redness of the eyes to occur in persons engaged in pulverising this root from the finer particles coming in contact with the nose and eyes. The stools are occasionally tinged with blood in those who have taken it internally; increased secretion of the bronchial membrane is a common result of its internal exhibition.

NOTE L.—p. 65.

ARNICA MONTANA, leopard's bane. This plant I have occasionally employed in the treatment of intermittent and typhus fever with varied results. In a case where a person received a contusion on the side followed by severe pain in the part, an infusion of arnica was used with benefit.

NOTE LI.—p. 65.

ATROPA BELLADONNA.—Deadly nightshade, name from *atropos*, one of the evil destinies. Belladonna from its berries being used by females as face-paint. The disease called *water-dread* occurring in a nervous hysterical female yielded to belladonna; in this case the leading symptom was an inexpressible

dread of water or any bright object, such as a highly polished table, a mirror, or an extensive sheet of water. The preparation used on this occasion was a tincture prepared from the fresh expressed juice of the leaves of this plant in doses of four drops night and morning. Some years ago, I had an opportunity of witnessing the symptoms which followed the use of six ripe berries of the belladonna plant, the principal were, thirst, vertigo, difficulty of deglutition precordial anxiety, weak pulse, dilated pupils, and coma; these symptoms yielded to an emetic and the subsequent use of coffee.

I have relieved several patients from vertigo by the internal use of this drug administered in small doses; its employment in hypochondriasis has been frequently followed by relief. It is generally used in the diseases of the eye similar to those diseased states of that organ which it is known to produce, viz. amaurosis, coloured spots before the eyes, and nyctalopia or night-sight.

NOTE LII.—p. 76.

COLIC, called MISERERE, synonymous to iliac passion.

NOTE LIII.—p. 76.

HOFFMAN'S ANODYNE LIQUOR.—I can testify to the value of opium and Hoffman's liquor in the treatment of spasmodic colic. I have frequently observed that the addition of twenty drops of tincture of opium, or an equal quantity of Hoffman's liquor to a small dose of castor oil, added much to its laxative effects. I am enabled to add the following observations on the laxative effects of opium in small doses.

1.—An Italian who laboured under pain of the stomach and bowels attended with costiveness having unsuccessfully used many medicines to keep the bowels open; I prescribed one drop of the tincture of opium to be taken night and morning; on the third day after taking this medicine one evacuation from the bowels occurred with relief of the abdominal pain; by continuing its use, a healthy state of the bowels ensued.

2.—A literary gentleman laboured under habitual costiveness of the bowels, which obliged him to employ injections of tepid water every second day ; from a careful examination of the abdomen and rectum, and mature deliberation on the symptoms, I resolved on the use of opium in drop doses night and morning, which established a healthy state of the bowels.

3.—On several occasions costiveness of the bowels has been relieved by small doses of opium.

NOTE LIV.—p. 78.

VACCINATION.—The occurrence of small-pox after cow-pock, has become frequent of late years. Since the year 1824, I have had five cases of small-pox after vaccination under my care, in two of which, slight pits have remained on the nose and cheek.

NOTE LV.—p. 78.

PROPHYLAXY from *προφυλος*, a *centinel*, prevention of disease.

NOTE LVI.—p. 93.

OINTMENT OF ST. IVES.—I have frequently witnessed, in diseases of the eye, the value of an ointment prepared as follows :—bi-chloride of mercury four drachms, dissolve in eighteen ounces of distilled water, add a solution of caustic potash so long as a precipitate appears, suffer the red oxide of mercury so formed to subside, wash with distilled water till the liquor gives no trace of a mercurial salt, dry the powder carefully ; to each part of the dry oxide add twenty-four parts of fresh lard, free from salt, and well washed—form into an ointment.

NOTE LVII.—p. 93.

SAXIFRAGE from *saxum*, a stone and *frango*, to break, employed in chronic catarrh and urinary diseases.

NOTE LVIII.—p. 94.

SABINA, named from the country of the Sabines The emme-

gogue virtues of savine are generally admitted; its efficacy in preternatural menstrual flux is not known; I have used beneficially a spirituous tincture of this herb in five cases where the catamenia appeared every fifteen or twenty days, and continued longer than natural, the discharge being of an unusual colour, and emitting a disagreeable smell; the dose prescribed was ten drops thrice a day.

NOTE LIX.—p. 94.

METRRORRHAGIA from Μητηρ womb, and Ρεω to flow, uterine hemorrhage.

NOTE LX.—p. 96.

ALCOHOL.—From many trials of alcohol in burns and scalds, it has been found to be a remedy of singular efficacy when used immediately on receipt of the injury and continued throughout the subsequent treatment.

NOTE LXI.—p. 91.

During my occasional visits to a glass manufactory I have observed the glass-blowers use ardent spirits when heated by work; two of these men assured me that porter, beer, or water had not the effect of allaying thirst in the same degree as spirits, that necessity, not inclination forced them to use the latter. The same practice prevails amongst artisans in general. Some instances of sudden death from the use of cold liquors taken when the body was heated by exercise are reported. Cases of fever have come under my care, which were supposed to be brought on by drinking cold water or buttermilk, when the body was heated by labour.

NOTE LXII.—p. 100.

EFFECTS OF ELECTRICITY.—The immediate effect of this agent is to increase the energy of the system generally. Having frequently used electricity in disease, I have never observed it produce a directly sedative effect.

NOTE LXIII.—p. 100.

I administered stramonium in one case of mental disease on the principle here mentioned, but it did not produce a change of ideas.

NOTE LXIV.—p. 151.

GRAVEDO from *gravis* weight, the medical term for cold in the head, equivalent to *coryza*.

NOTE LXV.—p. 169.

SCOLIASIS from *σκολιow* to *distort*, distortion of the spine.

NOTE LXVI.—p. 169.

CYPHOSIS from *κυπτω* to *bend*, curvature of the spine.

NOTE LXVII.—p. 169.

CYANOSIS (*κυανος νοσος*) *blue disorder*.

NOTE LXVIII.—p. 287.

DECILLIONTH.—See Note VI.

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