

Hull (A. G.)

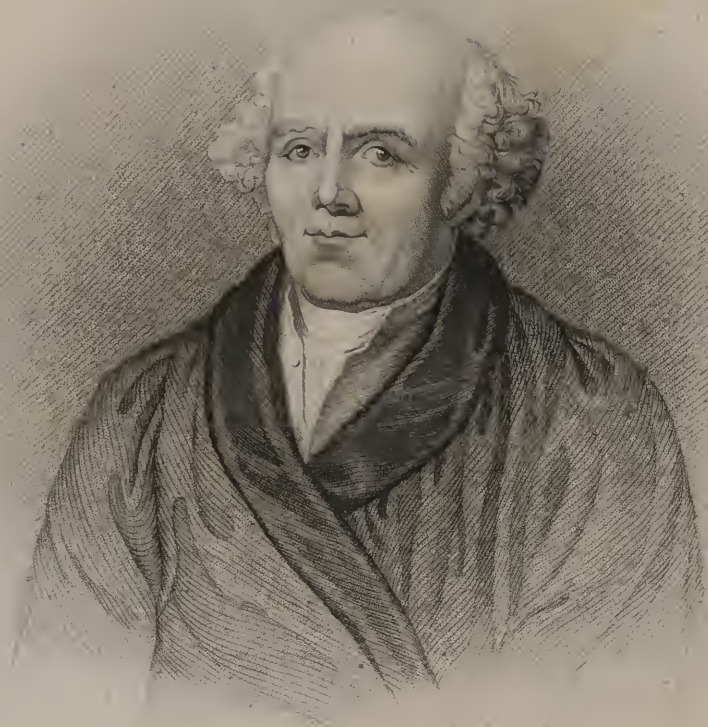
X

L I F E
O F
H A H N E M A N N .



W I T H A N
E N G R A V I N G .





Samuel Flahnemann

L I F E

OF

H A H N E M A N N .

BY

A. GERALD HULL, M. D.

NEW YORK.

DAVID FELT & CO. 245 PEARL, AND 34 WALL STREET, NEW YORK.
1841.



LIFE OF
H A H N E M A N N .

BY A. GERALD HULL, M. D.

HIPPOCRATES, deservedly honored with the title of Father of medical history, appears before us as one of the most remarkable examples of human genius. The philosophical sects, of the 5th century before Christ, had invested the science of medicine with refined and ridiculous subtleties, the perplexities of which could scarcely be unravelled by themselves, and the mystic priesthood had usurped the privilege of alone knowing and practising the divine art of healing diseases. But the vestments of philosophy could not conceal absurdities, nor the frowns of religious dignitaries suppress knowledge, before the inquiring spirit of him, who fearlessly consigned the pretensions of both to the judgments of the intelligent and learned of future times.

Hippocrates deemed it a useless waste of time to search for the intimate essence, or proximate cause of disease, and with little reverence for hypotheses, he devoted himself with untiring zeal and an eager desire for the truth to the task of discriminating, by trials of patients with and without medicines, between the symptoms of disease and the effects of medicines, while he earnestly urged the value of a wholesome system of dietetics. After a long life consecrated to the acquisition of medical knowledge, and to the diminution of human suffering, we find that the labors of this great and good man scarcely presented the sem-

blance of a theory, even when he considered *Enormon* or a principle of life, as the fundamental power which governed life, health, or sickness; and there is no evidence afforded by his writings that his practice was made to accord with any rules deduced from this declaration.

From this period commenced a series of nearly two hundred theories, which have been too frequently reared by vivid imaginations without ample experience, but one and all defective, each possessing its brief and brilliant hour, but crumbling away before the unsparing test of experiment. Happier, far happier for the world would it have been if, instead of the ridiculous speculations with which it has been deluged, even the unpretending method of Hippocrates had continued to regulate the treatment of the sick. No one, conversant with medical literature, is ignorant of the numerous discrepancies in practice which result from speculative theories, nor of the sceptical sentiments respecting them, entertained by those of the medical profession, who are best able to judge of their fallacy. If, from this chaos of speculation and dangerous contradictions, an innovation has arisen, which rejects hypothesis and avowedly depends upon the testimony of experience — an innovation which has been gradually and successfully progressing for half a century—and

which alleviates suffering, and actually restores the sick to health, we feel assured that a brief sketch of its founder will attract the attention, not only of those who have witnessed or experienced the value of the truths it sets forth, but of all who revere the cause of medical science.

The history of Homœopathia is identified with its founder—the venerable HAHNEMANN. A striking and curious coincidence of history and character will, we think, be perceived in our sketch, to exist between Hippocrates and Hahnemann, if we consider the relative eras of general and medical history in which they pursued their career. Hahnemann, like Hippocrates, possessed of an acute penetration, unhesitatingly exposed the pedantic jargon of the slaves of hypotheses—like him, was unremittingly engaged in searching for the developement of pure testimony—and like him, was an ardent and constant supporter of truth.

Hippocrates was incidentally inspired by the truths of experience to utter “that medicines cures diseases similar to those they produce;” but the records of his distant era are barren as to the results of this conviction. Hahnemann felt the same conviction, and upon the doctrine of *similia similibus* rests his present high fame.

Hahnemann was born on the 10th of April, 1755, at Meissen, a small town in Saxony. The repeated evidence of a brilliant and reflective mind, which he exhibited during his youth, induced his father to educate him with the greatest care, until his connection with the University of Leipsic, in 1775. Here his limited resources urged him to use unremitting exertions, and finally to support himself by translating a number of English medical works into German. Two years afterwards, he was attending the hospitals of Vienna, where his excellence of character, and extent of medical information, completely won the friendship

and confidence of Dr. Quarin, physician to the Hospital of Leopold, who frequently entrusted the patients of that institution to young Hahnemann's care. His residence in Vienna was not long, and his subsequent history presents him at Hermannstadt, as physician, librarian, and superintendent of a museum of coins, to the house of Baron von Brückental, governor of Transylvania. His improved circumstances enabled him to resort to Erlangen, where, after one year's study, he publicly defended a dissertation, *Conspectus Affectuum spasmodicorum ætiologicus et therapeuticus*, and obtained his degree of DOCTOR OF MEDICINE in 1779. For a period of ten years he resided successively in the Saxon towns of Mansfield, Dessau and Magdeburg, and finally settled himself in Leipsic. Here we are presented with a very interesting epoch in the life of Hahnemann. With a zeal and activity which he has evinced through his entire life, he commenced the practice of medicine, by attempting to reconcile the treatment of disease with the splendid hypothetical edifices which have given such eclat to the medical literature of Germany. The more vigorously he pursued his investigations, the more fallacious appeared the results, which produced an entire disbelief of the capability of ascertaining the *causes* of medical phenomena. Foiled in his anticipations, he next desired to examine the *laws* of these phenomena.

That he might acquire all possible information, respecting this object, he applied himself with unceasing industry to an examination of the experience of the most eminent medical practitioners, and endeavored to collect a sufficient number of isolated facts from their writings, to erect a structure worthy his ardent exertions; but the symptoms of disease were so imperfectly described, and were so intimately connected with existing theories, that he was reluctantly compelled to relinquish any further

research in that direction. Afterwards, he presumed that the application of pure medicines in their simple forms would afford more satisfactory results, and therefore watched their operation with the most careful solicitude, and accurately recorded their curative impressions upon a variety of symptoms of disease. This very creditable effort exhibited, however, so much uncertainty in its continuation, that Hahnemann virtually abandoned the practice of his profession, preferring the pursuit of some other career, to the sacrifice of his conscience at the shrine of imagination.

He now devoted his time principally to the study of the sciences of Chemistry and Mineralogy, and to the translation of a great number of interesting papers from the English, French, and Italian periodicals. By thus employing his time, he was enabled to enrich the German scientific journals with foreign and original articles of great value. Among the latter, his treatise on the mode of preparing a form of mercury, which he discovered, that derives from him its name, *mercurius solubilis Hahnemanni*,—his researches on poisoning by arsenic, with legal evidence of imperative importance to medical jurisprudence, and the celebrated Hahnemannian wine-test, which exposed and prevented the adulteration of wines with lead, conferred upon him an honorable reputation among the medical philosophers of the Continent.

Hahnemann, while thus progressing in a career of celebrity, commenced a translation of the *Materia Medica* of Cullen. The inventive genius of the talented Scotch theorist, however efficient in prostrating the once equally popular Eclectic system of Boerhaave, who had previously dissipated the chemical reveries of Van Helmont, both remarkable instances exhibiting a severe commentary upon the inherent excellence and consequent stability of theories *per se*, and not framed on testimony, evinced too much

hypothetical speculation for the truth-searching spirit of the German reformer. Hahnemann was not content with the explanation attempted in the *Materia Medica*, of the febrifuge operation of *Cinchona*. It was evident, *theoretically*, that the Peruvian bark, administered in obedience to principles, should almost specifically remove intermittent fevers, but his unwearied investigations afforded incontrovertible evidence, that there were numerous forms of this disease to which the *Cinchona* was entirely inapplicable; also that the bark applied to persons in health produced symptoms, singularly analogous to those of the fever. This latter circumstance arrested the earnest attention of Hahnemann, and caused him to try the experiment on himself, of taking the *Cinchona* when in health, and to become perfectly satisfied that the severe symptoms under which he labored were similar to those of one of the forms of pure intermittent fever!

A therapeutical agent developing such singular power induced Hahnemann to acquire by experiment, corresponding effects from other medicinal substances, until a question originated in his mind whether the *true mode* of healing diseases did not depend upon the principle *similia similibus curantur*, or the application of remedies for the cure of symptoms similar to those which the same medicines produce on a person in a state of health. Thus the year 1790 gave birth to the celebrated system of Hahnemann, which has received from him a Greek title, expressive of its peculiarities—*Homœopathia*.

Hahnemann, now inspired with a lively hope, exerted himself indefatigably to sustain, by undeniable testimony, the truth of a system that promised so great a benefaction to humanity. The observance of a rigid self-denying regimen, and the appalling sufferings, which resulted from the administration of the most energetic and poisonous remedies, were readily encountered for

the illustration of the proposed law. He even induced his friends to repeat his experiments, which accorded so accurately with his own, that they must have removed any attempted charge of delusion.

In confirmation of the verity of his numerous experiments, he directed his attention to the records of ancient and modern medicine, and ascertained by both, that the Homœopathic law was most interestingly developed in the operation of medicines designated as *specifics*. It was observed that *mercury* produced an exhibition of symptoms in many respects analagous to those of the *sypilitic* disease. And is not the specific virtue of mercury, for the cure of this complaint, familiar to every physician? *Sulphur* was found to produce a cutaneous eruption, surprising in its resemblance to the *itch*, and sulphur surely is universally known as a specific remedy against this loathsome sickness. Beside these specifics, he noticed that some of the narcotic agents produced symptoms of mental aberration, coincident with those in the cure of which they are celebrated.

Numerous selections of examples, substantiating this law of medicine, were subsequently published by Hahnemann, in his meritorious production, "The Organon." Here we are informed that *musk*, a specific remedy in a particular form of *Asthma*, was noticed by Hoffmann to produce a similar state of spasmodic suffocation; that *arsenic*, which affords relief to some of the forms of *cancer*, was observed by Amatus Lusitanus, Heinrich, and others, to generate a state resembling that disease; that burns were more efficiently relieved by the application of the most stimulating remedies, as turpentine and spirits of wine; and that frozen limbs were restored by the use of the coldest means, as snow and ice water, with other familiar examples, which the experience of centuries has furnished.

These investigations, conducted with

sceptical reserve, were sufficient to convince Hahnemann, that he had obtained the outline of a system, strictly dependent on testimony, and exempt from the fictitious brilliancy of an *ignis fatuus* ever misleading its followers. He resumed the practice of medicine, confident that the noblest interests of philanthropy would be subserved, if the administration of remedies could be regulated by the Homœopathic principle. The application, therefore, of this principle to practice was managed with the greatest caution; the symptoms were detailed with minute accuracy, the medicines were carefully selected, and cures more rapid and more certain than by the old method, delighted the anxious anticipations of Hahnemann. Unceasing repetitions of these results, rendered the verity of the Homœopathic law, an absolute certainty with him and his disciples.

However original the conception of this law with Hahnemann, he ascertained, in the progress of his researches, that several eminent authorities had imperfectly alluded to its principle. Thus Basil Valentine, in writings ascribed to Hippocrates, makes the observation, "that similar effects must by similar creating causes be treated, and not by opposite agencies." Detharding found that an infusion of senna would cure a kind of cholera in consequence of its power of creating a similar malady in healthy persons. Bertholon states that electricity is capable of extinguishing pains of disease precisely similar to those it has been known to excite in healthy individuals. Boulduc attributes the same power to rhubarb in its action on diarrhœas. Stærck conjectured with some timidity, that the stramonium, in consequence of the various forms of mental hallucination and derangement it had been observed to produce on persons in health, might be successfully used in the treatment of maniacs, by creating new trains of thought.

Stahl, the celebrated Danish physician, has been quoted by our founder as having expressed himself most explicitly on this idea as follows: "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 convinced 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 contusions by spirituous applications: It is by these means I have succeeded in curing a disposition to acidity of the stomach, by using very small doses of sulphuric acid in cases where a multitude of absorbing powders had been administered to no purpose." Rau and Hering quote similar opinions from other writers beside those mentioned by Hahnemann.

Paracelsus, who also believed in applying specifics to diseases, in the course of his writings, observes: "It is a perverted method taught by Galen, to give remedies which produce the contrary of the disease; remedies ought to be administered which act similarly to it." Hieronymus Cardamus also manifested some doubts as to the Galenian method, in consequence of observing that diarrhœas were so frequently cured by evacuants. Thomas Erastus coincided with Cardamus and Paracelsus in their suspicions. These gentlemen did not carry out the inception of their experience; but it was received as singular, "passing strange," and they were honored for their acute observation. Hahnemann elaborated this principle by tedious and life-enduring trials, but as his results were found to strike at the vitality of discordant usages, he was denounced and persecuted as a casuist, a knave, or fool!

Hahnemann, in pursuing his course of the

new practice, developed quite early a very important feature of the system—the *size of the doses*. He observed that medicines, even in fractions of a grain, if Homœopathically indicated, frequently produced an aggravation of symptoms that demanded the intervention of an antidote. To obviate this objectionable effect, he conceived a peculiar mode of diluting remedial agents, which divests them of so much of their specific power to increase, while it augments the power to extinguish diseases, as in the older method had been found productive of so much danger and suffering. A knowledge of such a result, prompted conscientious Allopathists to inquire of themselves whether the violent forms of disease, the broken and wasted constitutions, and even lingering deaths, which had occurred so often in ordinary practice, were not more attributable to large doses of medicines *indicated* Homœopathically, than to the manifestations of sickness itself? The rejection of Allopathia, by many who pursued the inquiry, requires no comment.

Hahnemann soon began to find that the application of the Homœopathic principle was answered by the most brilliant success. Klockenbring, one of the German *literati*, had become deranged by an epigrammatic shaft from Kotzebue, and was confined in the Lunatic Hospital founded by Duke Ernest of Gotha, at Georghenthal. The restoration of this individual to sanity, and other conspicuous examples gave Homœopathia such eclat, that the most violent opposition was raised by Allopathic physicians and apothecaries, who perceived, in its ultimate establishment, a serious detriment to their own interests. The Allopathist would be compelled to study his profession anew, and the apothecary to relinquish his occupation.

Hahnemann, well aware of the extreme accuracy required in the preparation of Homœopathic medicines, and of the great respon-

sibility necessarily dependent on the promulgation of a new system, could not rely upon the apothecaries, whose interests so directly clashed with its extension, and was therefore, compelled to prepare the remedies himself. An obsolete law was soon discovered, which conferred upon privileged apothecaries an exclusive monopoly, denying to physicians the power of dispensing medicines, and imposing a heavy penalty upon all who neglected its observance. Hahnemann, extremely desirous of perfecting his system, preferred to abandon Brunswick and Kœnigs-lutter, theatres of his primary cures, rather than endanger its progress by submitting to the petty tyranny of his opponents, who insisted upon enforcing this law. He visited Hamburg, Eilenburg, and finally pursued his investigations in Torgau. His exertions furnished a number of articles for Huefland's Journal, which elicited the most virulent attacks, but which the firmness of Hahnemann, and the intrinsic merit of the system enabled him triumphantly to repel.

The scarlet fever, which raged epidemically in Germany, in the year 1800, besides affording an opportunity of testing the Homœopathic law, contributed a singular and invaluable addition to the system, in the use of *prophylactics*. Hahnemann had noticed, that children who were poisoned with the berries of *belladonna*, displayed an eruption and other symptoms similar to those of the *scarlet fever*, and therefore applied it to that disease, and met with decided success. Reflection then gave rise to a question with him, that if the *vaccine*, which is so extremely analagous to *small-pox*, served as a preventive against the latter, why should not *belladonna*, in the same respect, prove to be a preservative against scarlet fever? Experiments, instituted in consequence, established the existence of its prophylactic power, and, at the present day, is generally used with such intention in Germany, both by Allopathists and Homœopathists. The same

remedial and preventive property was also found, by him, to belong to *cuprum* and *veratrum album* against *cholera*, while that disease was making its ravages on the continent. Other medicinal substances have attained a similar distinction.

Hahnemann, who coincided with the immortal Haller, that remedies should not be employed in disease, until their effects were known on persons in health, continued the trial of remedies, which he commenced at the time of his discovering the pathogenetic effects of cinchona, and with the pure available testimony of other practitioners, published the product of fifteen years' diligent labor, in 1805, under the title of *Fragmenta de viribus Medicamentorum positivis*.

For the next five years, he was engaged in preparing his "*Organon of the healing art*," which he published in 1810, being the result of twenty years' observations, and containing a full explanation of the Homœopathic mode of practice.

In the course of the ensuing year, he returned to Leipsic, defended in public an essay, *De Helleborismo veterum*, and pursued the practice and teaching of Homœopathia. At the same time he commenced the publication of his *Materia Medica Pura*, six volumes of which appeared in succession.

During the highly successful progress of his labors in Leipsic, his opponents instigated the apothecaries to enforce the law respecting the preparation of medicines, already adverted to, by which he was obliged to relinquish his lucrative practice in that city, or endanger the advancement of the true art of healing. He chose the former alternative, and preferring the rule of right to the motive of interest, left the Saxon metropolis forever. The Duke of Anhalt Coethen generously offered him an asylum. He repaired to Coethen in 1821, where he was not only favored with an entire immunity from the apothecaries' monopoly, but enjoyed a titular distinction, (Counsellor of State,)

which raised him above the reach of the petty personal rancors, to which he had been so long subjected.

Before leaving Leipsic, he had commenced a work of the utmost importance to Homœopathia. It was an inquiry into the comparative fitness of the remedies then known for the treatment of chronic diseases. This research, which he continued with unabated industry for seven years after his arrival at Coethen, resulted in the publication of a work on chronic diseases, in four volumes, octavo. The appearance of this great production, made a new era in the history of Homœopathia, and had the effect of redoubling the zeal and numbers of his disciples, and also of affording important positions for the renewal of the long medical war, which the publication of his earlier works had excited. He maintains in his theory of chronic diseases, (i. e. such diseases as under the best diet and regimen, will not get well, but steadily go on destroying the health, until life is terminated, that such ailments, of which there are a great multitude,) spring from three contagious miasms, *psora*, *syphilis*, and *sycosis*.* He affirms that among the articles of the materia medica, there are some which possess the power of producing eruptions similar to those produced by the psoric poison, whose action endures for a long time, and that they possess the power of curing the chronic diseases resulting from the application of that miasm: these remedies he calls antipsorics. The same is affirmed of syphilis, and of sycosis, and he has accordingly, a class of remedies, called antisiphilitics, and another called antisycotics.

The noble and unalterable generosity of Ferdinand, Duke of Anhalt Coethen, and

* By Sycosis is meant that secondary form of gonorrhœa, which consists of warty excrescences about the genitals, caries of nasal bones, &c.

fifteen years unmolested residence of Hahnemann in his Dutchy must be forever esteemed an important crisis in the fate of Homœopathia. Hahnemann had now emerged from the thralldom of the petty and selfish persecuting spirits that would have sacrificed him and truth alike at the shrine of interest, and, now fortified by the impulses of an invincible determination, advanced onward to perfect the principles which a series of painful experiments on himself and friends had contributed to confirm.

Year after year the light of the new science became more and more diffused over the face of Europe with increased splendor, until the genius of Hahnemann received the homage of grateful thousands who travelled far and wide to solicit immunity from suffering, through the dispensations of this modern Esculapius. As Weimar had been resounded over the world as the literary Athens of Germany, where the wizzard Wieland assembled a Herder, Goethe, Musæus and Schiller to erect the great fabric of German literature, so the master spirit of Hahnemann transformed the quiet Coethen into a medical Athens, where a Brunnow, Mühlenbein, Stapf and Moritz Müller, successfully concentrated their energies to perfect the edifice he had so well designed. The cultivated classes of Europe, whose discrimination is universal and exact, while they sought for the delicious repasts of literature in the classic groves of Weimar, pursued with a more exalted zeal the study of the humanities, and a pure medical philosophy, which the benevolence and ability of Hahnemann had rendered so luminous within the quiet retreat of Coethen.

In addition to the enviable reputation and brilliant popularity that attended Hahnemann during his residence at Coethen, his domestic relations added an additional enjoyment to his post-meridian years. Although a widower, he was surrounded by

an affectionate family of children who participated in the trials of their parent through weal and woe, and fearlessly exposed their constitutions and lives to the experiments with drugs which were instituted to establish the great principle of *similia similibus*. They rendered his home an abode of hope, and Dane or Englander, Russian, Silesian or American, could terminate his pilgrimage, and return satisfied, that, however bitter and vindictive the assaults of the exterior world, at the domestic altar of the father of Homœopathia was a shrine of peace.

A trait of character especially manifest at this period of Hahnemann's career commands our deepest regard—his charitable treatment of the poor, medically and pecuniarily. The poor of the district of Coethen were especially the beneficiaries of his medical skill and attainments, although the incessant applications of the influential and wealthy were more than sufficient to engross his entire time. The unwearied attention bestowed by him upon an infant in particular, elicited the ardent eulogium of the distinguished Peschier of Geneva, who took advantage of the opportunity to record the habits of practice adopted by Hahnemann, which will give to the initiated, at least, some idea of the gigantic industry of our great Reformist.

“Hahnemann records with great precision the totality of symptoms or entire group of sufferings of the patient, inclusive of all constitutional ailments, previously manifested in his own person, or of any hereditary taints characteristic of his progenitors. On the completion of his record the symptoms of the disease are most carefully arranged to correspond with the indications of the drug he deems most appropriate to the case; but in reaching this conclusion he neither confides in his memory, nor relies solely upon his long experience, but has constantly before him the *Materia Medica*

and *Rückert's Repertory*, from whence he culls every remedy the emergency of the disease demands. As he pursues this course towards every patient, we can readily conceive how completely and incessantly his time must be occupied by the history of his consultations. It is not, therefore, by hazard or by routine, that Hahnemann treats the sick; but guided by a pure conscience, and exercising a profound reflection, this medical philosopher not only exerts himself to accomplish cures, but, if possible, to perfect the science of Homœopathia by keeping up a course of continual observations on the action of remedies, whether ancient or recent, which are daily essayed in the crucibles of experience.

The Register of his Consultations, every day increasing in magnitude, forms at this moment a stupendous Medical Encyclopedia. We have seen upon one of the shelves of Hahnemann's library, thirty-six quarto volumes of at least 500 pages each, entirely written by his own hand; and to those who are curious as to the penmanship of the venerable octogenarian, who has never used spectacles, we can testify to writing as fine and beautiful as the *mignonne* of Didot. But this is only a part of the daily occupation of this great man; medical correspondence holds an important place in the occupation of his time, and this is truly immense. The collection of his received letters, which are subsequently arranged into volumes, forms no trifling compilation; and the repertory alone of his letters, containing the names of his correspondents and the dates of their missives, is an enormous volume, in *folio*, which is kept under the superintendance of Miss Hahnemann.”

What an invaluable treasury of practical medical lore is thus gathering for posterity! The phases of disease have been most diligently watched by his disciples, and the Homœopathic principle has been by them most accurately tested in the applications of drugs

to diseases, but the faithful testimony of our founder, who has forever been honored for a severe philosophy and unwavering veracity, will form a guide for the neophyte in his practice, which the compilations of one and all of his followers cannot hope to rival. The mantle of every great reformer rests upon his shoulders, and *his* inspirations like theirs, seem heaven-prompted for the evolution of eternal truth.

After a continuously progressive career of success and honors, a very important change both as to locality and domestic situation, occurred in the life of Hahnemann. During the year 1835, circumstances elicited his attention and affection towards Miss Marie Melonie d'Hervilly-Gohier, of Paris, a lady perfectly independent as to fortune, and descended from an ancient family of wealth and rank. Our venerable octogenarian,—whose weeds of widowhood had been faded for very many years—profited by the opportunity to take a second wife, and consummated a union fraught with important results to Homœopathia, and especially conducive of happiness to his declining years. This lady's conspicuous and useful position has before attracted our admiration, not enough, I trust, to exclude its present iteration, and also the irresistible agency of Hahnemann's marriage.

His constant companion and guardian—a second wife, and *bride of his eightieth year*—episodical as it might seem, constitutes an interesting part of his recent history. Madame Hahnemann, for some time an invalid, had exhausted the resources of Allopathia in vain, when her good genius directed her to the ministrations of Hahnemann. Rescued from lingering disease, and promptly restored to health, respect, admiration and gratitude led to the formation of the present relation. Madame Hahnemann is not influenced by the circumstances of ordinary attachments to her husband, but seems inspired by an unweary-

ing devotion to the genius of the author of Homœopathia. Peschier, of Geneva, has eloquently alluded to this union. "Hahnemann is to his wife a more than mortal existence; *she adores him*—we cannot represent the sentiments by a different expression; it seems as if she had unreservedly consecrated her life to the residue of his; she is never absent from him; she only exists as a shadow of himself; she is his *alter ego*." Madame Hahnemann independently of her present connexion, is an extraordinary woman, and a worthy consort to our founder. Gifted with brilliant talents, their exercise have been rewarded by corresponding accomplishments. Mistress of the German, English and other languages, the literature of every civilized country affords to a discriminating taste its richest treasures. The productions of her closet have ranked her among the poets of France; and the creations of her pencil have placed her among the artists of the Louvre. She paints with a skillful hand, and of her many efforts none have declared her talent more prominently than the faithful portrait of the great man we admire. The union of this lady with Hahnemann was preceded by an incident characteristic of a generous nature. Hahnemann, whose extensive practice at Anhalt Coethen had been the source of prolific emolument, had accumulated a large fortune, the influence of which might have been esteemed more efficient in winning a junior bride than the usual pretensions of a man who had passed his eightieth year. But the bride elect, whose delicate perceptions anticipated comment, and whose disinterestedness repelled the intimation of injustice, made it an essential condition of change of name, that she should be excluded from participation in the avails of his estate, and, on the contrary, that he should settle the major part of it upon his children by a former marriage; reserving for himself such annuity only as might be considered

necessary for his personal expenses. Independent herself as to revenue, neither present nor future luxuries of wealth could induce her to swerve from a noble duty, and the family of her husband in the possession of an ample competence, can never reflect aught upon one, at least, of the few examples of step-parents devoid of selfishness.

The curious, and perhaps those who have slightly misrepresented Hahnemann's liberality to his children, and Miss d'Hervilly's disinterestedness, may be better suited with the official documents of the marriage, as TRUTH never burns an honest conscience.

"Mademoiselle d' Hervilly, on consenting to the marriage, insisted upon two conditions:

1. That she was not to receive any portion of the property of Hahnemann either during his life or after his decease, but that the whole should descend to his children by a former wife.

2. That Hahnemann should at once distribute his immediately available funds among his children. The first condition was incorporated into the marriage contract, and the second was directly complied with. A large German fortune was consequently divided among his children, Hahnemann retaining the interest only of 15,000 dollars for his immediate use, which surplus was finally to be apportioned in the same manner. Madame Hahnemann would accept of no other compliment than a plain, gold marriage-ring."

Shortly after this event, Hahnemann was complimented by the Gallican Homœopathic Society of Paris, with the title of honorary President, to which he answered in his characteristic style, alluding with some feeling to the new partner of his advanced age :

"Gentlemen and
Honorable Associates!

I am deeply impressed by the sentiments that you have had the kindness to commu-

nicate with such delicate courtesy through your honorable secretary; I accept with high gratification the title of *honorary member* which your transmitted Diploma confers upon me, and beg leave to answer the gracious compliment with sincere acknowledgments.

Our beneficent art is making rapid progress in France, as your letter informs me, and general report confirms it. The Society recently established at Paris, which has named me its *honorary President*, affords a delightful evidence of its truth. I love France and her noble people, so great, so generous, so disposed to rectify an abuse by the adoption of a new and efficient reform. *This predeliction has been augmented in my heart by my marriage with one of the noble daughters of France, in every respect worthy of her country.*

May that God, of whom I am but a mortal instrument, bless the efforts of all of you who are laboring with me in the attainment of a medical reformation of the utmost necessity for the welfare of mankind. Blind as many still remain, let us render them a service despite their repugnance; in course of time we shall receive their benedictions, for our principle, like sun-light, is one of the most prominent truths of nature.

I commend myself to your remembrance and friendship, with the best wishes for your health and happiness.

HAHNEMANN."

Coethen, February, 1835.

Hahnemann's predeliction was seemingly a presentiment of the change he soon after achieved in quitting the groves of Coethen for the palaces of the French Capital. Peschier thus details the event and its occasion :

"The MASTER has finally reached Paris; but he has not come like a multitude of distinguished men both past and present, to effect a display or to advance the celebrity of his name. Hahnemann, conducted by

his Parisian spouse, has retreated to the capital to obtain repose from his immense practical labors, to live inconspicuously if possible, and to quietly conclude a scientific production written by himself in French, and destined to present his doctrine in a light best adapted to the genius and spirit of the French people. Homœopathia, as a medical doctrine, has been for a number years the object of numerous attacks; the Homœopaths themselves, have discussed the theory of its author, have rejected certain peculiarities, and have substituted different ideas. Hahnemann has not yet taken the trouble to answer these critics, and has allowed their objections to accumulate; it is now presumed that he will canvass these cavillings, and will appropriate his energies to the creation of a work in which he will arrange his reflections anew, and will present an argumentative array of testimony perfectly ample to silence unjust or incompetent criticism.

I have stated that Hahnemann desired to remain inconspicuous; in confirmation it is true that he took such precautions that his most faithful Parisian disciples, those who would have esteemed it the highest pleasure to have welcomed him, were ignorant of his arrival for a fortnight or more. He selected a residence out of the way; he made no visits; he even denied himself his wonted and necessary exercise, but a renown like his own traverses distance and penetrates walls. In brief time his dwelling has become known, and, at this moment, his portal, as in Germany is besieged by the multitudes who esteem health as the first of human blessings."

From this moment, Hahnemann has been coerced to continue an active part in the propagation of Homœopathia through the incessant appeals urged upon his skill and benevolence by professional adherents and anxious invalids. Complimented at once, by Royal grant, with the full privileges of

medical practice, he formed the great consulting fountain of Europe, and Paris has consequently become the important centre where are gathered all the interesting elements of this mighty reform. Under his auspices a Parisian Homœopathic Society has accumulated an irresistible force of unshrinking reformers, who have labored diligently, and developed new resources for the advancement of Homœopathia. Three skillfully conducted periodicals, comprising the abilities of Jourdan, Leon Simon, Curie and Molin, which have diffused a knowledge of this system among the laity of all French Europe—translations of all the important works elaborated in Germany—the establishment of two Homœopathic infirmaries—the organization of two Homœopathic Medical Colleges, and the avowed conversion of three prominent Professors of the Paris University, BRECHET, AMUSSAT and MARJOLIN, further attest a most encouraging progress, and the inspiring presence of the master spirit of the Homœopathic reformation.

For those who may feel interested in the personal appearance and circumstances of Hahnemann since his Parisian residence, I take the liberty of repeating an account of my interview with the Reformist, which I have elsewhere published.

A confessed Homœopathist—an ardent and firm believer in the immutable truth of the principle *similia similibus*—it was like a high pleasure and solemn duty, on the part of the writer, when visiting Europe, to seek the founder of our beneficent system of cure. Furnished with letters from my kind colleague, Dr. Hering, of Philadelphia, and my valued friend, Dr. Quin, of London, I found a welcome access to our venerable master. Minuteness of description will be excused in the present narration, from the interest that necessarily attaches itself to all things connected with Hahnemann; and my first visit will represent in these details

all the circumstances of further acquaintance. At this period, Hahnemann occupied a spacious mansion in the vicinity of the *Jardins de Luxembourg*, at Paris. Ushered by the attendant into the grand saloon, at a moment when he was engaged with a patient in his adjoining study, I had an opportunity of individualizing the appointments of this noble apartment. Its walls were hung with varied and choice paintings in oil, many of them the productions of his accomplished wife. Vases, busts and medals—donatives from those whose gratitude his cures have evoked—were disposed in tasteful arrangement, and his centre table was laden with the productions of German, French and other tongues—presentation copies—alike giving evidence of the abundant labors of his zealous disciples, and of the almost miraculous extension his system has acquired throughout the entire civilized world.

Introduced into the library or study, I had for the first time, the inexpressible gratification of beholding the face and grasping the hand of the great Reformist of our century. I felt myself in the presence of a mighty intellect—once compelled to struggle with keen adversity, to contend with the persecution and cupidity of his rivals, and, in banishment, to depend upon the protective shelter of a noble stranger—now independently situated in the heart of Europe, and proudly eminent in the admiration of literati, philosophers, noblemen and crowned heads!

Hahnemann, who is now approaching his 90th year, recalls in his venerable appearance the ideal of a Seneca or Plato, an Aristotle or Socrates. Attached to the usages of his study, he was, as is his general habit, attired in a morning gown, his silvered locks flowing on either side of his head from beneath a small and close German cap, after the fashion of a University student. His capacious head, of the finest Saxon mould,

presented a full broad face, expressive of a noble benevolence and high intelligence, while the illumined eye and speaking lip indicated the ceaseless energy and unyielding determination that have enabled him, amid the most disheartening embarrassments, to achieve the reward of his proudest aspirations—the triumph of a celestial truth—to which he has thus impressively alluded: “I present to you a *truth* long sought for—a divine revelation of a principle of eternal nature. I appeal to existing facts alone to convince you; and when a conscientious and complete course of study shall crown your researches with success, then, as I have done, bless Providence for the immense benefaction he has allowed to descend upon the earth through my humble agency, for I have been but a feeble instrument of that Omnipotence before which we all bow in humility.”*

I had anticipated many exhibitions of the progress of age in the physical condition of Hahnemann. But his firmness of figure, activity of movement and unimpaired sight and hearing are characteristic of the perfect health he enjoys, and form no slight or inconclusive commentary upon the excellence of the Homœopathic regimen he has so scrupulously and so long observed. His mental faculties seem, also, in the judgment of all who have known him long, to retain the vigor of former days; and if I may be allowed to judge by the masterly criticisms and powerful arguments I have heard fall from his lips, the apostle of modern Germany has not succumbed to the ordinary ravages of time, but, in manhood and strength of intellect is, in his green old age,

“Lord of the lion heart and eagle eye.”

* Allocution de Samuel Hahnemann, à l'ouverture de la Société Homœopathique Gallicane, à Paris.

Since my return to America the Homœopathic bulletins have presented the grateful details of a very high tribute of respect that has been conferred upon Hahnemann, in reference to his long and successful career. On the occasion of one of his late birth days, a grand festival was organized by the disciples and friends of this good old sage; and the array of noblemen, gentlemen, men of science and letters, was of a character to diffuse an impression auspicious to Homœopathia to the remotest boundaries of civilized Europe. The immense saloon of Hahnemann's present residence, in de Milan street, was crowded by the admirers who assembled to do him homage. In the centre of the saloon stood his marble bust, executed by the celebrated David, a strong personal friend and ardent adherent of Homœopathia. The bust was crowned with a golden chaplet of laurel interwoven with the flowers of Cicuta, Belladonna and Digitalis, through which were interspersed the engraved names of the most eminent Homœopathists in Europe and America. One of the distinguished Homœopathists of Paris, Dr. Leon Simon, attended by Lord Elgin, Count des Guidi and others, now took the old gentleman by the hand and conducted him to the garlanded bust, proclaiming to him in an eloquent address his deserved attainment of man's greatest boon—*immortality!* Two brilliant poems, which such an occasion could so well inspire, were delivered, the one in French, the other in Italian, by their respective composers with thrilling effect. The talents of such German musical virtuosi as Kalkbrenner, Panofka and Hate, contributed to the impressive festivities.

* * * * *

We conclude our imperfect sketch of the life of Samuel Hahnemann with a list of the works he has published, as the best pos-

sible commentary of character which can be composed. Like the wounds in dead Cæsar's robe, they plead with mute eloquence an oblivion of all censure whether merited or malevolent.

This work, much of which was performed years before the noisy ephemerides (the Johnsons and Chapmans, the Reeses, Paynes and Andrals) of our times saw the light of day—this monumental pile erected by one architect and laborer, had its beginning while Cullen and Brown of Scotland, Darwin of England, and Hufeland of Germany were yet unknown to fame.

Let those who, ignorant of its structure or dimensions, have wantonly reviled its author, compare this work with whatever either and all of them have accomplished, and then revile again if they can.

The architect is still busy: the Capital is not yet exposed!

BIBLIOTHECA HAHNEMANNI.

TRANSLATIONS FROM THE ENGLISH.

1. John Stedtmann's *physiologische Versuche und Beobachtungen*. Leipzig, 1777.

Original. Physiological essays and observations, by John Stedtmann. London, 1769. 8vo.

2. Nugent's *Versuch über die Wasserscheu*. Leipzig, 1777.

Original. An essay on Hydrophobia. London, 1753. 8vo.

3. William Falconer's *Versuch über die mineralischen Wasser und Bäder*. Leipzig, 1777.

Original. On Mineral baths and Waters, by W. Falconers. Bath, 1775. 8vo.

4. Ball's *neuere Herilkunst*. Leipzig, 1777.

Original. Ball's Modern Practice of Physic. 2 vols. 8vo.

5. Dr. M. Ryan's Natur und Kur der Lungenschwindsucht. Leipzig, 1790.

Original. An Inquiry into the nature, causes and cure of consumption. London, 1787. 8vo.

6. A. Young's Annalen des Ackerbaues. Leipzig, 1790.

Original. Young's Annals of Agriculture. London, 1786. 2 vols. 8vo.

7. Cullen's Materia Medica. Leipzig, 1790.

Original. A treatise on the Materia Medica, by W. Cullen, M. D. Edinburgh, 1789. 2 vols. 8vo.

8. I. Grigg's Vorsichtsregeln für das Weibliche Geschlecht, besonders in der Schwangerschaft und dem Kindbette.— Leipzig, 1791.

Original. Grigg's Advice to the Female Sex. London, 1789. 8vo.

9. D. Monro's Arzneimittellehre. Leipzig, 1791.

Original. Monro's Materia Medica. London, 1788. 2 vols. 8vo.

10. F. Ringby's chemische Bemerkungen über den Zucker. Dresden, 1791.

Original. Chemical remarks on Sugar, by F. Ringby. London, 1788. 2 vols. 8vo.

11. Brown's Elementen der Medecine. Leipzig, 1801.

Original. Brown's Elements of Medicine.

FROM THE FRENCH.

1. Demachy's Laborant im Grossen oder Kunst die chymischen Produkte fabrikmäsig zu verfertigen. Leipzig, 1784.

Original. Procédés chymiques rangés méthodiquement et définis. Neufchatel, 1780. 2 vols. 8vo.

2. Der Liquerfabrikant. Leipzig, 1785.

Original. L'art du Destillateur Liqueurista, par Demachy et Dubisson. Paris, 1775. 2 vols. 8vo.

3. Demachy's Kunst des Epissfabrikanten. Leipzig, 1787.

Original. Demachy's L'art du Vinai-grier. Neufchatel, 1780. 8vo.

4. Die Kennzeichen der Güte und Verfälschung der Arzneimittel, von I. B. Sande. Dresden, 1787.

Original. La falsification des Medicaments dévoilée. Bruxelles, 1784. 8vo.

5. De la Metherie uber die reine Luft und verwandte Luftarten. Leipzig, 1790.

Original. Essay sur l'air pur et les differents especes d'air. Paris, 1785. 2 vols. 8vo.

FROM THE ITALIAN.

A. Fabroni's Kunst, wein zu verfertigen. Leipzig, 1790.

Original. Dell arte di fabre il vino.

FROM THE LATIN.

Albrecht von Haller's Materia Medica. Leipzig, 1806. 1 vol. 8vo.

HAHNEMANN'S ORIGINAL ESSAYS AND WORKS

IN LATIN.

1. Dissertatio inauguralis medica. Con-spectus affectuum spasmodicorum aetiolo-gicus et therapeuticus. Erlangae. 1779. 4 vols.

2. Dissertatio historico — medica de Helleborismo veterum. Leipzig, 1812. 4 vols.

3. Fragmenta de viribus medicamentorum positivis S. in sano corpore humanis observatis. Leipzig, 1805. 2 vols.

IN GERMAN.

1. A Treatise on the detection and cure of poisoning with arsenic. Leipzig, 1786. 1 vol. 8vo.

2. An essay upon the bad effects arising from the use of anthracite coal fires. Dresden, 1787. 1 vol. 8vo.
3. An essay upon the influence of various kinds of air. 1788. 4 vo.
4. Directions for detecting Iron and Lead in wine. 1788. 4vo.
5. An essay upon Bile and Gall Stones. 1788. 4vo.
6. An essay upon a new and very efficient agent in the prevention of putrefaction. 1788.
7. An essay on Baryta. 1789.
8. Upon the detection of a new constituent in Graphites. 1789.
9. An essay upon the Principium adstringens of vegetables. 1789.
10. Remarks upon the Mercurius Solubilis Hahnemanni, with exact directions for its preparation. 1789. A second edition was called for in 1790.
11. A treatise on Syphilis, and its treatment with mercurius solubilis. Leipzig, 1789. 1 vol. 8vo.
12. An essay on the best means of avoiding salivation and the destructive effects of mercury. 1791.
13. A treatise on the best method of preserving health. Frankfort, 1792. 2 vols. 8vo. A second edition was published at Leipzig in 1796.
14. The Apothecaries Lexicon. Leipzig, 1793. 2 vols. A second edition was published in 1795.
15. Remarks upon the Würtemberg and Hahnemannean wine test. 1793.
16. Remarks upon the Cassel yellow. Erfurt, 1793. 1 vol. 4vo.
17. Remarks upon the Hahnemannean wine test, and the new *Liquor probatorius fortior*. 1793.
18. An essay upon the regulation of the passions. Leipzig, 1795.
19. Socrates and Physon. 1795.
20. An essay on the qualifications of a true physician. 1795.
21. A Manual for Mothers. 1796.
22. An article in defence of Klockenbring. 1796.
23. An essay upon the new method of discovering the curative powers of medicines, and a criticism upon the methods previously employed. 1796.
24. Are the obstacles to the attainment of certainty and simplicity in the practice of medicine insurmountable. 1797.
25. An essay on Colic. 1797.
26. Antidotes to several heroic vegetable poisons. 1798.
27. A criticism of Brown's Elements of Medicine. 1801.
28. A treatise on Continued and Remitting fevers. 1801.
29. An essay on periodical diseases. 1801.
30. Remarks upon the candor and humanity that distinguishes physicians of the 19th century. 1801.
31. A treatise on the cure and prevention of scarlet fever. Gotha. 1801. 1 vol.
32. An essay on the efficacy of small doses of medicine, and of Belladonna in particular. 1801.
33. A treatise on the cure and prevention of Hydrophobia. 1803.
34. An essay on Coffee. Dresden.—1803.

The above essay was translated into French by Baron Brunnow in 1824, under the title of: *Traité sur les effets du café*; into Danish in 1827, by Dr. H. L. Lund, of Kopenhagen, under the title of: *Kaffeens sine Virkinger*; into the Hungarian dialect in 1829, by Dr. A. Budann, under the title of: *A Kafé Munkalatjai*. It has also been translated into Russian by Dr. Alexander Peterson, of St. Petersburg; into the Italian and Spanish languages; and finally into English, and published in the American Journal of Homœopathia in 1834; from whence it was republished in the Homœo-

- pathic Examiner in 1840, and copied in the Health Journal during the same year.
35. *Æsculapius upon the balance.* Leipzig. 1805. 1 vol.
36. *A new System of medicine, based upon pure experience.* Berlin, 1805. 1 vol. 8vo.
37. *Remarks upon the proposed substitutes for Peruvian bark, and upon substitutes in general.* 1805.
38. *An essay on scarlet fever.* 1808.
39. *An essay on the value of the Speculative Systems of Medicine.* 1808.
40. *Remarks on the insufficiency of the present Materia Medica.* 1808.
41. *An essay on the abuse, and dreadful effects of mercury.* 1808.
42. *Upon the necessity of a reform in the practice of Medicine.* 1808.
43. *A treatise upon Syphilis.* 1809.
44. *An essay on nervous fevers.* 1809.
45. *On the Signs of the Times, as regards the practice of medicine.* 1809.
46. *A monograph on the only three possible methods of curing disease.*
47. *The Organon.* Dresden, 1810. 1 vol. 8vo. A second edition was published at Leipzig in 1819; a third, in 1824; a fourth, in 1828; and a fifth, in 1833. It was translated into French by Baron Brunnow in 1824; a second French edition was published at Dresden in 1832; a third at Paris in 1833; and Dr. A. I. L. Jourdan published a fourth in 1834. It was translated and published in the Hungarian dialect at Pest in 1830, under the title of: *Organon (Eletműse) a Gyogymuveszsegnek vagy Hahnemann Samuel.* Into Italian by Dr. Guranta; into Swedish in 1836, by Dr. P. I. Lindbeck, of Stockholm, under the title of: *S. Hahnemann Organon for Läge-Konst.* Into English at Dublin, by Dr. C. H. Devrient, in 1833. And in America by Dr. Constantine Hering of Phila.
48. *The pure Materia Medica.* Dresden, 1811. 6 vols. 8vo. A second edition was published in 1822; a third, in 1830; and a fourth, in 1833. It was translated into Latin in 1826, by Dr. Stapf, Gross, and Bruunow; into French by Dr. Bigel, in 1827, under the title of: *Materie Medicale pure de Dr. Hahnemann*; into Italian by Dr. Fr. Romaine, in 1825, under the title of: *Pura dottrina delle medicine del Dr. Hahnemann*; and Dr. Quin, of London is at present engaged in translating it into English.
49. *A Dissertation upon the use of Homœopathic remedies by physicians of the old school.* 1812.
50. *A treatise upon nervous and hospital fevers.* 1814.
51. *A treatise upon Syphilis.* 1816.
52. *An essay on Burns.* 1816. A second edition was published during the same year.
53. *Remarks upon Suicide.* 1819.
54. *An essay upon Purpura miliaris* 1821.
55. *Upon the most certain method of preventing the extension of Homœopathia.* 1825.
56. *Chronic diseases.* Dresden, 1828. 4 vols. 8vo. A second edition was called for in 1830, and a third, in 1835. It was translated into French in 1832, by Dr. Jourdan; and a second French edition was edited by Dr. Bigel.
57. *An essay on Allopathia.* Leipzig, 1831. 1 vol. 8vo.
58. *A treatise on cholera.* 1831. 1 vol. 8vo. A second edition was published at Coethen in 1831; a third at Leipzig during the same year; a fourth at Berlin, in 1831, edited by Counsellor Stüler; and a fifth, at Nurenberg, in 1832.



