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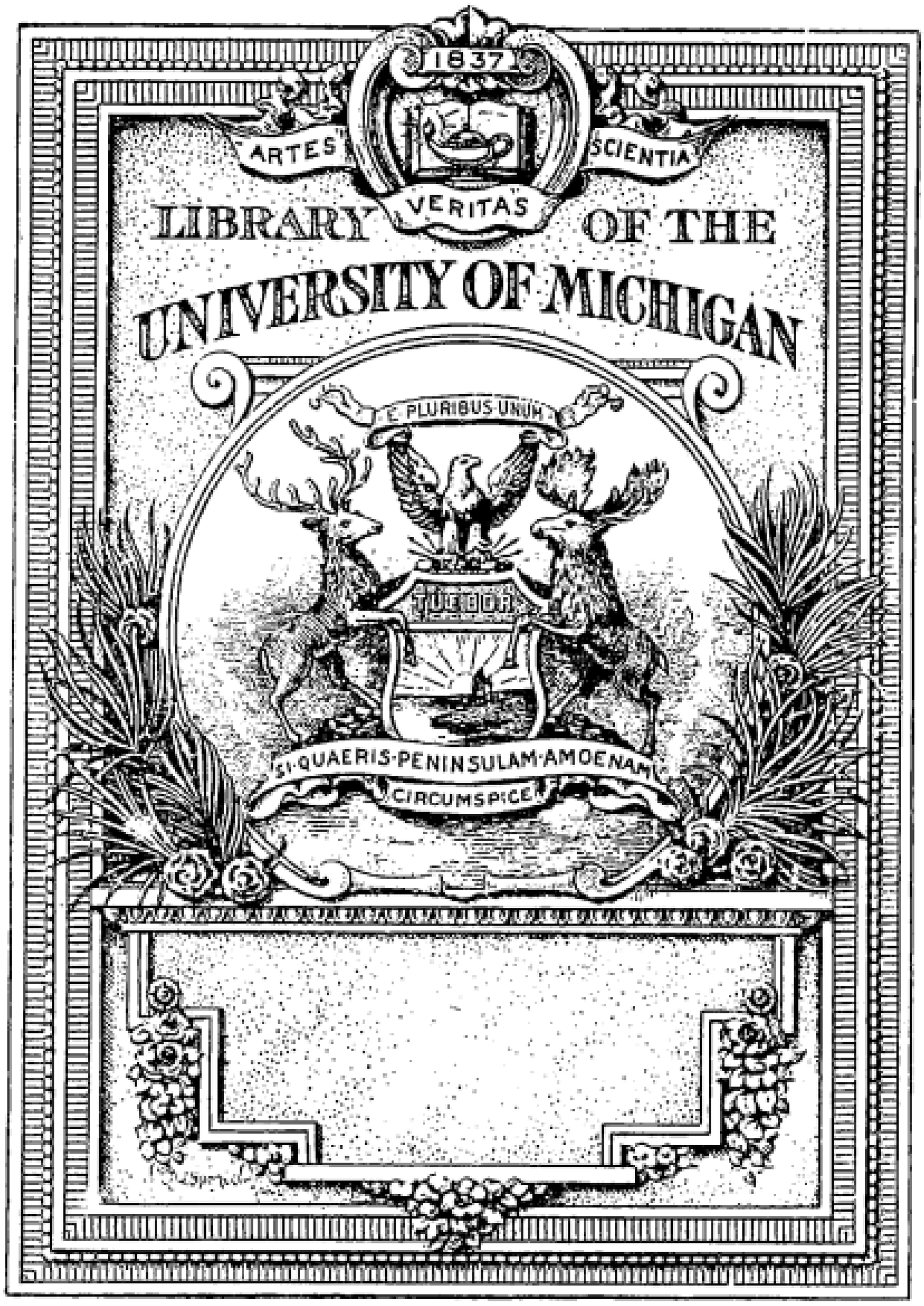

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DOMESTIC HOMŒOPATHY.

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N. B. Medicine Chests containing the medicines recommended in this work, prepared and put up under the supervision of a Homœopathic Physician, can be obtained at the office of Dr J. Green, No. 206 Pine street, Philadelphia. Price Five Dollars.

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DOMESTIC

HOMŒOPATHY.

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By P. F. CURIE, M. D.

FORMERLY SURGEON IN THE MILITARY HOSPITAL OF PARIS; MEMBER OF THE PARISIAN HOMŒOPATHIC AND GALLICAN SOCIETIES; PHYSICIAN TO THE LONDON HOMŒOPATHIC DISPENSARY; AUTHOR OF "THE PRINCIPLES OF HOMŒOPATHY," "THE PRACTICE OF HOMŒOPATHY, &c."

WITH

ADDITIONS AND IMPROVEMENTS,

BY GIDEON HUMPHREY, M. D. &c.

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PREFACE

TO THE

AMERICAN EDITION.

The deep, and as we trust, abiding influence, which the introduction of the Homœopathic practice of medicine into this country has had upon the minds of a large and intelligent portion of our community, cannot but be hailed as a most auspicious sign of its future destiny. Like every other new discovery, however, in the arts or in science, which leads to innovations upon the settled order of things, Homœopathy has encountered its full share of persecuting opposition. So prone are mankind to undervalue and oppose what is new, or not well understood, that a revelation directly from the Deity scarcely meets

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with more favour from man, than the puerile discoveries of mortals. Even the divine founder of christianity, who was invested with a commission from Heaven of momentous importance to the human race, was received with distrust, treated with obloquy and contempt, and finally yielded up his life to satisfy the infuriated zeal of a false and hypocritical priesthood. With such a signal instance of ungrateful persecutions and many similar ones before him, could the illustrious founder of Homœopathy, whose beneficent object tended to an amelioration of our bodily sufferings only, expect his doctrines to be embraced more cordially, than were those spiritual messages announced by the Messiah? What the one attempted to do for the body, the other actually accomplished for the soul. There, indeed, never has been a master mind, that has outstripped his contemporaries in the march of improvement, whose course has not been obstructed by those who should have been the first to have lent him their aid and support. For his sublime discoveries in astronomy, Galileo was rewarded by a residence in a dungeon and loaded with chains. Harvey, whose dis-

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covery of the circulation of the blood, overthrew the prevailing theories relating to Physiology, suffered so much on account of the ridicule and persecution lavished upon him by his medical brethren, that he was reduced from affluence to beggary: the history of Jenner, who is richly entitled to the warmest gratitude of posterity, for his invaluable discovery of Vaccination, affords another instance of similar treatment from his contemporaries; and in later times, even within the recollection of many now living, who has not heard that the inventive energies of Fulton, whose sagacious mind, it is true, but faintly shadowed forth the extent and value of his own discoveries respecting the powers of steam, were regarded as the day-dreams of a disordered imagination; yet such is their importance, that it is no exaggeration to assert, that they have affected a revolution in most of our social relations.

With a mind ardently devoted to the investigation of truth, Hahnemann, after a series of laborious, painful and protracted experiments, satisfied himself that he had discovered a process of curing diseases, far

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more simple, safe and certain, than any previously known.

Immense, however, as were the advantages of his discoveries, they were no sooner promulgated than he became the object of every species of obloquy, and afterwards the victim of persecution so severe that he was obliged to relinquish the practice of his profession, or seek an asylum elsewhere beyond the reach of the shafts of malevolence. The latter course he preferred, and removed to another part of Germany; he subsequently took up his residence in Paris, where he now lives and enjoys the proud satisfaction of seeing his doctrines extensively embraced by eminent physicians in almost every country of the old world, and more recently also in the United States. Such illustrious men, benefactors as they have all been to the human race, must and will live forever on the page of history; while their detractors shall have passed down the stream of oblivion unnoticed and unknown.

Notwithstanding the attempts to strangle Homœopathy at its birth, were unsuccessful, its opponents now are as implacable as ever; nay, their animosity seems to be increased

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by its victories and their own defeat. Gross and opprobrious epithets are lavished upon its practitioners, and the whole system stigmatized as quackery ; a charge which we can easily prove to be unfounded, and therefore undeserved. We shall also in this connection, exhibit to public view some of the most glaring deficiencies and worthless pretensions of the prevailing system of medicine, leaving it to the judgment of the impartial reader to decide which system is most worthily entitled to the appellation of quackery.

In taking a retrospective view of the history of medicine from the days of Hippocrates, who is emphatically styled the father of medicine, to the present time, we cannot but be strongly impressed with the conviction, that medicine as well practical as theoretical, has been subject to continual changes, depending upon the hypothetical notions of the master-spirits of the time: that its principles, so miscalled by its professors, have at best been but conjectures, which have seldom outlived their authors. Such changes were not improvements, and conferred no benefits upon medicine as a science, nor did they in the least contribute

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to alleviate the condition of suffering humanity: otherwise, medicine, after being cultivated for more than two thousand years, would have approached in its character the nature of the certain sciences, and not be now, as it is in the hands of its most skilful practitioners, a conjectural art, a system of guessing.

But that I may not be charged with partiality and accused of drawing a caricature of medicine, instead of its portrait, I shall avail myself of the opinions of several learned and celebrated physicians, who, being thoroughly initiated in all the mysteries of their profession, have candidly acknowledged the great uncertainty of their art; and if their confessions give offence, it must be recollected that they are the opinions of practitioners of the very system which they so much deprecate; that they are the admissions of the opponents, not of the friends of Homœopathy.

Girtanner* says, "*As the art of healing has no fixed principle*, as nothing in it is positive, as we have but little sure experience, every physician has a right to act

* Darstellung des Brownschen systems II. 608.

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upon his own opinions. Where there is nothing but conjecture, one conjecture is as good as another. In the gloom of ignorance in which physicians grope along, there is no ray of light to guide them. When two of them meet at the bedside of the patient, they can scarcely refrain from laughing, if they look at each other."

"We feel daily," says Krügen Hansen,* "that we are far from possessing *a fixed and sure method of cure.* The works on Therapeutics furnish the most eminent proofs what confusion exists even among those physicians who stand the highest in their art. Its state, which has long and deservedly been the object of the lowest jokes, demands, for the benefit of mankind, extensive improvements."

"Whoever," says Schweickert,† "attends to the progress of medical science, must observe, *that its practice has not advanced one step since the time of Hippocrates and Galen;* but that on the contrary, we are much behind them, for fifty years ago the greatest number of sick per-

* Brillenlose reflexionen and p. 9.
† Schweickerts' Journal IV. 120.

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sons were killed, according to the prescriptions of their physicians, by *bleedings;* forty years ago, by *purgatives;* thirty years ago, by *clysters,* and more recently by the Brunonian system, which a celebrated physician asserts, has made victims of a greater number of human beings than the whole revolutionary war from 1793 to 1815."

"The routine practice," says Luther,* "*does not merit the name of a system, because it does not satisfy the postulata of a system;* it wants order, coherence of parts and scientific unity; it is only a mass of incongruous matters thrown promiscuously together."

The utter want of a general principle in the Materia Medica of the old school, of every thing in fact that can direct the physician to a correct knowledge of the virtues of medicines, results from what has just been stated.

Girtanner† calls it "*a mere collection of fallacious observations.* There are in it some correct ones founded upon experience; but who would waste time in seek-

* Allœopathy and Homœopathy, p. 70.
† Darstellung II. 600.

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ng for a few particles of gold, in that im-
nense dunghill, which physicians have
een collecting for these two thousand
'ears?"

Hoffman says, "*that few are the reme-
lies whose virtues and operations are cer-
ain; but many are those which are
loubtful, suspicious, fallacious, and
'alse.*"

Dr. Joërg,* a celebrated professor in
ermany, and an adversary of Homœopa-
hy, convinced of the uncertainty of the
isual Materia Medica, resolved to make a
'egular series of experiments on the effects
of medicines; and he owns that he was
istonished to observe that no use of the
ubstances tried, produced such effects as
are taught by the doctrine of the Materia
Medica. He accordingly calls that doc-
rine a *medical Romance.*

In allusion to the great number of medi-
cines, which are frequently combined to-
gether and ordered for the sick, Luther
significantly inquires, "whether they, who
prescribed thus, *consider the stomach
to be a sort of general post-office,* where

* Allœopathy and Homœopathy, p. 26.

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all the drugs that arrive at once, are to be despatched, each to its proper destination —one to the nerves, another to the circulation, another to the lungs, and another to the brain, &c."

An air of profound mysticism too has been long thrown around the system, originating in the practice of writing medical prescriptions in Latin, which, says Dr. Buchan, *is not only ridiculous, but it is likewise dangerous*, for however capable physicians may be of writing Latin, few apothecaries can read it, and dangerous mistakes often arise from this circumstance. But suppose the apothecary himself is ever so capable of reading such prescriptions, he is often otherwise employed, and the business of making up prescriptions is left entirely to the apprentice. By this means the life of the most distinguished and useful individual, however skilful may be the physician that he employs, is really entrusted to the charge of an idle boy, who is probably also very ignorant, as well as giddy and careless. While upon this subject, we cannot let the present opportunity pass without severely reprobating the practice of many apothecaries, who prepare

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their medicines and put up the prescriptions sent to them *altogether by proxy*; while they themselves are abroad, seeking sources of amusement, or engaged in new and profitable speculations. Knowing these facts, what ought we to think of those physicians, who can thus trifle with the health and lives of their patients, by putting every thing to the hazard of such contingencies? Such, however, is the common practice of the day, and custom has sanctioned that as right and proper, which the reflection of every impartial individual, whether belonging to the profession or not, must acknowledge to be both improper and dangerous.

Another circumstance, which justly deserves to be ridiculed, *is that look of profound gravity*, which is so often assumed to excite the awe and admiration of the vulgar, but which never fails to inspire the intelligent observer with feelings of contempt.

The too general and almost indiscriminate employment of the most violent drugs to cure the simplest diseases—such in fact as nature alone, untrammeled by professional officiousness, would overcome, is very

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often the means of protracting and aggravating them, and not unfrequently does it lay the foundation of an incurable chronic disease.

From the preceding statements, we can readily conjecture what is the real state of medical practice: but lest my own representations of it might seem to be warped by prejudice, I will use the words of others, who were well acquainted with the system of which they spoke, and therefore their opinions are entitled to full credit, more especially as they were not intended to favour Homœopathy.

Hippocrates laments the imposture existing in his own days, and says, "Multos esse medicos famâ ac nomine, re et opere paucos."*

Boerhaave concludes, "that if we compare the good, done by the *true* disciples of Æsculapius, with the mischief that the immense numbers of *doctors* have inflicted upon mankind, we must be satisfied, that it would have been infinitely better, if medical men had never existed."—And in

* In name and repute there are many physicians, in fact and in practice few.

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the Heidelberg Clinical Annals, a journal of the old school, it is admitted as an indisputable truth, "that many more die from the intermeddling of physicians than are saved by them."

To the late Sir Gilbert Blane,* one of the highest authorities of the medical profession, the following observation is attributed, that, "in many cases, *patients get well in spite of the means employed;* and sometimes, *when the practitioner fancies he has made a great cure, we may fairly assume the patient to have had a happy escape.*"

With such facts admitted by such authorities, need we doubt the truth of the proverb, "that the remedy is worse than the disease, and the doctor more dangerous than the disorder?" The whole history of medicine confirms it.

"I know very well," says an old practitioner,† "that perhaps more than *seven-tenths of mankind die*, not from disease, but from the *unsuitableness and excess of medicine.*"

* Lectures on Pharmacology, Med. Gaz. 24, Oct. 1835.

† Allgem; Anzeiger d. Deutschen, 1833, 235.

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Krugen-Hansen says,* "*Medicine*, as it has hitherto been practised, *is a pestilence to mankind;* it has carried off a greater number of victims than all that murderous wars have ever done; and it appears to be rather a means of preventing an overpopulation than the art of saving lives."

"It has always appeared to me most unaccountable," says Dr. Forth,† "how mankind can continue to have the slightest confidence in medicine and its prescribers. It can be explained only by the carelessness with which they look at this destroying art: otherwise they could not fail to see that medicine is only a subtile imposture, and physicians imposters or ignorant. And the monarch, who should interdict the practice of medicine and the vending of nostrums, and expel such pestilent persons from his dominions, would be hailed as a benefactor to his species. There is scarcely, the doctor concludes, a more dishonest trade imaginable than the art of medicine in its present state.

Bacon long since observed "that quacks

* Brillenlose reflexionen, &c., p. 18.
† Rhapsodien über Medizin, p. 87.

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and old women do often succeed much better in the cure of diseases than learned physicians."

And if the knowledge of a physician be more entitled to belief in this matter, than the opinion of a philosopher, listen to the words of Sydenham: *Quae medicina appellatur, revera confabulandi garriendique potius est ars quam medendi.*"

That which is called medicine is the art of prating and telling stories, rather than the art of healing.

As bearing upon this subject, I will add one extract more. "*Very few of the valuable discoveries in medicine*," says Dr. Buchan, "have been made by *physicians*: they have, in general, been either the effect of chance or of necessity, and *have always been opposed by the faculty, till every one else was convinced of their importance.* An implicit faith in the opinions of teachers, an attachment to systems and established forms, and the dread of reflection will always operate upon those who follow medicine as a trade. "*Few improvements are to be expected from a man, who dreads that he might ruin his character by even*

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the smallest deviation from the established rule."

The whole mass of testimony thus adduced, is in no way directed against Anatomy, Physiology and Pathology—the great bases of medical science, but solely against the mode of practice pursued by the mere routine practitioners.

Thus does it appear, from the testimony of some of the most distinguished physicians of the times in which they respectively lived, from the days of Hippocrates down to the present hour, that the art of medicine has been conducted without having any fixed principle to direct the practitioner in the choice and application of his remedies.

Having, as I conceive, fully redeemed the pledge to prove that medicine, as it has hitherto been practised, has had no abiding foundation in nature, but that the attempted cure of diseases at all times has been subject to the caprice or fancy of physicians, does it not justly deserve to be considered as the grossest empyricism?

With claims so slender to the appellation of a science, is the old system of medicine entitled to the boasted prerogatives,

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that its professors demand for it? And are their opinions respecting the merits of a kindred science—another branch of the healing art, which they do not understand, and which differs essentially from their own, in having a fixed and immutable principle of nature to rest upon—to be regarded as infallible?

The solution of these questions, I leave to every candid and intelligent reader.

Believing that the foundation of Homœopathy rests on a natural and immutable law, I will endeavour in as brief a manner as is consistent with a clear explanation of its principles, to unfold this law.

As we have seen, in all past time, medicine has been considered a purely conjectural art; hence multitudes of doctrines have succeeded and destroyed each other —the inevitable consequence of their hypothetical origin.

It must not however be inferred, that fixed principles for curing disease do not exist, merely because they have remained undiscovered for two or three thousand years.

A great many years have not rolled away, since Newton gave to Astronomy the laws

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which govern the motions of the heavenly bodies in their revolutions. And we see no reason why medicine should not follow the march of the other sciences, and it will be found that Hahnemann has already achieved that for it which Newton did for Astronomy, to wit, the discovery of a law which regulates the application of medicines in the cure of disease.

The basis upon which Homœopathy is founded and upon which rests the whole fabric of practical medicine, is the principle of similarities; expressed in the Latin phrase, "similia similibus curantur," like cures like: and the name expressing this idea is compared to two Greek words ομοιος like and παθος, affection or disease.

According to this law, diseases are cured by such remedies as are capable, when given to healthy persons, of producing symptoms, as similar as possible to those of the disease to be cured. For example, in the case of Rheumatism, such a remedy must be selected as is capable of producing the peculiar phenomena of that disease. In Hooping Cough,—one which will excite attacks of coughing and the other symptoms characteristic of that disease. In

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Pleurisy,—one which has the power of producing pains in the chest, oppression in breathing, cough, fever, spitting of blood, &c. It must not however be inferred, that the remedy selected, although capable of producing symptoms similar to the disease itself, is given in doses large enough to increase the symptoms and render them dangerous. It is enough that it has the power of producing a similarity of symptoms in a healthy person, and it is in the regulation of the quantity to be given and the repetition of the doses, that the knowledge and skill of the physician are most requisite.

Illustrations of this principle are met with in ancient medical science—Hippocrates announced it in his aphorism "vomitus vomitu curatur."* Yet until the time of Hahnemann, the cures obtained by the application of this law had never been ascribed to it, nor was it ever recognized as a leading principle in the science. By long continued and laborious researches, Hahnemann incontrovertibly established upon the sure basis of induction, the truth of the important principles that he had discovered.

*Vomiting may be cured by an emetic.

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He subjected himself, his family and his friends to numerous and long continued experiments; and when to his own satisfaction he had confirmed the truth of this grand therapeutical law beyond a doubt, he commenced new experiments upon other substances, in order to secure additional means of combating the many and varied diseases to which we are subject. This mode of ascertaining the virtues of medicines is no less novel, than the law of their application in the cure of disease. That it is the only true one cannot be doubted by any person, who reflects for a moment, that the disturbances produced in a healthy person's system after the use of medicine, must be the pure effects of such medicines; whereas, when they are administered to the sick, how is it possible to individualize the subsequent phenomena, and say with precision, that this symptom is produced by the medicine, and that one by the disease?

Experience, it is alleged, can easily resolve this difficulty; in part it may, but it must be purchased at the cost of thousands of victims. Here the Homœopathic physician has infinitely the advantage over his

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medical brethren of the old school, because he knows, beforehand, when he has selected his medicine, what are its effects upon the human organism, and hence deduces its fitness to cure disorders similar to them. For more than thirty years of his life Hahnemann has been engaged in trying the effects of many medicines upon himself and his nearest connexions, and the results of all their researches, which tend to establish more firmly the truth of his great therapeutical law, "similia similibus curantur," constitute the basis of Homœopathic Materia Medica.

The establishment of this law, as a supreme principle to direct the Homœopathic practitioner in the cure of disease, places Homœopathy far above all the previous unsystematized and inconsistent schemes of medical art; and now for the first time, medicine becomes a system, a positive science. And whoever attempts to overthrow this system, must first attack this law, which Hahnemann has discovered and proposed as a guide to the physician, and which in its nature is unalterable, and in its application universal. Every real cure that is effected, is made by virtue of

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this law, just as in the material system of the universe, every motion is under the influence of the law of gravitation. The latter is no more certain than the former, though it may be better understood, both of them being equally entitled to the appellation of "principles," founded in nature, and immutable. The more this law is explained, the more will its correctness be established in the mind of all, whose object is the discovery of truth.

Convinced that the cause we defend is a sacred one, we fearlessly maintain our position; and hesitate not to lay ourselves open to every species of attack, in declaring that if the Homœopathic principle be an eternal law of nature, discovered, not invented by Hahnemann, it is therefore "*not for an age, but for all times*," and hence we shall be able to trace its operations in every thing that is daily passing before our eyes, as well as in the history of past ages.

In conclusion, I will add, that, as a system, it professes to cure all diseases, which in their nature are curable, some surgical ones excepted, in a certain, easy, safe and expeditious manner.

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It imposes no uncommonly rigid rules of diet, but requires of those under treatment a compliance with temperance and moderation in the enjoyment of all things, such only being excepted as the peculiarity of each case may, in the opinion of the physician require. It dispenses in its treatment of disease with all Alcoholic Tinctures, and exciting stimulants; thus recommending itself powerfully to the friends of temperance.

It produces no dangerous or violent revolutions in the human economy; it effects every change in a manner so gentle as to be almost imperceptible, but not the less positive and certain. It offers to the sick and afflicted no noxious draughts, no bitter or disgusting potions, as all its medicinal preparations are agreeable to the taste, and hence admirably adapted to the treatment of children; it requires few medicinal agents, and in such minute quantities, that the patient is subjected to no expensive apothecaries' bill; neither is he required to undergo the pain and inconvenience of *Cupping*, *Leeching* or *Bleeding*.

In fine, it is a system possessing all and

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more than all the advantages of the prevalent modes of curing diseases, without their defects.*

*Familiar Exposition of Homœopathy.

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INTRODUCTION.

It is a received axiom, that the practice of medicine should rest with a class of men devoted to the arduous investigation of a science so difficult and important.

Among the non-medical public it is at all times a *desideratum* to diffuse wholesome views connected with the profession. By this means we are enabled to counteract prevailing errors, together with the innumerable prejudices which exist in every quarter. At the same time it places those who may be remote from medical aid in a position to administer means which may be suited to the emergency of the moment; and this too without participating in those fearful errors which result from

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an ignorance of the acting properties of medicine.

The aim of this little volume is to place the public in possession of enlightened hygeinic rules, applicable to the various periods of life, and referrible as well to a state of health as to that of suffering. From the limited number of homœopathic practitioners, such a book is especially important in the present state of the science.

We shall point out the earliest attentions to be enforced in cases of severe acute disease, whilst awaiting the aid of the practitioner, and shall rapidly, but as lucidly as possible, indicate the treatment of acute affections which may be less serious and of more frequent occurrence.

This will enable parties, who may be resident beyond the ready access of medical assistance, either to treat themselves, or confidently submit to the direction of some intelligent friend, who may be otherwise unconnected with the profession of medicine.

This is not the place in which to insist upon the value of sound hygeinic regulations. Every individual is fully impressed with their importance, and the chapter de-

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voted to the subject will abundantly prove that the homœopathic hygeine is based upon firm and healthful principles.

The attentions to be observed previously to the arrival of a practitioner, and applicable to patients labouring under acute symptoms, are similarly important. In embracing the allopathic routine of medicine, we are in danger either of counteracting the efforts of nature, or of inducing vast disturbance in the animal economy. The consequences of such interference are too frequently irreparable.

With reference to the less important ailments, there is no mother of a family who can fail in appreciating the worth of a wholesome treatise respecting them; for scarcely a day passes in which she is not called upon to remedy a derangement in one or other of her children: and how is she to act without an intelligent guide? Habit will doubtlessly impel her to tread in the accustomed track: she will have recourse to purgatives; and by this means will, probably for a series of years, entail suffering upon the children she is called upon to nurture and rear.

In the following pages, meriting the at-

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tention of every mother desirous of improvement, and solicitous that her children should profit by the advances effected in science, will be found the means of preserving and restoring their health, without subjecting them to unnecessary suffering, or to a discipline violent in its character, and frequently entailing consequences more formidable than the disease itself.

The dawn of reason, however, is at hand; and the period is not remote, when every mother will appreciate and revere the invaluable science which has been given to the world by Hahnemann.

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DOMESTIC HOMŒOPATHY.

OF HYGEINE.

HYGEINE is a division of the healing art which prescribes the means of preserving health. This branch of medical science will become more and more important, and will still further extend its happy influence, in proportion as intelligence and morality shall pervade the various classes of society. Not only will the judicious observance of ordinary regimen, of pursuit, of exercise, and of cleanliness, contribute to the preservation of the general health, and render epidemic diseases less frequent and intense, but still more will hygeine, as a preventive, neutralise atmospheric influence, and ob-

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