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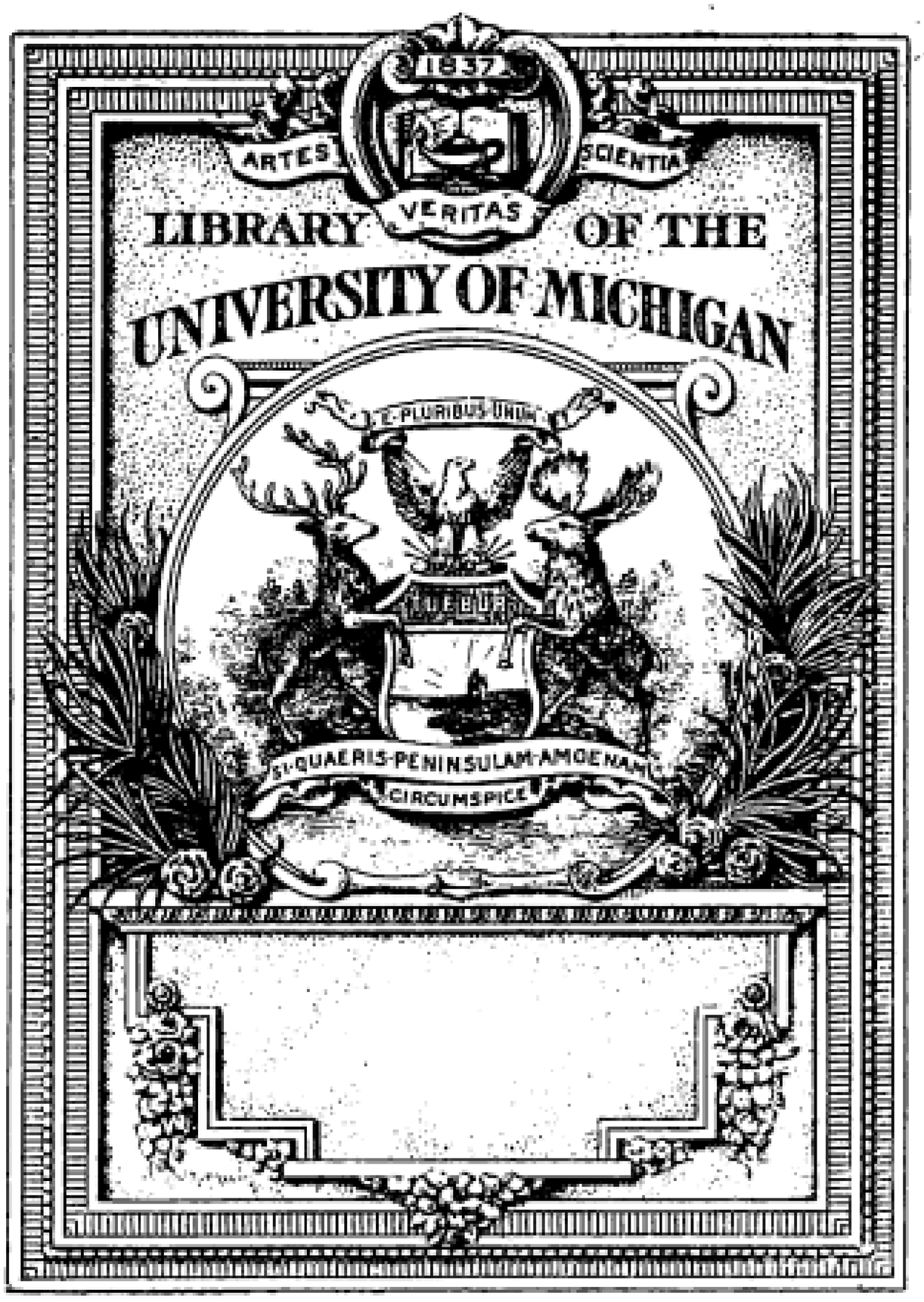

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ON HOMŒOPATHIC MEDICINE,

ILLUSTRATING ITS SUPERIORITY

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OVER THE OTHER MEDICAL DOCTRINES,

WITH AN ACCOUNT OF THE REGIMEN TO BE FOLLOWED DURING THE TREATMENT OF DISEASES,

Camille

BY M. CROSERIO,

Doctor of Medicine, President of the Homœopathic Society of Paris, Member of the French Homœopathic Society, Physician to the Sardinian Embassy at Paris, de l'Etablissement de Charité de Saint-Vincent de Paule, de la Société Protestante de Secours Mutuels, &c.

Ich rede aus Erfahrung.

Hahnemann.

I speak from experience,

HAHNEMANN.

TRANSLATED FROM THE FRENCH, WITH NOTES, CONTAINING THE OPINION OF BRERA, BROUSSAIS, &c., ON HOMŒOPATHIA.

By C. NEIDHARD, M. D.

PHILADELPHIA:

PUBLISHED BY KIDERLEN & STOLLMEYER,

No. 86. Arch Street, below Third.

1837.

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PREFACE.

After having read the letter of the Royal Academy of Medicine, to the Minister of Public Instruction, against Homœopathia, I had at first conceived the idea of critically examining the assertions which it contained; on reflecting, however, on the ignorance, which the members of this society had shown of this doctrine, during the discussion, which had preceded the adoption of this singular manifest, I thought that a rapid exposition of the fundamental doctrines and the advantages of Homœopathia, when compared with the imperfections of the old doctrine, would still better serve the cause of humanity, by acquainting the public with the true principles of the healing art, and at the same time enable them to estimate the objections of the Academy, such is the aim of this work: the physicians, who have not studied the classical works on Homœopathia, may hereby obtain an idea of its importance. It was besides impossible to make a serious refutation of a criticism, devoid of all solid reasoning.

Homœopathia, repulsed by the learned and the schools of medicine, meets with the fate of all important discoveries made in this science. For how long a time have not inoculation, vaccination, lithotrity and other discoveries been disowned by the Academies? The quinin so generally esteemed, was it not for a long time proscribed by them? The same is the case with antimony and emetin. Harvey, for having made a discovery of immense importance by its results to physiological and medical science, was so persecuted and calumniated by his colleagues, that by their means, his patients forsook him, and he was reduced to the greatest distress. Galileo, because he proclaimed the great truth of the motion of the earth was assuredly not sustained by the learned of his

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time, for he passed a part of his life in the dungeons of the inquisition. In taking a cursory view of all great discoveries, we always see them rejected at first by persons, with whose opinions and authority they come into collision; the obscurity in which the name of the majority of those is enveloped, who introduced the most useful innovations is another proof of this caprice of the human mind.

The profound Locke said: "Where is the man, who would be "induced by better reasons, suddenly to lay aside his old opinions, "his acquirements, the fruits of a long and laborious life and be "persuaded to adopt ideas entirely new. The justest and most "conclusive reasonings, will no more convince him, than the wind "could induce the traveller (in the fable) to quit his cloak."— Never have these words been better applied, than to the discovery of Homœopathia, which completely overthrows all the theoretical fabrications (echaufaudages) of the ancient doctrines and forms a new creation. Is it, therefore, at all surprising that eminent physicians should oppose with all their might the admission of these principles? The passive resistance, which they have adopted, is, the surest means to obtain this object; for a serious examination, an examination by experiments, such as Hahnemann demands, would infallibly lead them to recognize the truth; this, as least, is what has always been the result of experimental research to this day; it is in this manner that some of the most celebrated men of Germany have been converted to the doctrines of Homœopathia.— The experiments which they had undertaken for the purpose of proving its falsity, demonstrated to them its solid worth, and led to their conversion; but these experiments must not be made as M. Andral has conducted them, without rules, without principles, without conforming to the conditions prescribed by the Homœopathic doctrine, nor without leaving the habits of the old school of medicine.

Homœopathia is too directly opposed to old opinions, and can therefore not be judged by them. Being founded on experience, it can be demonstrated by experience alone. Hahnemann does not demand a blind belief of his doctrines, he repeatedly says in his

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works : " as improbable as all this may appear, I am not afraid of being contradicted by experience."

A doctrine, which was proclaimed with such a liberal spirit and under such auspices, was worthy of being treated more seriously by an assembly of grave men, of whom the government demanded an opinion of its importance. If the discussion had not amply demonstrated, that none of its members had any exact or just idea of it, and that the majority of them absolutely knew nothing but the name, the words *similia similibus* and the infinitely small doses, this society would have been still more culpable in making such an answer.

The letter of the academy may be translated nearly as follows, viz : *Monsieur le ministre, we know that homœopathic Medicine makes proselytes in Germany, Russia, and Italy, we see that it begins to spread over France, and that even patients treated in vain by ourselves, have been cured by Homœopathia, this doctrine, contrary to what has been communicated to us by our masters, is very difficult and very abstract ; but as the only means of convincing ourselves of its merit, would be to make experiments in suitable hospitals, we beg of you, Monsieur le ministre, to deny us that means of enlightening ourselves, in order to prevent its spreading, or at least to retard its propagation during our lifetime, so that we may quietly enjoy our places, without being obliged to have recourse to such a painful labour.*

Learned bodies have at all times been influenced by unjust and ex parte motives in their opposition to new discoveries, (a rule of action inherent in all, on the principle of self-preservation,) but it was reserved for the nineteenth century, to see a medical body petition the government, to furnish it with the means of remaining in ignorance on a subject, to which it ought to be the most sensitive, and which constitutes the sole aim of its enquiries, viz : the health of man ! What answer shall we make to such a society ? When the governments of Russia, Austria, Prussia, Bavaria, Saxony, Cœthen, Saxe-Meiningen, of Gotha, Wirtemberg, Baden, Hesse &c. have passed laws to facilitate the practice of Homœopathia; a clinical hospital is established and supported at Leipsic, solely by

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the subscriptions of its adherents; when three-fourths of the inhabitants of the North of Germany, will not be treated otherwise than by this method, when the councils of Darmstadt have unanimously adopted the resolution of founding a chair of Homœopathia in the medical schools of the Dutchy, and not hereafter to permit the practice of physic to any physician, who has not been also examined on Homœopathia, when 500 inhabitants of Hanover petitioned the government for the erection of a Homœopathic chair at the University of Goettingen; when 18 journals, which are exclusively devoted to it, disseminate it in every quarter of the globe, it had surely acquired sufficient importance, to merit an examination*. **

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* The celebrated Brera, in the Anthologia medica of 1834, after having mentioned the great progress of Homœopathia, pronounced the following opinion of it: "Homœopathia is decried by some as useless and by others as strange, and though it appears to the great majority as ridiculous and extraordinary, it can nevertheless not be denied, that it has taken its stand in the scientific world; like every other doctrine, it has its books, its journals, its chairs, its hospitals, clinical lectures, professors, and a public, forming a most respectable auditory. Nolens volens even its enemies must receive it in the history of medicine, for its present situation requires it.

Having attained this rank, it deserves by no means contempt, but on the contrary a cool and impartial investigation, like all other systems of modern date: Homœopathia is the more to be respected, as it propagates no directly noxious errors.

If Homœopathia proclaims facts and theories, which cannot be reconciled with our present knowledge, this is no sufficient cause as yet, to despise it and to rank it among absolute falsities. Woe to the physician, who believes, that he cannot learn to-morrow, what he does not know to-day. Do we not hear daily complaints of the insufficiency of the healing art? And are not those physicians, who honestly suspect the solidity of their knowledge the most learned, and in their practice the most successful? Such sentiments have undoubtedly induced most of the German physicians to study Homœopathia and to conquer their aversion to the new doctrine. Let us always recollect, that the greatest discoveries have given origin to the most violent controversies. Witness the examples of Harvey, Galileo, Newton, Descartes, &c.

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This necessity seems very well to have been felt by the minister. The question which he put to the Academy, was it not an indirect appeal to engage its members to an early study of it? The Academy is, moreover, still more culpable in this decision, taken *ab irato* and without examination, against a doctrine supported by such a numerous body of facts, as the society of homœopathic physicians in Paris had offered by letter of the 1st of March last, to put in its possession, and to place at its disposal all the documents necessary to throw light upon the subjeet and even to make experiments under the inspection of the committee. The Academy has prefered to pronounce judgment without a hearing, and to be guilty of a veritable prevarication.

Under these circumstances, the Homœopathists have got justice on their side; by the exposition of their doctrines it will be seen, if they have not reason also.

The injuries to which the sick are liable from the erroneous ideas

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As respects the small doses, continues Brera, they are by no means to be rejected indiscriminately.

In the year 1797, I demonstrated the fact, that salivation produced by mercury could be quickly cured by a small dose of another mercurial preparation. Several intermittent fevers I have cured with small atoms of the arseniate of potash. (S. Annotazione medico—pratiche, &c. Pavia 1796—98.) In 1804, I stated that Belladonna produces in healthy persons a disease very similar to Hydrophobia, although it is a powerful remedy in this terrible disease. In the year 1822, I discovered in Stramonium (a few drops of the tincture) a most excellent remedy for Angina Pectoris, although it is well known from many histories of poisons, that it produces on the healthy subject, symptoms very much resembling this disease. An hysterical gastrodynia which defied for the space of two years all antiphlogistics and derivative remedies as well as *large* doses of the magisterium bismuthi was finally removed by *smaller* doses of this medicine. I might enumerate a great many similar cases from the records of my long practice. To this mode of employing medicines, I have been led by an observation of Hippocrates to which Blumenbach of Gœttingen has drawn my attention, it is the following; "*Diseases are sometimes cured by medicines, capable of producing similar affections.*"

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of the public on medical subjects, and the obstacles which these errors often oppose to the success of the best concerted Homœopathic treatment, have induced me to address this outline to the non-medical part of my readers; and in order to make it of practical utility to the sick, I have added to the exposition of the homœopathic doctrine, details on the manner of studying and expressing the symptoms, thereby enabling the physician to obtain an accurate knowledge of the disease, also a chapter on the dietetic rules to be observed during Homœopathic treatment.

I am not ignorant of the disfavour attached to a popular work on medicine, but the present one is only in the nature of a defence, that is, an answer to the accusations which the royal Academy of Medicine has itself prefered against Homœopathia, with the evident design of influencing public opinion; it becomes therefore necessary

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Another circumstance has also led me to it, namely the observation, that the diluted and afterwards inoculated matter of small pox, produces after some time such a powerful reaction of the organism, as to cover by an immense multiplication of the contagion, the whole body with innumerable pustules.

It is also to be considered, that the smaller and more subtile any substances are, the greater and deeper is their effect on the organism. The effects of light, heat, electricity and magnetism make this clearly apparent. The observations of Spallanzani on the fructification of eggs are also to be recollected.

* * Dr. Dufresne of Latour, says in a letter to the editor of the Biblioth. Homœopathique at Geneva: "Broussais addressed his audience in the Ecole de medecine at Paris in the following terms." ""I do not reject an opinion, because it may be opposed to my former convictions; they may call it ridiculous or extravagant. I never laugh about it! thus, I do not laugh about Homœopathia (ironical murmurs by a part of the audience.) No, gentlemen, I do not laugh, and never have laughed about Homœopathia; indeed it has not responded to my call, as I should have wished, perhaps I have not questioned it rightly. Many distinquished persons are occupied with it, we cannot reject it without a hearing, we must investigate the truths it contains!"" Tr.

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to address the Academy itself and to show the errors, and the bad faith of these prevaricating judges.

If any passages appear to be written with some bitterness, the friends of truth will excuse me by reflecting, that the author was yet under the impression of the sarcasms lavished by the academy upon the Homœopathists, but if this circumstance has sometimes imparted to his expressions a colouring somewhat too high, it has never carried him beyond the truth.

The study and practice of the old system, for thirty years have enabled me to judge of its merits and defects, and it was only after a profound conviction derived from a knowledge of both doctrines, that I have recognized the importance of the Hahnemannean reform. Several years of experience in its practical application have served only to confirm my convictions of its merit; this cirsumstance together with the well known fact, that no practitioner, who has within thirty years adopted it, ever returned to the old system, the principles of which appear truly a paltry absurdity to one who has been practising for some time on the clear and rational precepts of Homœopathia, are pretty favourable arguments of its real value.

The tacit contract, made by every physician, embracing Homœopathia, to contribute with all his power to its propagation, encourages me in the painful task of publishing the falsity of my creed during the space of thirty years. This community of belief which I avow with the physicians of the old school, proves, that in the criticisms into which I have entered, I have entirely set aside their persons. If this publication be instrumental in diffusing the truth and leading some of my brethren to its study, my dearest wishes will be attained.

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ON HOMŒOPATHIC MEDICINE.

ILLUSTRATING ITS SUPERIORITY OVER OTHER MEDICAL DOCTRINES.

CHAPTER I.

On Health and Disease.

The object of the healing art is, to preserve health and to cure diseases.

Health, that precious gift, which is truly appreciated by those only who have lost it, is the state of an individual, in which all the physical and moral functions are carried on regularly, with ease and without pain.

Perfect health does not show itself merely by the presence of a physical well being, by cheerfullness, good humour and moral contentment, but also by the faculty of resisting, without being affected, the ordinary external or internal morbid causes to which life is incessantly exposed, physical injuries and the action of strong doses of poisons excepted. Even age does not change a perfect constitution; the aged man who enjoys good health, although he does not possess the strength of the young, and the capability of fulfilling the functions proper to youth, is yet not less cheerful and less generous, nor less exempt from suffering; he enjoys a physical and moral well being and knows nothing of the imbecillity attached to his age.

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It cannot be said, that an individual enjoys perfect health, if a light current of air, the least bad weather, the changes of the season, or of the moon, a frost, a little over excitement, fatigue, somewhat prolonged vigils, the smallest excess in eating, the least vexation, or trouble, in a word the slightest deviation from his accustomed manner of living, produces indisposition and sickness.

In looking around us, therefore, we shall soon be convinced, that very few persons, in our present state of civilization enjoy perfect health; almost all possess it in a relative degree only, that is, approaching more or less to the state of normal health or of disease, which may be the consequence either of our manner of living, so contrary to the laws of nature, or of an hereditary predisposition, which our ancestors have bequeathed to us.

Disease may infinitely vary according to the constitution and habits of the individual; from the slightest indisposition, from a whitlow or wart, to a fever and the most serious disorganisations of the viscera. A state of debility, susceptibility, lowness of spirits or mental irritability may be a state of habitual health to one person, while it is to another, who is generally cheerful and healthy, a real disease.

Disease differs, then, from health, when the functions of the various organs do not perfectly fulfill their destination. The same force, the same principle which governs health, contributes also to the formation of disease, if it receives an irregular impression.

Physicians have at all times endeavoured to discover the internal changes, which were going on in the organs, sufficient to produce disease; but as they could never attain a knowledge of its real cause, or even of the principle of life in the normal state, it was naturally impossible for them, to discover the changes, which this cause, this unknown principle underwent during disease. How many hypotheses, how many absurdities have arisen from these investigations into the interior state of the disease on the part of the physicians, who would not acknowledge the impotence of the human mind upon this subject. All the ideas, which have successively prevailed in the schools of different ages, are full of such conjectures: at one time it was an evil spirit, the anger of the

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Gods; now a fire, a dessication, an internal humidity; sometimes it was a rigidity or relaxation of the fibres, sometimes a fermentation of humours, at others a salt, now it was an excess, now a want of the alkaline principle, of acidity, &c., now it was the equilibrium destroyed by certain fluids and solids, then an obstruction of the capillaries, at another time spasm, or a spasmodic contraction of these vessels, or of the fibres or nerves; sometimes it was also an excess or a deficiency of Caloric, (Phlogiston,) at others, it was a superabundance of bile, of black bile, which had penetrated into the blood, or oppressed the digestive organs; sometimes it was an excess or want of the power of excitability or of stimulation, sometimes an irritation, or want of irritation, inflammation, subinflammation, &c, &c; according as the reign of religious superstitions, alchymy, mechanics, mathematics, chemistry, spiritualism, &c. &c., prevailed in the doctrines professed by the learned of the age.

All those theories, after having governed the opinions of physicians, have by degrees extended to persons not of the medical profession.

And the sick successively thought themselves under the influence of divine punishment or of an evil spirit, or believed they had a saline principle in the body, an excess of caloric in the blood, vitiated humours, relaxed or rigid fibres, contracted or irritated nerves, and of latter time, very nearly every thing is, according to them, an irritation or inflammation of the stomach, because the author of the prevailing medical theory has attributed to this cause the majority of acute, febrile and chronic diseases.

These different theories, being the result of a species of reasoning, one necessarily succeeded another, and in proportion as the new opinions gained ground, the old ones were forsaken; one theory always took the place of another with the physicians, but, with the public the case was different. The new doctrines which followed, were allied to the old; new theories were communicated to them by the faculty, the old they retained by the traditions of ancestors and of non medical contemporaries, who had not yet been converted to the medical theories of the day. What a chaos, what incongruities do we thus generally hear in the account the sick

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give of their diseases! Except supernatural causes, (as religious belief is unfortunately rare in our times,) all opinions which have prevailed down to the present time, rise up in their imaginations, and by certain superstitious individuals, we even yet see supernatural causes alledged. We could cite deplorable instances of sorcery which have occurred in different departments, and which are mentioned by the journals.

The founder of Homœopathia has been much wiser, and the only sage down to the present day on this point. Seeing the futility of all opinions entertained on life, its principle and the uselessness of the investigations of philosophers and physiologists on this important subject, the knowledge of which belongs unto God alone, he blushed not to confess the same ignorance of it, as of the intrinsic nature or the essence of diseases. According to him, disease is an aberration of the vital principle in the organism, determined by different morbific causes, acting upon the nervous system, and which manifest themselves by different painful sensations felt by the patient, by the functional derangement of different organs, by the changes of their tissues or by other phenomena, perceptible to the external senses. We consequently reject every conjecture, every hypothesis, because these are commonly the sources of error, and in this case, error would be attended by such pernicious consequences to humanity, that every thing should be avoided, which might lead to it. What injurious effects resulted to the sick from applications made according to the prevailing opinions on the nature of diseases! How many poisonings from active medicines or medicines for a long time repeated, from purgatives, sudorifics, diuretics! What enormous quantities of blood spilled by the hands of phlebotomists! We will cite only one example: The celebrated Bouvard, physician to Louis XIII, ordered his royal patient 47 bleedings, 215 emetics or purgatives and 312 clysters during the space of one year.* During the extremes to which the so called physi-

* How could this unhappy sovereign be otherwise than feeble and timid to excess, as history presents him to us.

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ological medicine was carried, more than six millions of leeches were used in the hospitals of Paris and at the Hotel Dieu; more than 200,000 pounds of human blood were spilled in one year. I shall not speak of the enormous quantities of violent poisons, administered by the disciples of Rasori, as the appearance of the Broussaian doctrine has fortunately placed a check to the extension of this doctrine of true poisoners in France.

CHAPTER II.

Origin of Homœopathia.

We have seen in the preceding chapter, how vague, uncertain and absurd were the opinions, which have been promulgated to this day on the nature of diseases, and this uncertainty has been just as great, with respect to their treatment.

This unsettled state of theories ought necessarily to have produced doubts, as to the best means to be pursued for the cure of diseases; hence, what incoherencies, what contradictions, among authors in the common medicine! Some will heat, others cool, some strengthen or weaken the fibres, some purify the blood, some correct or neutralize the saline, acrid, acid, alkaline or putrid principles; some evacuate the bile, or the diffused milk, some will increase or diminish the excitability, others calm irritation or spasms, relax the rigidity of the fibres, or increase the tone of relaxed fibres, &c., &c.; These diversities, these uncertainties were still more opposed to each other, when the object was to employ a curative remedy. For, if in the mind of a conscientions physician, the theoretical illusions of the schools have given place to practical realities at the bedside of the patient, he soon perceives the insufficiency and uncertainty of the resources of his art, and being afraid of injuring his patient by active medical treatment, he employs the exspectative method, that is, he leaves to nature the cure, only removing the causes, which might disturb her salutary efforts.

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These truths, which are generally acquired by physicians, only after a number of years practice, deeply impressed Dr. Hahnemann at the beginning of his medical career. Having been educated by his father in an excessive, we might say, superstitious horror of every falsehood, and to account for every thing he did, his candour would not permit him to practice any longer an art, devoid of principles, and which he saw replete only with uncertainties; his uprightness and veracity were repugnant to giving daily prescriptions to the sick, of which he neither knew the probable effects, nor the laws, which ought to determine him in their administration. He preferred seeking a livelihood from other departments of knowledge, more congenial to his exalted intellect and directed his attention to chemistry, natural history and general literature, rather than continue the practice of medicine, although it had acquired for him a well merited reputation.

Occupied in 1790 with the translation of Cullen's Materia Medica, he was struck by the eulogies, bestowed by this author on cinchona, in a number of different maladies, and which seemed contradictory, according to the prevailing ideas, on the nature of diseases. Not being able to find a cause for effects, so opposed to each other, it occurred to him, that the only means, of learning the true effect of this so much vaunted medicine, was, to try it on an individual in good health, before its action in diseases could be ascertained; for this purpose he took early in the morning a decoction of bark for several hours consecutively and failed not to experience towards evening a febrile action, analogous to the fevers of marshy countries, and he observed, that this attack occurred for several days at the same hour. This phenomenon was to the observing genius of Hahnemann a ray of light, it made the same impression upon him, as did the fall of the apple upon the mind of the great Newton.

From this attack of fever is dated the origin of Homœopathia. Struck with the resemblance of the disease produced by Cinchona, with that which this medicine cures specifically, he thought, that the cause of these curative effects consisted in this similarity of action; in order to be assured of this, he repeated these experiments

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with different medicinal substances, the virtues of which were most known in medecine, particularly with mercury. This medicine produced affections resembling syphylis, which it has the power to cure; that is to say, it produced ulcerations, inflammatory swellings, discharges from the genital organs, swelling of the inguinal glands, ulcers of the throat, &c., &c. Sulphur, produced eruptions of the skin similar to those of the itch. This analogy is so striking in the case of mercury, that the most experienced physicians, when called upon to give a diagnosis of these maladies, are often embarrassed to know, whether they are the product of the mercurial treatment or of the syphyltic virus yet remaining in the constitution. The most distressing consequences often ensue to the sick, who are fed with mercury to cure symptoms, which are considered to be venereal, but which are in reality only the effects of mercury. Persons, who have frequented the sulphur baths, know that at a more or less advanced period during their use, there appears a pustular eruption with pruritus, which is often not extinquished a long time after the sick have left the baths.

As these observations confirmed the previously conceived opinion of Hahnemann, he endeavoured to ratify it in the treatment of diseases, and by confronting these experiments with those obtained on healthy individuals, he obtained the proof, that the more the effects of medicines produced, in the latter case, were similar to the disease which they were intended to cure, the more rapid and complete was the recovery of the patient.

It was not until these experiments had been repeated with perseverance and assiduity and confirmed during 20 years, that Hahnemann laid the foundation of his new medical doctrine, to which he gave the name *Homœopathia* from the Greek words "homoios" similar and "pathos" affection, that is to say "*a system of medicine, which cures diseases by such agents as produce similar symptoms, when taken by an individual in health.*"

This method of curing diseases was at all times used in a great number of cases, unconsciously and empirically, by the physicians and the people; thus, an inclination to vomit was cured by tartar emetic, or ipecacuanha, which produce vomiting in the healthy

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individual. Diarrhœa was cured by a dose of the neutral salts, rheubarb, jalap or calomel, &c., which purge the healthy. The reaper, the weary traveller overheated by the sun, the smith, exhausted by the heat of his fire, do not endeavour to relieve themselves by cool drinks, but by a small portion of generous wine or other spirituous liquor. A glass of weak punch or tea will refresh a fatigued dancer much better than ice-water, and will cause the perspiration sooner to disappear. The ophthalmic pomades of Regent, Granjean and de l'Hopital de Lyon, &c., which consist principally of the red precipitate, how do they act, if not by producing a disease similar to that, which they are intended to cure, and which they do sometimes cure ? This is sufficiently proved by the pain and redness, which they produce in the eye. Are not burns every day exposed to a strong heat and is this method of cure not much more to be relied on than immersion of the burnt part in cold water ? This undoubtedly relieves the pain for a moment, but as soon as the effect of the cold ceases, the pain returns with increased violence and becomes insupportable if refrigeration be not continued until the burn is cured. Every body is acquainted with the effects of frictions with snow on frost bitten parts ; how many of our soldiers at the time of the memorable retreat from Moscow, owe to it the preservation of their limbs ! We might greatly multiply the catalogue of homœopathic cures, which have been accidentally discovered. Some physicians had already proclaimed this great truth, among others, Hippocrates when he says : *Vomitus, vomitum curat* ; but their opinions, as they were not supported by reasoning, were disregarded as simple conjectures. Hahnemann alone, by direct and repeated experiments, has incontestably established it on a solid basis. After having published several works on this discovery since the year 1790, he collected and dispersed its laws in the form of a regular doctrine in his work, entitled : *Organon of the healing art*, published in 1810, which may at present be considered as the bible of Homœopathia. A year after, his *materia medica pura* made its appearance. This immense collection, in which are registered the various phenomena, alterations, sufferings and symptoms, produced on healthy persons by the action of medi-

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cinal substances taken internally, constitutes the arsenal of those instruments which are employed in a homœopathic cure.

From this period Hahnemann publicly professed the medical reform at Leipsic; a considerable number of students or young physicians and even veteran practitioners congregrated around him with the view of studying the new method and employing it in practice, the majority, under the guidance of the master submitting to experiments for the purpose of learning the effects of new medicinal substances, and by these means of augmenting the resources of the new medical art. They have successively brought it to a state of perfection, sufficient to enable them, to become fully convinced of its efficacy in all cases of disease and of its superiority over the old method, as well by the certainty and quickness of the cure as by the gentle, expeditious and easy manner of its performance.

If we take into consideration the obstacles, which the founder of Homœopathia has had to surmount, by reason of the professional interests, which were compromised, the self love, which was wounded, and above all, the despotic organization of the healing art in Germany, we shall not be astonished at the slow progress of this doctrine in its native country. Hahnemann, a private individual, by menacing the fortunes of the apothecaries and of an all powerful medical hierarchy, which possessed an exclusive jurisdiction over the physicians of that country, was persecuted in all possible ways and finally even proscribed, so that it needed all the constancy of the man of genius, convinced of the truth of his discoveries, to persevere for so long a time in such laborious exertions, and alone to sustain such an unequal contest. In the mean time, such great and courageous efforts have not been put forth without success. God has granted to its author a sufficient number of years to see his doctrine spread over the face of the globe, and although it has not, as yet, universally prevailed, yet all parts of the world are not without physicians, who propagate its principles by the performance of cures. Since the year 1822 several disciples of Hahnemann united, to publish at Leipsic a periodical work, entitled the "*Archives of Homœopathia*," having for its object, the propagation of the new art. Since that period, its progress has been very rapid, and so to

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speak gigantic; until then, it had scarcely overstept the limits of the city, where it originated; but soon after, Dresden, Berlin, St. Petersburg, Vienna, Italy, Hungary, America, Asia, and Africa had their *Homœopathists*. A savant, esteemed as well for his private worth as for extensive condition, Dr. de Guidy, has brought it into good repute in the second city of France, by the successfull cures, which he performed by it; and by his zeal to communicate to his colleagues the knowledge, which he possessed, he has powerfully contributed to the rapid extension which it has made during these latter years. Dr. Peschier and Dufresne of Geneva, have given an extraordinary impulse to its propagation by the publication of their journal, exclusively devoted to the new doctrine. Hitherto, the progress of Homœopathia in France, has been much more rapid than elsewhere, owing to the liberal manner in which the practice of medicine is there organized. Nearly every town in France of any magnitude already possesses homœopathic practitioners, several societies have been established to cultivate and extend the knowledge of the new art, public lectures on the theory and practice have been organized, and the numerous students of the medical school at Paris, will soon carry it into every corner of the kingdom. The important original German works are already translated, and every thing seems to announce the near fulfillment of the prophecy of the venerable reformer himself, viz: *that from France would issue that general impulse, which would render his discovery popular in all parts of the world.*

CHAPTER III.

Division of Diseases.

The healing art has up to the present time divided diseases according to their nature, origin and duration. According to their nature, there were sthenic and asthenic (excess or deficiency of tone) inflammatory, bilious, mucous, nervous diseases, &c. Hahnemann, for

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the reasons assigned in the preceding chapter, considers all these divisions as arbitrary and inadmissible. Under the head of causes of diseases, we shall demonstrate the justness of this principle of Homœopathia.

The division of maladies into general and local, (according as they attack the whole of the body or only one of its parts,) adopted by the old school, is not more admissible by Homœopathia. The life of the individual is indivisible in health as well as in disease; consequently, no part of the body can be sick, without the participation of the whole organism. There exists then, properly speaking, no local disease, except very slight and very recent mechanical injuries; for, when a serious physical injury has existed for some time, it will have affected the organism to such a degree, that it can no longer be regarded as a local disease. This opinion, already expressed by Hippocrates, when he said, *Consentiunt omnia*—is easily confirmed, if one will observe with attention, what happens during the developement of the slightest as well as gravest disorders. The diseases, produced by occassional causes, acting on one organ, as well as those, which manifest their action on the whole organism, are all preceded by a forming stage, more or less long, more or less perceptible, before their development takes place in a particular part, or in the whole body. Erysipelas, and even coryza (one of the slightest of the diseases considered local) are they not always preceded by general indisposition for a greater or less time, in the same manner as the most intense pneumonia, or small pox, and every other disease called general? This stage, which physicians call the incipient or forming stage, is a proof of the share, which the organism takes in the production of a malady appearing in one part of the body, and proves also that the principle of the localization of diseases, according to the physiological doctrine prevalent in France, is opposed to the imprescriptible laws of nature. Hahnemann, having better studied these laws, and justly considering all maladies as general, has rejected their division into local and general, and has in consequence directed all his applications of medicine to the whole organism.

The common healing method has also established a division of

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diseases according to their duration; it calls those acute ,which terminate their course before the lapse of six weeks, and those which reach beyond this term, are called chronic.—It is easy to perceive, of how little importance is this consideration of the duration of diseases, and what small influence it ought to have upon their treatment; for the long continuance merely of a disease cannot change its nature; a cold of eight days or six weeks will never be any thing else but a cold, if other circumstances are not combined; a phlegmasia to-day, will always be a phlegmasia, if its nature be not changed. Homœopathia certainly admits of the division of diseases into acute and chronic, but the characters, which it assigns to them do not depend on their duration merely, but also on the cause of this continuance, which entirely changes their nature, and requires a special consideration in the treatment.

Hahnemann calls those diseases acute, whatever may be their duration, which, if left to themselves, are cured by the powers of nature alone; in these diseases, the remote occasional cause is always accidental and often susceptible of being overcome, without the aid of art. He denominates those diseases chronic, which, if left to themselves, have an incessant tendency to aggravation, and generally finish by causing the death of the individual; the efforts of nature or a palliative medicine may, it is true, produce their disappearance for some time, but will never cure them. They can only be cured by appropriate specifics, because, they are always produced by an internal virus, which has a constant tendency to extend itself and which nature alone cannot destroy. The diseases brought on by a continued and incessantly renewed occassional cause as excess in eating or drinking, abuse of pleasures, noxious substances, an unhealthy habitation, excessive labours, in a word, by an improper manner of living, may be arranged in the class of acute diseases, (although their duration may frequently be very long,) because they disappear of themselves on removing the occassional causes which produce them.

The virus, producing chronic diseases, according to the founder of Homœopathia are of three kinds: The syphilitic virus, the sycotic virus, and the psoric virus.

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The syphylitic virus was already known to the old medicine, until, during the rage of theories, a modern sect of physicians denied its existence, because its cure with mercury did not agree with the ideas, which they had formed concerning the *modus operandi* of medicines; for, according to the principles of the physiological school, every medicine must necessarily be a stimulant, and the precepts of that school did not permit them to prescribe it in a disease, where there often existed swellings, redness and the other characteristics of inflammation. Experience has not been slow in doing justice to this arbitrary supposition, and the reasonable and experienced physiological physicians no longer find any difficulty in admitting the existence of a virus. This virus, if not destroyed by a specific, remains perpetually in the organism, and if by repellent remedies and the usual regimen, we remove the local symptoms produced by an impure coitus, as is done by charlatans or physicians deceived by a false theory concerning the absorption of the virus, it identifies itself with the constitution, and is manifested sooner or later by ravages of different kinds in the organism, viz., by what is called secondary syphylis. Thus a disease, which might have been cured in a few days by an atom of the proper specific, will require years of medical treatment and assiduous care to effect its removal.

The sycotic virus manifests its presence by the development of excressences on the surface of the body or interior of the organs. This virus, which the old physicians confounded with the venereal, because the excrescences appeared on the parts of generation, or the surrounding parts, on the perineum and anus, in consequence of an impure connexion, is of a nature quite distinct from syphilis. Hahnemann, having observed, that the mercury had no effect upon these excrescences; it occurred to his penetrating mind to attribute them to another origin, because they required other treatment, and reproduced themselves, if they were not combatted by the proper specific. He has ascribed them to a particular virus, to which he has assigned the name of the visible phenomenon, which it generally produces. It is from this virus that the warts are derived, which appear on different parts of the body, and especially on

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the fingers, polypi of different organs, nævi materni, &c. Experiments on the healthy subject, led him to find a specific in a vegetable substance (Thuja occidentalis,) which has an action on this virus, and whose effects are nearly as certain as that of mercury in the syphilitic virus.

The third kind of virus is called by Hahnemann, the psoric, that is to say, the virus of the itch. This virus, according to him, is of all others the most diffused among mankind, and exercises its ravages from the first conception of the germ to the last stage of life. From this virus are derived the malformations of the body, the congenital nævi, crustæ lacteæ, worms, glandular swellings, rachitis, and all præternatural deformities of the bones, chronic diarrhœas, catarrhs, chronic opthalmias, phthisis, herpetic eruptions, biles, scirrhus, cancers, dropsies, aneurisms, hæmorrhoids, chlorosis, different nervous disorders, obstructions of the breasts, ulcers of the uterus, of the legs, &c., varicose veins, leucorrhœas, chronic gonorrhœas, hysteria, melancholy, insanity, encysted tumours, corns on the feet, caries of the teeth, hydrophobia, cataract, amaurosis, rheumatism, gout, asthma, &c. &c. in a word, almost all the chronic maladies, which afflict mankind.

If we reflect with a little attention, we will soon be convinced, that all the diseases which we have enumerated, arise from the same cause, because one of them often succeeds another in the same individual, and they always have a tendency to aggravation, if the cause be not destroyed by the proper treatment. As soon as an individual has had a fit of the gout, we may prognosticate, without fear of contradiction by facts, that these attacks will approximate each other and become longer, that probably he will afterwards be subject to gravel, urinary calculus, or vesical catarrhs, to deafness, etc., or that the virus will attack another system of organs, the heart, the brain, &c. The same may be remarked with regard to all other chronic affections, and might be infinitely multiplied. From year to year the condition of the patient deteriorates, the tolerable intervals become more and more protracted until the *All Merciful*, as the good Hahnemann expresses it, *having pity upon the excessive sufferings of the patient, releases him from*

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his disease, and at the same time from the tortures inflicted upon him by physicians.

If, by reason of the development of vigour in youth or by some other circumstance the vital energy of the individual is so much augmented, that nature is able to master or balance the expansive force of the virus lodged in the system, its effects may be repressed for a longer or shorter period, the virus will remain in that case in the body, in a dormant or latent state as it were, without showing a single sensible sign of its existence, and the individual will enjoy apparently perfect health; but, if age or a casual cause enfeeble the vital forces of the individual, the effects of the slumbering virus will renew themselves with impetuosity, and chronic diseases of various kinds will assail him; and this, we observe, if the psoric virus is hereditary. In infancy, when the forces of nature are not yet developed, the psoric virus exercises its ravages by producing, what are called the different maladies proper to that age, (and which are really nothing but the effects of an hereditary infection,) as crusta lactea, convulsions, worms, &c.

The vigour acquired by increased age commonly puts an end to these sufferings, that is, generally after the second dentition; and with weakly children at the age of puberty, a period of good health commences for these psoric beings; with girls the beginning of the menstrual discharge is considered as the natural emunctory, but with boys there exists no such emunctory, and nevertheless this happy change is still more apparent; to what other cause could it be ascribed, if not to the development and increased energy of the vital forces? But towards the age of forty, or before, if by accidental causes, as a severe acute disease or a violent moral affection caused by the loss of a person who was dear to us, or that of fortune, an unhappy passion, jealousy, or by an unwholesome manner of living, sexual excesses, low diet, a too sendentary life, &c. &c., the vital power or the principle of life becomes weakened, the psoric virus becomes reanimated with renewed violence; now asthma, hypochondriasis, hæmorrhoids, partial headache, rheumatism, gout, catarrh, &c. will begin to assail the years which follow manhood, and which make old age so sorrowful to us by

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the infirmities, with which it is habitually accompanied, that they appear to be a necessary consequence of advanced age, while they are only the effects of the psoric virus which is so largely diffused among our species, and which was never recognized, until the penetrating genius of the founder of homœopathia had clearly shown the cause of these infirmities.

The psoric virus derives its origin according to Hahnemann from the itch. This so communicative plague has been greatly multiplied by armies and foreign wars; one of the causes of its great extension in Europe may also be ascribed to the holy wars of the 13th century, by the importation of the lepra. This virus, which was never destroyed by the proper specifics, has at length spread from one generation to another, and those who have escaped it by inheritance, have contracted it by the contact or approach of psoric persons; because it is not necessary that an eruption of the itch should appear, in order that the infection may take place; for, this virus being extremely diffusive, we cannot determine at what distance a person infected may communicate the taint to another individual. The psoric virus manifests its existence only during the increasing deterioration of the health of the individual, and then without any signs of local itch, it no less displays all the characteristics of a psoric malady.

The transmission of the psoric virus takes place also at the present day by an operation otherwise very useful, viz: by vaccination; the matter of the vaccine pustule is often impregnated with the hereditary psoric virus of the individual from whom it is taken, and in this way transmitted to a newly vaccinated person. Notwithstanding the pertinacious denial of physicians, dictated by the laudable zeal with which they endeavour to distribute this preservative against small pox, we cannot disbelieve the evidence of our senses, that the commencement of psoric affections may be dated in many children from the time of vaccination, and is manifested generally by the character of scrophula. These children had always previously enjoyed very good health, whereas, a short time after vaccination, eruptions, tumours, scabs, &c. &c. began to show themselves. Very frequently after this operation a more or

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less general eruption of pimples appeared, which were solely expelled again by the reaction of nature, but which were a proof of the inoculation of psora. All these affections have the same origin, a virus of the nature of herpes or psora developing different forms of disease, according to the predisposition of the subject. How many generations will yet owe benedictions to Homœpathia from this circumstance! Allœopathia is satisfied to repel by baths and other means, the external morbid phenomenon, (the cutaneous eruption,) it does not perceive, that this is an emunctory which nature seeks to establish, in order to save more important organs, and it imprudently repels the virus on the internal organs, and in this way renders them liable to the most serious disorders. Homœopathia on the contrary, by administering to the vaccinated person, some doses of the suitable specific, at proper intervals, eradicates the cause of the eruptions and prevents their internal developement. The vaccine matter on this account also, like every other disease, causes the developement of psora latent in the individual and is followed by new chronic disorders without the occurrence of a new infection, by the weakness it may impart to the organism, &c.

If we question attentively the sick labouring under chronic disorders, we shall always hear, that they have had the itch, (nine tenths at least) or in their infancy have been afflicted with what are called bad humours, or that their ancestors had analogous chronic disorders; that these different chronic affections were at first only indispositions, which sometimes entirely disappeared, and to which the sick person paid little attention, that they have in time increased, and this inclination to increase and multiply has always continued, that if they were sometimes suspended by medical treatment, they always rose again with renewed energy, and that, on the whole, the state of the individual had been better during the preceeding years of his life; that these sufferings have always been on the ascendant notwithstanding all the remedies which the common method could oppose to them; because it is unable to combat diseases, of which it is ignorant of the cause.

Several physicians have endeavoured to investigate the origin of

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the psoric virus, which is so widely disseminated among mankind, but these researches have not been more successful than those made on the origin of syphylis, small pox, scarlet fever, plague and other known contagious diseases. The acarus of the itch is only a guest in the pustules of that disorder, and it would be absurd to deny the existence of the psoric virus, because we have, as yet, been unable to discover its origin.

CHAPTER IV.

On the causes of Diseascs.

The discovery of the law *similia similibus* applied to the cure of diseases, would necessarily influence the views of its author with regard to their nature and causes, and induce him to leave the errors and the routine of speculative medicine.

We have to consider three kinds of causes in diseases: the predisposing, the remote or occassional and the proximate cause, or the essence of the disease itself.

The predisposing cause is the state of the living organism, by which the individual is disposed to contract a disease by some cause or other, which will have no effect upon a person, who does not possess this organization; we have already seen, that this predisposition, this particular susceptibility is a sign of an imperfect state of health. Homœopathia consequently regards this remote cause itself as a morbid state, deserving the whole attention of the physician, either to remove it before a more severe form of the disease has developed itself, or if this disease exists, to manage it properly during its treatment. Hahnemann generally ascribes this predisposition to disease to one of the internal latent causes, of which we have spoken in the preceding chapter, and which he advises to combat during childhood with the suitable medicines, before it has developed itself by the occasional causes, and given rise

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to a graver disease; the old medicine on the contrary pays no attention to these predisposing causes, because it has no other remedies to oppose them than a suitable regimen, always an insufficient resource to destroy them completely.

The remote causes are those, the action of which on the living system determine the developement of the malady: they may be either external or internal, that is, they may come from without, a cold air, humidity, heat, light, the distemperatures of the atmosphere, excessive fatigue, mechanical injuries, abuse of aliments, or drinks, or their bad quality, the different poisons, or contagious virus, &c. &c. These causes, which exercise such a great influence in the production of diseases, (since it is owing to their action that the latter are developed,) are yet very little studied or are even sometimes entirely neglected by the physicians of the old school: the disease, once developed, they direct their attention only to the supposed nature of it, without troubling themselves about the cause, which might have produced it; with them, a pleurisy is always only an inflammation of the pleura, which was produced by a cold, or by an abuse of stimuli, or some other cause, they always employ the same antiphlogistics to combat it, and similar views are taken with regard to all other diseases; they direct their attention solely to the supposed change of the organs. Homœopathists, on the contrary, never loose sight of the remote cause, at every period of the treatment of the disease, because experience has taught them, that it often impresses some different characteristics on the internal nature of the disease and exacts particular considerations in the choice of the remedy, designed to combat it; a diarrhœa caused by a cold, ought not to be treated by the same remedy as that brought on by a fit of colic, or by the use of unwholesome food; a rheumatic pain should not be treated with the same remedy, if it has been produced by a shower of rain, by a gust of wind, by an hereditary cause, or by fatigue. Meningitis or encephalitis (inflammation of the brain) could not be cured by the same medicine, if it arose from a repelled erysipelas or from a stroke on the head, or from a violent impression of the sun, or by an abuse of spirituous liquors, or from a fit of colic, or excessive

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grief, mental anxiety, &c. The enlightened Homœopathist will always pay attention to the known determining cause of the disease in the choice of the medicine, and if the *homœopathicity* is equal, he will always prefer that one, which will correspond with this occasional cause, whilst the old medicine would see in these diseases only a diarrhœa, an encephalitis, and direct its treatment only to the disease itself, that is to the morbid changes which it supposes to have been developed in the diseased organ, whatever might have been the determining cause.

The proximate cause of diseases is the change which takes place in the body by the action of the remote cause, and constitutes, properly speaking, the disease itself. According to this definition it is clear, that it is as impossible for us, by the exercise of our senses, to know the proximate cause of diseases as that of life itself in health; that, what the common school represents as the proximate cause is really nothing but the immediate effect; the augmentation of the afflux of blood, the dilatation of the vessels, the heat, swelling, and the pain in the inflamed tissues are only the products of the disease in phlegmasia. Its proximate cause consists in the alteration of the vital forces, either in the whole system, or in the organ more particularly affected, and which has occassioned these physical disorders of the tissues. This alteration of the vital force is absolutely imperceptible to our senses, it is a secret which is not permitted to any living being to unravel. Thus the redness, the afflux of blood, the swelling of the tissue which we observe in the pleura and the lungs, in pleurisy and pneumonia, the redness of the tunics of the stomach in gastritis, the swelling of the liver in hepatitis, the serosities, accumulated in the cavity of the peritoneum, or under the subcutaneous cellular tissue in dropsy, ascites, or anasarca, the blood diffused in the brain in apoplexy &c., are only the material productions of the malady; they are no more the proximate cause, than the different organic changes, which we observe in post mortem examinations: all these changes in the structure, density, or form of organs, are only the product of the power which governs all the functions of life, in health as well as in disease, known by the name of vital fluid, vitality, &c. In the same way, the expulsion of water, by

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whatever method, be it by an artificial mechanical opening, or by the natural passages, by urine or stool, does not cure dropsy, if we do not correct the vital alteration, which has occassioned the morbid derangement of the exhalation : it will soon accumulate in greater quantities, than before its discharge. In inflammations of the chest, evacuation of sometimes enormous quantities of blood, does not prevent the disease from running through its course, of from two to six weeks, if the vital force is strong enough to resist the morbid cause, and the fatal medications of the system of medicine called rational. The miserable and lingering life of so many people afflicted with pretended gastritis, sufficiently proves that the accumulation of the blood in the membranes of the stomach, was not the proximate cause of the disease ; the little effect of bleeding and its bad consequences in the majority of apoplectic cases proves, that the few drops of blood diffused in the cavity of the cranium are not the proximate cause of this affection, but merely the effect of a much more profound alteration of the vessels and the tissue, in which it has originated ; for, if apoplexy be the effect of a superabundance of blood, we would observe it in young persons, at the age, when this fluid seems to be superabundant, or when the turgescence of the vessels, and the energy of their pulsations seems to demonstrate its superfluity ; and yet, apoplexy but seldom, and as an exception to general rules, occurs at this period of life. It is in old age, when the less abundant nutrition, the feebler and more relaxed pulsations of the blood vessels attest a diminution of the mass of blood, that we observe it. The curious investigations, which a celebrated professor of Montpellier has made, with regard to the alterations observed in post mortem examinations of the brains of individuals, who had died from this disease, do in no wise show the cause of it, but merely the changes to which it has given rise. The stone in the bladder cannot be reasonably regarded as the proximate cause of lithiasis, except it was produced by a foreign body lodged in the bladder. Operators therefore, have, unfortunately too often been convinced, that its extraction generally produces only a temporary relief to the patient, and that the stone is reproduced more or less rapidly, if the vicious

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state of the vital functions, which has occassioned it, has not been modified by a proper treatment.

These different alterations can only be considered as symptoms, like the headache and fever which sometimes accompany them, and the other indications accessible to our senses, which show us the nature of the malady and direct us in the choice of the medicine to oppose to it. Homœopathia no more neglects these indications, than the old medicine; but it attaches no other value to them than that of signs, while the old school considers them as the essence of the disease itself; and by directing its treatment, against them alone, leaves entirely out of sight the real proximate cause of disease.

These truths, though not avowed, have been felt by physicians at all times; for, from the fabulous times of the healing art down to the present day, all have endeavoured to divine the interior imperceptible derangements producing the symptoms, which they had before their eyes in diseases, and to which they particularly directed their rational treatment. The most praiseworthy men in other respects, men of the most judicious minds, could not resist this inclination of endeavouring to explain what is inexplicable, and of putting the fruits of their own imaginations in the place of the reality which nature offered to them.

The venerable father of medicine disfigured his fine observations, the models of precision and perspicuity, and violated the wise precepts, laid down by himself, viz: always to study nature and to follow experience, when he became misled by the erroneous theoretical ideas, by which he thought to discover the proximate cause of diseases in the coldness, heat, dryness, or humidity of the fibres. These ideas, modified in so many ways by succeeding physicians, have prevailed in all the different forms which medical theories have presented to us down to the present time.

The illustrious Bœrhaave, who has enjoyed such a great and well merited reputation as a learned man and practitioner, has also submitted to the yoke of this unhappy propensity, of imagining that the proximate cause of diseases were obstructions in different orders of vessels, so that he was also obliged to make suppositions, in

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order to form an idea of the internal changes of the organs, which constitute diseases. He could no less resist the prevailing opinions on chemistry and the chemical changes of the blood and the humours; these arbitrary theories on the proximate cause of diseases, have rendered the labours of this author much more pernicious than useful to humanity, notwithstanding the real merit of his observations at the sickbed.

Sydenham, distinquished by the surname of the English Hippocrates, has also disfigured his valuable works by the arbitrary and absurd theoretical views of his time.

This rage of regarding these internal changes as the real proximate causes of disease, has been so strong, that it has finally absorbed all medical science, properly so called. Brown, in the main, had only in view this proximate cause, which consisted with him always in an excess or want of excitement, all other considerations were superfluous and set aside, the external phenomena, the antecedent and concomitant phenomena, were nothing with him, he only regarded the point of the scale of excessive excitement, or want of excitement, or debility. These views with some modifications in their application, have even been brought down to our times, for the Pinels, as well as the Rasoris and Broussais still consider these as the only two kinds of the internal morbid state of the diseased organism, that is to say, the excess or want of force, professed by Themison, disciple of Asclepiades, in the seventh century from the foundation of Rome, by the name of Methodism. I will not speak of the ingenious comparison made by Van Helmont, of the thorn fixed in the finger, or the intelligent soul of Stahl, nor of the fermentation of the blood, imagined by the chemists, nor of the thousand other whims, which the imagination of physicians has successively invented to explain diseases, because this would lead us too far from our subject.

But, how could man entertain the hope of discovering the proximate cause of diseases, the changes which the living body undergoes in the morbid state? Has he ever been able to arrive at the knowledge of the cause of life in the healthy state, and what constitutes life itself, how could he then flatter himself that he was able

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to discover the changes which it undergoes, in the diseased state. Could he ever even understand, in what consists the difference which exists between a dead grain, and one in the state of germination; in short does he understand a single one of the internal proximate causes of any phenomenon of the created universe? If the natural philosopher ascribes gravitation of bodies to the attractive force of the centre of the earth, does he know then, in what this attractive force itself consists? Its prescribed laws serve well enough to explain the phenomenon of gravitation, but they in no wise indicate its nature. If we review all physical facts, we shall find throughout the same obscurity, and should physicians be more fortunate in their researches? They would penetrate the secrets of nature on a subject, which is the most complicated, the most impenetrable to human intelligence! How much wiser and more rational is the founder of Homœopathia, when he exclaims; *God alone has reserved to himself the knowledge of the intrinsic nature of things*! and further, if these errors had only been speculative errors, which had not got beyond the closets of the learned, but they have been transported to the bed side of the patient! The physician, moved by these ideas, and by the importance of the imaginary proximate cause, searched for it alone, in his examination of the disease, and when he believed he had discovered the existence of one of these dreams of the imagination, his mind became entirely absorbed by it; his attention was occupied to discover the means of destroying this chimerical enemy, or of expelling it from the body; and ere long the three kingdoms of nature were put in contribution to obtain this result. If the physician was an alchymist, and thought this cause was to be found in an alkaline, acid or saline state of the blood, he would make of the body a kind of alembic, or a chemical receiver, and by excessive heat, or by choaking the patient under covers, or by hot drinks, he endeavoured to excite perspiration, to drive away the bad humours, or stuffed him with pharmaceutical mixtures to neutralize the salts, alkalies, or acids, which he considered as the cause of the disease; and when the learned physician believed he had attained his object, and while by the sufferings of the patient, and

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the excessive aggravation of the fever, he thought the two enemies were struggling against each other, the poor patient rendered up his last breath. Another, seeing nothing but fermentation or inflammation of the blood, used the veins as an outlet, (robinet de degagement) and let the blood flow, which he believed could not be contained any more in the vessels, or which he supposed to be inflamed or deteriorated by putrid fermentation, and life escaped with the last drops of this fluid.

In these latter times of the dominion of medicine called physiological, have we not seen physicians, more zealous than their master, in their persuasion that the proximate cause of diseases existed in an excess of energy or irritation, attack them by hundreds of leeches, and sometimes these animals crawl over the corpse of the unfortunate patient, of whom they had sucked the life in draining the last drops of his blood. And what shall we say of the revulsive method of treatment often not less barbarous, of setons from four to six inches in length, as if intended for horses, of moxa, of red hot iron, of sinapisms and of blisters, by which the sufferings of the sick are so cruelly multiplied? And what of that excessive abuse of opium, which agreeably to the presumed idea of the proximate cause of diseases, is to calm or subdue the irritation of the suffering part? They were not aware of the injury they did, in ruining irrecoverably a system of organs indispensable for the salutary reaction of nature, that is, the brain and its dependencies. With their doses of opium they relieve for the moment the most acute sufferings of the patient and calm his complainings, and they are ready afterwards to attribute to the malignity of the disorder the very severe symptoms, which result from this method of treatment.

All the alterations of fluids, observed in diseases, and to which their causes have been attributed, are in reality only the effect. The buffy coat, which the physician examines with so much care in certain diseases for the purpose of judging of the necessity of repeating venæsection, are only an effect of the acceleration of respiration and of the irregular action of the vital forces produced by the disease; fluidity of the blood in scurvy is no more the

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cause of that disease, than the bile diffused over the tissue of the skin, and which renders it yellow, is the cause of the affection of the liver in jaundice. Happily these errors and mistakes of theories and opinions which have been adopted concerning proximate causes, are soon discovered in practice by intelligent physicians; we see, therefore, very few, who after some years practical experience, continue to be guided by them in the treatment of the sick; they revert to the truths demonstrated by experience and observation, and having seen the injuries which were produced by a mode of treatment dictated in reference to these presumed proximate causes, rather than run the risk of hurting the efforts of diseased nature by active and hazardous means, they content themselves with preventing its entire prostration, by removing every thing which might retard or restrain its efforts for the cure of disease, that is, they practice the art of healing so much recommended by Hippocrates, the *expectative method*, or at least, they modify very much the precepts dictated by the theories of the schools, and these practioners are generally the most successful.

Other physicians, dissatisfied with the prevailing opinions entertained on the proximate causes of diseases, owing to the bad results they experienced from their application in practice, entered into new theoretical speculations, with the hope of being more fortunate than their predecessors. In this way have sprung up in succession, the different medical theories which in their turn have decided the fate of mankind afflicted with disease: nor have their advocates reflected, that by following the same principles and reasoning upon laws unknown and impenetrable, they must necessarily fall into the same errors. Thus, every foundation of a new system of medicine, consisted of two pretty distinct parts, viz; the refutation of the old systems and the establishment of the new. The first part has always been made with the greatest facility and perspicuity, even by authors of an inferior class, because, having only to combat systems without foundation, they had only to follow the impulse of simple reasoning to overturn them; but when it was requisite to reconstruct the new theoretical edifice, the same rocks on which their predecessors were wrecked, arrested them

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also in ther course, and they left the healing art in the same uncertainty. Three thousand years of this groping in the dark made no real advancement in the healing art, properly so called, until a superior genius, having followed another track, a track quite in an opposite direction, viz: that of direct experiment and observation, established new and more solid foundations for the study of diseases.

Halnemann, that profound philosopher, convinced of the impenetrability of the secrets of nature to our fecble intelligence, of the impossibility of discovering the proximate causes of diseases, that is, the internal changes which give rise to disease, has, in order to appreciate these changes, regarded only the phenomena perceptible to the senses of the patient or the by-standers, and which alone, God has allowed our feeble intellect to perceive. He entirely sets aside every definition of the causes which nature has covered with an impenetrable veil.

Homœopathia, we cannot too often repeat it, does not then consider a disease as an over excitement, an irritation, or a want of excitement or irritation, a decomposition of the blood or humours, &c.: it considers them as an innormal state of life, manifested by the sufferings and derangement of the organic functions. The homœopathic physician possesses superior means over that of the old school, to discover the true nature, or the proximate cause of the disease. For, by taking into account all the antecedent circumstances in relation to the patient, the causes which have produced the disease, the condition of all the physical and moral functions of the individual, the external changes, which are perceptible to him, the sufferings and sensations which are felt by the patient, he will acquire a much more positive and exact knowledge, than his antoganist, of the internal disease which gives rise to the actual sufferings of the individual. The latter will content himself with the investigation of the proximate cause, according to theoretical opinions which he has embraced. For, in good logic, an effect always indicates a cause, and as this cause is absolutely unknown to us, the more we examine its effects methodically, the more data we shall have of it; and if we have a just apprehension of all of them, we shall necessarily be

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possessed of the best indications of the cause itself, which we are called upon to combat. These effects, which characterize the disease, are called symptoms.

With these arguments in view, it may be readily seen whether the old school is not wrong, in reproaching Homœopathia with neglecting the proximate cause of diseases, because it only regards their symptoms. Homœopathia searches into the proximate cause, and discovers all that is possible for our imperfect senses, disregarding no indication which might enable it to discover its nature, it merely stops at the point, beyond which human intelligence is not permitted to go. It rather prefers to avow its ignorance, than to throw itself into the darkness of hypotheses, while its adversaries, content with their suppositions, neglect the true indications, to busy themselves only with the reveries of their imagination. An example will serve to illustrate in what respect the manner of proceeding of the homœopathic physician differs from that of his antagonist in the diagnosis, that is to say, in the examination of the nature of a disease, and the advantages of the former over the latter.

A patient complains of fever, and a physician of the old system will immediately endeavour to discover the proximate cause of his sufferings, that is, to give a name to the disease. If he belongs to the physiological school, for example, he will investigate the organ which principally suffers, and if it be irritated, he would know what degree of irritation or inflammation exists in it, or whether it be in a state of debility or want of irritation. If the pain or sensibility of the stomach and the redness of the tongue lead him to suppose that the disease is an inflammation of the stomach, he will have recognised a gastritis and pursue his investigations no farther; he will neglect, or pay little attention to the phenomena which might divert his attention from the supposed proximate cause which he believes he has found, and directs his treatment against the latter. The homœopathic physician will, on the contrary, in the same case of disease, not be satisfied with the examination of the symptoms which might indicate an irritation of the stomach, he will inform himself of the cause, to which this irritation should be at-

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tributed ; if it is the abuse of spirituous liquors, an excess of eating or grief, passion, or some other moral impression, disappointed love, hatred, jealousy, fear, a sudden fright, or suppression of a natural or habitual evacuation, or too abundant evacuations, the abuse of some medicine, the impression of cold, a change of temperature, excessive mental labour, the action of a poison, &c. Moreover, he will examine the external aspect of the patient, the colour of the skin, of the eyes, the expression of the countenance, the posture of the body, the manner of his lying down in bed, &c. Finally, he will investigate the condition of all his functions, and the unusual sensations, painful or otherwise, which the patient feels from head to foot, the hours or periods of the day when they make their appearance, the circumstances which augment or diminish them, and he will terminate his diagnosis by an examination of the moral condition of the patient, of his temper as well before as during his disease, of the state of his intellectual faculties, and his previous diseases.

If he has carefully collected all these indications, he will not task his imagination to discover what may positively be the internal changes, which have taken place in the normal state of the vital power, and which have produced all these disorders and present sufferings ; he will only say to himself, that the vital power or life has undergone an alteration, such as has produced the phenomena before him, and without seeking to define that aberration of the vital power, he will endeavour to search for a remedy which may conduct it back again to its harmonious operations. By paying attention in the treatment to all the perceptible indications which he observes in the patient, he will be much more certain of reaching the proximate cause, (although he refrain from defining it) because he will be surrounded by all the indications by which it can be appreciated ; and without having applied a name to it, he will, nevertheless, be in a better condition to treat it successfully, which is the true aim of the physician, than his adversary, who will be satisfied with imperfect indications, in forming a conjecture of the proximate cause, and who builds his treatment upon this presumption.

Although guided by the symptoms of diseases, Homœopathia

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does not direct its curative means against these symptoms themselves, but rather against the cause which has produced them; tha is to say, the proximate cause of the disease; for, when these abnormal phenomena cease, the alteration of the vital power, which must necessarily precede them, has previously returned to its regular healthy state, and the knowledge of all these symptoms furnishes the best guides to reach the disease with certainty.

If a shining intumescence with itching appears on the face of a patient, it will be considered by the allœópathic physician, only as an erysipelas, an inflammation of the skin. By the Homœopathist, this swelling of the face, or erysipelas will be viewed as only one of the symptoms of the disease, he will investigate all the other indications which may be found in any part of the body, their occasional causes, the previous diseases of the patient, the state of his temper, and above all the symptoms of the head, in order to obtain a due estimate of the internal changes of the vital power, of which the visible swelling of the cuticle of the face is only an effect, and by these means will be able to treat it with more success. But the common physician, who is satisfied with the name of the malady, will not be able to hinder it from running its course of from nine to twenty-one days. The Homœopathist, on the contrary will remove it in a day or two, if he has selected a medicine exactly indicated by all the symptoms of the disease, or in other words, a remedy strictly homœopathic. Now, which physician will have best reached the proximate cause of the disease, he who, believing he has discovered it, applies to it a medicine which will not prevent the disease from running its course, or he, who candidly avowing his inability to define it, opposes to it a medicine, which removes it in a few hours.

From what has been said, it follows that Homœopathia differs from the common medicine with respect to its opinions on the causes of diseases, since the latter attends little to the predisposing causes, and not at all, or very slightly to the occasional, in order to concentrate its whole attention to the inscrutable proximate cause; Homœopathia, pays the greatest attention to the occasional or predisposing causes, and by confessing its inability to

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discover the proximate cause, it is furnished with the best indications for overcoming it.

CHAPTER V.

On the Diagnosis of Diseases.

We call Diagnosis that part of medicine which teaches us the means of distinguishing diseases: this is the most important part in ordinary medicine. Having divided the morbid derangements of the body into genera and species, to which it applies a mode of treatment devised according to the prevailing theory, the whole share, which is left to the sagacity of the physician at the sick-bed, consists in determining to what species the disease under treatment belongs; because, the name of the disease being ascertained, theory easily points out to him the remedy.

According to the prevailing medical doctrine in France the physician is particularly occupied in determining, which is the suffering organ. This organ once found, all difficulty ceases, and generally, he has only to direct his venesections and the other antiphlogistic means mainly in reference to this organ.

With Homœopathia the Diagnostis is much more difficult and much more minute. Homœopathia fully admits the special lesions of the organs in diseases; but, considering them as one of the sensible phenomena of the general deviation in the whole system from its normal and regular state, these aberrations furnish to every case of disease a particular character and form many individualities; the homœopathic physician, by his anatomical and pathological knowledge ought not only to decide what organ or organs chiefly suffer, and what is the nature of the change, which the disease produces in them, but also, as we have stated in the preceding chapter, investigate as minutely as possible, what changes have taken place in the organism generally, and in all the functions

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in particular ; and, moreover, take into consideration the constitution and the previous habits of the individual, his mode of life, his age, sex, remote causes of the disease, its type, progress ; finally, the hours of the day, when it is more or less violent, the seasons of the year, the state of the atmosphere, the changes of the moon, in short, all external circumstances, which may have any influence upon it. It is only after all these investigations have been made with the greatest possible accuracy, that the physician can acquire a just idea of thc disease in a homœopathical point of view : that is, distinguish properly the particular case, which he has to treat, from those analogous to it, in order to make a selection of the specific medicine.

The homœopathic physician, who is fully penetrated with the spirit of his doctrine, will accurately note down in writing, at the dictation of the patient, all the symptoms of the latter and the circumstances which he mentions, together with the answers, which are elicited by the questions, which the physician thinks himself obliged to put to him, for the purpose of rectifying expressions or of perfecting ideas indispensable to a good diagnosis. Hahnemann counsels the sick, to mistrust the physician who will rely merely on his memory to retain minutiæ, which are indispensable for obtaining an accurate idea of the disease, except in very slight and very common cases ; for this physician practices Homœopathia with the superficiality of Allœopathia, he generalizes diseases according to that method, that is, he will only see gastritis, meningitis, pneumonia, &c. and not the particular individualities, which they really represent.

The necessity of minute investigations of diseases in the practice of Homœopathia will always remain one of the causes, which will prevent this doctrine from being adopted by physicians in extensive practice, who chiefly regard their pecuniary interests. For it is much more agreeable and especially more expeditious to come to a patient, feel his pulse, look at his tongue, press upon his epigastrium, beat a little upon the sides of the chest, ask two or three questions, and finally, write a prescription. In this manner one may make six visits in an hour, whilst a conscientious Homœopa-

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thist could not make a greater number during a whole day, because, besides the time necessary for the examination of the patient, a period equally as long must be occupied for the proper selection of the medicine. Physicians of the former class, as soon as their patients become numerous, prefer retaining their expeditious routine, because, it combines the interests of their purse, with the demands of their indolence.

CHAPTER VI.

On the Prognosis of Diseases.

Prognosis is that part of medicine, which teaches us to foresee the course and issue of diseases.

This prognostication is founded on the knowledge of the disease and the means which science offers, to overcome it. We have already seen in the foregoing chapters, how much more careful Homœopathia is in its investigations, in order to know all the circumstances and the true state of the disease, than the common method; the general precept to consider every disease as an individuality, imposes upon the homœopathic physician the obligation of acquiring a much more exact notion of the nature of the morbid alterations, than his antagonist of the old school, who contents himself by determining to what species it belongs. We shall see in the following chapters, that Homœopathia is also much better instructed as to the remedies which it employs, because it has studied all of them in their effects on the living and healthy individual; whilst Allœopathia has only uncertain opinions of them, which it has gained by chance or inference merely, but never by accurate study. Homœopathia has an immense superiority over the old medicine, in the sources from which it derives its knowledge to establish the prognosis in diseases, consequently the probability of its predictions is much greater, and we indulge the hope that

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it will arrive at mathematical certainty, when in the course of future ages, it will have acquired a knowledge of all the remedies which God has placed at our disposal for the relief of diseased humanity. In some kinds of diseases, such as are produced by an animal virus, always identical and which run a regular course, as the so called eruptive fevers, like measles, scarlatina, purpura, small pox and erysipelas, &c. the common medicine is tolerably exact in its prognosis, because it has no means of abridging their habitual course; but this certainty turns eventually to its disgrace and only serves to demonstrate its weakness: for, if these diseases had been treated according to their homœopathic indications, their duration and their severity would have been much diminished, consequently their courses would have been modified.

The Homœopathist however, must not be less circumspect in the declaration of a prognosis: the human body is so complicated, it is so difficult to discover with certainty its internal condition, and so many unforeseen circumstances may disturb the action of a medicine, or influence the patient, that, in the present state of our knowledge, it would be imprudent to determine in too absolute a manner the result of the treatment, and of the issue of the disease. These predictions, which in the case of Homœopathia, may be made with sufficient accuracy in acute diseases, are far more difficult to be established in chronic diseases, where the radical cure can only be effected by the destruction of the virus, which cherished them. The Homœopathist being possessed, however, of more efficacious means of correcting the morbific deviations of nature, his predictions may always be more favourable, than those of his antagonists. In all cases generally, where the old medicine can effect something, Homœopathia will always perform cures in a much more expeditious, certain and gentle manner, that is, with less suffering to the patient. In the majority of acute diseases it cures in as many hours or days, as the old medicine requires days or weeks; and in many cases, where the latter can do absolutely nothing, Homœopathia performs a prompt cure, at least a real alleviation, where the other has given up all hope. It is impossible to fix the limits of its power in the present state of our knowledge; the

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most severe and most desperate acute cases have been cured in a few hours: such, for example, as croup, peritonitis, puerperal fever, brain fever, &c., and the most dangerous organic changes have often been cured by the mild but pervading effects of its medicinal agents, so that its power appeared only to stop at the boundaries of existence.

The cure of diseases by Homœopathia requires three essential conditions: 1, The employment of a medicine corresponding with the disease. 2, The reaction of nature. 3, That the action of the medicine be not disturbed by any external or internal accidential causes: the prognosis must be pronounced according to the more or less complete union of these three anditions.

The variety of our diseases is so great, that we may find one, for which the specific has not yet been discovered and that among the medicines experimented upon, none answers so exactly to the symptoms of the disease, as to cure it; but thanks to the new experiments made by physicians with new substances, this cause of the want of success, is daily diminishing.

The second cause of unsuccessfullness will also much diminish, in proportion as the study of Homœopathia becomes more general and as the sick resort to it before life has become exhausted, and before they become debilitated by venesection, want of nourishment and excessive doses of medicines, administered by physicians of the old school, which destroy sometimes for many years or for ever the power of nature to respond in an efficacious manner to the action of salutary medicines.

The third conditions may in a great measure be regulated by the prescriptions of the physician and the docility of the patient.

An immence advantage of Homœopathia is, that the patient is spared the period of convalescence in acute diseases, because, not having been exhausted by medicines, he passes immediatedly from the state of disease to that of health, to the regular exercise of his functions.

This consideration ought indeed to open the eyes of those respectable persons, who are charged with the management of the poor, and the direction of hospitals. It would appear that these esta-

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blishments very little merit their title, when we consider the situation of the miserable beings who inhabit them, and the state of excessive debility, and exhaustion in which they go out—(and are called convalescent,) a debility, which prevents them for a long time from working and gaining their livelihood. Poverty and miserable food, the consequence of it, soon reduce them to a condition worse than at first, and they are finally obliged to re-enter the Hopital, never to return.

How much more useful would these places of refuge be, if the attending physicians followed the precepts of Homœopathia! Economy of medicines, economy of time, and economy of strength, would render these houses the true asylums of consolation, the sick would leave them, full of life and health, and in resuming their occupations would, with grateful hearts bestow blessing on the men, who had procured them such real benefits.

CHAPTER VII.

On the Treatment of Diseases.

The treatment of diseases may take place in three different ways by medicine: 1, by the action of medicines opposed to the symptoms of the natural malady; 2, by revulsive means; 3, by medicines producing an effect, similar to the disease.

The treatment by opposition (called antipathic,) is that which attacks maladies by means of agents having the property of producing a state, opposed to that which constitutes the disease, as cold by the application of heat, burns by the application of cold, over heating by refrigeration, constipation by purgatives, diarrhœa and the other morbid evacuations, by astringents, debility by tonics, &c. This method, always prefered by the old school, wherever it can be employed, would on a superficial view seem to merit the first rank, but it generally produces only a transient alleviation,

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because nature possessing a tendency of reacting upon all foreign impressions and of producing opposite movements, soon reproduces the same disease in a much more powerful degree, after the palliating cause has ceased to act. Thus the pain of a burn, which has been momentarily dissipated by an immersion of the part into cold water, returns much more violently after its withdrawal, constipation is more obstinate after purgatives—the discharge of urine is diminished after the use of diuretics, &c. The use of medicines by opposition, is therefore, no true curative process, but merely apalliative one, that is to say, a temporary relief, slight affections excepted, where nature works her own cure during the suspension of the suffering brought on by her action. Homœopathia therefore rejects such fallacious aid, and resorts to it as a provisionary means only, in cases where nature has not the power of reacting upon the appropriate homœopathic medicines, as in cases of asphyxia, or complete syncope, where it is necessary to resuscitate suspended animation, which would be insensible to the homœopathic agents, the power of which, if strong, might extinquish the few remaining sparks of vitality.

The revulsive method, which Hahnemann calls allœopathic (from the Greek word "alloios" foreign and "pathos" affection) is that, by which another disease is produced in a part more or less remote from that which it is our object to cure. This method, which nature sometimes employs in certain diseases, by means of eruptions, tumours, abscesses, and what are called critical evacuations, often procures a sensible alleviation of a disease, it sometimes even performs a cure; but these advantages are always difficult to obtain by art, they are never gained without many sufferings, and a great number of diseases alleviated by the primary effects of the revulsive remedies, soon resume their original intensity. To this species of remedies belong purgatives, emetics and all stimulants taken into the alimentary canal, blisters, the actual cantery, setons, moxa, sinapisms, shower baths, fumigations, urtication, &c. This view in the treatment of diseases, based on the laws of the physiological sympathies, does not enough regard the unity of vital action. Considering disease as a mere local alteration of a given

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organ, it thinks it may with impunity produce a morbid change in a less important organ, or the injuring of which would be less dangerous, without being detrimental to the first, and by these means remove the disease from its original seat; but the vital union, connecting the human body as an entire whole, does not permit it in obedience to the will or imagination of the physician to separate its component parts; the irritation, the morbid state, which the revulsive means produce on an organ more or less distant, reacts upon the original disease which it complicates and aggravates without curing; on this account Homœopathia rejects all these means as painful, insufficient and often hurtful.

To this method, forming the basis of the treatment pursued according to every other system of medicine, Hahnemann has applied the name of Allœopathia, and by this title he has designated the prevalent medicine of the day.

The medical treatment by similars, is that which we have indicated in the commencement of this work, in which diseases are treated by medicines producing on the healthy person an affection similar to that which it is proposed to combat. This method of treatment called by Hahnemann the homœopathic, because it is exclusively made use of in the reformed medicine, has given its name to it. The common art of healing sometimes employs homœopathic medicines, as we have before remarked, without being aware of it; as, for example, when it prescribes quinine for the cure of fever, gangrene, debility caused by a long continued suppuration, or by considerable loss of the animal fluids; digitalis for overcoming palpitations of the heart; ipecacuanha against nausea, complaints of the heart and vomiting; nux vomica, in paralysis; iron in chlorosis; sulphur in the itch; mercury in syphilis; sarsaparilla and gold in chronic syphylis; mezereum, dulcamara, the wild pansy and others in herpes; blisters in erysipelas, nitrate of potash and emetics in pneumonia; squills in pleurisy; vaccine matter as a preventive in small pox, &c. Nature also often performs cures of this kind; patients have been cured by the small pox of obstinate opthalmias, or convulsions, which had resisted every method of treatment, because the virus of small pox some-

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times produces opthalmias and convulsions; scrophulous affections have been cured by vaccination; herpetic and other cutaneous eruptions and scrophulous affections were obliterated by the measles, because this disease produces similar eruptions of the skin and obstructions of the glands; how many obstructions of the abdominal viscera have been cured by an attack of intermittent fever, because these fevers are sometimes followed by similar alterations. Obstructions in the female breasts remaining after a first child-bed are often removed by the secretion of milk after a subsequent delivery, a disease originating in profound grief is often cured by a new disasterous event which befalls the individual, &c. Homœopathia, as we have seen, makes use of this method of treatment, because, it only produces a genuine cure; the reactive force of nature which renders the antipathic cure only transient, renders that produced by the homœopathic action of medicines lasting and durable, because the latter determines the vital movement necessary for the cure.

It is not medicines, however, which cure diseases, they only aid nature in attaining the aim of her conservative efforts; the physician, who administers them according to this principle, is the only true *minister of nature*, and not he who by antipathic or allœopathic agents endeavours to counteract or destroy her efforts. The allœopathic physician by his blood-lettings, exhausts the powers of nature; he prevents her reaction; he fetters and baffles her salutary efforts; much better therefore, would he merit the title of her tyrant than her minister, and when he endeavours by enormous doses of medicinal substances to produce an action opposed to that of the disease, still better would he deserve the title of her executioner; because, already almost sinking under the action of accidental morbid causes, she is destroyed by the addition of this new impression of an opposite character. The diseases, which this perturbating method of treatment leaves behind it, sufficiently attest its impropriety. These are the gastralgias, the different organic injuries of the stomach and alimentary canal, of the liver, urinary organs, uterus, lungs, &c. which are generally attributed to the malignancy of the disorders, but which are frequently nothing but

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the effect of large doses of medicines given during the treatment of the disease, or during convalescence, or the result of debility caused by bleeding and low diet.

The necessity of accounting for phenomena which pass before our eyes, and of uniting them by a common tie, did not allow the author of Homœopathia to confine himself exclusively to that which experience and observation taught him; he wished also to explain, how the medicines acted; although incontestable reasons have led him to declare the nature of diseases and their proximate causes as impenetrable to our understandings; he nevertheless, thought it possible to understand the internal action of medicines. Hahnemann supposes that two similar diseases cannot exist at the same time in the same individual, without the stronger extinguishing the weaker one. But the action of the homœopathic medicine being always the stronger, because it is the effect of an extraneous agency, always produces a more powerful disease which takes the place of the natural affection; but the action of the medicine having a tendency of itself to become extinct, this natural disposition of the new disease and the reaction of nature excited by it, cause its complete destruction.

This theory, which the enlightened understanding of the author considers as a simple supposition, which he really declares it to be and to which, as he says, *no importance* is to be attached, has, during the few years, since the existence of Homœopathia, been already followed by many others, so true it is, that when once engaged in the field of hypothesis, little else but doubt and hesitation remain.

The learned Dr. Rau has supposed the homœopathic action of medicines governed by the laws of the magnetical polarization.

The system of universal harmony has also been put in contribution; and its theories have been applied to the action of homœopathic medicines by the philosophical minds of Germany; Dr. Hering and other homœopathic physicians explain by the laws of this system the origin and cure of diseases, a doctrine also lucidly taught by our friend Dr. Simon Leon, in his lectures on Homœopathia. We will not proceed farther with the examination of these

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theories, because, even a superficial account, would be insufficient, to give an idea of them to readers, who have not become familiarized to these philosophical doctrines, and we would wander too far from our subject, should we attempt to furnish explanations necessary to a proper comprehension of them; it will suffice to have proved hereby, that the Homœopathists in no wise merit the accusation of empiricism, which some Allœopathists have cast upon them; that they have, on the contrary, put in contribution every branch of human knowledge, for the purpose of illustrating the doctrine which they have embraced, and of placing it in harmony with the general laws of nature. Whatever may be in other respects the fate of these theories, the groundwork of Homœopathia will not be shaken by them, because the homœopathic law is the expression of a reality, distinct from all modes of explaining it.*

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* The principle of Homœopathia has been most beautifully explained by the microscopical discoveries in inflammation, artificially excited by wounds, by Kaltenbrunner, in his exper, circa statum sanguinis et vasorum in inflammatione, pp. Monach, 1826. Communicated in Archiv fuer die hom. Heilkunst, B.XV, 3tes H. p. 106, by professor Jahn, the celebrated pathologist. Hitherto, these are the only facts which throw light upon the internal nature of diseases. "After a wound has been received," remarks Kaltenbrunner, "there commences an accelerated motion and a turgescence of the blood in the vessels surrounding it. From this point, those alterations extend to a greater or less distance. In some of the smaller bloodvessels nearest to the wound, the motion of the blood is thrown into disorder, some canals become entirely emptied, in some it accumulates in irregular masses, while in others again, it diffuses itself into the parenchyma, forming reddish islands of blood, at the same time the parenchyma begins to swell." This state, denoted by the changes, which proceed from the wound, and dependant on the degree of the injury, is evidently morbid, and called by *Kaltenbrunner morbid* inflammation. But he observed futher, that in all cases, for the cure and dissipation of this morbid inflammation, a state *perfectly similar* to it, is developed, which he calls the *curative* inflammation. "Driven with accelerated motion, masses of the glolubes of the blood here and there, rush by starts from their canals, and pour themselves into the parenchyma of the

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CHAPTER VIII.

On Homœopathic Medicines.

Every agent, capable of modifying the state of health of a healthy individual, is a poison, and becomes a medicine, when suitably employed in disease. There are therefore in nature no absolute poisons; the most violent poisons, that is, those substances which have the strongest and most deadly action upon a person in health, become the most useful and beneficial remedies, if they are administered judiciously and in small doses; and reciprocally; the most efficacious substances, in the treatment of diseases, become necessarily deleterious, in a state of health, that is, they become poisons.

That medical doctrine, which will furnish us with the most accurate knowledge of the effects of medicines on the living system, will be able to make the best application of them. In this respect again, Homœopathia possesses an immense superiority over other methods.

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inflammed part. Here they lie as bright red spots or islands of different sizes. Soon the whole wound is surrounded by these islands, and the intervening parenchyma, becomes highly turgid. This process, which appears at first at the circumference of the inflammation, by degrees involves also the centre, and resembles the morbid inflammation completely, and it is by its means, that the morbid alterations, produced by the latter. are gradually extinquished."

Taking it for granted, that the physician is always only the servant of nature, it may be asked: Can the homœopathic principle be more beautifully illustrated, than by these discoveries? And if this question can only be answered in the affirmative, I further ask: Can the principle of the "common" healing art be as well established in an anatomico—physiological point of view, as that of Homœopathia? This last question must decidedly be answered in the negative; the so called Allœopathic medicine, finds not the least support in the microscopical discoveries on Pathogeny. Tr.

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The most common source, whence Allœopathia has gained its knowledge of the virtues of medicines, is, *ab usu in morbis*, from their effects in diseases. The slightest reflection will suffice to convince any one, how much this process is subject to error; diseases are never perfectly similar, there never occur in practice two absolutely identical cases, consequently, even if we admit that the observations on preceding cases had been accurate, it would be a matter of the greatest uncertainty, that the remedy, which was salutary in another disease, would be precisely adapted to that which is now under treatment, although it might be of the same species. The age, sex, idiosyncrasy, or temperament of the patient, remote causes, concomitant phenomena, &c., cause so many modifications in a disease, that under these circumstances it is absolutely impossible, to learn accurately the changes produced by a medicine; hence it is, that so many specifics and other medicines employed against different diseases, have failed in the hands of allœopathic physicians. One medicine, which was extolled for the cure of intermittent fever, because it had cured some affections of this kind, was found inefficacious in others, and on that account entirely rejected; another for cephalalgia, diarrhœas, &c. What eulogies has not Ipecacuanha, obtained, and merited for the cure of dysentery? What good results were not really sometimes obtained by it? But, as it was necessarily ineffectual in a great number of cases, to which it was not adapted, it was entirely abandoned in these diseases.

Allœopathia is indebted almost always to chance for the discovery of the medicines, which it employs, (the history of all heroic medicines proves it;) at one time it conjectured the virtues of medicines by their physical or chemical properties, by their taste, odour, exterior aspect or elements, or by their family, or natural genus.

If chance is a bad teacher, it offers us sometimes useful hints; but if we have no laws to classify them, they may lead us as easily to error as to truth. By chance it was discovered, that cinchona had cured fevers; but empiricism, which took hold of this discovery made a wrong application of it; ignorant of the law by which the remedy had effected a cure in the given case, it supposed, that it would cure all analogous cases; and exhibited it in all kinds of

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fevers; but instead of a cure, this remedy often produced obstructions of the bowels, marasmus, and other diseases still more serious than the one it was intended to cure.

The analogy of the genera and species of different substances in nature, does not furnish us with a better indication of their medicinal virtues, for, one plant of the same family presents us with excellent nourishment, whilst the other is one of the most active poisons. Thus, the potatoe of our kitchen furnishes a very wholesome food, whilst the other species of this family (the Solanums) are the most violent poisons.

Nor is chemical analysis any surer means of discovering the virtues of medicines; its apparatus and processes are entirely incapable of seizing the characters of the different medicinal properties. The celebrated Davy, to whom chemistry owes so many delicate and minute analyses, has not been able to find the difference between our culinary cabbage so innoxious and mild, and the virulent hemlock, a poison so active and violent. Our chemists can discern none between saliva and the virus contained in the maxillary vesicles of the serpent, of which the smallest drop is sufficient in a few moments to kill the stoutest man.

External impressions made upon our senses, do not offer us any better data; the odour and the taste of substances do in no wise determine their medicinal properties; the most insipid substances are sometimes endowed with the most powerful virtues; arsenic has very little taste or odour in its simple form; and the truffle so much esteemed by our gourmands, has a very penetrating odour and taste. These conditions are so common in nature, that one might be almost tempted to consider these properties as negative indications. Since direct experiments with different substances have been repeated on a large scale, it seems to have been ascertained, that the more a substance possesses odour and taste, the less is it endowed with medicinal properties; or at least, its effects on vitality are less powerful, less pervading and less durable.

Homœopathia does not proceed on such data to discover the virtues of medicines: Hahnemann believed, that in order to appreciate fully the action of a medicine, it was necessary to

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make a trial of it on a healthy person. In this manner, with the necessary precautions it is easy to determine what changes were wrought by its action; by such experiments he has ascertained, that this action was not transient, momentary, or of a few hours duration, as had been hitherto believed, but that it was on the contrary prolonged in the case of several substances for whole months, even if taken in the smallest doses; and that if strong doses were taken, their action lasted for years and even sometimes during life, as is observed in individuals, who have made an excessive use of mercury.

In order to make a trial with medicines, a healthy person must be chosen, or still better, we take ourselves, early in the morning, a small dose of the substances, with which we wish to experiment, and repeat it daily, until some sensible effect, or unusual phenomenon supervene; we must take care to mark these sensations whenever they manifest themselves and remark also in what order, or under what circumstances they are produced. The dose of the medicine is to be renewed as often as these effects entirely cease. During these experiments, we must avoid all impressions, having a tendency to disturb its action, that is, highly seasoned dishes, violent emotions, &c. &c. The same medicine must be tried on persons of different ages, sexes and temperaments. When a medicine has thus been tried on a number of individuals sufficiently great, the different effects produced by its use are classified and such as have manifested themselves most constantly, are marked down as the particular characteristics of the medicine. It is only after these direct investigations undertaken for the purpose of ascertaining its virtues, that a medicine is employed by Homœopathia in disease, and takes its place in the Materia Medica.

In viewing this mode of proceeding, every disinterested and reasonable person will perceive, what advantages Homœopathia has in this so important branch of its doctrines over the ordinary medicine, leaving nothing to chance, and endeavouring by direct investigations, made under the most favourable conditions to obtain certain results. By these means medicine ceases to be conjectural, and takes its rank among the exact and experimental sciences.

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These studies of medicinal virtues the Homœopathists have extended to the different kingdoms of nature, from man down to minerals; and in the space of twenty-five to thirty years, the small number of adherents of Homœopathia have already furnished us with more than 200 well tried remedies, the effects of which answer to an almost infinite number of the most various diseases,*

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*The medicines, actually composing the Materia Medica homœopathica, are the following:

Aconitum,
Aethusa cynapium,
Agaricus muscarius,
Agnus castus,
Alumina,
Ambra grisea,
Ammonium carbonicum,
Ammonium muriaticum,
Anacardium,
Anisum stellatum,
Angustura,
Antimonium crudum,
Argentum foliatum,
Arnica montana,
Arsenicum album,
Arum maculatum,
Asa fœtida,
Asarum Europaeum,
Aurum foliatum,
Badiaga,
Baryta,
Belladonna,
Berberis,
Bismuthum,
Borax Veneta,
Bovista,
Bryonia,
Caladium seguinum,
Calcarea carbonica,
Cannabis sativa,
Cantharides,
Capsicum,
Carbo animalis,
Carbo vegetabilis,
Cascarilla,
Castoreum,
Causticum,
Chamomilla,
Chelidonium maj.,
China,
Cicuta virosa,
Cina,
Cinnabaris,
Cinnamomum,
Clematis erecta,
Coccionella septempunctata,
Cocculus,
Coffea Cruda,
Colchicum Autumnale,
Colocynthis,
Conium maculatum,
Co paivae balsam,
Corallia rubra,
Crocus sativus,
Crotон tiglium,
Cuprum,

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and if the continually increasing number of physicians, cultivating this doctrine, imitate the zeal of its first followers we may enter-

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Cyclamen Europaeum,
Diadema,
Dictamnus,
Digitalis purpurea,
Drosera rotundifoiia,
Dulcamara,
Eugenia Jambos,
Euphorbium,
Euphrasia Officinalis,
Evonimus Europaens,
Faba Tongo,
Ferrum,
Filix mas,
Graphites,
Gratiola,
Guajacum,
Helleborus,
Hepar sulphuris,
Hyoscyamus,
Jalappa,
Jatropha Curcas,
Ignatia amara,
Indigofera tinctoria,
Iodium,
Ipecacuanha,
Kali carbonicum,
Kali hydriodicum,
Kreosotum,
Lachesis,
Lactuca virosa,
Lamium Album,
Laurocerasus,
Ledum palustre,
Lycopodium,
Magnesia carbonica,
Magnesia muriatica,
Magnesia sulphurica,
Manganum,
Menyanthes trifoliata,
Mercurius vivus,
Mercurius sublimatus,
Mezereum,
Millifolium,
Moschus,
Muriaticum acidum,
Natrum carbonicum,
Natrum muriaticum,
Natrum nitricum,
Natrum Sulphuricum,
Niccolum,
Nitrum,
Nitri acidum,
Nux vomica,
Oleander,
Oleum animale,
Oleum Terebinth,
Oniscus Asellus,
Opium,
Paeonia,
Paris quadrifolia,
Petroleum,
Petroselinum,
Phellandrium,
Phosphorus,
Phosphoricum acidum,
Platina,
Plumbum,
Prunus spinosa,
Psoricum,
Pulsatilla,
Ranunculus bulbosus,
Ranunculus sceleratus,

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tain the hope, that the number of medicines will one day be large enough to answer to all the varieties of disease, afflicting the human body.

Although experiments with medicines on the healthy system have been recommended by the celebrated Haller as the only means of acquiring a knowledge of their virtues, the subject has, nevertheless, been entirely neglected by the schools of medicine prevailing in France for the last twenty years, which, having comprised them all under the head of stimulants, and considering all, or nearly all dynamic diseases as irritations, had to include these remedies in a general denunciation, and confine itself exclusively

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Ratanhia,
Rheum,
Rhododendron,
Rhus toxicodendron,
Ruta graveolens,
Sabadilla,
Sabina,
Sambucus,
Sassaparilla,
Secale cornutum,
Selenium,
Senega,
Senna,
Sepiae succus,
Silicea,
Solanum mammosum,
Solanum nigrum,
Spigelia,
Spongia tosta,
Squilla maritima,
Stannum,
Staphysagria,
Stramonium,
Strontiana carbonica,
Sulphur,
Sulphuris acidum,
Tabacum,
Tanacetum vulgare,
Taraxacum,
Tartarus emeticus,
Tartaricum acidum,
Teucrium Marum,
Thea caesarea,
Theridion.
Thuja occidentalis,
Tongo,
Uva ursi,
Valeriana,
Veratrum album,
Verbascum,
Vinca minor,
Viola odorata,
Viola tricolor,
Zincum,
Magnes artificialis,
Magnetis polus arcticus,
——— *australis*,

Latterly different morbid, or natural products have been added from the human body.

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to debilitating and depletory means, as the only useful practice in the majority of diseases. As the adoption of this doctrine in France was the signal of an almost complete abandoning of every pharmaceutical prescription, it has hereby rendered an immense service to our contemporaries in delivering them from all those disgusting and absurd amalgamations, with which the bottles of our pharmacopolists were filled, of all those electuaries, confections, opiates, extracts, elixirs, tinctures, wines, decoctions, prescriptions composed of a base, of one or several adjuvants, one corrective and a vehicle, &c. &c., with which the physicians overburdened the bowels of their patients;* this service is so important, that, if the prevailing doctrine had not substituted its own excessively debilitating practice, its author would have merited much praise, because in that case, nature would have had to contend against the pure disease only, without being counteracted by a powerful medicinal action, with which the vital forces were oppressed. But such is the fabric of our minds, that when we recognize a fault, in order to avoid it, we fall into the opposite extreme. The author of the

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* Hahnemann however, was not the first to expose the absurdity of these combinations. More than one of the elder physicians was aware of it. We shall only quote the opinion of Bichat, contained in his "Anatomie generale." "There have been no general systems in the Materia Medica. This science has been alternately ruled by the leaders in medicine. All have left their impressions upon it. From this cause arises the uncertainty, with which it presents us to this day. An incoherent medley of yet more incoherent opinions, it is of all physiological sciences that, in which the perversity of the human mind has most signally manifested itself. Yes, for a mind pursuing a method, it is no science at all. It is a formless collection of erroneous ideas, of childish observations, of fallacious remedies, of oddly conceived and disgustingly combined formulas. It is said, the practice of medicine is often a disgusting art. I say more and maintain that under certain circumstances it is also contrary to reason, if its principles are taken from our common Materia Medica."
Tr.

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physiological doctrine, by proclaiming irritation or inflammation as the general type of diseases, has necessarily placed blood-letting at the head of his remedial resources. The principal treatment of only a slight disease consists according to this doctrine in a more or less abundant abstraction of blood, either by venesection, leeches, or cupping: the second remedial means prescribed, is hunger or deprivation of aliments, and the third, revulsives; we might yet add a fourth class of remedies, viz: the specifics, that is, those medicines which cure special diseases without its being possible to explain their action by denominating it debilitating or exciting, for example, such as mercury, cinchona, &c.

Of all these remedies none has been studied in a methodical manner, yet the first (bleeding) frequently takes place in the healthy individual by accident, as in the case of wounds or hæmorrhages, and in the domestic animals in our butcheries, these examples might have taught that the loss of blood causes that of life. Physicians have very often an opportunity of witnessing the sad effects which bleedings exercise on persons in health or with slight indispositions (in the case of pregnant women venesection is resorted to without remission on the least indisposition;) they could have seen how weak and sickly they generally remained during the whole period of their pregnancy and even during their confinement, and how often blood-letting is followed by abortion, (the fœtus not finding any nourishment from the deficiency of blood in the mother). But all these facts will not open the eyes of persons who will not see them and who are fascinated by theories. In almost all fevers the pulse is frequent and quick, and the skin is hot, &c. As bleeding pushed to syncope is followed by a diminution and cessation of the pulse, and by general coldness and weakness, it was, according to the law of opposition, considered the best, or, to speak more correctly, the only efficacious means of opposing the fever or every increased movement of the arterial system; they do not consider, that if nature be not overcome by this abstraction of forces, her movements soon revive with double force, in order to react against this cause of destruction, when they will always have at command

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the resource of new bleedings, until death puts an end to the contest, or until a more powerful nature grants a truce to the suffering of the patient, by changing the acute disease into a chronic one, which will render existence a thousand times worse, than a speedy death. We are far from asserting, that blood-lettings and the antiphlogistic method do not sometimes cure diseases, or at least contribute to their cure; the existence of the present generation is a proof of it; for there are few individuals, who have not been subjected to it, either before or after their birth, and it cannot be contested, that in certain purely inflammatory diseases moderate bleedings alleviate and often cure the patient; but it is no less true, that every cure effected by these means, is always followed by a remarkable debility and that its effect on the living body, has never been carefully investigated.

At no period, in the history of medicine have Therapeutics been reduced to such a state of empiricism as under the medical doctrine called physiological: entirely disregarding the vital forces, which govern all the phenomena of organized beings, the physician takes blood in every derangement of the human system. This fluid, so precious, which some philosophers have designated as the seat of the soul and which has been confounded with it, (so great is its importance) he spills in the slightest as well as the gravest diseases; a fall, a wound, a hæmorrhage, chilblains, hæmorrhoids, vertigos, complaints of the eye, ear, teeth, stomach, abdomen and throat, rheumatism, menstrual derangements, palpitation, dropsy, &c. in a word, almost every disease requires bleeding. And is it to be wondered then, that mankind degenerates, that the human size becomes smaller and smaller, and the limbs less strong, that the powers of the mind become weakened, when we see a fluid, on which depends the nutrition, growth and vigour of the body, so rashly spilled. It was time, in order to prevent the complete degradation of the human race, that a more rational system of medicine should succeed one productive of such pernicious practice. In order to prevent our total destruction, God in his infinite goodness, has raised up the founder of Homœopathia to heal diseases with reme-

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dies more in conformity with the intentions of nature, and to re-establish health without destroying the source of life.*

Hunger, which the common medicine advises in diseases, is a suffering, which those in the station of physicians have seldom tried on themselves, yet their profession calls them pretty frequently to prescibe it to persons, who have felt too often its terrible effects; but have physicians not been able to convince themselves that abstinence exhausts the sources of life nearly as much as the loss of blood itself, and produces a complete alteration in the organs of digestion? How dare they hope for a salutary reaction of the efforts of nature, when they exhaust all her vigour, when they weaken her by every means in their power? And they call themselves *Ministers of nature*! To witness the madness with which they persecute, exhaust and oppress her, they could with much more reason be called the *Ministers of death*.

As to revulsives, there is always the same ignorance displayed of their direct effects on the human body; a blister is applied, without considering for a moment the injurious effects which cantharides may produce on the sick, besides those on the urinary organs.

The inefficacy of this systematic mode of treatment and the injuries which often thereby resulted to the sick, has given rise to another sect of physicians called the eclectic, because they put into practice the different doctrines of the schools, which have preceded them. The eclectic physicians, in retaining bloodletting with the other antiphlogistic treatment, and not having a better knowledge of the virtues of the remedies which they employ, than their predecessors, endeavour to restore the formulas and pharmaceutical preparations of which professor Broussais has

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* This is undoubtedly very true. Several homœopathic physicians have already observed in their practice, that all children, born after the parents had been subjected to homœopathic treatment, were generally much stronger, healthier and less liable to disease than those born whilst the parents were treated in the old way. We may therefore justly entertain the hope, that with the extension of Homœopathia, a stronger and certainly also a more noble generation will rise up in future time. Tr.

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so happily delivered medicine; they are seen sometimes to administer enormous doses of the most energetic medicines, of the most violent poisons, without troubling themselves about the result. An eclectic physician, will prescribe with the utmost *sang-froid*, 10 grains of the acetate of lead per day, from 2 to 3 grains of nux-vomica or belladona, 20 or 30 grains of digitalis or tartar emetic, one grain of corrosive sublimate or a tenth of a grain of arsenic with the same assurance, the same calmness, or rather the same carelessness, as his fellow colleague, the physiological physician, will prescribe a tisane of sweetened gum-water! and it is this sect principally, which exclaims the most against moderate prescriptions, against the minimum doses of Homœopathia! Poor humanity!

CHAPTER IX.

On the Doses of Homœopathic Medicines and the manner of administering them.

Medicines, exercising their effects specifically, or by a kind of elective affinity on a diseased organ, will always be strong enough to produce an impression on the already irritated fibres, the morbid sensibility existing in a diseased part, rendering it susceptible of being affected by the feeblest agent, which has a direct anology to it. A healthy eye may without inconvenience bear the ardent rays of a mid-day sun in the equatorial regions, while one afflicted with ophthalmia, will find too much light in a chamber closed almost hermetically, in which the healthy eye will only be sensible of complete obscurity; a person afflicted with a violent head-ache or ear-ache, will experience very painful sensations, from the lightest steps of a person, walking in his room, while a healthy ear, will bear without pain the noise of artillery; a drop of the sweetest and the most harmless liquid will produce vomitings and violent pains in an inflamed stomach, while a healthy one will bear the most indigestible food, &c. Moreover, as the curative effect of the treat-

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ment by homœopathic remedies takes place only by the reaction of the vital force, excited by the medicine in the organism, we must give it time, fully to display that reaction and not endeavour to disturb the salutary movement by new impressions, which might retard or hinder the cure; these two facts have given rise to two fundamental precepts of Homœopathia in the prescription of medicines, viz: the most minute doses and the necessary interval between each of them.

The common medicine, always intending in its prescriptions, to act on a healthy part in order to cure a diseased one, or rather to excite in the latter an opposite movement, must employ a pretty strong action to make a more vivid impression on the healthy part than that produced in the diseased one by the malady itself, so that the latter may at least be rendered less sensible, or as it were produce in the diseased part a movement, opposed to that impressed upon it by the malady. Under all these circumstances it is indispensable, that the dose of the medicine should be strong; it is on this account that the physicians of the old school cannot comprehend, that Homœopathia can obtain any sensible results with such small doses, they call themselves *rational* physicians, but their reason does not even comprehend this remarkable difference between the two methods of employing medicines viz: the opposite ends which the two doctrines propose; besides, the efforts made by nature to overcome the action of external agents renders their repetition necessary, if we do not wish to obtain a result quite the reverse of what we had intended; and as living nature possesses the property of accustoming itself insensibly to external impressions, there hence arises the necessity, of successively increasing the quantities of these agents: and thus it happens, that Allœopathia is often obliged to give such frightful doses of the most energetic substances, of which physicians even boast, without regarding the grave and irreparable injury which is thereby generally inflicted upon the constitution of the patient for the rest of his days.

Homœopathia, which never administers a medicine, without being well acquainted, as we have already seen, with its virtues and its action on the healthy system, always employs them in their

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state of purity and without admixture, because, if it were to combine two medicinal substances together, it would lose all its certainty, nor could it know, what effect they would have, when thus united; for, two perfectly well known substances, producing different effects (no substances possessing properties perfectly alike) would form by their union a compound, which would have quite different properties, and as the physician ought not to judge blindly, or hypothetically, the precepts of Homœopathia will not permit their application, before this compound has been duly tried on the healthy system.

Physicians of the old school do not take so much trouble; not being acquainted with the virtues of the simple substances, they care little what may be their action in a state of combination, they do not think it amiss therefore, to unite two, three, six or ten together as imagination may suggest; to every phenomenon of the disease, or to every symptom they prescribe a medicine, which they deem capable, of combating it, the whole is then combined under the form of a potion, electuary, or pill, and thrown into the human body like a bomb, that each of its fragments or pieces may strike that part of the malady, against which it is directed and destroy it,—this they call rational medicine! They are not aware that the body is one, that life is one, and that every thing is contiguous in the living body; that all the symptoms, however complicated they may be in a disease, form nevertheless, a constituent part of the same; that it is contrary to the laws of nature, thus to separate an entity, of which the different parts alone impress it with its individual and proper character. If bleeding enfeebles the powers of nature and renders more difficult her salutary efforts, which are indispensable to the cure of a disease, the enormous doses of medicines and the compound prescriptions, besides exhausting the same powers, render the diseases still more complicated, by the production of symptoms proper to the different substances of which they are composed, and produce real poisoning.

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CHAPTER X.

On the Preparation of Homœopathic Medicines.

To prepare the medicines used by Homœopathia, Hahnemann directs that one grain of one of the solid medicinal substances, or of those which are insoluble in alcohol should be taken in its state of greatest possible purity; this is triturated with the third part of 100 grains of very pure and dry sugar of milk in a mortar of unglazed porcelain with a pestle of the same material, for a quarter of an hour; to this mass the remaining two-thirds of sugar of milk are then added, half at a time, and each part triturated for a quarter of an hour: in the intervals of the operation the mass is stirred with a wooden or horn spatula for four or five minutes.—Again one grain of this mixture containing the 100th part of a grain of the medicine is taken and triturated with 99 grains of fresh sugar of milk in the same manner as before, with the grain of the pure medicine. Every grain of this second trituration will contain $\frac{1}{10,000}$ of a grain of the medicine; another grain of this preparation is taken, and the trituration repeated with 99 grains of a new portion of the sugar of milk, every grain of this third preparation will contain $\frac{1}{1,000,000}$ of a grain of the medicine.

All substances in nature triturated in this manner will become perfectly soluble in alcohol; consequently, in order to render the subsequent attenuations more easy, the 99 grains of the sugar of milk are succeeded, by 99 drops of a fluid, (distilled water or alcohol) to which is added a grain of this third trituration, and which is then strongly shaken twice. Every drop of this mixture contains $\frac{1}{100,000,000}$. In the same manner all farther dilutions are made.* Of all substances soluble in alcohol, one drop instead of

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* Every dilution (from the Millionth to the Decillionth,) may be employed with advantage according to the susceptibility of the patient; sometimes, even the original tinctures will become necessary, If we wish to be successfull in practice, we should, however, always commence

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one grain is taken and diluted in that vehicle in the manner indicated.

Hahnemann for a long time used much stronger doses; but the necessity which he felt to aim at perfection in his art, afterwards led him to adopt the mode of preparation just described. The results which he has obtained from them, demonstrate, that in proportion as the attenuations of medicinal substances were carried beyond their crude or gross state, or in other words, as they became more refined, in the same proportion, to a certain degree, they were rendered more energetic and penetrating in their effects on the living fibre.

This remarkable phenomenon has led homœopathists to give the name of *potential* to an operation, which at first view, would appear to constitute a mere dilution or diminution of power in the medicine.

Physicians, accustomed to regard medicines as acting only in virtue of the properties inherent in matter, cannot be persuaded to believe that any active virtue can remain in such small quantities of medicinal substances; it is especially this part of the Homœopathic doctrine (although its essence by no means consist in it, as experience shows, that we may cure homœopathically by the ordinary material doses) which the most excites their incredulity, and yet, they are daily witnesses of quite as great and even more sensible effects on the human body by agents no less imponderable, no less incommensurable. Can these detractors of the discovery of Hahnemann tell us, the weight in grains, or the dimensions in square inches, of a piece of news, capable of producing the sudden death of the individual who has received it, or of recalling to life a man who is about descending into the grave; how many ounces or grains the rays of light weigh which are reflected from the body of a toad, and sometimes produce syncope in the person

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with the smallest doses, as a small dose will often effect what a larger will not. The alternate exhibition of higher and lower dilutions, as well as the external application of the medicines and the solution of them in water, will also be found sometimes very useful. Tr.

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whose retina they strike; what is the weight in grains or ounces of the luminous rays emitted from the mouth of the adder, forcing the nightingale to throw itself into the adder's throat; but to give some illustrations from medical observations, of which the recollection is yet unfortunately too recent; can they tell us how many grains or pounds of the miasma of cholera are required to communicate the disease to an individual or to a whole country? How many pounds must the miasma at its departure from Calcutta weigh, in order to make the round of two-thirds of the earth, without having lost an atom of its virulence in traversing all climates and seasons, leaving every where the same mourning and desolation? And the atom of the plague (cited by Hahnemann) imported in a small parcel of wool, and which in a few months infected a whole continent, what fraction of a grain ought it to weigh? The small pox, how many pounds of the virus are required to infect a town or a whole country? How many grains or what part of a grain of the vaccine virus are required to protect an individual against the small pox? The point of the lancet, moistened in the pustule, is placed on the epidermis before penetrating the sensible or vascular part of the skin, the blood which generally issues from the wound, carries away a part of the matter, and yet inoculation takes place.

If from these phenomena, which may chiefly be attributed to morbid causes, we pass to the examination of phenomena proper to organized beings, or to nature at large, it would be necessary to cite all the phenomena of force and of action in order to mention all the powers not material, or, to speak more exactly, the powers which are destitute of the properties of extension and weight inherent to matter, and we should arrive at the conclusion, that all the real powers in nature are subject to these negative conditions. What measurable extension, for example, can we discover in the vegetative power, which governs the extraordinary phenomena of germination and the growth of plants, their efflorescence, the maturation of fruits, &c., the fecundation of germs, the nutrition and growth of all organized beings? What is the weight of the power which governs life? What is its measurable extent? No one, however, will deny, that the power which governs all our functions, our

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entire being, is very great. That energy of man, *tenax propositi vir* of Horace, so admirable, so powerful, which faces every danger in the accomplishment of duty, which prefers the horrors of a prison, exile, and even death, to the pleasures of wealth, to honour and power, is it capable of being estimated by weight and measure? How many more ounces or pounds was this power in Socrates than in Anitus? How much did that of Leonidas weigh more than that of Xerxes?

Is not the force of affinity itself in direct ratio with the attenuation of the atoms of a body? The power of nutrition in organized beings, is it not exclusively to be attributed to the imponderable and incommensurable divisions of the minute particles of matter? What weight has an atom of light emitted from a light-house, which strikes the eye at the distance of five leagues? Every point of a circumference, comprised in this same ray, is yet equally impregnated at the same instant with this light. Now, into how many fractions must the drop of oil, consumed during this instant, be divided, in order thus to fill a space of ten square leagues? This property of medicinal substances called by its discoverer, their dynamic property, which is susceptible of being developed by their trituration with inert bodies, is not without analogy in nature. Electricity is disengaged from bodies by friction alone, caloric is also developed by the friction of two solid bodies, and the spark emitted from steel, of which the heat is so great as to fuse the metal, is caused only by the simple percussion of two very hard bodies, steel and silex. And why refuse to admit, that a similar action, when exercised upon various substances, may, in like manner, develope their medicinal powers? Do we not see a piece of amber, nearly inodorous in its natural state, fill a room with its perfume, if it is rubbed a few moments with the hand. Gold and silver in bars, and generally all non-oxydized metals were considered by the old medicine as entirely inert bodies, and experience has demonstrated, that powerful medicinal properties were developed in them by homœopathic preparation; the same may be said of a great number of earths: as silicea, calcarea, and vegetable powders such as lycopodium, &c.

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But does this development of the medicinal power take place from the minute division of the particles of the medicine, so that their mobility is increased and placed more in affinity with the fibres on which they are to act; or is it caused by the real development of a new power by the trituration, and is this power transmitted by successive infection to inert substances, with which it is brought into contact, so that the extreme dilutions contain no other part of the medicine, than the medicinal dynamism? Both opinions have found advocates among the Homœopathists; we shall not be able to estimate them in a work like the present, merely destined to give an outline of the Homœopathic doctrine; we incline, however, to the latter opinion, when we consider the necessary affinities between the two powers, which must act reciprocally upon each other, the vital power and the power of the medicine; under whatever relation we examine the first, we can never discover in the alleged minute particles the qualities proper to matter, gravity and extensibility. Now, in order that the medicinal power may have a perfect affinity to the vital, the former must also be divested of its properties of matter, and acquire the qualities of the general imponderable powers which govern all nature; what renders us also favourably disposed towards this opinion, is, that it is the immaterial agents which most profoundly and sensibly affect our organism. - The effects of grief are much severer and of longer duration, than those arising from an injury received by a material cause.—Joyful news, the impression of sweet melody, penetrating the organism, produce much more agreeable sensations, than all the physical impressions on the senses.—A word of Napoleon imparted more strength and courage to the soldiers to support the fatigues, the privations and the dangers of war, than all the Eau de vie, or the opium, that could have been distributed to them.

These abstract questions, which, as we have before remarked, by no means constitute Homœopathia, (since its founder wishes, that only the propositions, demonstrated by experience should be admitted) we have brought forward for the purpose of proving, that the physicians, cultivating this doctrine, are far from meriting the epithet of empirics, which their antagonists have applied to them,

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but on the contrary, always having nature in view, they never advance a step, without being enlightened by her, and measure their progress by her imprescriptible laws.

CHAPTER XI.

On the Examination of the Sick, and the Choice of a Remedy.

We have said, that Homœopathia endeavoured by the examination of the signs, accessible to our senses, to acquire the most accurate possible knowledge of the actual symptoms, in order to be enabled to meet them with the most appropriate specific: to obtain this knowledge, the physician has patiently to hear, without interruption, the narration made by the patient on the nature of his sufferings, the manner in which they succeed each other, &c., which he writes down in the same order. After the patient has finished this relation, the physician in order to complete the portrait of the disease, will examine the condition of all the organs from head to foot; and all the physical as well as the moral and intellectual functions; during this examination, the patient must accurately describe the nature of these sufferings and abnormal sensations in the different parts of his body; whether the pain is *pressing*, *lancinating*, *sticking*, as if by a pointed instrument, *pricking*, or *throbbing*; whether these sensations appear to come from *without* and tend *inwards*, or from *within* and tend *outwards*; if they resemble a *cutting* or a *compression* as with a *string* or *cord*, a *pinching*, a continual *pulling* or by starts, a *throbbing* or *beating* as with a hammer, *twistings* in the diseased part, an internal *commotion* like a rummaging or stirring, as if there was something alive in the body, or merely a *tickling*, *scratching* or an *itching*, or some of these symptoms united.

The patient must relate the circumstances under which every pain or troublesome sensation, or every morbid or isolated phenomenon developes itself, or is aggravated, dissipated, or diminished;

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whether by cold or heat, motion or rest, touching or compression; what position of the body has influence upon it, whether it be increased or diminished in the sitting posture or by lying down, and on which side; in the open air or in the room; before, during, or after eating; by sneezing or coughing, &c. At what time of the day, what season of the year, and during a dry, or moist, cold, hot, or windy state of the atmosphere; or during the change of the moon, &c.

In the examination of every particular part, besides the sensations above enumerated, we must investigate the peculiar state of each of them. In the head, the patient must say, if he has vertigo, if objects appear to revolve around him, if he feels as if he would fall forwards, sideways, or backwards, &c. He must state the condition of the memory and intellectual powers; he must designate the region wherein the symptoms in the head are the most violent, if he has not a feeling like the bouncing of water in the cranium, or of something falling at every motion of the head.—He is asked, whether he has scabs, pimples, or itching, or other sensations upon the scalp, if he has a falling off of the epidermis, or hair, if he is bald, if the head has irregular movements, &c. In the ears: to state the nature of the sounds heard in them, and what appears to prevent distinct hearing, whether the ear feels as if stopped up, &c., the nature of the discharge, if there be any, the eruptions and the different sensations.

The eyes: whether short or near-sighted, the condition of the pupil, the eye-lid and the other parts of the eye, and the expression of the eyes, whether they be encompassed with a livid circle, whether there are alterations in the sight,—if the patient has the appearance before his eyes of fire, coloured circles round the light,—if he sees, as if through a veil or dimly,—if he sees better during the day or night, &c.

The face: its colour, the different eruptions, the sensations and motions which he feels in it, the seat of these sensations, the expression of the countenance, the condition of the lip, the chin and sub-maxillary glands.

The nose: its exterior, if it has crusts, itching, or a running of

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matter; the sense of smell, if it be too strong or two weak, or a bad odour be perceived, particularly as if of old cheese, wine, &c.

The teeth :- their colour, if they are covered with tartar or decayed, if they are loose or drop out, from whence the pains arise and where they terminate, the state of the gums, if they bleed, are retracted from the teeth, eroded, swollen, &c., the causes and the circumstances under which the pains arise, are more or less violent, or dissipated.

The mouth : to examine the state of its surface, the tongue, the sensations felt in it ; the saliva, the condition of the throat and the tonsils, deglutition, &c.

The digestive organs : the condition of the taste, if it is obtuse, if the patient perceives any extraordinary flavour, as bitter, salt, acid, earthy, &c. if the aliments appear to him to have a flavour improper to them ; if they leave a bad taste in the mouth ; the state of the patient's appetite, if food is repugnant to him, if he is soon satiated, what food or drink he prefers or has an aversion to,—the thirst, if he drinks much or little at a time,—if the patient seizes the cup with eagerness—if he pushes it back as soon as it is brought to his lips.

If he has eructations, if they have a taste and what—if he has hiccough—if the food rises into the throat or mouth—if there is water-brash, on what occasions.

If he has nausea—inclinations to vomit—of what nature are the matters ejected, do they consist of food, drink, green or yellow bile, slimy matter, &c. and on what occassions.

The symptoms in the stomach and other parts, produced by food, the different sensations in the stomach, and the abdomen, to describe accurately, in what particular region they are seated—if the abdomen is hard, inflated, if there are any tumours, dropsical effusions, borborygmi, if there is flatulency, if there are hernias, pains in the loins, and the condition of the groins.

The nature and frequency of the stools, their colour, their consistence, if they contain worms or blood, &c., if they are followed or accompanied by painful sensations, or not, and in what parts of the body. At the same time it is observed, if there are hemorr-

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hoids, their condition; if there are any eruptions, running, itching, painful sensations, strictures, prolapsus of the rectum, &c.

The urinary organs: the nature of the urine, its quality, the sediment which it deposits, the manner in which it is voided and the sensation by which its emission is preceded, accompanied, or followed, as well in the urethra, as in the adjoining parts.

The sexual functions of man: besides the enquiries in relation to the different organs connected with them, and the different sensations the patient experiences in them, we inform ourselves of other circumstances in reference to these functions, not necessary here to particularize. In the case of females, enquiries in relation to the condition of menstruation in all its particulars are of the highest importance, viz: in regard to quantity, quality, and frequency of the discharge, and sensations preceding, accompanying, or following. If the patient has leucorrhœa, what is its nature, and what the accompanying sensations, &c. The state of pregnancy also merits particular enquiry with reference either to the symptoms, with which it may be accompanied, or the morbid phenomena, by which it may be followed; such as hemorrhoids, premature deliveries, false labour pains, and generally all the symptoms of pregnant women, which find no relief from the ordinary medicine, and in which Homœopathia offers us such precious remedies, as well as in the diseases, which may occur during delivery, or the time of confinement and lactation.

The respiratory organs; if there is sneezing, dry or humid coryza; if the nose is stopped up; the nature of the nasal mucus; if there is hoarseness, loss of voice; tickling, pain in the trachea, bronchia, or larynx, squeezing, contraction or suffocation. The different sounds in the respiratory organs, rattling, whistling; the state of the respiration, if it is difficult, what sensation or cause seems to prevent the free exercise of it; what is the posture of the patient, the hour of the day, or the circumstance by which this difficulty becomes most manifest, &c. The condition of the cough, if it is dry or accompanied by expectoration, degree of violence, if it occurs by fits or not, the time of the day and on what occasion it is most violent; the symptoms by which it is accompanied or

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followed, the nature of the expectoration, its taste, quantity, &c. and what relation the pains of the chest have to the respiration or cough.

The different symptoms of the external breast, particularly in the case of females; if there are hard glandular swellings, if the areola is red, excoriated, or if it itches, &c. With regard to nurses and women in child-bed, it is necessary to inquire concerning the secretion and nature of the milk.

On the skin it is noticed, if there are glandular swellings, if the veins are swollen, if the carotids beat violently, if there is a goitre.

The affections of the back and limbs: besides the different kinds of pain, we have to take note of the cramps, convulsions, dryness or perspiration of these parts, and the eruptions, swellings, &c., chilblains and corns are also noted.

We at last come to the general sufferings, that is, those which affect the whole, or the greater part of the patient's body.

If he has spasms, convulsions, what sensations or other phenomena precede, accompany or follow them, whether they are constant or changeable, &c.

If the patient feels fatigue, or a general languor; if he feels cold or is very sensible to cold; if the skin is dry, or if it is easily excited to perspiration, if there are eruptions, what is their nature, if there is itching or not, and what effects are produced by scratching.

If there are ulcers, we must examine the nature of the sensations produced by them, their appearance and the nature of the suppuration.

The state of the circulation: the sensations felt in the region of the heart, the state of the pulsations, if they are full, frequent, rapid, small, intermittent, weak or strong. If there is any fever, we must examine the nature of the cold and sweating stage; whether these symptoms are confined to one part of the body or embrace the whole system; their duration and order of succession; if they are accompanied by thirst or not, or other general or local affections.

The state of sleep must never be forgotten, we will note, whether there is sleeplessness; what is the cause of it; if sleep takes place

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in the evening, before, or after midnight, or in the morning; if there is an inclination to sleep during the day, if the sleep is heavy or easy; if there is a difficulty of falling asleep, if in the morning on awakening the patient be fatigued or less refreshed, than in the evening on retiring to rest; what is the position of the body during sleep; if the arms are placed under the head, the limbs drawn up or extended, &c.; if the patient had dreams and of what kind, if they are easily recollected; if he suddenly starts out of his sleep or has frightful images; if he has sonnambulism, if the patient speaks or cries out during sleep, if he has alvine or urinary discharges during sleep?

Finally, we have to notice his previous diseases. If his parents have been subject to hereditary diseases, the affections he had during childhood, crusta lactea, glandular swellings, biles, corns; if he has had the itch; at the period of puberty in women, how the menses have commenced; if they have born children, what health they enjoyed; if they had abortions; what medical treatment the patients have been subjected to, and what is their customary manner of living; by what is the present disease supposed to have originated; the temper of the patient, his complexion, the colour of his hair and what was his temper before, or during the disease; if he is cheerful or sad, choleric, lively, passionate, gentle, patient, phlegmatic, morose, irritable, a scolder, grumbler, melancholic, disposed to suicide, if he has a fear of death, if he is stupid, gloomy, &c.

After the physician has made himself acquainted with all these circumstances of the disease, (which we have given in detail, in order to instruct the sick to express their sufferings fully, particularly such patients as are at a distance from their physician, and wish to consult him with benefit,) he next examines, what are the principal symptoms characterizing the disease, and then selects among the medicines which have produced in healthy individuals analogous characteristic affections, that one, the symptoms of which correspond to the greatest part of the morbid phenomena of the disease to be treated; that is, the aggregate of whose symptoms

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presents the greatest possible resemblance to the disease, and he exhibits it in the manner already indicated.

In an acute disease, a medicine may be taken during every hour of the day, as the urgency of the case requires it; in chronic disorders, Hahnemann advised (nux vomica excepted) that it should be taken early in the morning, the patient to keep quiet, and not breakfast for two hours afterwards; other Homœopathists prefer giving it in the evening, before going to bed; they find, that the ten or twelve hours passed in sleep and repose, exempted from every foreign impression, physical or moral, are very favourable for the development of the action of the medicine in the organism, because the more or less lively moral impressions, which persons (particularly those occupied with business) are subject to during the day, may disturb the action of a medicine, which may have been taken some moments before. We have for some time generally adopted this practice, and are convinced of its practical utility by experience.

CHAPTER XII.

On Homœopathic Diet.

The adversaries of Homœopathia maintain, that the greater number of its cures are to be ascribed to the strictness of the regimen prescribed to patients; we might answer, why do you not prescribe this regimen rather, than torment and weaken your patients by hunger, or by aliments incapable of affording nourishment? The dietetic precepts of Homœopathia are by no means severe; they are comprehensive enough to satisfy any reasonable taste. Bearing in mind, that the cure of diseases is effected by the forces of nature, the patient must consequently receive sufficient nourishment to sustain him; and as the suitable doses of the medicines must be very small and not be counteracted by other medicinal substances, or by strong impressions on the animal economy, which might disturb their action and render them ineffectual, we may easily

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form an idea of the precepts, which directs Homœopathia in the prescription of its regimen, which may be summed up in these few words :

Partake of purely nutritive and easily digested aliments, and of the most natural drink in quantities necessary to satisfy your appetite and quench your thirst ; perform all other functions of life in the most simple manner, and the most conformably to the laws of nature.

In order to facilitate the application of this general and simple rule to the sick and to prevent doubts on the subject, we shall review the different functions and the different wants of the sick, for the purpose of showing them what particular means they have to pursue, that they may not overstep the limits of moderation prescribed by Homœopathia, which are like all its other precepts, consonant with philosophy and morality.

Food and *drinks*.—Nature indicates to man the necessity of taking nourishment by the internal sensation of the appetite and thirst ; every time, that this sensation shows itself in the normal state of the body, we must never omit to satisfy it within reasonable bounds, always avoiding substances containing medicinal properties. In acute febrile diseases the appetite is generally wanting, we will consequently give the patient something to eat only when this sensation recurs, and, as in such cases a small quantity is sufficient, warm milk, bread and butter, or farinaceous aliment, very ripe fruits of the season, cooked or raw, or boiled vegetables should be used. In febrile diseases of long duration, we may add to these aliments fresh meats, if the stomach is able to digest them ; Homœopathia follows in this respect the precepts dictated by the experience of Hippocrates and which medicine has entirely disregarded.

The thirst must also be the regulator of the drink in acute febrile diseases ; if it does not exist, we dare not compel the patient to drink under the pretext of refreshing him and calming the internal heat ; as every foreign body applied to our organs always produces some kind of impression or other, the presence of a drink in the stomach, if not demanded by thirst, causes irritation in it, disturbs

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its functions and augments the febrile heat more than it diminishes it, (except the patient be deprived of consciousness.) The most proper drink is pure water; which may be sweetened to the patient's taste with sugar, syrup of raspberry, oranges, liquorice root, the juice of fruits of little acidity or their decoctions, as well as that of oat-meal, rice, bread, marshmallow, or any other non-medicinal substance; pure boiled milk is also a very good drink in acute diseases. We must avoid giving the drinks too hot, in general it is best to raise them to the temperature of the room; sometimes it is useful, to cool the drink with ice, or to give it tepid, in this respect, we must follow the instinct of the patient.

In acute diseases, without fever, or chronic diseases, the appetite and thirst must in general also be the measure of a supply of food and drink, but the food may be of a more substantial quality; it may consist of meat and vegetables in suitable proportions. It is necessary, that the patient eat meat, if it agree with him, (and in chronic diseases he can generally digest meat better than vegetables) at least once a day. In the selection of food, we must pay regard to the habits and taste of the patient and choose such substances, as he can digest the most easily. All meats are good (except pork, duck and geese too fat, particularly in diseases of the skin,) all fresh fish except salmon and eel, crabs and shell fish; all salt meats as well as smoked or salted fish, must be soaked in fresh water before being eaten. All farinaceous and other vegetables are allowed, except those which are sour and possess medicinal properties, like garlick, onions, celery, asparagus, and the different aromatic plants, used as spices.

Well baked and stale bread, all farinaceous food including pastry not too fat, all ripe fruit not too sour, or aromatic, preparations of milk of every kind, (except old cheese) and fresh eggs are very wholesome. The diseases of the stomach and the digestive organs often demand the greatest precaution in the choice of aliment; besides those articles of food prohibited generally, patients with these diseases should abstain from all dried leguminous vegetables, (Mrs. * * otherwise very healthy, is attacked by the most violent symptoms of cholera on taking the least quantity of these vege-

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tables) from the flesh of very young animals, or eggs (particularly in diarrhoea.) In the last case preparations of milk and fruits should be used with great precaution.

The best drinks in chronic diseases are the same as those which we have recommended in acute febrile diseases, but patients accustomed to wine, may continue its use by diluting it with 10 parts of water; but children, females, and all those afflicted with indigestion, ought in general to abstain from it. There exists a universal prejudice with regard to wine, namely, that it aids digestion, that it strengthens the stomach, and that it is therefore necessary for persons whose digestion is disturbed or troublesome: an experience of twenty years, for which we are indebted to the influence of the physiological doctrine, proves, that persons in this condition, digest much better by drinking pure water: this is not the smallest service, which we owe to Professor Broussais, in having delivered the sick from the use of wines, which physicians in former times, were in the habit of prescribing to their patients. In a treatise on dietetics according to the Homœopathic doctrine, which we shall publish forthwith, we shall give a detailed account of the effects produced by wine, and of the cases, in which its use may be beneficial; we will here only remark, that the cases wherein wine is necessary, are very few and must be determined by the physician. Light unadulterated beer and cider are also very good drinks,

Coffee is a very active medicinal substance, the effects of which are especially felt by the nervous system, and by the gastric, urinary and sexual organs. Hahnemann has in a work devoted to the subject, forcibly described the ravages, produced by its daily use. Coffee is besides known to be an antidote to several Homœopathic medicines; consequently the sick have to refrain from it; yet persons of advanced age, long accustomed to it may continue to use it, though in diminished quantity.

Chinese tea is less active than coffee, persons therefore, who are habituated to it, may continue to use it by taking it very weak and mixed with milk.

Alcohol and every kind of spirituous liquor, spices aromatics, oils and acids are prohibited.

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The use of every medicinal substance or liquid, which, either by washing or smelling, may counteract the effects of the medicines, must be abstained from ; this precept refers also to the habitual use of enemata, (except with pure water or milk) smelling bottles, scent bags, and perfumes of every kind, above all to musk, amber and camphor, to medicinal tooth-powders, soaps and aromatic pastes.

Tobacco is one of the most active medicines ; its action on persons making use of it, is manifested in too sensible a manner, not to consider it as hurtful to the action of medicines ; but the effects of an old habit modify this proscription ; in such cases we have only to diminish the quantity and cause the patient to abstain from it for several hours after taking the medicine.

Air, light and heat.—It is very evident, that it is difficult to obtain a favourable result of the treatment, if the air in the vicinity of the patient be not kept in a state of purity ; fumigations of chlorine gas, or others which may be used in the room, will destroy the action of the medicines. The best means of purifying the air, is to open the windows at those hours, when the atmosphere is the driest. If the patient is capable of going out, he must be freely exposed to the air : the air of the country in an elevated and dry spot, sheltered from the north-wind, is to be prefered.

The light of the sun, which animates all nature, is necessarily also of great advantage to patients, and in all cases of disease, (except in inflammation of the brain and cerebral congestion.) We may procure its influence by selecting for the patient rooms, exposed to the midday sun and sufficiently lighted by windows accessible to the rays of the sun.

The temperature of the chamber must be moderated from 12 to 18 degrees, R., in the chamber, a too great heat debilitates the patient and too little exposes him to colds.

Clothing, attention to cleanliness.—Too warm clothes, and those of a texture particularly apt to excite perspiration, must generally not be used ; for, besides the loss thereby sustained by excessive transpiration, the skin becomes debilitated and deprived of the power of counteracting external agents, as the changes of the atmosphere, humidity, &c. The wearing of linen next to the skin is to

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be prefered, the other clothes must accord with the state of the temperature, and large enough, not to interrupt the circulation or the other functions; persons accustomed to the use of flannel may generally dispense with it after an homœopathic treatment which lasts long enough to render the system less sensible to cold.

The best means of preserving the cleanliness of the skin is by simple ablutions with pure water and soap, or sweet almond flour. In acute diseases of every kind, the hands and face are washed at least once a day with tepid water and the other parts of the body every three or four hours, exanthematous diseases excepted. In chronic diseases daily cold ablutions of the whole body have the advantage of powerfully assisting the beneficial action of the homœopathic medicines, especially in debilitated subjects or scrophulous children, and females; we have sometimes seen the medicines act only after the patients were subjected to this practice.*

The teeth must be cleaned with tepid water, or with the powder of burned bread and a light brush.

The too frequent and long continued use of hot baths, generally debilitates the constitution and the dermoid system particularly. Cold baths produce a vigorous and strong impression on the whole organism, consequently the physician only ought to determine the cases, in which these hygieinic means may be useful. We do not

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* The free external and internal use of cold water has been found particularly useful in gout, rheumatism, scrophula, haemorrhoids, paralysis, mercurial diseases, hypochondriasis, &c., and also diseases, brought on by excesses of any kind. Indeed, by these means alone we are often enabled to effect a permanent cure. The astonishing cures performed at some celebrated watering places in Europe, where the pure cold spring water alone is made use of, sufficiently attest its immense utility. The proprietor of one of those establishments (Græfenberg in Austrian Silesia) by the astonishing cures he has performed in the most hopeless cases, has even acquired an Europocan reputation, and has been several times called to Vienna to treat members of the Imperial family. This celebrated establishment is frequented every year by more than 400 visitors from all parts of Europe. Tr.

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mention the mineral or other medicated baths applied by means of vapour, pumping, &c. because being very powerful remedies, they ought only to be employed in particular diseases. Baths for the purposes of cleanliness of an agreeable temperature and used sufficiently long to wash the body (for ten or fifteen minutes) will be very useful, and we cannot too highly recommend them.

Clean linnen is of great advantage in diseases; the patient will be less subject to cold, if it is often changed. This precaution is especially useful during the critical diaphoresis, by which the curative effect of medicines in acute diseases is often manifested.

Exercise, repose and sleep.—The exercise of the body ought never to be neglected in the treatment of diseases. Of all species of exercise, that of walking in the open air is to be prefered; an hour's walk, once or twice during the day, is indispensable in the cure of all chronic diseases; if the patients cannot walk, riding in a carriage must be resorted to. The vertigo, nausea, and other disagreeable effects often produced by swinging, sufficiently demonstrate that exercise of this kind may sometimes be hurtful and ought, therefore, to be avoided during the treatment. Dry frictions must be employed, if no other exercise can be borne. Singing and conversation, or loud reading are also very useful exercises in many cases. If the patient cannot leave the house, he must take exercise as much as possible in his chamber, taking care to let in the fresh air, by keeping the windows open; it is understood that these precepts chiefly relate to the non-febrile diseases: in febrile diseases absolute repose is often indispensable.

The advantages of sleep cannot be too much appreciated in diseases; it is by a natural sleep more or less prolonged, that the beneficial effects of the Homœopathic medicines ordinarily commence, and manifest themselves in diseases, and that the crisis often takes place; the persons waiting upon the sick must do every thing in their power not to interrupt it. In order to satisfy properly this want of nature, the patient ought to retire soon to bed and rise early. Reading in bed upon interesting subjects, which occupy the imagination is generally a bad habit for persons subject to sleeplessness and sometimes the only cause of it, owing to

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the effect it produces on the cerebral organs. Vigils too long protracted and the habit of converting night into day are very hurtful; this proscription does not extend to the practice of sleeping a few minutes after dinner, which may be very useful to debilitated persons, they need therefore make no effort to conquer it, if they feel the want of it.

Sexual functions.—If nature be in the plenitude of her power, every function may be exercised within the limits of moderation and morality, provided the medical treatment be not disturbed by it; we have met with cases, where amelioration was not manifest, until the sick had resolved on absolute continence, which they believed indispensable for their cure.

Violent emotions, caused by the passion of happy or illrequited love, are detrimental to the homœopathic treatment, as well as every artificial excitement: this function serves only for satisfying the natural wants.

Sensations. Intellectual and moral functions.—In order that a living organ may acquire or preserve the plenitude of its development, it is necessary that it should be exercised; the organs of sense are subject to the same law; but, as in a state of disease, they become generally more sensible to their natural stimulants, these stimulants must be applied according to the nature of the disease; consequently light, sounds, or odours must be proportionate to the sensibility of the organs of vision, hearing, or smell. The moderate use of these senses is indispensable in chronic diseases. The impression from melodious or cheerful music is sometimes a useful auxiliary means in nervous disorders, &c. The fragrance emanating from a luxurient vegetation in spring and the aspect of a fine landscape, by recreating and reanimating the mind, contribute to make a residence in the country so salutary; the odours of different flowers, blooming in the fields or gardens, by being diffused in a great vehicle (the atmospheric air) lose much of their medicinal properties, and are in consequence incapable of disturbing the action of the homœopathic medicines, which are much more penetrating, and much more in harmony with the vital forces.

The intellectual and moral functions (the passions) require par-

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ticular attention during the homœopathic treatment, because they are chiefly exercised in the system of organs, on which the homœopathic medicines exercise their principal action. The patient must avoid too serious study, severe mental contests (particularly after taking the medicine) and too long continued application, but a moderate exercise of the mental functions is as useful as that of the physical; these precepts are particularly important in mental diseases. The patient must besides avoid all violent emotions, anger, sadness, envy, jealousy, fear, &c. The too great severity of parents or instructors to children is very pernicious. Hahnemann has very truly remarked that persons, who are continually subjected to the influence of one of these moral causes, can no more be relieved by Homœopathia than by any other treatment; it is such sorrowful cases, wherein the medicines remain without effect, or the results obtained are but short and ephemeral. Our practice has offered us such anomalous cases; the first care to be taken under these circumstances, is to remove the patient from the objects perpetuating the causes of the disorder, by means of a journey, change of air and location, and agreeable diversions.

Dramatic spectacles, besides the injury arising from the bad quality of the atmosphere changed by the crowd, the lights and the great heat, are also improper on account of their sometimes producing too violent emotions. We have seen very severe symptoms, which had disappeared for some time during the action of the homœopathic medicines, reappear after an evening passed, in attending a dramatic representation.

The ball may prove inconvenient on account of its causing the patient to retire to bed too late, and by its exposing him to sudden changes of temperature; this applies especially to females, who uncover parts of their body, which are usually well protected by clothing, and respire an atmosphere corrupted by the crowd and the odours. Small private balls, which are not too much prolonged at nights, balls in the open air during the day and in summer, afford very useful exercise during the homœopathic treatment.

Animal Magnetism.—By means of the magnetic fluid man acts on his fellow man at a greater or less distance: the cheerfulness

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which we feel, when surrounded by truly good persons, the calm peacefulness which the new born child experiences in the arms of its mother, &c., are in a great measure produced by the effects of this fluid and we may refer to its pernicious action, the decay, befalling children, confided to certain nurses, who seem to possess every necessary quality, except goodness of heart. The instinctive aversion which we feel towards certain persons, without knowing them, may be attributed to the effects of this fluid, as well as to the pre-occupied imagination. Hence it is of great importance to surround the sick with good and benevolent persons, and remove those to whom they show an antipathy, if we wish to treat them with success, because the deleterious magnetic action incessantly operating in this case, will prove an invincible obstacle to the action of homœopathic medicines.

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SUMMARY.

After the details, which we have given of the Old Medical Doctrines and Homœopathia, we may sum up their reciprocal advantages in the following manner:

1.—The Homœopathic physician investigates most accurately every circumstance calculated to throw light on the nature of the disease, in order to seize its particular characteristics, and he does not permit his imagination to mislead him by suppositions.	1—The Allœopathist is satisfied with the investigation of the general character and species of the disease and of its nature according to the prevailing theory.
2.—He always employs agents which have been previously tried, and with whose effects on the healthy body he is perfectly familiar.	2.—He only employs remedies, with which chance has furnished him, or which have been tried merely in diseases of the same name, or according to virtues which his imagination suggests to him.
3.—He always exhibits medicines without any admixture, which might disturb their action.	3.—He exhibits several substances at the same time, which will reciprocally destroy one another, or produce an uncertain and irregular effect.
4.—He employs medicines in the smallest doses, and at prolonged intervals.	4.—He uses them in very strong doses and at short intervals.
5.—He does not spill the blood and animal fluids; nor does he torment the patient with blisters, moxa, &c.	5.—He spills the blood and the other animal fluids, and torments the sick by painful irritants which enfeeble and retard the healing power of nature and exhaust it.
6.—He prescribes a simple regimen conformable to the laws of nature, endeavouring to preserve the strength of the patient, so as to make no period of convalescence necessary, or to render it very short.	6.—He prescribes total abstinence from food, or a choice of aliments little appropriate to the function of the stomach, enfeebling the patient and rendering the cure very slow and difficult, and the convalescence endless.

The Homœopathist attains therefore as nearly as possible all the conditions prescribed by Celsus for a good cure: *tuto, cito et jucunde* (with safety, celerity and gentleness.)

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ON HOMŒOPATHIC MEDICINE,

ILLUSTRATING ITS SUPERIORITY

OVER THE OTHER MEDICAL DOCTRINES,

WITH AN ACCOUNT OF THE REGIMEN TO BE FOLLOWED DURING THE TREATMENT OF DISEASES,

BY M. CROSERIO,

Doctor of Medicine, President of the Homœopathic Society of Paris, Member of the French Homœopathic Society, Physician to the Sardinian Embassy at Paris, de l'Etablissement de Charité de Saint-Vincent de Paule, de la Société Protestante de Secours Mutuels, &c.

Ich rede aus Erfahrung.

Hahnemann.

I speak from experience,

HAHNEMANN.

TRANSLATED FROM THE FRENCH, WITH NOTES, CONTAINING THE OPINIONS OF BRERA, BROUSSAIS, &c., ON HOMŒOPATHIA.

By C. NEIDHARD, M. D.

PHILADELPHIA:

PUBLISHED BY KIDERLEN & STOLLMEYER,

No. 86. Arch Street, below Third.

1837.

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