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familiar exposition of

Homoeopathia

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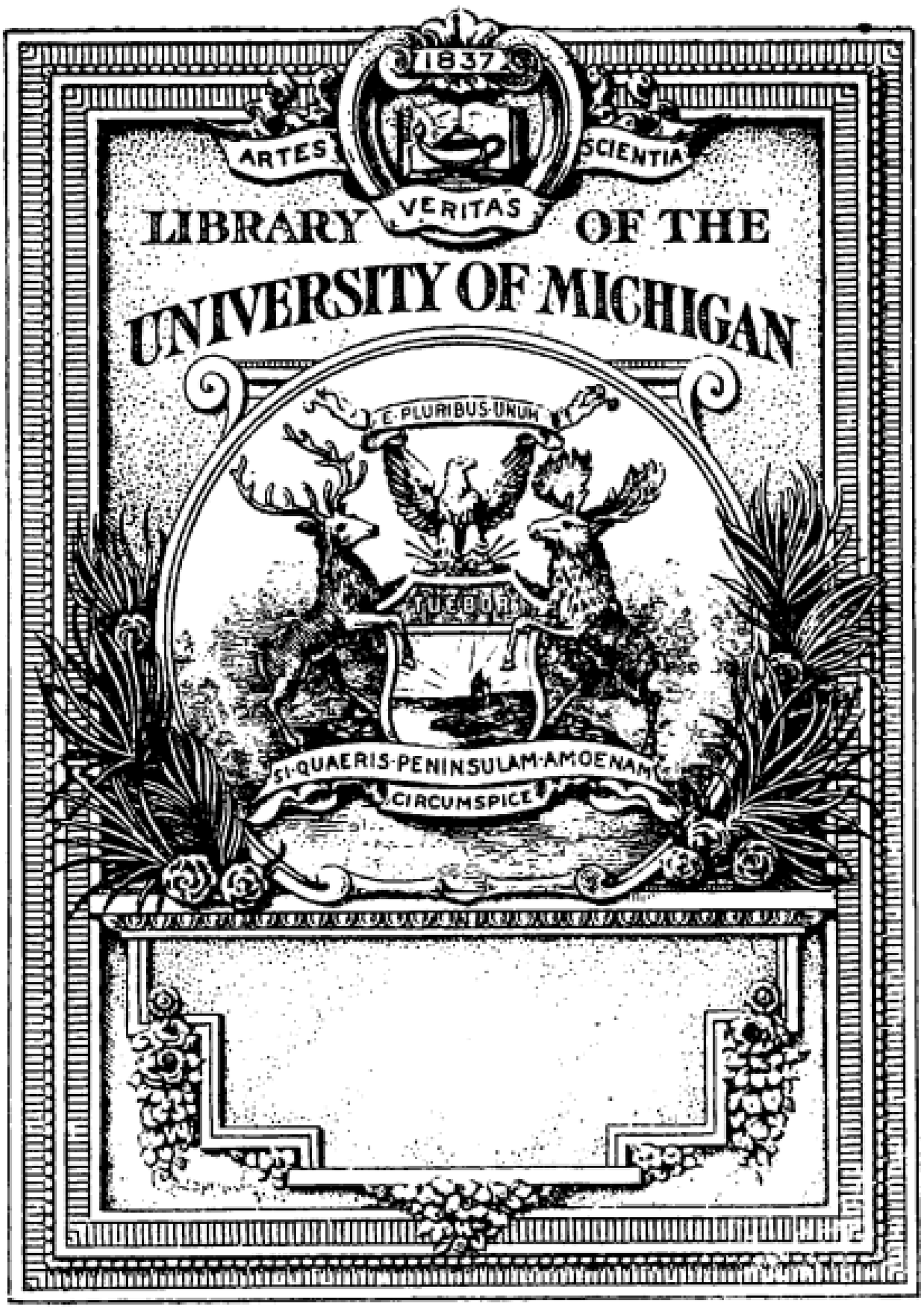

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FAMILIAR EXPOSITION

OF

HOMŒOPATHIA,

OR

The new Mode

OF CURING DISEASES,

ILLUSTRATING ITS SUPERIORITY
OVER THE PREVALENT SYSTEM OF MEDICINE.

BY

JONAS GREEN, M. D.

"Magna est veritas, prævalebit".

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PREFACE.

In presenting the views contained in the following pages to the public, and standing forth as their advocate, I can scarcely indulge the hope of escaping the fate of those more illustrious pioneers of science, who have often been assailed by the pointed shafts of malevolent criticism. The conviction of their truth, however, and of their superiority over the prevalent medical doctrines, with which, for the last fifteen years, I have been conversant, is a consideration of paramount importance. — The effects produced by unjust criticism can be but temporary, while the influence of truth must be eternal. If the system can not withstand the severe ordeal of public opinion, based as it is upon experiment, no effort of mine, I am aware, can sustain it. But I confidently assert that it needs only to be fairly investigated, and tested according to its own rules to be cordially embraced. — If the perusal of what I have written shall induce a single *member* of the profession to make an *experimental inquiry* into its truth; or shall persuade any of my fellow creatures afflicted with disease, to seek the aid of Homœopathia, I feel conscious that they will not fail in the object of their search. As it is a system which does not depend on any merely theoretical reasoning, in spite of the opposition, which it has encountered it advances steadily forward, for the plainest of all reasons,

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because it has *performed cures*, which nothing else could perform. In conclusion, let me refer the reader to the Organon, the Materia Medica Pura, to the work upon Chronic Diseases, and to the other writings of Hahnemann, as the pure fountain head of Homœopathia—may he "drink there and live".—

Philadelphia, June 1st, 1836.

J. G.

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Of the numerous improvements with which science has of late years been enriched, there are none of more general interest, than those which relate to the preservation of health and to the cure of disease. And among those who have rendered themselves benefactors to their species by their labours to relieve the pains and sufferings of afflicted human nature, the untiring and successful efforts of Hahnemann in their behalf, for the last 50 years, deservedly entitled him to the foremost rank. At an early period of his professional life, he experienced in common with all others, who had preceded him, the wants and imperfections of practical medicine. But unlike most others, who were willing to follow the beaten track, he left it and pursued another course, which experience soon taught him was more in harmony with the laws of nature, and therefore better adapted to accomplish the ends of medicine. — What his discoveries were, and in what their superiority consists, I shall endeavour in the following pages, to state, explain and defend, in as clear and concise a manner as justice to the subject will permit. Their magnitude and claims are such as to demand nothing less than a complete revolution in the science and practice of medicine; they constitute indeed a new era in the profession.

In the prosecution of his medical researches, Hahnemann considered no labour too arduous, and no privation too severe to deter him from an undertaking, which promised such a rich reward. Instead of the usual mode, which had hitherto been adopted, of acquiring a knowledge of the specific properties of medicinal agents from their effects, as they are administered to the sick, he conceived the idea of giving them to persons in a *state of health* and of thus learning their virtues. With this view Hahnemann and some of his friends immediately commenced a series of experiments upon themselves with those medicines, whose powers were so well known as to entitle them to the appellation of specifics; for example with Cinchona, which produced symptoms analogous to those of an Intermittent Fever, in the cure of which this medicine

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so signally displays its power; with Mercury, which exhibited many of the symptoms of Syphilis, for the removal of which, it had long been used as the most efficient agent; with Sulphur, which presented a form of cutaneous disease resembling the Itch, in the cure of which, it was well known as an infallible specific. Astonished at the issue of such experiments and forcibly impressed with the analogy between the effects produced by these medicines upon the *healthy*, and the morbid symptoms in those labouring under disease which they were actually able to remove, the truth of that grand *therapeutical law*, which had never till then been recognized in medicine, viz. that the true mode of curing diseases depended upon the principle, "similia similibus curantur",* and not as had been heretofore supposed, upon that of "contraria contrariis curantur", manifested itself to the mind of the anxious and delighted Hahnemann. These phenomena made the same impression upon the reflective genius of their observer, that the fall of the apple, witnessed by the great Newton, did upon the mind of this philosopher.

But his experimental inquiries did not stop here, and it was not until after he had multiplied and varied them with these and many other medicinal agents for the space of fifteen years, that he ventured to submit their results to the public. And it was upon the basis of such analogous results, that Hahnemann founded his new medical doctrine, which received from him a Greek title [derived from Ὅμοιος, similar and πάθος, disease] expressive of its peculiarities, "*Homœopathia*", 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". That cures have been effected upon this principle from the earliest times both by physicians and by the people, but empirically, the history of medicine abundantly testifies; thus *Vomiting* has been cured by *Emetics: Diarrhœa* by *Cathartics*; the *Sweating fever* which prevailed in England in the 15th and 16th centuries, was best cured by *Sudo-*

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* By this phrase is expressed the *homœopathic law*, which consists in the "application of remedies for the cure of symptoms *similar* to those, which the same medicines produce on a person in a state of health".

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rifics. It is probably upon this principle also, that we can most satisfactorily account for the numerous vaunted cures effected by the nostrums and panaceas, which have in consequence acquired an ephemeral notoriety. Experience has taught us also, that such applications as are capable of stimulating the skin, when in a healthy state, are the most efficient agents in the cure of burns and scalds: for example Spirits of Turpentine, Alcohol or Aqua Ammoniæ are far preferable to such as are capable of imparting no sensation but that of coldness. To frozen limbs, on the contrary, what do we apply? Assuredly not those stimulating articles just mentioned, for they would at once destroy the vitality of the part, but we rub them with snow or immerse them in cold water, in order to restore them to their natural condition. These are familiar illustrations of the Homœopathic law, and instances of cures similarly effected could be multiplied to an indefinite extent, did such an enumeration comport with my design.

That Hahnemann's mode of experimenting is the only *true way* of revealing to us the *real virtues* of medicinal agents, accords with the dictates both of reason and philosophy. For it is evident, that when a medicine is administered to an individual already in a diseased condition, that its effects will be more or less modified by the presence of such disease: wherefore, if given to a healthy man, it has nothing to act upon it but the vital forces, and consequently its real, specific virtues both primary and secondary can be ascertained. That the medical world should have so long neglected this important means of acquiring information so necessary to the successful exercise of their profession, is justly regarded as matter of astonishment. If Hahnemann had done no more than to have taught this, the true mode of investigating the secrets of remedies, he would have deserved the gratitude of all present and future members of the profession. In attempting to learn the virtues of medicinal agents from their use in disease, we place ourselves under the necessity of administering each remedial article in every new case of morbid derangement, that may fall under our observation: a course which would inevitably subject us to the mortification of never witnessing similar

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results from the exhibition of the same remedy. And thus centuries might roll on, before an accurate knowledge of the specific virtues of a single remedy could be acquired, so as to render its application at all available in the cure of a single disease. Is it to be expected that any good could result from such a course? Does not the unsettled state of the professional mind with regard to the practice of medicine fully attest, that but little has been realized? It has indeed been made a matter of consciencious enquiry among many physicians, whether medicine has not been productive of more injury than benefit to the world.

But the homœopathic practitioner is not subjected to such uncertainty or such delays in discovering the real properties of any or of all the articles he may wish to be acquainted with, for, at all times experiments upon the healthy can be varied and multiplied to any desired extent. Having in this manner made himself acquainted with the specific effects of numerous articles of the materia medica, and having established upon the immutable basis of experimental enquiry the supreme law of Homœopathia, Hahnemann next with the utmost caution and reserve reduced his novel theory to practice. In doing this, he renounced the absurd custom of seeking the essential and hidden cause of the disease, a speculation always hypothetical and often dangerous, and confined his observations to such morbid elements as were appreciable as facts; in a word, to all the symptoms, which were perceptible to his senses or which could he felt and described by the patient. These phenomena, he attempted to counteract by such remedies as experience had taught him, were capable of producing similar symptoms in the healthy. Success crowned his first attempts: he effected cures at once more certain, more complete and more easy than could be obtained by the old method of treatment. The testimony of facts repeated for the thousandth time by which the Homœopathic principle was always illustrated, emboldened him to proclaim the universal application of this grand therapeutical law. In applying this principle to the cure of disease, Hahnemann proceeded with the greatest care, and quite early developed a

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very important feature in the system, viz. the size of the doses. He found it necessary, in order to avoid a painful aggravation of the disease, to administer his medicinal agents in much smaller doses than in ordinary practice. This diminution, reflection convinced him was an inference legitimately deducible from their peculiar mode of action. To prevent all unnecessary suffering, he gradually diminished the size of his doses, until they were reduced to the smallest fractions of a grain, and in these infinitesimal quantities, they were found fully adequate to the purposes for which they were administered.

"Among the objections urged against the homœopathic system, there is none which is more tenaciously adhered to than that relating to the size of its doses. The numerous and unanswerable illustrations of the grand therapeutical law "similia similibus curantur", which occur to the mind of the medical veteran, incline him to listen to the doctrines of Hahnemann with a certain degree of respect, till the atom-doses are submitted to his attention: here the smile of incredulity is too apt to arrest the current of his faith and too often deters him from further investigation." Nor can we much wonder at such incredulity, when we reflect upon the gross nature of the current medical doctrines, which attribute to diseases a material origin. But their *causes* can not possibly be *material*, for the least foreign substance introduced into the blood-vessels, however mild it may appear to us, is suddenly repulsed by the vital power, as a poison:* or where this does not take place, death itself ensues. Even when the smallest foreign particle chances to insinuate itself into any of the sensitive parts, the principle of life, which is spread throughout our interiour, does not rest until it has procured the expulsion of this body, by pain, fever, suppuration or gangrene. And in a cutaneous disease of twenty years standing, could this vital principle, whose activity is indefatigable, suffer patiently, during this period, an exanthemic material principle (the poison of dartre, Scrofula or gout), to exist in the fluids? What nosologist has

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* Even water or atmospheric air introduced into the veins has caused death.

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ever seen one of those morbid principles, of which he speaks with so much confidence and upon which he presumes to found a plan of medical treatment? Who has ever been able to exhibit to view, the principle of Gout or the virus of Scrofula? — Even when a material substance applied to the skin, or introduced into a wound, has propagated disease by infection, who can prove (what has so often been affirmed in our pathogeny), that the slightest *particle* of this material substance penetrates into our liquids or becomes absorbed? It is in vain to wash with care and promptitude the parts exposed in contact with such infection, as it will not protect the system from the action of its virus. — The least breath of air emanating from a patient labouring under small pox, may fatally affect a healthy individual. How much of the material principle of Syphilis — what quantity in weight, would it be requisite for the liquids to imbibe to produce a disease which will continue during a life time? Is it possible in such cases to admit that a morbific principle in a material form could have introduced itself into the blood? It has often happened that a letter written in the chamber of a patient, has communicated the same contagious disease to the person who read it. Can we believe that any thing material entered into the humours in this instance? Then, why all these proofs? How often have we seen that an offensive or vexatious word has brought on a disease which has endangered life, — an indiscreet prophecy of death, actually occasion death at the very epoch predicted; afflicting news or an agreeable surprise suddenly suspend the vital powers? Where is there in any of these cases the morbific material principle, which entered in substance into the body, which produced disease and kept it up, and without the expulsion or destruction of which, by medicines, all radical cure would be impossible?

With such erroneous ideas of the material origin and essence of disease, it is by no means surprising, that in all ages, the obscure, as well as the distinguished practitioner, together with the inventors of the most sublime theories, should use large doses of violent drugs to remove this material cause by the saliva, the urine, or perspiration, by purifying the blood

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and unloading it of acrid principles which it never contained. All these were so many attempts to remove a hostile material principle, which never did and never could have excited. — * As a system, however, Homœopathia rests solely upon experiment and asks of no one an *a priori* faith: an impartial trial of the method according to its own rules, is all that the disciple of Hahnemann requires of his Allopathic brethren; and it is no more than the strength of his convictions, the disinterestedness of his purpose and the vast importance of the subject, render it reasonable for him to expect. Although no conclusive arguments can be obtained from collateral considerations, in cases, where conviction depends solely upon absolute experience, yet as inducements to institute this final test, I will subjoin a few explanations.

1st. "Homœopathic medicines are in all cases given for the purpose of combatting diseases directly, that is, not by means of evacuations, as sweating, vomiting, purging; but by applying their specific or potential energy to those parts of the organism, which are affected by the disease; in the same way as the old school are in the practice of applying specifics, such as Mercury against Syphilis: Sulphur, against pure Itch; Cinchona, against certain forms of Fever and Ague. It is therefore probable, that when enough is given to produce a medicinal or artificial effect, the object is accomplished, although very much less has been given than would be necessary to purge, vomit or sweat the patient.

2d. The remedies are given to such patients only as will abstain from all other but purely nutricious food, and simply thirst quenching drinks. Consequently there are no artificial impressions to combat or surmount. The case presents only the diseased vitality and the remedy. The dose therefore can be very much less, than it could, if the patient were at the same time, to be subjected to the influence of Alcohol, Spices, Coffee or other drugs, which often either wholly annihilate the specific action of a remedy, or very much diminish its force in the system. —

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* Vide Hahnemann's Organon.

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3d. The susceptibility of the diseased organs is very much increased with respect to impressions, which are similar to the disease with which they are affected: for example, it requires but a very slight quantity of a nauseating dose to aggravate an already existing nausea: a very little quantity of a purgative drug will readily increase a Diarrhœa, similar to its own operation: an extremely small dose of Mercury will exasperate a sore mouth analogous to its specific effects upon the mouth &c. —

4th. The medicinal power inherent in a drug is a peculiar force, differing essentially from *chemical* or *mechanical* forces, and therefore cannot be held by analogy with them, to operate with greater or less intensity in proportion as the substance of the drug is increased or lessened. Experience teaches us to avoid this false analogy. Calomel, for example, produces as violent purging in a dose of 8 or 10 grains, as it does in 30 or 40 gr. doses; but if the analogy were sound, the latter doses should operate from 3 to 5 times as violently as the former. Of Emetic Tartar it is affirmed on the authority of Rasori, Peschier, Brussais and many other physicians of high standing, that in very large doses, it ceases to vomit or purge the patient almost entirely: whereas, it is universally known, that in doses of $\frac{1}{8}$ of a grain to 2 grs., it nearly always produces copious vomiting and sometimes much more serious consequences. To ascertain the scale of a medicine's operation, therefore, we are bound to rely solely upon experiment: the quantity with which, it begins and that with which it ceases to be efficient with respect to health and disease, can be fixed only by experience. It is immodest and unphilosophical to attempt to dictate a single degree of this scale. The minute quantities of medicines administered with success by the old school as Specifics, for example, Iodine, Mercury and Quinine, against Broncocele, Syphilis and Intermittents, also demonstrate that medicines operate more in virtue of their qualities than their quantities. And the very serious consequences, which often result from the exhibition of these minute quantities, as the absorption of the breasts and testicles, marasmus &c. from Iodine: the Mercurial disease from Mer-

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cury; and Dropsy, wasting Intermittents &c. from Quinine, sufficiently shew, that even the small doses directed by the schools, are often very much too strong for the recovery of the sick.

5th. The extent to which substances may be attenuated, and yet retain immense power, is exhibited by the phenomena of light, Electricity, Magnetism, heat, gravitation, and by the expansions of contagious miasms, as Variola, Cholera &c., as well as by the vast diffusion of the Aroma of Musk and of other odoriferous bodies. It has been supposed by many of the friends of Homœopathia, as well as by Hahnemann himself, that the attrition to which the remedies are subjected in the successive dilutions prescribed by him, developes their medicinal virtues and sets them free by breaking down the rude masses and the chrystalline form of the drugs.

6th. It has long been known to the medical profession, that it is sometimes necessary to give remedies in extremely small doses: that they are often more effectual to use the language of a celebrated Allopathic author, "in small and minutely divided quantities, than in larger doses and in a more concentrated state". It is often the case that Mercury in doses of fractions of a grain will accomplish cures which it could not in larger quantities. "In fact," says Parr, "every medicine beyond its proper dose is usually the source of considerable inconvenience, promoting generally increased or irregular action." It is owing to the extreme, indeed, quite homœopathic division, in which Iron, Sulphur and many Saline matters exist in medicinal springs, that health is restored to the thousands of invalids annually resorting to them at the suggestion of their medical advisers, who though they have these articles in their possession, do not know in what small doses to give them to cure their patients. The extremely small quantities of the ingredients of acknowledged efficacy in these waters abundantly prove that the homœopathic rule for the application of remedies, to wit, the giving the smallest quantity known to possess the power of affecting the living energy, in a specific mode, is founded on Nature's truth — and therefore, worthy of the most respectful and untiring obser-

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vation. The ridicule, that has been lavished on this department of Homœopathia, however just and efficacious it may be esteemed by those, who have not faithfully repeated the experiments of Hahnemann; or with whatever zeal it may be propagated by those, who see in the extension of the new system, a death-blow to their consequence, as writers and inventors of pathological reveries, can not arrest the progress of truth, nor, we hope, outlive the present age. Is it well for an era, like the present so constantly crowded with new illustrations of unknown forces in Nature, to be satisfied with *ridicule* in place of argument, or even *argument* in the place of experiment? What propositions of Homœopathia are more obnoxious to ridicule, than are those, considered *a priori*, that is, by an unenlightened individual, which constitute the basis of the science of Electricity, or of Magnetism? And yet the facts pertaining to these sciences, a thousand times more dissonant with all previous experience than any of Hahnemann's discoveries, are not only *not ridiculed*, but universally *believed*, and have assumed an indispensable station among the useful agents of human civilization, knowledge and comfort.

7th. The Homœopathic method of preparing the remedies is such, as in all cases, to present them entirely unadulterated to the physician for use. They are applied singly — and not as in the ordinary practice compounded of several similar and opposite drugs, whereby it becomes necessary to give the main remedy in such large doses as to render its specific action upon the seat of the disease uncertain, and often to produce painful and even dangerous diseases in other parts of the system. By these means, as well as by a proper reference to the selection of his remedies, the Homœopathic physician is enabled wholly to avoid the danger of giving them in such doses as might destroy the health of the most delicate patient.

8th. If a person be susceptible to the influence of Smallpox, it is well known, that he may be fatally affected by the smallest quantity of the matter, even by its imperceptible effluvium, which radiates to the distance of many yards from the patient. Now, the method of Hahnemann enables the physician to find for each patient the remedies, to which his

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disease renders him susceptible, in a similar manner as in the case above cited. Diseases certainly heighten the susceptibility of the living organism to the impression of all drugs, which have the power of producing conditions similar to them and the object of the Homœopath is to find that individual remedy, which more than all other known remedies, stands in the closest relation to the disease. It is not surprising therefore, that on finding such a remedy, he should administer it in the smallest conceivable doses and with success.

9th. In diseases, particularly in violent acute diseases, the mode in which nature cures, is to bring about an exasperation of the symptoms, till a kind of orgasm, a *maximum* point, called a *crisis*, is reached, from which state, the disease gradually declines to the plane of health. The Homœopathic remedy acting in a parallel, so to speak, with the causes of the disease, urges forward the morbid orgasm or crisis. Acting thus in conjunction with the cause of the disease, it becomes at the same time an antidote to it, and although it hastens the crisis by an apparent aggravation of the malady, yet by making a timely call on the living power to react, it becomes instead of an instrument of danger, the only lever of redemption."

Such are the arguments suggested by reflection to explain the rationale of Homœopathic medicine, but fortunately for the truth of the system and the welfare of suffering humanity, it rests not upon argument alone; its existence is an illustration of one of the laws of nature; facts from time immemorial have testified to its verity and its salutary influence. Let those, who doubt, try it, its friends are willing to submit it to the test of experiment and to abide by the result.

Before speaking of the peculiar advantages of this system, I will briefly pass in review its fundamental principles or dogmas. —

1st. "To cure a disease, is to re-establish health, in the most *certain*, the most *expeditious*, the most *gentle*, the most *perfect* and in the most *durable* manner". Men of all medical creeds however discordant must unite in agreeing to the truth of this principle.

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2d. "The curative process consists of three essential parts — 1st. To investigate the *object* of the cure, that is, the disorder. 2d. To find the instruments, which are to effect the cure — that is, the *suitable medicines;* and 3d to employ these instruments in such a way, as, that *health* will follow." The truth of this proposition seems equally clear with the first.

The 3d dogma teaches "that the *object* of the cure, which the physician is to have constantly in view, and upon which he is to direct his medical treatment, does not consist in the imperceptible changes, which the disorder has produced in the hidden interiour of the organization; for mortal eye can never be able to trace or know them and the speculative mind loses itself here in vain conjectures. The true object of cure consists in the perceptible changes produced by the disease, that is, in the *sufferings* and *signs*, and in the whole of the *symptoms*, whether visible or invisible, whether manifested to the patient alone, or to the physician or to other persons."—

4th. "The *occult* changes in the *interiour* of the body, and the perceptible changes, which appear in the symptoms, are the two constituent parts, intimately connected together, of that alteration of the organization, which we denominate disease. The one can not *exist* without the other, and the one *vanishes* with the other. Now the curative treatment having caused all the symptoms to disappear, the imperceptible disorder in the interiour of the organization has been annihilated in the same time."

Clearer doctrine can scarcely be conceived of than that contained in the last two paragraphs.

5th. "It is impossible to search into the essence of medicines by metaphysical speculations; or by the considerations of their exteriour, or by the taste or smell; or by chemical analysis. The relations which exist between them and the disease, can not be recognized, but by the effects, which they manifestly have in acting upon the body of man."

6th. "In employing medicines against diseases, we see the re-establishment of health result in a manner so evident, that we can not help attributing the effect to these remedies alone.

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But as diseases present so many modifications, which may control the action of remedies, we can never learn from such an application of them their purely medicinal effects. There is another and more certain way of attaining our object, and that is, the examination of the effects of medicines upon the healthy."

7th. "Observations on these trials present us with the most surprising spectacle. Every medicinal substance produces particular changes in the organization of the experimenter: it modifies, it alters his health, and excites sufferings, accidents or phenomena: in short we see various states of artificial disorder produced."

8th. "Two different kinds of effect are produced by these powers, which we call remedies: the cures which they effect in disorders, and secondly the alterations of health which they produce in the sound and healthy body. The same medicinal force which *re-establishes* the *health* of the sick man, deranges the *regular health* of the *healthy*.

We are obliged therefore to conclude, that the medicines become remedies by means of their faculty of producing alterations upon the healthy body: or, in other words, that the same, which operates as a morbific power in a healthy body, manifests a curative virtue in the disorders to which it has an affinity."

9th. "Now there are but three possible relations between the symptoms of diseases, and the specific effects of remedies, viz. 1st opposition; 2dly resemblance; 3dly difference of nature. Hence it follows, that there are but three imaginable methods of treating diseases (those of a surgical nature being excepted). 1st. The Antipathic method, or that which employs medicines producing specific effects, *opposed* to the symptoms of the natural malady. — 2dly. The Homœopathic, or that which employs medicines exciting specific effects *similar* to those of the disorder in question. 3dly. The Allopathic method or, that which uses medicines, producing specific effects, *foreign* to the symptoms of the natural malady, that is, neither similar nor opposed.

Without examining the principles either of the Antipathic

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or Allopathic methods, I shall consider only the Homœopathic system, which experience has taught me is always salutary. The reasons are, that the specific effects of a Homœopathic remedy are altogether similar to the natural sufferings in question: they affect precisely the parts or organs already affected and struggle with the natural malady: but as the *medicinal* maladies are in their nature more energetic, than the *natural sufferings*, which they are intended to counter-vail and cure; these last give place, provided the artificial symptoms surpass them a little in force, for *two disorders alike can not exist together in the same part.* The medicinal disorder being of a certain limit, the artificial sufferings then vanish or cease of themselves, and leave the body in a state of health."

10th. "As reason and experience impress on us the conviction, that the Homœopathic method is alone preferable, we have found in it the fundamental law of the curative process; viz. *that diseases are cured by remedies capable of producing in healthy individuals, affections as similar as possible to the whole of the symptoms of the ailment in question.* Again the peculiarity in the action of Homœopathic remedies, requires that they should be given in doses as small as possible. — For as such a remedy affects directly the parts of the body which are already diseased, it has need of but little force to surpass the last, while on the contrary a large dose would injure the patient and might put him in danger."

The reaction produced in the dynamic forces of life is the only mode by which medicines can cure disease. They excite disease and the organism is thus excited to reaction. They act on the vital principle, and this in its turn is roused into action, and restores the disordered balance of health. Were it not for this property of reaction which the organism possesses, there could be no possible means of recovering from an acute attack of disease, for the impression produced by the natural morbific cause would remain unchanged and the patient must inevitably suffer during his whole life under the symptoms of the first disease with which he was attacked. As long as the notion is entertained that the cause of disease

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is material, so long it is natural, that the art of healing should consist in attempting to expel the material cause by vomiting, purging and other evacuants. But the exercise of common sense ought to teach us that the appearance of acrid matter in the system is not a cause but the effect of diseased action and its removal can not very materially contribute to the cure of the other symptoms.

Such is an imperfect outline of Homœopathy.

Whatever force may be conceded to the arguments here used, it is to be recollected, that it owes its discovery to no a priori reasoning, that it was not first reared by hypothesis, which invented reasons to support it and distorted facts to establish it: but that, it was the simple result of investigation, of a slow, painful and laborious investigation into the causes and law of the specific actions of medicinal agents. Whether, therefore, the arguments by which it has been attempted to shew that the Homœopathic law is reasonable, be correct or not, the fact remains entirely independent of all reasoning, that Homœopathy does furnish a complete and radical specific for diseases, chronic ones especially, which ordinary medicine can not reach: diseases, which are to the quack a fortune, but to the honourable and upright practitioner a source of deep and heartfelt sorrow. —

To the testimony of hundreds of enlightened physicians in Europe and of many in this country, who have abjured the old system of practice and adopted, after an impartial experimental inquiry, the doctrines of Homœopathia from a conviction of their superiority, I propose to add the results of my own observations and experience. —

For years, after I had first heard of Homœopathia, I had no knowledge of its doctrines, except that which I obtained through the distorted medium of the English Medical Journals. The ridicule, there cast upon it by ignorant and interested writers at that time produced upon my mind, warped as it was by prejudice, a conviction of its utter worthlessness and folly. — Time rolled on, and the subject was forgotten only when my attention was excited to it by relations of alleged cures performed by Homœopathic practitioners, the

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cause of which I was willing to attribute to chance, to nature, to any thing rather than to Homœopathia. At length, however some of my personal friends, who, I knew had long laboured under severe indisposition and who had sought the aid of the most distinguished members of the faculty, not only in vain, but whose disease had been aggravated while under their treatment, had recourse to Homœopathia, and with benefit. An accumulation of similar facts which could be solved only by an admission of the efficacy of the new treatment left me no alternative and I determined to investigate the principles of this, wonder working power.—I accordingly experimented upon my own person, being then in a state of health, and found to my surprise, that I was very *sensibly affected* by the *small doses.*—Still doubting however the issue of the first experiment, I repeated it again and again, with similar results. Two or three of my friends about the same time took the same article and acknowledged, that they were also affected, some slightly, others more severely according to their different susceptibilities. — The evidence of such facts, I could no longer resist, though I had cherished in advance a strong desire to disprove the truth of the doctrine.— My next step was to try the medicines upon the sick; an opportunity soon offered, I studied the symptoms carefully, selected the remedy according to the directions of the system, and had the pleasure of witnessing a complete recovery.—

This was the case of a young lady who had suffered from repeated attacks of Fever and Ague, which from time to time I had removed by the use of Sulph. Quin. On this occasion however, being the third time that she had relapsed, I administered two or three doses of China, which effected a permanent cure, as more than a year has elapsed and she has had no return of the disease. This cure could not be attributed to the force of the imagination, as the patient knew nothing of my plan of treatment. An equally wonderful instance of the power possessed by Aconite in reducing arterial action and febrile excitement occurred in the case of a young man of very full habit, to whom I was called one evening and was informed that during the preceding night he had been

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restless, and delirious, getting no sleep; during the day he had much heat and fever, and was becoming every moment worse, pain in the head violent, pulse full and quick with great force, thirst intolerable, face flushed and much heat in the head. To this patient I furnished a dose of Aconite, ordering it to be dissolved in 3 or 4 table spoonfulls of water — one to be given every two hours, till relieved; after the second dose, the fever subsided, the heat abated, he fell into a gentle sleep which continued till late in the morning. — When I visited him next day, all his unfavourable symptoms had subsided and he was about to leave the house and walk out; nor did they ever return. —

A few days after, a man of middle age, who had formerly been subject to severe attacks of Rheumatism, came under my treatment. He exhibited the following symptoms, breathing short and distressing, interrupted by dry, hacking cough, preventing the articulate utterance of more than two or three words in succession; all of which symptoms were painfully aggravated by exercise, especially, in going up stairs — face and eyelids swollen, pitting on pressure — abdomen distended and tense; feet, ancles, and legs enlarged, as were also the backs of the hands and fingers. In short, the patient exhibited unequivocal symptoms of general Dropsy, including an effusion of water in the chest. — By a reference to the Materia Medica of Hahnemann, I discovered in the pathogenetic symptoms of Arsenic a striking analogy to those of my patient. I accordingly administered three or four doses of it, using as an intercurrent remedy two or three doses of Senega, both of the 30th potence. On the second day of the treatment, an increased flow of urine announced the operation of the Arsenic. The difficulty of breathing and the cough soon abated and in the space of 10 or 12 days the patient was entirely cured and able to resume his occupation, that of a shoemaker, and has subsequently enjoyed perfectly good health. — Here, a radical cure of a dangerous form of disease was effected so easily, quickly and pleasantly, without subjecting the patient to the violent operation of drastic cathartics or the painful action of other drugs, that I could not but

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be astonished at the result. — A case of chronic scrofulous ophthalmia continuing from the period of infancy till the 14th year of the patient's age, I put under homœopathic treatment and cured in the course of a few weeks. A gentleman, who had experienced much indisposition for 2 or 3 weeks and had been treated in the ordinary way without experiencing any benefit, was suddenly and violently attacked with an Erysipelatous Inflammation of the face which I happily arrested with three doses of Belladonna: no other medicine being used. —

With the aid of Sabina, I have prevented threatened abortion. — A case of Crusta Lactea * occupying the whole face, forehead and temples, invading the ears and the parts behind them, and attacking the extremities, I cured in 8 or 10 days with 2 or 3 minute doses of Sulphur. This child had been affected with this troublesome eruption about 9 months, during which time, as I was informed by the mother, various applications had been used without benefitting the little sufferer in the least. —

The last case that I shall detail is the following one. Henry A. Aet. 21 yrs. a stout built coloured man, whom I was called to visit, had been ill for a week before I saw him. I found him delirious, in which state he had been five or six days, eyes wild and staring, pupils dilated — skin hot and dry, pulse frequent and feeble, tongue covered with a dry dark coloured crust, lips dry and cracked, teeth and gums covered with sordes; restlessness and inability to sleep. — In fact, the patient exhibited all the worst symptoms of malignant Typhus, which is at present very rife and fatal among our coloured population. — Acting upon Homœopathic principles, I administered to this patient nothing but Aconite and Belladonna, as the symptoms from time to time demanded their use. Soon after the commencement of this treatment sleep visited him, his delirium subsided, and in some 10 days, I had the satisfaction of seeing him entirely restored to health. —

To these I might add numerous other cases of cures most

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* A very obstinate cutaneous disease found chiefly in children. —

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happily effected, if it were necessary for the truth or illustration of the system which I am supporting. But as I deem it a matter of supererogation, I shall content myself with giving the names merely, without their particular symptoms, of various diseases which I have treated homœopathically and with the most pleasing results:— viz.

Pneumonia, Scrofulous Affections, Febrile Diseases, Leucorrhœa, Various forms of Dyspepsia, Syphilitic complaints both acute and chronic, Rheumatism, Sore Throats, Headaches, Violent catarrhal affections, Hepatitis, Sore Nipples, Hemorrhoids, Coughs, Intermittents, Afterpains, Constipation, Diarrhœa, Epistaxis, Hemicrania, Typhus &c. with numerous other minor forms of disease, upon which Nosology has not condescended to bestow a name.—

Among the diseases, in the treatment of which Homœopathia displays its superiority over the old system, none yields more kindly to its power, than that scourge of childhood, *Scarlet Fever*. Among the proofs of which I will cite the following from "Les Archives de la Médecine Homœopathique," published at Paris, in which Dr. Kirschleger has introduced a detailed account of an *Epidemic Scarlet Fever*, which occurred in the valley of Munster during the first half of the year 1834: he concludes his account by stating, that of 200 patients treated by him homœopathically only four died, two of which had been previously treated in the old way before he saw them.—This is a degree of success far beyond that of any other system of practice of which I have ever heard or read. Homœopathia not only cures Scarlet fever promptly, but it furnishes a *preventive* against it.—

In conclusion I will add, that as a system, it professes to cure all diseases, which in their nature are curable, some surgical ones excepted, in a certain, easy, safe and expeditious manner. It imposes no uncommonly rigid rules of diet, but requires of those who would be benefitted by it, a compliance with temperance and moderation in the enjoyment of all things, such only being excepted, as the peculiarity of each case may, in the opinion of the discriminating Physician, require. It dispenses in its treatment of disease with all

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Alcoholic Tinctures, and exciting stimulants, thus recommending itself powerfully to the friends of temperance: it produces no dangerous or violent revolutions in the human economy: it effects every change in a manner so gentle, as to be almost imperceptible but not the less positive and certain. — It offers to the sick and afflicted no noxious draughts, no bitter or loathsome portions, as all its medicinal preparations are agreeable to the taste and hence admirably adapted to the treatment of children: it requires few medicinal agents and in such minute quantities, that the patient is subjected to no expensive Apothecaries' bill; neither is he required to undergo the pain or inconvenience of *Cupping*, *leeching* or *bleeding*. In fine, it is a system, which possesses all and more than all the advantages of the prevalent modes of curing diseases. —

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OF

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OR

The new Mode

OF CURING DISEASES,

ILLUSTRATING ITS SUPERIORITY
OVER THE PREVALENT SYSTEM OF MEDICINE.

BY

JONAS GREEN, M. D.

"Magna est veritas, prævalebit".

Printed & sold by J. G. Wesselhæft,

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