

HAHNEMANN S., The Organon 6th edition

Dudgeon's 5th with Boericke's 6th added.

[Paragr.1](#)

Introduction (uitgebreid, alle edities, tot halverwege dit document)

Translator's preface

In this new edition of my translation of the ORGANON I have completely revised the text; in order to make it a still more exact reproduction of the original. In the Appendix I have given all the more important variations of the previous editions. I have also indicated the corresponding views as set forth in the Essay on a New Principle and the Medicine of Experience; of which essays may be regarded as the precursor of the ORGANON. I have added Hahnemann's later opinions on several subjects treated of in this work. In the growth of such a complex thing as a new system of medicine, it was inevitable that there should be considerable alterations and improvements effected in the course of forty-eight years, the time occupied by Hahnemann in the elaboration of practice occurred to him while translating Cullen's Materia Medica in 1790.

The Essay on a New Principle, in which he propounded the homoeopathic therapeutic rule, as yet believed by him to be of only "partial application," viz. to some chronic diseases, was published in 1796. Nine years after this, viz. in 1805, in the Medicine of Experience, he enunciated the rule with no such limitations of its applicability. This essay contains much of what we find in the first and later editions of the ORGANON. The first edition of this latter work appeared in 1810. The second edition, differing very considerably from the first, was published in 1819. The third edition, which hardly differed at all from the previous one, appeared in 1824. The fourth edition, which offers some important variations from the text of its immediate predecessor (chiefly determined by the new theory of chronic diseases), bears the date of 1829. The fifth and last edition, published in 1833, contains several novelties, such as the theories of the "vital force" and "the dynamization of medicines". In previous editions Hahnemann had in several places spoken rather slightly of the vital force and its influence on the production and cure of disease, but these expressions are either eliminated or greatly modified in the last edition, and the "vital force" occupies quite a different and a much more important position in regard to disease, its cause and cure. The doctrine of dynamization of medicines by the pharmaceutical processes peculiar to homoeopathy, which had only been hinted at in previous editions, is in this edition distinctly stated. The directions as to the repetition of the dose are also different from those in previous editions. These two last-named points are still further modified in Hahnemann's later work on Chronic Diseases (1838), as will be seen by the quotations I have made from that work.

Thus while the body of this work contains the ORGANON precisely as it appears in the last edition, the Appendix gives a detailed history of the origin; growth and progress of the homoeopathic system of medicine in the mind of its author.

I have not presumed to criticise the views or statements of the author. His denunciations of the practice of the old school, though quite deserved when he wrote, are not applicable to the present condition of

allopathic medicine. It is beyond all question that it was mainly owing to the treatment and practice of Hahnemann and his disciples that the disastrous methods in vogue for centuries previous to and far into his time have been abandoned. It remains, however, doubtful if the allopathic methods of the present day have any greater claim to scientific character or success than those they have superseded. Were Hahnemann alive now we can easily imagine how he would have inveighed against the school-medicine of the present day. The tonic, stimulant, antipyretic and narcotic practice of modern medicine is as far removed from the scientific simplicity of homoeopathy as were the venesections, blisters, cauteries, purgatives and mercurialisations against which Hahnemann waged successful war. Hahnemann's vigorous protest against the dominant medicine of his day is useful as showing the negative good effects of homoeopathy; for almost all the irrational practices he denounced have been abandoned; it remains for his followers to exhibit its positive effects in the victory of rational and scientific medicine.

I am indebted to Dr. Richard Hughes for several emendations of my first translation, whereby the author's meaning has been rendered more exact and clearer; also for some rectifications of Hahnemann's quotations and for the idea of a comparative table or concordance of the aphorisms in the several editions, which he gave in the British Journal of Homoeopathy, vol.xxxix.

The references in the text to the notes in the Appendix are indicated by the sign "(a)", and some needful explanatory notes are enclosed in square brackets, or divided from the text by a line. The latter are confined to the quotations in the Appendix.

March, 1893
R.E. DUDGEON.

PREFACE TO THE FIRST EDITION

[Main](#)

ACCORDING to the testimony of all ages, no occupation is more unanimously declared to be a conjectural art than medicine; consequently none has less right to refuse a searching enquiry as to whether it is well founded than it, on which man's health, his most precious possession on earth, depends.

I consider that it redounds to my honour that I am the only one in recent times who has subjected it to a serious honest investigation, and has communicated to the world the results of his convictions in writings published, some with, some without my name.

In this investigation I found the way to the truth, but I had to tread it alone, very far from the common highway of medical routine. The farther I advanced from truth to truth, the more my conclusions (none of which I accepted unless confirmed by experience) led me away from the old edifice, which, being built up of opinions, was only maintained by opinions.

The results of my convictions are set forth in this book.

It remains to be seen whether physicians, who mean to act honestly by their conscience and by their fellow-creatures, will continue to stick to the pernicious tissue of conjectures and caprice, or can open their eyes to the salutary truth.

I must warn the reader that indolence, love of ease and obstinacy preclude effective service at the altar of truth, and only freedom from prejudice and

untiring zeal qualify for the most sacred of all human occupations, the practice of the true system of medicine. The physician who enters on his work in this spirit becomes directly assimilated to the Divine Creator of the world, whose human creatures he helps to preserve, and whose approval renders him thrice blessed.

SAMUEL HAHNEMANN LEIPZIG, 1810

PREFACE TO THE SECOND EDITION

PHYSICIANS are my brethren; I have nothing against them personally. The medical art is my subject.

I have to inquire whether medicine as hitherto taught has, in all its parts, been merely developed out of the heads, the self-deception and the caprice of its professors, or whether it has been derived from nature.

If it be merely a product of speculative subtlety, arbitrary maxims, traditional practices and capricious deductions drawn from ambiguous premises, it is and remains a nullity, though it may reckon its age by thousands of years, and be decorated with the charters of all the kings and emperors of the earth.

The true healing art is in its nature a pure science of experience, and can and must rest on clear facts and on the sensible phenomena pertaining to their sphere of action, for all the subjects it has to deal with are clearly and satisfactorily cognizable by the senses through experience. Knowledge of the disease to be treated, knowledge of the effects of the medicines, and how the ascertained effects of the medicines are to be employed for the removal of diseases, all this experience alone teaches adequately. Its subjects can only be derived from pure experiences and observations, and it dares not take a single step out of the sphere of pure well-observed experience and experiment, if it would avoid becoming a nullity, a farce.

But that the whole art of medicine as hitherto practised, though it has been, for want of something better, practised for these 2500 years by millions of physicians, many of whom were earnest high-minded men, is yet in every respect an extremely stupid, useless and thoroughly null affair, is proved by the following few incontrovertible considerations.

Unaided reason can know nothing of itself (a priori), can evolve out of itself alone no conception of the nature of things, of cause and effect; every one of its conclusions about the actual must always be based on sensible perceptions, facts and experiences if it would elicit the truth. If in its operation it should deviate by a single step from the guidance of perception, it would lose itself in the illimitable region of phantasy and of arbitrary speculation, the mother of pernicious illusion and of absolute nullity.

In the pure sciences of experience, in physics, chemistry and medicine, merely speculative reason can consequently have no voice; there when it acts alone, it degenerates into empty speculation and phantasy, and produces only hazardous hypotheses, which in millions of instances are, and by their very nature must be, self-deception and falsehood.

Such has hitherto been the splendid juggling of so-called theoretical medicine, in which a priori conceptions and speculative

subtleties raised a number of proud schools, which only showed what each of their founders had dreamed about things which could not be known, and which were of no use for the cure of diseases.

Out of these sublime systems, soaring far beyond all experience, medical practice could obtain nothing available for actual treatment. So it pursued its course confidently at the patient's bedside in accord with the traditional prescriptions of its books telling how physicians had hitherto treated, and in conformity with the methods of its practical authorities, unconcerned, like them, about the teachings of nature-guided experience, unconcerned about true reasons for its treatment, and quite content with the key to easy practice -- the prescription book.

A healthy, unprejudiced, conscientious examination of this confused business shows plainly that what has hitherto gone by the name of "the art of medicine" was merely a pseudo-scientific fabrication, remodelled from time to time to meet the prevailing fashion in medical systems, like Gellert's hat in the fable, but, as regards the treatment of disease, ever the same blind pernicious method.

A healing art conformable to nature and experience did not exist. Everything in traditional medicine was the outcome of art and imagination, having no foundation in experience, but pranked out in the habiliments of probability.

The object of cure (the disease) was manufactured to order by pathology. It was arbitrarily settled what diseases, how many and what forms and kinds there should be. Just think! The whole range of diseases, produced in innumerable and always unforeseeable variety by infinite Nature in human beings exposed to thousands of different conditions, the pathologist cuts down so ruthlessly that a mere handful of cut and dry forms is the result!

The wiseacres define diseases a priori, and attributed to them transcendental substrata not warranted by experience (how could plain pure experience ever sanction such fantastic dreams?); no! they pretended to possess an insight into the inner nature of things and the invisible vital processes, which no mortal can have.

Now, in order to decide on something positive with regard to the instruments of cure, the powers of the different medicines in the materia medica were inferred from their physical, chemical and other irrelevant qualities, also from their odour, taste and external aspect, but chiefly from impure experiences at the sick bed, where, in the tumult of the morbid symptoms, only mixtures of medicines were prescribed for imperfectly described cases of disease. Just think! the dynamic spiritual power of altering man's health hidden in the invisible interior of medicines, and never manifested purely and truly in any other way than by their effects on the healthy human body, was arbitrarily ascribed to them, without interrogating the medicines themselves in this only admissible way of pure experiment, and listening to their response when so questioned!

Then therapeutics taught how to apply the medicines, whose qualities had been thus inferred, ascribed or imagined, to the supposed fundamental cause or to single symptoms of disease, in conformity with the rule *contraria contrariis* of the hypothesis-framer Galen, and in direct opposition to nature; and this doctrine was held to be more than sufficiently established if eminent authorities could

be adduced in support of it.

All these unnatural human doctrines, after being connected together by all sorts of illogical false deductions, were then welded into scholastic forms by the noble art that devotes itself to division, subdivision and tabellation, and lo! the manufactured article, the art of medicine, was ready for use, -- a thing the most opposed to nature and experience it is possible to conceive, a structure built up entirely of the opinions of various kinds furnished by thousands of differently constituted minds. In all its parts this edifice is a pure nullity, a pitiable self-deception, eminently fitted to imperil human life by its methods of treatment, blindly counter to the end proposed, incessantly ridiculed by the wisest men of all ages, and labouring under the curse of not being what it professes to be, and not being able to perform what it promises.

Sober, unprejudiced reflection, on the other hand, can easily convince us that to hold correct views about every case of disease we have to cure, to obtain an accurate knowledge of the true powers of medicines, to employ them on a plan adapted to each morbid condition and to administer them in proper dose, -- in a word, the complete true healing art, can never be the work of self-satisfied ratiocination and illusory opinions, but that the requisites for this, the materials as well as the rules for its exercise, are only to be discovered by due attention to nature by means of our senses, by careful honest observations and by experiments conducted with all possible purity, and in no other way; and, rejecting every falsifying admixture of arbitrary dicta, must be faithfully sought in this the only way commensurate to the high value of precious human life.

It remains to be seen if by my conscientious labours in this way the true healing art has been found.

SAMUEL HAHNEMANN LEIPZIG, end of the year 1818

PREFACE TO THE THIRD EDITION

[Main](#)

IN the five years since the publication of the Second Edition, the truth of the homeopathic healing art has found so much acceptance from physicians far and near, that it can no longer be obscured, still less extinguished, by abusive writings, of which, however, there is no lack. I rejoice at the benefit it has already conferred on humanity, and look forward with intense pleasure to the not distant time when, though I shall be no longer here below, a future generation of mankind will do justice to this gift of a gracious God, and will thankfully avail themselves of the blessed means He has provided for the alleviation of their bodily and mental sufferings.

A great help to the spread of the good cause in foreign lands is won by the good French translation of the last edition, recently brought out at great sacrifice, by that genuine philanthropist, my learned friend Baron von Brunnow.⁽¹⁾ He has enriched it with a preface which gives an exposition of the homeopathic healing art and its history, and at the same time serves as an introduction to the study of the work itself.

In this third edition I have not refrained from making any alterations and emendations suggested by increased knowledge and necessitated by further experience.

SAMUEL HAHNEMANN

KOTHEN: Easter, 1824

(1) Organon de l'art de guerir; traduit de l'original allemand du Dr. Samuel Hahnemann, Conseiller de Son Altesse Serenissime le Duc d'Anhalt-Kothen, par Erneste George de Brunnow; A Dresde, chez Arnold, libraire-editeur, 1824.

PREFACE TO THE FOURTH EDITION

WERE that nature whose self-help in diseases is believed by physicians of the traditional school to be the incomparable healing art, a close imitation of which should be the physician's highest aim, great Nature herself, i.e. the voice of ineffable wisdom of the great Artificer of the infinite universe, we should then feel constrained to be guided by this infallible voice, though we might be puzzled to understand why we physicians should, with our artificial interference by medicines, disturb or injuriously aggravate these presumably incomparable operations of nature's self-help in diseases (*vis medicatrix*); but this is far from being the case! That nature, whose self-help was alleged by the traditional school of medicine to be the incomparable healing art and the only thing worth imitating, is merely the individual nature of the organic man, is nothing but the instinctive, irrational, unreasoning vital force subject to the organic laws of our body, which is ordained by the Creator to maintain the functions and sensations of the organism in marvellously perfect condition so long as the man continues in good health, but was not intended nor adapted for the restoration in the best manner of deranged or lost health. For should our vital force have its integrity impaired by injurious influences from without, then this force strives instinctively and automatically to free itself from the adventitious derangement (disease) by revolutionary processes, but these very efforts are themselves disease; they are a second different malady substituted for the original one. The vital force, I say, produces, in accordance with the laws of the constitution of the organism to which it is subject, a disease of a different sort, intended to expel the disease by which it was attacked, which it strives to accomplish by pain, metastases and so forth, but mainly by evacuations and the sacrifice of much of the fluid and solid constituents of the body, with difficult, often dubious, injurious, frequently even disastrous results.

Were it not that men in all ages were aware of this imperfection, and the not infrequent inadequacy of these blind efforts of the instinctive unreasoning vital force in its attempts at self-help in diseases, they would not have longed so much nor so zealously striven to assist the suffering vital force, so powerless to help itself efficiently, by the employment of better remedial means in order to terminate the morbid process in a more speedy and sure manner, thereby restoring the wished-for health as speedily as possible, -- in a word, they would not have exerted themselves to discover a healing art.

But as what has hitherto been termed "healing art" was a mere (imperfect) imitation of those unhelpful, useless, not infrequently injurious efforts and operations of the instinctive, unreasoning vital force (misnamed nature) when left to itself in disease, it will, I think, be conceded that before me the true healing art was not discovered.

But that homeopathy is this healing art, which had hitherto been sought for in vain, its fundamental principles teach, its performances prove.

SAMUEL HAHNEMANN
KOTHE; January, 1829

PREFACE TO THE FIFTH EDITION

[Main](#)

IN order to give a general notion of the treatment of diseases pursued by the old school of medicine (allopathy), I may observe that it presupposes the existence sometimes of excess of blood (plethora -- which is never present), sometimes of morbid matters and acridities; hence it taps off the life's blood and exerts itself either to clear away the imaginary disease-matter or to conduct it elsewhere (by emetics, purgatives, sialogogues, diaphoretics, diuretics, drawing plasters, setons, issues, &c.), in the vain belief that the disease will thereby be weakened and materially eradicated; in place of which the patient's sufferings are thereby increased, and by such and other painful appliances the forces and nutritious juices indispensable to the curative process are abstracted from the organism. It assails the body with large doses of powerful medicines, often repeated in rapid succession for a long time, whose long-enduring, not infrequently frightful effects it knows not, and which it, purposely it would almost seem, makes unrecognisable by the commingling of several such unknown substances in one prescription, and by their long-continued employment it develops in the body new and often ineradicable medicinal diseases. Whenever it can, it employs, in order to keep in favour with its patient,(1) remedies that immediately suppress and hide the morbid symptoms by opposition (*contraria contrariis*) for a short time (palliatives), but that leave the disposition to these symptoms (the disease itself) strengthened and aggravated. It considers affections on the exterior of the body as purely local and existing there independently, and vainly supposes that it has cured them when it has driven them away by means of external remedies, so that the internal affection is thereby compelled to break out on a nobler and more important part. When it knows not what else to do for the disease which will not yield or which grows worse, the old school of medicine undertakes to change it into something else, it knows not what, by means of an alterative, -- for example, by the life-undermining calomel, corrosive sublimate and other mercurial preparations in large doses.

To render (through ignorance) if not fatal, at all events incurable, the vast majority (99/100) of all diseases, namely, those of a chronic character, by continually weakening and tormenting the debilitated patient, already suffering without that from his disease and by adding new destructive drug diseases, this clearly seems to be the unhallowed main business of the old school of medicine (allopathy) -- and a very easy business it is when once one has become an adept in this pernicious practice, and is sufficiently insensible to the stings of conscience!

And yet for all these mischievous operations the ordinary physician of the old school can assign his reasons, which, however, rest only on foregone conclusions of his books and teachers, and on the authority of this or that distinguished physician of the old school. Even the most opposite and the most senseless modes of treatment find there their defence, their authority -- let their disastrous effects speak ever so loudly against them. It is only under the old physician who has been at last gradually convinced, after many years of misdeeds, of the mischievous nature of his so-called art, and who no longer treats even the severest diseases with anything stronger than plantain water mixed with strawberry syrup (i.e. with nothing), that the smallest

number are injured and die.

This non-healing art, which for many centuries has been firmly established in full possession of the power to dispose of the life and death of patients according to its own good will and pleasure, and in that period has shortened the lives of ten times as many human beings as the most destructive wars, and rendered many millions of patients more diseased and wretched than they were originally -- this allopathy, I shall first expose somewhat more minutely before teaching in detail its exact opposite, the newly discovered true healing art.

As regards the latter (homeopathy) it is quite otherwise. It can easily convince every reflecting person that the diseases of man are not caused by any substance, any acidity, that is to say, any disease-matter, but that they are solely spirit-like (dynamic) derangements of the spirit-like power (the vital force) that animates the human body. Homeopathy knows that a cure can only take place by the reaction of the vital force against the rightly chosen remedy that has been ingested, and that the cure will be certain and rapid in proportion to the strength with which the vital force still prevails in the patient. Hence homeopathy avoids everything in the slightest degree enfeebling,⁽²⁾ and as much as possible every excitation of pain, for pain also diminishes the strength, and hence it employs for the cure ONLY those medicines whose effects in altering and deranging (dynamically) the health it knows accurately, and from these it selects one whose pathogenetic power (its medicinal disease) is capable of removing the natural disease in question by similarity (*similia similibus*), and this it administers to the patient in simple form, but in rare and minute doses (so small that, without occasioning pain or weakening, they just suffice to remove the natural malady by means of the reacting energy of the vital force), with this result: that without weakening, injuring or torturing him in the very least, the natural disease is extinguished, and the patient, even whilst he is getting better, gains in strength and thus is cured -- an apparently easy but actually troublesome and difficult business, and one requiring much thought, but which restores the patient without suffering in a short time to perfect health, -- and thus it is a salutary and blessed business.

Thus homeopathy is a perfectly simple system of medicine, remaining always fixed in its principles as in its practice, which, like the doctrine whereon it is based, if rightly apprehended will be found to be so exclusive (and only in that way serviceable), that as the doctrine must be accepted in its purity, so it must be purely practised, and all backward straying⁽³⁾ to the pernicious routine of the old school (whose opposite it is, as day to night) is totally inadmissible, otherwise it ceases to deserve the honourable name of homeopathy.

That some misguided physicians who would wish to be considered homeopaths, engraft some, to them more familiar, allopathic malpractices upon their nominally homeopathic treatment, is owing to ignorance of the doctrine, laziness, contempt for suffering humanity, and ridiculous conceit; and, besides showing unpardonable negligence in searching for the best homeopathic specific for each case of disease, has often a base love of gain and other sordid motives for its spring -- and for its result? that they cannot cure all important and serious diseases (which pure and careful homeopathy can), and that they send many of their patients to that, place whence no one returns, whilst the friends console themselves with the reflection that everything (including every hurtful allopathic process!) has been done

for the departed.

SAMUEL HAHNEMANN
KOTHEN; March 28th, 1833

(1) For the same object the experienced allopath delights to invent a fixed name, by preference a Greek one, for the malady, in order to make the patient believe that he has long known this disease as an old acquaintance, and hence is the fittest person to cure it.

(2) Homeopathy sheds not a drop of blood, administers no emetics, purgatives, laxatives or diaphoretics, drives off no external affection by external means, prescribes no warm baths or medicated clysters, applies no Spanish flies or mustard plasters, no setons, no issues, excites no ptyalism, burns not with moxa or red-hot iron to the very bone, and so forth, but gives with its own hand its own preparations of simple uncompounded medicines, which it is accurately acquainted with, never subdues pain by opium, &c.

(3) I am therefore sorry that I once gave the advice, savouring of allopathy, to apply to the back in psoric diseases a resinous plaster to cause itching, and to employ the finest electrical sparks in paralytic affections. For as both these appliances have seldom proved of service, and have furnished the mongrel homeopaths with an excuse for their allopathic transgressions, I am grieved I should ever have proposed them, and I hereby solemnly retract them -- for this reason also, that, since then, our homeopathic system has advanced so near to perfection that they are now no longer required.

AUTHOR'S PREFACE TO THE SIXTH EDITION (1)

[Main](#)

IN order to give a general notion of the treatment of diseases pursued by the old school of medicine (allopathy) it may be observed that it presupposes the existence sometimes of excess of blood (plethora -- which is never present), sometimes of morbid matters and acridities; hence it taps off the life's blood and exerts itself either to clear away the imaginary disease-matter or to conduct it elsewhere (by emetics, purgatives, sialogogues, diaphoretics, diuretics, drawing plasters, setons, issues, etc.), in the vain belief that the disease will thereby be weakened and materially eradicated; in place of which the patient's sufferings are thereby increased, and by such and other painful appliances the forces and nutritious juices indispensable to the curative process are abstracted from the organism. It assails the body with large doses of powerful medicines, often repeated in rapid succession for a long time, whose long-enduring, not infrequently frightful effects it knows not, and which it, purposely it would almost seem, makes unrecognisable by the commingling of several such unknown substances in one prescription, and by their long-continued employment it develops in the body new and often ineradicable medicinal diseases. Whenever it can, it employs, in order to keep in favor with its patient, (2) remedies that immediately suppress and hide the morbid symptoms by opposition (*contraria contrariis*) for a short time (palliatives), but that leave the cause for these symptoms (the disease itself) strengthened and aggravated. It considers affections on the exterior of the body as purely local and existing there independently, and vainly supposes that it has cured them when it has driven them away by means of external remedies, so that the internal affection is thereby compelled to break out on a nobler and more important part. When it knows not what else to do for the disease

which will not yield or which grows worse, the old school of medicine undertakes to change it into something else, it knows not what, by means of an alternative, -- for example, by the life-undermining calomel, corrosive sublimate and other mercurial preparations in large doses.

It seems that the unhallowed principal business of the old school of medicine (allopathy) is to render incurable if not fatal the majority, of diseases, those made chronic through ignorance by continually weakening and tormenting the already debilitated patient by the further addition of new destructive drug diseases. When this pernicious practice has become a habit and one is rendered insensible to the admonitions of conscience, this becomes a very easy business indeed.

And yet for all these mischievous operations the ordinary physician of the old school can assign his reasons, which, however, rest only on foregone conclusions of his books and teachers, and on the authority of this or that distinguished physician of the old school. Even the most opposite and the most senseless modes of treatment find there their defence, their authority -- let their disastrous effects speak ever so loudly against them. It is only under the old physician who has been at last gradually convinced, after many years of misdeeds, of the mischievous nature of his so-called art, and who no longer treats even the severest diseases with anything stronger than plantain water mixed with strawberry syrup (i.e., with nothing), that the smallest number are injured and die.

This non-healing art, which for many centuries has been firmly established in full possession of the power to dispose of the life and death of patients according to its own good will and pleasure, and in that period has shortened the lives of ten times as many human beings as the most destructive wars and rendered many millions of patients more diseased and wretched than they were originally -- this allopathy, I have, in the introduction to the former editions of this book, considered more in detail. Now I shall consider only its exact opposite, the true healing art, discovered by me and now somewhat more perfected. Examples are given to prove that striking cures performed in former times were always due to remedies basically homeopathic and found by the physician accidentally and contrary to the then prevailing methods of therapeutics.

As regards the latter (homeopathy) it is quite otherwise. It can easily convince every reflecting persons that the diseases of man are not caused by any substance, any acidity, that is to say, any disease-matter, but that they are solely spirit-like (dynamic) derangements of the spirit-like power (the vital principle) that animates the human body. Homeopathy knows that a cure can only take place by the reaction of the vital force against the rightly chosen remedy that has been ingested, and that the cure will be certain and rapid in proportion to the strength with which the vital force still prevails in the patient. Hence homeopathy avoids everything in the slightest degree enfeebling,⁽³⁾ and as much as possible every excitation of pain, for pain also diminishes the strength, and hence it employs for the cure ONLY those medicines whose power for altering and deranging (dynamically) the health it knows accurately, and from these it selects one whose pathogenetic power (its medicinal disease) is capable of removing the natural disease in question by similarity (similia similibus), and this it administers to the patient in simple form, but in rare and minute doses so small that, without occasioning pain or weakening, they just suffice to remove the natural malady

whence this result: that without weakening, injuring or torturing him in the very least, the natural disease is extinguished, and the patient, even whilst he is getting better, gains in strength and thus is cured -- an apparently easy but actually troublesome and difficult business, and one requiring much thought, but which restores the patient without suffering in a short time to perfect health, -- and thus it is a salutary and blessed business.

Thus homeopathy is a perfectly simple system of medicine, remaining always fixed in its principles as in its practice, which, like the doctrine whereon it is based, if rightly apprehended will be found to be complete (and therefore serviceable). What is clearly pure in doctrine and practice should be self-evident, and all backward sliding to the pernicious routinism of the old school that is as much as its antithesis as night is to day, should cease to vaunt itself with the honorable name of Homeopathy.

SAMUEL HAHNEMANN

Kothen, March 28, 1833 Confirmed Paris, 184-- (4)

(1) In Hahnemann's manuscript copy, he has a note in French which, translated is as follows:

Medicine as commonly practised (allopathy) knows no treatment except to draw from diseases the injurious materials which are assumed to be their cause. The blood of the patient is made to flow mercilessly by bleedings, leeches, cuppings, scarifications, to diminish an assumed plethora which never exists as in well women a few days before their menses, an accumulation of blood the loss of which is of no appreciable consequence, while the loss of blood with merely assumed plethora destroys life. Medicine as commonly practised seeks to evacuate the contents of the stomach and sweep the intestines clear of the materials assumed to originate diseases.

(2) For the the same object the experienced allopath delights to invent a fixed name, by preference a Greek one, for the malady, in order to make the patient believe that he has long known this disease as an old acquaintance, and hence is the fittest person to cure it.

(3) Homeopathy sheds not a drop of blood, administers no emetics, purgatives, laxatives or diaphoretics, drives off no external affection by external means, prescribes no hot or unknown mineral baths or medicated clysters, applies no Spanish flies or mustard plasters, no setons, no issues, excites no ptyalism, burns not with moxa or red-hot iron to the very bone, and so forth, but gives its own hand its own preparations of simple uncompounded medicines, which it is accurately acquainted with, never subdues pain by opium, etc.

(4) Hahnemann did not put in his manuscript the exact date, leaving this probably until the book would go to the printer, but Dr. Haehl suggests February, 1842, as the date according to a manuscript copy made by Madame Hahnemann. Wm. B.

ORGANON DER HEILKUNST

Samuel Hahnemann

INTRODUCTION

[Main](#)

As long as men have existed they have been liable, individually or collectively, to diseases from physical or moral causes. In a rude

state of nature but few remedial agents were required, as the simple mode of living admitted of but few diseases; with the civilization of mankind in the state, on the contrary, the occasions of diseases and the necessity for medical aid increased in equal proportion. But ever since that time (soon after Hippocrates, therefore, for 2500 years) men have occupied themselves with the treatment of the ever increasing multiplicity of diseases, who, led astray by their vanity, sought by reasoning and guessing to excogitate the mode of furnishing this aid. Innumerable and dissimilar ideas respecting the nature of diseases and their remedies sprang from so many dissimilar brains, and theoretical views these gave rise to the so-called systems, each of which was at variance with the rest self-contradictory. Each of these subtle expositions at first threw the readers into stupefied amazement at the incomprehensible wisdom contained in it, and attracted to the system-monger a number of followers, who re-echoed his unnatural sophistry, to none of whom, however, was it of the slightest use in enabling them to cure better, until a new system, often diametrically opposed to the first, thrust that aside, and in its turn gained a short-lived renown. None of them, however, was in consonance with nature and experience; they were mere theoretical webs, woven by cunning intellects out of pretended consequences, which could not be made use of in practice, in the treatment at the sick-bed, on account of their excessive subtilty and repugnance to nature, and only served for empty disputations.

Simultaneously, but quite independent of all these theories, there sprung up a mode of treatment with mixtures of unknown medicinal substances for forms of disease arbitrarily set up, and directed towards some material object completely at variance with nature and experience, hence, as may be supposed, with a bad result such is old medicine, allopathy as it is termed.

Without disparaging the services which many physicians have rendered to the sciences auxiliary to medicine, to natural philosophy and chemistry, to natural history in its various branches, and to that of man in particular, to anthropology, physiology and anatomy, etc. I shall occupy myself here with the practical part of medicine only, with the healing art itself, in order to show how it is that diseases have hitherto been so imperfectly treated. Far beneath my notice is that mechanical routine of treating precious human life according to the prescription manuals, the continual publication of which shows, alas! how frequently they are still used. I pass it by unnoticed, as a despicable practice of the lowest class of ordinary practitioners. I speak merely of the medical art as hitherto practised, which, pluming itself on its antiquity, imagines itself to possess a scientific character.

The partisans of the old school of medicine flattered themselves that they could justly claim for it alone the title of "rational medicine", because they alone sought for and strove to remove the cause of disease, and followed the method employed by nature in diseases. "Tolle causam!" they cried incessantly. But they went no further than this empty exclamation. They only fancied that they could discover the cause of disease; they did not discover it, however, as it is not perceptible and not discoverable. For as far the greatest number of diseases are of dynamic (spiritual) origin and dynamic (spiritual) nature, their cause is therefore not perceptible to the senses; so-they exerted themselves to imagine one, and from a survey of the parts of the normal, inanimate human body (anatomy), compared with the visible changes of the same internal parts in persons who had died of diseases (pathological anatomy), as also from what they could

deduce from a comparison of the phenomena and functions in healthy life (physiology) with their endless alterations in the innumerable morbid states (pathology, semeiotics), to draw conclusions relative to the invisible process whereby the changes which take place in the inward being of man in diseases are affected a dim picture of the imagination, which theoretical medicine regarded as its *prima causa morbi*,⁽¹⁾ and thus it was at one and the same time the proximate cause of the disease, and the internal essence of the disease, the disease itself although, as sound human reason teaches us, the cause of a thing or of an event, can never be at the same time the thing or the event itself. How could they then, without deceiving themselves, consider this imperceptible internal essence as the object to be treated, and prescribe for it medicines whose curative powers were likewise generally unknown to them, and even give several such unknown medicines mixed together in what are termed prescriptions?

(1) It would have been much more consonant with sound human reason and with the nature of things, had they, in order to be able to cure a disease, regarded the originating cause as the *causa morbi*, and endeavoured to discover that, and thus been enabled successfully to employ the mode of treatment which had shown itself useful in maladies having the same exciting cause, in those also of a similar origin, as, for example, the same mercury is efficacious in an ulcer of the glans after impure coitus as in all previous venereal chancres if, I say, they had discovered the exciting cause of all other (non-venereal) chronic diseases to be an infection at one period or another with the itch miasm (*psora*), and had found for all these a common method of treatment, regard being had for the peculiarities of each individual case, whereby all and each of these chronic diseases might have been cured, then might they with justice have boasted that in the treatment of chronic diseases they had in view the only available and useful *causa morborum chronicorum* (*non venereorum*), and with this as a basis they might have treated such diseases with the best results. But during these many centuries they were unable to cure the millions of chronic diseases, because they knew not their origin in the psoric miasm (which was first discovered and afterwards provided with a suitable plan of treatment by homoeopathy), and yet they vaunted that they alone kept in view the *prima causa* of these diseases in their treatment, and that they alone treated rationally, although they had not the slightest conception of the only useful knowledge of their psoric origin and consequently they bungled the treatment of all chronic diseases!

Introduction - Part 2.

But this sublime problem, the discovery, namely, a priori of an internal invisible cause of disease, resolved itself, at least with the more astute physicians of the old school, into a search, under the guidance of the symptoms it is true, for what might be supposed to be the probable general character of the case of disease before them;⁽²⁾ whether it was spasm, or debility, or paralysis, or fever, or inflammation, or induration, or obstruction of this or that part, or excess of blood (*plethora*), deficiency or excess of oxygen, carbon, hydrogen or nitrogen in the juices, exaltation or depression of the functions of the arterial, venous or capillary system, change in the relative proportion of the factors of sensibility, irritability or reproduction? - conjectures that have been dignified by the followers of the old school with the title of causal indication, and considered to be the only possible rationality in medicine; but which were assumptions, too fallacious and hypothetical to prove of any practical utility - incapable, even had they been well grounded, of indicating

the most appropriate remedy for a case of disease; flattering, indeed, to the vanity of the learned theorist, but usually leading astray when used as guides to practice, and wherein there was evidenced more of ostentation than of an earnest search for the curative indication.

(2) Every physician who treats disease according to such general character however he may affect to claim the name of homoeopathist, is and ever will remain in fact a generalising allopath, for without the most minute individualisation, homoeopathy is not conceivable.

And how often has it happened that, for example, spasm or paralysis seemed to be in one part of the organism, while in another part inflammation was apparently present!

Or, on the other hand, whence are the certain remedies for each of these pretended general characters to be derived? Those that would certainly be of benefit could be none other than the specific medicines, that is, those whose action is homogeneous(3) to the morbid irritation; whose employment, however, is denounced and forbidden(4) by the old school as highly injurious, because observation has shown that in consequence of the receptivity for homogeneous irritation being so highly increased in diseases, such medicines in the usual large doses are dangerous to life. The old school never dreamt of smaller, and of extremely small doses. Accordingly no attempt was made to cure, in the direct (the most natural) way, by means of homogeneous, specific medicines; nor could it be done, as the effects of most of medicines were, and continued to remain, unknown, and even had they been known it would have been impossible to hit on the right medicine with such generalizing views as were entertained.

(3)Now - homoeopathic.

(4)"Where experience showed the curative power of homoeopathically acting remedies, whose mode of action could not be explained, the difficulty was avoided by calling them specific, and further investigation was stifled by this actually unmeaning word. The homogeneous excitant remedies, the specific (homoeopathic) medicines, however, had long previously been prohibited as of very injurious influence". Rau, On the Value of the Homoeopathic Method of Treatment, Heidelberg, 1824, pp. 101,102.

However, perceiving that it was more consistent with reason to seek for another path, a straight one if possible, rather than to take circuitous courses, the old school of medicine believed it might cure diseases in a direct manner by the removal of the (imaginary) material cause of disease for to physicians of the ordinary school, while investigating and forming a judgment upon a disease, and not less while seeking for the curative indication, it was next to impossible to divest themselves of these materialistic ideas, and to regard the nature of the spiritual-corporeal organism as such a highly potentialized entity, that its sensational and functional vital changes, which are called diseases, must be produced and effected chiefly, if not solely, by dynamic (spiritual) influences, and could not be effected in any other way.

The old school regarded all those matters which were altered by the disease, those abnormal matters that occurred in congestions, as well as those that were excreted, as disease-producers, or at least on account of their supposed reacting power, as disease maintainers, and this latter notion prevails to this day.

Hence they dreamed of effecting causal cures by endeavouring to remove these imaginary and presumed material causes of the disease. Hence their assiduous evacuation of the bile by vomiting in bilious fevers; their emetics in cases of so-called stomach derangements;(5) their diligent purging away of the mucus, the lumbrici and the ascarides in children who are pale-faced and who suffer from ravenous appetite, bellyache, and enlarged abdomen;(6) their venesections in cases of haemorrhage;(7) and more especially all their varieties of blood-lettings,(8) their main remedy in inflammations, which they now, following the example of a well-known bloodthirsty Parisian physician (as a flock of sheep follow the bell-wether even into the butcher's slaughter-house), imagine to encounter in almost every morbidly affected part of the body, and feel themselves bound to remove by the application of often a fatal number of leeches.

(5) In a case of sudden derangement of the stomach, with constant disgusting eructations with the taste of the vitiated food, generally accompanied by depression of spirits, cold hands and feet, etc., the ordinary physician has hitherto been in the habit of attacking only the degenerated contents of the stomach; a powerful emetic should clean it out completely. This object was generally attained by tartar emetic, with or without ipecacuanha. Does the patient, however, immediately after this become well, brisk and cheerful? Oh no! Such a derangement of the stomach is usually of dynamic origin, caused by mental disturbance (grief, fright, vexation), a chill, over-exertion of the mind or body immediately after eating, often after even a moderate meal. Those two remedies are not suitable for removing this dynamic derangement, and just as little is the revolutionary vomiting they produce. Moreover, tartar emetic and ipecacuanha, from their other peculiar pathogenetic powers, prove of further injury to the patient's health, and derange the biliary secretion; so that if the patient be not very robust, he must feel ill for several days from the effects of this pretended causal treatment, notwithstanding all this violent expulsion of the whole contents of the stomach. If the patient, however, in place of taking such violent and always(a) hurtful evacuant drugs, smell only a single time at a globule the size of a mustard seed, moistened with highly diluted pulsatilla juice, whereby the derangement of his health in general and of his stomach in particular will certainly be removed, in two hours he is quite well and if the eructation recur once more, it consists of tasteless and inodorous air; the contents of the stomach cease to be vitiated, and at the next meal he has regained his full usual appetite; he is quite well and lively. This is true causal medication; the former is only an imaginary one and has an injurious effect on the patient. Even a stomach overloaded with indigestible food never requires a medicinal emetic. In such a case nature is competent to rid herself of the excess in the best way through the oesophagus, by means of nausea, sickness and spontaneous vomiting, assisted, it may be, by mechanical irritation of the palate and fauces, and by this means the accessory medicinal effects of the emetic drugs are avoided; a small quantity of coffee expedites the passage downwards of what remains in the stomach. But if, after excessive overloading of the stomach, the irritability of the stomach is not sufficient to promote spontaneous vomiting, or is lost altogether so that the tendency thereto is extinguished, while there are at the same time great pains in the epigastrium, in such a paralyzed state of the stomach, a emetic medicine would only have the effect of producing a dangerous or fatal inflammation of the intestines; whereas a small quantity of strong infusion of coffee, frequently administered, would dynamically exalt the sunken irritability of the stomach, and put it in a condition to expel its

contents, be they ever so great, either upwards or downwards. So here also the pretended causal treatment is out of place. Even the acrid gastric acid, to eructations of which patients with chronic diseases are not infrequently subject, may be to-day violently evacuated by means of an emetic, with great suffering, and yet all in vain, for tomorrow or some days later it is replaced by similar acrid gastric acid, and then usually in larger quantities; whereas it goes away by itself when its dynamic cause is removed by a very small dose of a high dilution of sulphuric acid, or still better, if it is of frequent recurrence, by the employment of minutest doses of antipsoric remedies corresponding in similarity to the rest of the symptoms also. And of a similar character are many of the pretended causal cures of the old-school physicians, whose main effort it is, by means of tedious operations, troublesome to themselves and injurious to their patients, to clear away the material product of the dynamic derangement; whereas if they perceived the dynamic source of the affection, and annihilated it and its products homoeopathically, they thereby effect a rational cure.

(6) Conditions dependent solely on a psoric taint, and easily curable by mild (dynamic) antipsoric remedies without emetics or purgatives.

(7) Notwithstanding that almost all morbid haemorrhages depend on a dynamic derangement of the vital force (state of health), yet the old-school physicians consider their cause to be excess of blood, and cannot refrain from bleeding in order to draw off the supposed superabundance of this vital fluid; the palpable evil consequences of which procedure, however, such as prostration of the strength, and the tendency, or actual transition, to the typhoid state they ascribe to the malignancy of the disease, which they are then often unable to overcome in fine, they imagine, even when the patient does not recover, that their treatment has been in conformity with their axiom, *causam tolle*, and that, according to their mode of speaking, they have done everything in their power for the patient, let the result be what it may.

(8) Although there probably never was a drop of blood too much in the living human body, yet the old-school practitioners consider an imaginary excess of blood as the main material cause of all haemorrhages and inflammations, which they must remove and drain off by venesections, cupping and leeches. This they hold to be a rational mode of treatment, causal medication. In general inflammatory fevers, in acute pleurisy, they even regard the coagulable lymph in the blood the buffy coat, as it is termed as the *materia peccans*, which they endeavour to get rid of, if possible, by repeated venesections, notwithstanding that this coat often becomes more consistent and thicker at every repetition of the bloodletting. They thus often bleed the patient nearly to death, when the inflammatory fever will not subside, in order to remove this buffy coat or the imaginary plethora, without suspecting that the inflammatory blood is only the product of the acute fever, of the morbid, immaterial (dynamic) inflammatory irritation, and that the latter is the sole cause of the great disturbance in the vascular system, and may be removed by the smallest dose of a homogeneous (homoeopathic) medicine, as, for instance, by a small globule of the decillion-fold dilution of aconite juice, with abstinence from vegetable acids, so that the most violent pleuritic fever, with all its alarming concomitants, is changed into health and cured, without the least abstraction of blood and without any antiphlogistic remedy, in a few at the most in twenty-four hours (a small quantity of blood drawn from a vein by the way of experiment then shows no traces of buffy coat); whereas another patient similarly affected, and treated on the rational principles of the old school, if, after repeated bleedings, with great difficulty and unspeakable sufferings he escape

for the nonce with life, he often has still many months to drag through before he can support his emaciated body on his legs, if in the meantime (as often happens from such maltreatment) he be not carried off by typhoid fever, leucophlegmasia or pulmonary phthisis.

Anyone who has felt the tranquil pulse of a man an hour before the occurrence of the rigor that always precedes an attack of acute pleurisy, will not be able to restrain his amazement if told two hours later, after the hot stage has commenced, that the enormous plethora present urgently requires repeated venesections, and will naturally inquire by what magic power could the pounds of blood that must now be drawn off have been conjured into the blood-vessels of this man within these two hours, which but two hours previously he had felt beating in such a tranquil manner? Not a single drachm more of blood can now be circulating in those vessels than existed when he was in good health, not yet two hours ago!

Accordingly the allopathic physician with his venesections draws from the patient labouring under acute fever no oppressive superabundance of blood as that cannot possibly be present; he only robs him of what is indispensable to life and recovery, the normal quantity of blood and consequently of strength a great loss which no physician's power can replace! and yet he vainly imagines that he has conducted the treatment in conformity to his (misunderstood) axiom, *causam tolle*, whereas it is impossible that the *causa morbi* in this case can be an excess of blood, which is not present; but the sole true *causa morbi* was a morbid, dynamical, inflammatory irritation of the circulatory system, as is proved by the rapid and permanent cure of this and every similar case of general inflammatory fever by one or two inconceivably minute doses of aconite juice, which removes such an irritation homoeopathically. The old school errs equally in the treatment of local inflammations with its topical bloodlettings, more especially with the quantities of leeches which are now applied according to the maniacal principles of Broussais. The palliative amelioration that at first ensues from the treatment is far from being crowned by a rapid and perfect cure; on the contrary, the weak and ailing state of the parts thus treated (frequently also of the whole body), which always remains, sufficiently shows the error that is committed in attributing the local inflammation to a local plethora, and how sad are the consequences of such abstractions of blood; whereas this purely dynamic, apparently local, inflammatory irritation, can be rapidly and permanently removed by an equally small dose of Aconite, or, according to circumstances, of Belladonna, and the whole disease annihilated and cured, without such unjustifiable shedding of blood.

Introduction part 3.

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They believe that by so doing they obey the true causal indications, and treat disease in a rational manner.

The adherents of the old school, moreover, believe that by putting a ligature on polypi, by cutting out, or artificially exciting suppuration by means of local irritants in indolent glandular swellings, by enucleating encysted tumours (steatoma and meliceria) by their operations for aneurysm and lacrimal and anal fistula, by removing with the knife scirrhus tumors of the breast, by amputating a limb affected with necrosis, etc., they cure the patient radically, and that their treatment is directed against the cause of the disease; and they also think, when they employ their repellent remedies, dry up old running ulcers in the legs with astringent applications of oxide of lead, copper or zinc (aided always by the simultaneous administration of purgatives,

which merely debilitate, by have no effect on the fundamental dyscrasia), cauterise chancres, destroy condylomata locally, drive off itch from the skin with ointments of sulphur, oxide of lead, mercury or zinc, suppress ophthalmiae with solutions of lead or zinc, and drive away tearing pains from the limbs by means of opodeldoc, hartshorn liniment or fumigations with cinnabar or amber; in every case they think they have removed the affection, conquered the disease, and pursued a rational treatment directed towards the cause.

But what is the result? The metastatic affections that sooner or later, but inevitably appear, caused by this mode of treatment (but which they pretend are entirely new diseases), which are always worse than the original malady, sufficiently prove their error, and might and should open their eyes to the deeper-seated, immaterial nature of the disease, and its dynamic (spiritual) ['(spirit-like)' in the Sixth Edition] origin, which can only be removed by dynamic means.

A favourite idea of the ordinary school of medicine, until recent (would that I could not say the most recent!) times, was that of morbid matters (and acridities) in diseases, excessively subtle though they might be thought to be, which must be expelled from the blood-vessels and lymphatics, through the exhalents, skin, urinary apparatus or salivary glands, through the tracheal and bronchial glands in the form of expectoration, from the stomach and bowels by vomiting and purging, in order that the body might be freed from the material cause that produced the disease, and a radical causal treatment be thus carried out. By cutting holes in the diseased body, which were converted into chronic ulcers kept up for years by the introduction of foreign substances (issues, setons), they sought to draw off the *materia peccans* from the (always only dynamically) diseased body, just as one lets a dirty fluid run out of a barrel through the tap-hole. By means also of perpetual fly-blisters and the application of mezezeum, they thought to draw away the bad humours and to cleanse the diseased body from all morbid matters but they only weakened it, so as generally to render it incurable, by all these senseless unnatural processes.

It admit that it was more convenient for the weakness of humanity to assume that, in the diseases they were called on to cure, there existed some morbid material of which the mind might form a conception (more particularly as the patients readily lent themselves to such a notion), because in that case the practitioner had nothing further to care about than to procure a good supply of remedies for purifying the blood and humours, exciting diuresis and diaphoresis, promoting expectoration, and scouring out the stomach and bowels. Hence, in all the works on *Materia Medica* from Dioscorides down to the latest books on this subject, there is almost nothing said about the special peculiar action of individual medicines; but, besides on account of their supposed utility in various nosological names of diseases, it is merely stated whether they are diuretic, diaphoretic, expectorant or emmenagogue, and more particularly whether they produce evacuation of the stomach and bowels upwards or downwards; because all the aspirations and efforts of the practitioner have ever been chiefly directed to cause the expulsion of a material morbid matter, and of sundry (fictitious) acridities, which it was imagined were the cause of diseases.

These were, however, all idle dreams, unfounded assumptions and hypotheses, cunningly devised for the convenience of therapeutics, as it was expected the easiest way of performing a cure would be to remove the material morbid matters (*si modo essent!*)

But the essential nature of diseases and their cure will not adapt themselves to such fantasies, not to the convenience of medical men; to humour such stupid baseless hypotheses diseases will not cease to be (spiritual) dynamic derangements of our spirit-like vital principle in sensations and functions, that is to say, immaterial derangements of our state of health.

The causes of our maladies cannot be material, since the least foreign material substance(9), however mild it may appear to us, if introduced into our blood-vessels, is promptly ejected by the vital force, as though it were a poison; or when this does not happen, death ensues. If even the minutest splinter penetrates a sensitive part of our organism, the vital principle everywhere present in our body never rests until it is removed by pain, fever, suppuration or gangrene. And can it be supposed that in a case of cutaneous disease of twenty years standing, for instance, this indefatigably active vital principle will quietly endure the presence of such an injurious, foreign, material exanthematous substance, such as a herpetic, a scrofulous, a gouty acidity, etc. in the fluids of the body? Did any nosologist ever see with corporeal eyes such a morbid matter, to warrant him in speaking so confidently about it, and in founding in displaying to view the matter of gout or the poison of scrofula?

(9) Life was endangered by injecting a little pure water into a vein. (Vide Mullen, quoted by Birch in the History of the Royal Society.)

Atmospheric air injected into the blood-vessels caused death. (Vide J.M. Voigt, Magazin fur den neuesten Zustand der Naturkunde, i, iii, p.25.)

Even the mildest fluids introduced into the veins endangered life. (Vide Autenrieth, Physiologie, ii, # 784.)

Even when the application of a material substance to the skin, or to a wound, has propagated diseases by infection, who can prove (what is so often Maintained in works on pathology) that some material portion of this substance has penetrated into our fluids or been absorbed? (10) The most careful and prompt washing of the genitals does not protect the system from infection with the venereal chancrous disease. The slightest breath of air emanating from the body of a person affected with smallpox with suffice to produce this horrible disease in a healthy child.

(10) A girl in Glasgow, eight years of age, having been bit by a mad dog, the surgeon immediately cut the piece clean out, and yet thirty-six days afterwards she was seized with hydrophobia, which killed her in two days. (Med. Comment. of Edinb., Dec. 2, vol. ii, 1793.)

What ponderable quantity of material substance could have been absorbed into the fluids, in order to develop, in the first of these instances, a tedious dyscrasia (syphilis), which when uncured is only extinguished with the remotest period of life, with death; in the last, a disease (smallpox) accompanied by almost general suppuration(11), and often rapidly fatal? In these and all similar cases is it possible to entertain the idea of a material morbid matter being introduced into the blood? A letter written in the sick-room at a great distance has often communicated the same contagious disease to the person who read it. In this instance, can the notion of a material morbid matter having penetrated into the fluids be admitted? But what need is there of all such proofs? How often has it happened that an irritating word has brought on a dangerous bilious fever; a superstitious prediction of death has caused the fatal catastrophe at the very time announced; the

abrupt communication of sad or excessively joyful news has occasioned sudden death? In these cases, where is the material morbid principle that entered in substance into the body, there to produce and keep up the disease, and without the material expulsion and ejection of which a radical cure were impossible?

(11) In order to account for the large quantity of putrid excrementitious matter and foetid discharge often met with in diseases, and to be able to represent them as the material substance that excites and keeps up disease although, when infection occurs, nothing perceptible in the shape of miasm, nothing material, could have penetrated into the body recourse was had to the hypothesis, that the matter of infection, be it ever so minute, acts in the body like a ferment, bringing the fluids into a like state of corruption, and thus changing them into a similar morbid ferment which constantly increases with the disease and keeps it up. But by what all-potent and all-wise purifying draughts will you purge and cleanse the human fluids from this ever reproductive ferment, from this mass of imaginary morbid matter, and that so perfectly, that there shall not remain a particle of such morbid ferment, which, according to this hypothesis, must ever again, as at first transform and corrupt the fluids to new morbid matter? Were that so it would evidently be impossible to cure these diseases in your way! See how all hypotheses, be they ever so ingeniously framed, lead to the most palpable absurdities when they are not founded on truth! The most deeply rooted syphilis may be cured, after the removal of the psora with which it is often complicated, by one or two small doses of the decillionfold diluted and potentised solution of mercury, whereby the general syphilitic taint of the fluids is forever (dynamically) annihilated and removed.

The champions of this clumsy doctrine of morbid matters ought to be ashamed that they have so inconsiderately overlooked and failed to

appreciate the spiritual nature of life, and the spiritual dynamic power of the exciting causes of diseases, and that they have thereby degraded themselves into mere scavenger-doctors, who, in their efforts to expel from the diseased body morbid matters that never existed, in place of curing, destroy life.

Are, then, the foul, often disgusting excretions which occur in diseases the actual matter that produces and keeps them up?(12) Are they not rather always excretory products of the disease itself, that is, of the life which is only dynamically deranged and disordered?

(12) Where this the case, the most inveterate coryza should be certainly and rapidly cured by merely blowing and wiping the nose carefully.

With such false and materialistic views concerning the origin and essential nature of diseases, it was certainly not to be wondered at that in all ages the main endeavour of the most obscure, as well as of the most distinguished practitioners, and even of the inventors of the sublimest medical systems, was always only to separate and expel an imaginary morbid matter, and the indication most frequently laid down was to break up and put in motion this morbid matter, to effect its expulsion by salivation, expectoration, diaphoresis and diuresis; to purify the blood from (acridities and impurities) morbid matters, which never existed, by means of the intelligence of sundry obedient decoctions of root and plants; to draw off mechanically the imaginary matter of disease by setons, by issues, by portions of the skin kept

open and discharging by means of perpetual blisters or mezereum bark, but chiefly to expel and purge away the materia peccans or the injurious matters as they were termed, through the intestines, by means of laxative and purgative medicines, which, in order to give them a more profound meaning and a more prepossessing appearance, were fondly denominated dissolvents and mild aperients so many arrangements for the expulsion of inimical morbific matters, which never could be, and never were instrumental in the production and maintenance of the diseases which never were anything else than spiritual dynamic derangements of the life altered in its sensations and functions.

Let it be granted now, what cannot be doubted, that no diseases if they do not result from the introduction of perfectly indigestible or otherwise injurious substances into the stomach or into other orifices or cavities of the body, or from foreign bodies penetrating the skin, etc. that no disease, in a word, is caused by any material substance, but that every one is only and always a peculiar, virtual, dynamic derangement of the health how injudicious, in that case, must not a method of treatment directed towards the expulsion⁽¹³⁾ of that imaginary material substance appear to every rational man since no good, but only monstrous harm, can result from, its employment in the principal diseases of mankind, namely, those of a chronic character!

(13) There is a semblance of necessity in the expulsion by purgatives of worms, in so-called vermicular diseases. But even this semblance is false. A few lumbrici may be found in some children; in many there exists ascarides. But the presence of these is always dependent on a general taint of the constitution (with psora) and the former cured homoeopathically, which is most easily effected at this age, and none of the worms remain, and children cured in this manner are never troubled with

them more; whereas after mere purgatives, even when combined With cina seeds, they soon reappear in quantities. "But the tapeworm, " methinks I hear some one exclaim, "every effort should be made to expel that monster, which was created for the torment of mankind". Yes, sometimes it is expelled; but at the cost of what after-sufferings, and with what danger to life! I should not like to have on my conscience the deaths of so many hundreds of human beings as have fallen sacrifices to the horribly violent purgatives directed against the tapeworm, or the many years of indisposition of those who have escaped being purged to death. And how often does it happen that after all this health and life-destroying purgative treatment, frequently continued for several years, the animal is not expelled, or if so, that it is again produced! What if there is not the slightest necessity for all these violent, cruel, and dangerous efforts to expel and kill the worm? The various species of tapeworm are only found along with the psoric taint, and always disappear when that is cured. But even before the cure is accomplished, they live the patient enjoying tolerable health the while not exactly in the intestines, but in the residue of the food, the excrement of the bowels, as in their proper element, quite quietly, and without causing the least disturbance, and find in the excrement what suffices for their nourishment; they then do not touch the walls of the intestine, and are perfectly harmless. But if the patient happen to be affected with an acute disease of any kind, then the contents of the bowels become intolerable to the animal; it twists about, comes in contact with, and irritates the sensitive walls of the intestines, causing a peculiar kind of spasmodic colic, which increases materially the sufferings of the patient. (So also the foetus in the womb becomes restless, turns about and kicks, only when the mother is ill; but when she is well, it swims quiet in its proper

fluid without causing her any suffering.) It is worthy of remark, that the morbid symptoms of patients suffering from tapeworm are generally of such a kind, that they are rapidly relieved (homoeopathically) by the smallest dose of tincture of male-fern root; so that the ill-health of the patient, which causes this parasitic animal to be restless is thereby for the time removed; the tapeworm then feels at ease, and lives on quietly in the excrement of the bowels, without particularly distressing the patient or his intestines, until the antipsoric treatment is so far advanced that the worm, after the eradication of the psora, finds the contents of the bowels no longer suitable for its support, and therefore spontaneously disappears, for ever from the now cured patient, without the least purgative medicine.

In short, the degenerated substances and impurities that appear in diseases are, undeniably, nothing more than products of the disease of the abnormally deranged organism, which are expelled by the latter, often violently enough often much too violently without requiring the aid of the evacuating art, and fresh products are always developed as long as it labours under that disease. These matters the true physician regards as actual symptoms of the disease, and they aid him to discover the nature of the disease, and to form an accurate portrait of it, so as to enable him to cure it with a similar medicinal morbid agent.

But the more modern adherents of the old school do not wish it to be supposed, that in their treatment they aim at the expulsion of material morbid substances. They allege that their multifarious evacuant processes

are a mode of treatment by derivation, wherein they follow the example of nature which; in her efforts to assist the diseased organism, resolves fever by perspiration and diuresis, pleurisy by epistaxis, sweat and mucous expectoration other diseases by vomiting, diarrhoea and bleeding from the anus, articular pains by suppurating ulcers on the legs, cyanche tonsillaris by salivation, etc., or removes them by metastases and abscesses which she develops in parts at a distance from the seat of the disease.

Hence they thought the best thing to do was to imitate nature, by also going to work in the treatment of most diseases in a circuitous manner like the diseased vital force when left to itself, and thus in an indirect manner(14), by means of stronger heterogeneous irritants applied to organs remote from the seat of disease, and totally dissimilar to the affected tissues, they produce evacuations, and generally kept them up, in order to draw, as it were, the disease thither.

(14) In place of extinguishing the disease rapidly, without exhaustion of the strength and without going about the bush, with homogeneous, dynamic

medicinal agents acting directly on the diseased points of the organism, as homoeopathy does.

In this imitation of the self-aiding operation of nature, as some call it, they endeavoured to excite, by force, new symptoms in the tissues that are least diseased and best able to bear the medicinal disease, which should draw away(15) the primary disease under the semblance of crises and under the form of excretions, in order to admit of a gradual lysis by the curative powers of natures.(16)

(15) Just as if anything immaterial could be drawn away! So that here too was the notion of a substance and a morbid matter, excessively

subtile though it might be supposed to be!

(16) It is only the slighter and acute diseases that tend, when the natural period of their course has expired, to terminate quietly in resolution, as it is called, with or without the employment of not very aggressive allopathic remedies; the vital force, having regained its powers, then gradually substitutes the normal condition for the derangement

of the health that has now ceased to exist. But in severe acute and in chronic diseases which constitute by far the greater portion of all human ailments, crude nature and the old school are equally powerless; in these, the vital force, with its self-aiding faculty, nor allopathy in imitation of it, can affect a lysis, but at the most a mere temporary truce, during which the enemy fortifies himself, in order, sooner or later, to recommence the attack with still greater violence.

This they accomplished by means of diaphoretic and diuretic remedies, blood-lettings, setons and issues, but chiefly by irritant drugs to cause evacuation of the alimentary canal, sometimes upwards by means of emetics, sometimes (and this was the favourite plan) downwards by means of purgatives, which were termed aperient and dissolvent(17) remedies.

(17) An expression which likewise betrays that they imagined and presupposed a morbid substance, which had to be dissolved and expelled.

To assist this derivative method they employed the allied treatment by counter-irritants; woolen garments to the bare skin, foot-baths, nauseants,

inflicting on the stomach and bowels the pangs of hunger (the hunger-treatment), substances to cause pain, inflammation, and suppuration in near or distant parts, as the application of horseradish, mustard plasters, cantharides blisters, mezereum, setons, issues, tartar-ematic ointment, moxa, actual cautery, acupuncture, etc; here also following the example of crude unassisted nature, which endeavours to free herself from the dynamic disease (in the case of a chronic disease, unavailingly) by exciting pain in distant parts of the body, by metastases and abscesses, by eruptions and suppurating ulcers.

It was evidently no rational principle, but merely imitation, with the view of making practice easy, that seduced the old school into those unhelpful and injurious indirect modes of treatment, the derivative as well as the counter-irritant; that led them to this inefficacious, debilitating and hurtful practice of apparently ameliorating diseases for a short time, or removing them in such a manner that another and a worse disease was roused up to occupy the place of the first. Such a destructive plan cannot certainly be termed curing.

They merely followed the example of crude instinctive nature in her efforts, which are barely(18) successful even in the slighter cases of acute disease; they merely imitated the unreasoning life-preserving power when left to itself in diseases, which, entirely dependent as it is upon the organic laws of the body, is only capable of acting in conformity with these laws, and is not guided by reason and reflection they copied nature, which cannot, like an intelligent surgeon, bring together the gaping lips of a wound and by their union effect a cure; which knows not how to straighten and adjust the broken ends of a bone lying far apart and exuding much (often an excess of) new osseous matter; which cannot put a ligature on a wounded artery, but in its energy causes the patient to bleed to death; which does not understand how to

replace a dislocated shoulder, but by the swelling it occasions round about it soon presents an obstacle to reduction; which, in order to remove a foreign body from the cornea, destroys the whole eye by suppuration; which, with all its efforts, can only liberate a strangulated hernia by gangrene of the bowel and death; and which, by the metaschematisms it produces in dynamic diseases, often renders them much worse than they were originally. But more, this irrational vital force receives into our body, without hesitation, the greatest plagues of our terrestrial existence, the spark that kindles the countless diseases beneath which tortured mankind has groaned for hundreds and thousands of years, the chronic miasms psora, syphilis, sycosis, not one of which can it diminish in the slightest degree, far less expel single-handed from the organism; on the contrary, it allows them to rankle therein, until, often after a long life of misery, death at last closes the eyes of the sufferer.

(18) In the ordinary school of medicine, the efforts made by nature for the relief of the organism in diseases where no medicine was given, were regarded as models of treatment worthy of imitation. But this was a great error. The pitiable and highly imperfect efforts of the vital force to relieve itself in acute diseases is a spectacle that should excite our compassion, and command the aid of all the powers of our rational mind, to terminate the self-inflicted torture by a real cure. If nature is unable to cure homoeopathically a disease already existing in the organism, by the production of another fresh malady similar to it (# 43-46), which very rarely lies in her power (# 50), and if to the organism alone is left the task of overcoming, by its own forces and without external aid, a disease newly contracted (in cases of chronic miasms its power of resistance is quite inefficacious), we then witness nought but painful often dangerous, efforts of nature to save the individual at whatever cost, which often terminate in extinction of the earthly existence, in death. Little was we mortals know of the operations that take place in the interior economy in health which must be hidden from us as certainly as they are patent to the eye of the allseeing Creator and Preserver of his creatures just as little can we perceive the operations that go on in the interior in disturbed conditions of life, in diseases. The internal operations in diseases are manifested only by the visible changes, the sufferings and the symptoms, whereby alone our life betrays the inward disturbance; so that in no given case can we ascertain which of the the morbid symptoms are caused by the primary action of the morbid agent, which by the reaction of the vital force for its own relief. Both are inextricably mixed up together before our eyes, and only present to us an outwardly reflected picture of the entire internal malady, for the fruitless efforts of unassisted vitality to terminate the sufferings are themselves sufferings of the whole organism. Hence, even in those evacuations termed crises, which nature generally produces at the termination of diseases which run a rapid course, there is frequently more of suffering than of efficacious relief. What the vital force does in these so-called crises, and how it does it, remains a mystery to us, like all the internal operations of the organic vital economy. One thing, however, is certain, that in all these efforts more or less of the affected parts are sacrificed and destroyed in order to save the rest. These self-aiding operations of the vital force for the removal of an acute disease, performed only in obedience to the laws of organic life and not guided by the reflection of an intellect, are mostly but a species of allopathy; in order to relieve the primarily affected organ by a crisis, an increased, often violent, activity is excited in the excretory organs, to draw away the disease from the former to the latter; there ensue vomitings, purgings, diuresis, diaphoresis, abscesses, etc., in order, by this

irritation of distant parts, to effect a sort of derivation from the primarily diseased part, and the dynamically affected nervous power seems to unload itself in the material product. It is only by the destruction and sacrifice of a portion of the organism itself that unaided nature can save the patient in acute diseases, and, if death do not ensue, restore, though only slowly and imperfectly, the harmony of life health. The great weakness of the parts which had been exposed to the disease, and even of the whole body, the emaciation, etc., remaining after spontaneous cures, are convincing proofs of this. In short, the whole operation of the self-aiding power of the organism when attacked by diseases displays to the observer nothing but suffering nothing that he could or ought to imitate if he wishes to cure disease in a truly artistic manner.

In such an important affair as that of healing, which demands so much intelligence, reflection and judgment, how could the old school, which arrogates to itself the title of rational, choose as its best instructor, as its guide to be blindly followed, the unintelligent vital force, inconsiderately copy its indirect and revolutionary operations in diseases,

imagining these to be the non plus ultra, the best conceivable, when that greatest gift of God, reflective reason and unfettered judgment, was given us to enable us infinitely to surpass it in salutary help to suffering humanity?

When the old school practitioners, thoughtlessly imitating the crude, senseless, automatic vital energy, with their counter-irritant and derivative methods of treatment by far their most usual plans attack innocent parts and organs of the body, either inflicting on them excruciating pains, or, as is most frequently done, compelling them to perform evacuations, whereby strength and fluids are wasted, their object is to direct the morbid vital action in the primarily affected parts away to those artificially attacked, and thus to effect the cure of the natural disease indirectly, by the production of a disease, much greater in intensity and of quite a different kind, in the healthy parts of the body, consequently by a circuitous way, at the cost of much loss of strength, and usually of great sufferings to the patient(19).

(19) Daily experience shows the sad effects of this manoeuvre in chronic diseases. Anything but a cure is effected. Who would ever call that a victory if, in place of attacking the enemy in front in a hand-to-hand fight, and by his destruction terminating at once his hostile assaults, we should, in a cowardly manner and behind his back, lay an embargo on everything, cut off his supplies, burn down everything for a great way round him? By so doing we would at length deprive him of all courage to resist, but our object is not gained, the enemy is far from being destroyed, he is still there, and when he can again procure provisions and supplies, he once more rears his head, more exasperated than before the enemy, I repeat, is far from being destroyed, but the poor innocent country is so completely ruined that it will be long before it can recover itself. In like manner acts allopathy in chronic diseases, when, by its indirect attacks on innocent parts at a distance from the seat of the disease, instead of effecting a cure, it destroys the organism. Such is the result of its hurtful operations!

The disease, if it be acute, and consequently naturally of but short duration, may certainly disappear, even during these heterogeneous attacks on distant and dissimilar parts but it is not cured. There is nothing that can merit the honourable name of cure in this revolutionary treatment,

which has no direct, immediate, pathological relation to the tissues primarily affected. Often, indeed, without these serious attacks on the rest of the organism, would the acute disease have ceased of itself, sooner most likely, with fewer subsequent sufferings and less sacrifice of strength. But neither the mode of operation of the crude natural forces, nor the allopathic copy of that, can for a moment be compared to the dynamic (homoeopathic) treatment, which sustains the strength, while it extinguishes the disease in a direct and rapid manner.

In far the greatest number of cases of disease, however I mean those of a chronic nature these perturbing, debilitating, indirect modes of treatment of the old school are scarcely ever of the slightest use. They suspend, for

a few days only, some troublesome symptom or other, which, however, returns when the system has become accustomed to the distant irritation, and the disease recurs worse than before, because by the antagonistic pains⁽²⁰⁾ and the injudicious evacuations the vital powers have been depressed.

(20) What good results have ever ensued from those foetid artificial ulcers, so much in vogue, called issues? If even during the first week or two, whilst they still cause pain, they appear somewhat to check by antagonism a chronic disease, yet by and by, when the body has become accustomed to the pain, they have no other effect than that of weakening the patient and giving still greater scope to the chronic affection. Or does anyone imagine in this nineteenth century, that they serve as an outlet for the escape of the *materia peccans*? It almost appears as if this were the case!

Whilst most physicians of the old school, imitating in a general manner the efforts of crude, unaided nature for its own relief, carried out in their practice these derivations of merely hypothetical utility, just as they judged expedient (guided by some imaginary indication); others, aiming

at a higher object, undertook designedly to promote the efforts of the vital force to aid itself by evacuations and antagonistic metastases, as seen in diseases, and by way of lending it a helping hand, to increase still more these derivations and evacuations; and they believed that by this hurtful procedure they were acting *duce natura*, and might justly claim the title of *minister naturae*.

As the evacuations effected by the natural powers of the patient in chronic diseases are not infrequently the precursors of alleviations though

only of a temporary character of troublesome symptoms, violent pains, paralyse, spasms, etc., so the old school imagined these derivations to be the true way of curing diseases, and endeavoured to promote, maintain and even increase such evacuations. But they did not perceive that all these evacuations and excretions (pseudo-crises) produced by nature when left to herself were, in chronic diseases, only palliative, transient alleviations, which, far from contributing to a real cure, on the contrary, rather aggravate the original, internal dyscrasia, by the waste of strength and juices they occasioned. No one ever saw a chronic patient recover his health permanently by such efforts of crude nature, not any chronic disease cured by such evacuations effected by the organism.⁽²¹⁾ On the contrary, in such cases the original dyscrasia is always perceptibly aggravated, after alleviations, whose duration always becomes shorter and shorter; the bad attacks recur more frequently and more severely in spite of the

continuation of the evacuations. In like manner, on the occurrence of symptoms excited by an internal chronic affection that threaten to destroy life, when nature, left to its own resources, cannot help herself in any other way than by the production of external local symptoms, in order to avert the danger from parts indispensable to life and direct it to tissues of less vital importance (metastasis), these operations of the energetic but unitelligent, unreasoning and improvident vital force conduce to anything but genuine relief or recovery; they only silence in a palliative manner, for a short time, the dangerous internal affection, at the cost of a large portion of the humours and of the strength, without diminishing the original disease by a hair's breadth; they can, at the most, only retard the fatal termination which is inevitable without true homoeopathic treatment.

(21) Equally inefficacious are those produced artificially.

The allopathy of the old school not only greatly overrated these efforts of the crude automatic power of nature, but completely misjudged them, falsely considered them to be truly curative, and endeavoured to increase and promote them, vainly imagining that thereby they might perhaps succeed in annihilating and radically curing the whole disease. When, in chronic diseases, the vital force seemed to silence this or that troublesome symptom of the internal affection by the production, for example, of some humid cutaneous eruption, then the servant of the crude power of nature (*minister naturae*) applied to the discharging surface a cantharides plaster or an exutory (*mezereum*), in order, *duce natura*, to draw still more moisture from the skin, and thus to promote and to assist nature's object the cure (by the removal of the morbid matter from the body?); but when the effect of the remedy was too violent, the eczema already of long standing, and the system too irritable, he increased the external affection to a great degree without the slightest advantage to the original disease, and aggravated the pains, which deprived the patient of sleep and depressed his strength (and sometimes even developed a malignant febrile erysipelas); or if the effect upon the local affection (still recent, perhaps) was of milder character, he thereby repelled from its seat, by a species of ill-applied external homoeopathy, the local symptom which had been established by nature on the skin for the relief of the internal disease, thus renewing the more dangerous internal malady, and by this repulsion of the local symptom compelling the vital force to effect a transference of a worse form of morbid action to other and more important parts; the patient became affected with dangerous ophtalmia, or deafness, or spasms of the stomach, or epileptic convulsions, or attacks of asthma or apoplexy, or mental derangement, etc., in place of the repelled local disease.(22)

(22) Natural effects of the repulsion of these local symptoms effects that are often regarded by the allopathic physician as fresh diseases of quite a different kind.

When the diseased natural force propelled blood into the veins of the rectum or anus (blind haemorrhoids), the *minister naturae*, under the same delusive idea of assisting the vital force in its curative efforts, applied leeches, often in large numbers, in order to give an outlet to the blood there with but brief often scarcely noteworthy, relief, but thereby weakening the body and occasioning still greater congestions in those parts, without the slightest diminution of the original disease.

In almost all cases in which the diseased vital force endeavoured to subdue the violence of a dangerous internal malady by evacuating blood by means of vomiting, coughing, etc., the old school physician, *duce natura* made haste to assist these supposed salutary efforts of nature, and performed a copious venesection, which was invariably productive of injurious consequences and palpable weakening of the body.

In cases of frequently occurring chronic nausea, he produced, with the view of furthering the intentions of nature, copious evacuations of the stomach, by means of powerful emetics never with a good result, often with bad, not infrequently dangerous and even fatal consequences.

The vital force, in order to relieve the internal malady, sometimes produces indolent enlargements of the external glands, and he thinks to forward the intentions of nature, in his assumed character of her servant, when, by the use of all sorts of heating embrocations and plasters, he causes them to inflame, so that, when the abscess is ripe, he may incise it and let out the bad morbid matter(?). Experience has shown, hundreds of times, that lasting evil almost invariably results from such a plan.

And having often noticed slight amelioration of the severe symptoms of chronic diseases to result from spontaneous night sweats or frequent liquid stools, he imagines himself bound to obey these hints of nature (*duce natura*), and to promote them, by instituting and maintaining a complete course of sweating treatment or by the employment of so-called gentle laxatives for years, in order to promote and increase these efforts of nature (of the vital force of the unintelligent organism), which he thinks tend to the cure of the whole chronic affection, and thus to free the patient more speedily and certainly from his disease (the matter of his disease?).

But he thereby with this preconceived but unfounded idea, the old school physician goes on thus promoting⁽²³⁾ the efforts of the diseased vital force and increasing those derivations and evacuations in the patient which never lead to the desired end, but are always disastrous, without being aware that all the local affections, evacuations, and seemingly derivative efforts, set up and continued by the unintelligent vital force when left to its own resources, for the relief of the original chronic disease, are actually the disease itself, the phenomena of the whole disease, for the totality of which, properly speaking, the only efficacious remedy, and the one, moreover, that will act in the most direct manner, is a homoeopathic medicine, chosen on account of its similarity of action.

(23) In direct opposition to this treatment, the old school not infrequently indulged themselves in the very reverse of this: thus, when the efforts of the vital force for the relief of the internal disease by evacuations and the production of local symptoms on the exterior of the body became troublesome, they capriciously suppressed them by their repercutients and repellents; they subdued chronic pains, sleeplessness and diarrhoea of long standing by doses of opium pushed to a dangerous extent; vomitings by effervescent saline draughts; foetid perspiration of the feet by cold footbaths and astringent applications; eruptions on the skin by preparations of lead and zinc; they checked uterine haemorrhage by injections of vinegar; colliquative perspiration by alum; nocturnal seminal emissions by the free use of camphor; frequent attacks of flushes of heat in the body and face by nitre, vegetable acids and sulphuric acid; bleeding of the nose by plugging the nostrils with drossils

of lint soaked in alcohol or astringent fluids; they dried up discharging ulcers on the legs, established by the vital power for the relief of great internal suffering, with the oxides of lead and zinc, etc., with what sad results experience has shown in thousands of cases. With tongue and with pen the old school physician brags that he is a rational practitioner, and that he investigates the cause of the disease so as always to make radical cures; but behold, his treatment is directed, in these cases, against a single symptom only, and always with injurious consequences to his patient.

As everything that crude nature does to relieve itself in diseases, in those of an acute, but especially those of a chronic kind, is extremely imperfect and even actual disease, it may easily be conceived that the promotion by artificial means of this imperfection and disease must do still no harm; at least, it cannot improve the efforts of nature for its own relief, even in acute diseases, because medical art is not in a condition to follow the hidden paths by which the vital force effects its crises, but attempts to produce them from without, by violent means, which are still less beneficial than what the instinctive vital force left to its own resources does, but on the other hand are more perturbing and debilitating. For even the incomplete amelioration resulting from the natural derivations and crises cannot be obtained in a similar manner by allopathy; with all its endeavours it cannot procure anything like even that pitiful relief the vital force left to itself is able to afford.

It has been attempted to produce, by means of scarifying instruments, a bleeding at the nose, in imitation of that sometimes occurring naturally, in order to mitigate, for example, the attacks of a chronic headache. But this means a large quantity of blood could be made to flow from the nostrils and weaken the patient, but the relief afforded was either nil, or much less than the instinctive vital force would procure at another time, when, of its own accord, it would cause but a few drops to flow.

A so-called critical perspiration or diarrhoea, produced by the ever active vital force after a sudden indisposition, excited by anger, fright, a sprain or a chill, will be much more successful, at least for the time, in relieving the acute disease, than all the sudorific or purgative drugs in the pharmacopoeia, which only make the patient worse, as daily experience shows.

But the vital force, which of itself can only act according to the physical constitution of our organism, and is not guided by reason, knowledge and reflection, was not given to man to be regarded as the best possible curative agent to restore those lamentable deviations from health to the normal condition, and still less that physicians should slavishly imitate its imperfect morbid efforts (to free itself from disease), and that with operations incontestably more inappropriate and severe than its own, and thereby conveniently spare themselves the expenditure of reasoning, reflection and judgment requisite for the discovery and for the practice noblest of human arts the true healing art while they allege their bad copy of the spontaneous efforts of doubtful utility made by the crude natural force for its relief, to the healing art, the rational healing art!

What sensible man would imitate the efforts of the organism for its own preservation? These efforts are in reality the disease itself, and the morbidly affected vital force is the producer of the visible disease! It must, therefore, necessarily follow that all artificial imitation, and

likewise the suppression of these efforts, must either increase the disease or render it dangerous by their suppression, and both of these allopathy does; these are its pernicious operations which it alleges to be the healing art, the rational healing art!

No! that exquisite power innate in the human being, designed to direct in the most perfect manner the operations of life while it is in health, equally present in all parts of the organism, in the fibres of sensibility as well as in those of irritability, the unwearied spring of all the normal functions of the body, was not created for the purpose of affording itself aid in diseases, not for the purpose of exercising a healing art worthy of imitation. No! the true healing art is that reflective work, the attribute of the higher powers of human intellect, of unfettered judgment and of reason selecting and determining on principle in order to effect an alteration in the instinctive, irrational and unintelligent, but energetic automatic vital force, when it has been diverted by disease into abnormal action, and by means of a similar affection developed by a homoeopathically chosen remedy, to excite in it a medicinal disease somewhat greater in degree, so that the natural morbid affection can no longer act upon the vital force, which thus, freed from the natural disease, has now only the similar, somewhat stronger, medicinal morbid affection to contend with, against which it now directs its whole energy and which it soon overpowers, whereby the vital force is liberated and enabled to return to the normal standard of health and to its proper function, "the maintenance of the life and health of the organism, " without having suffered, during this change, any painful or debilitating attacks. Homoeopathy teaches us how to effect this.

Under the methods of treatment of the old school I have just detailed, no small number of patients certainly got rid of their diseases, but not of those of a chronic (non-venereal) character; only such as were acute and unattended with danger; and even these they were only freed from by such circuitous and tedious ways, and often so incompletely, that the results of the treatment could never be termed cures effected by a gentle art. Acute diseases of a not very dangerous kind were, by venesections or suppression of an enantiopathic palliative remedy (*contraria contrariis*), kept under, or by means of counter-irritant and derivative (antagonistic and revulsive) remedies, applied to other than the diseased spots, suspended, until the natural time for the duration of the short malady had expired. These methods were, consequently, indirect, and attended with loss of strength and humours, so much so that in patients so treated the greatest and most important measures for the complete removal of the disease and for the restoration of the lost strength and humours remained to be performed by Nature herself by the life-preserving power which, besides the removal of the natural acute disease, had also to combat the effects of improper treatment, and thus it was able, in cases unattended by danger, gradually to restore the normal relation of the functions by means of its own energy, but often in a tedious, imperfect and painful manner.

It remains a very doubtful question whether the natural process of recovery in acute diseases is really at all shortened or facilitated by this interference of the old school, as the latter cannot act otherwise than the vital force, namely, indirectly; but its derivative and counterirritant treatment is much more injurious and much more debilitating.

The old school has yet another method of treatment, which is termed the stimulating and strengthening system (24) (by *excitantia*, *nervina*, *tonica*,

confortantia, roborantia). It is astonishing how it can boast of this method.

(24) It is, properly speaking, enantiopathic, and I shall again refer to it in the text of the Organon (#59).

Has it ever succeeded in removing the physical weakness so often engendered and kept up or increased by a chronic disease with its prescriptions of etheric Rhine-wine or fiery Tokay? The strength gradually sank under this treatment, and all the lower, the greater the quantity of wine the patient was persuaded to drink, because the source of the weakness, the chronic disease, was not cured by it, because artificial stimulation is followed by relaxation in the reaction of the vital force.

Or did its cinchona bark, or its amara, so misunderstood, so multifarious in their modes of action, and productive of quite different kinds of injury, give strength in these frequently occurring cases? Did not these vegetable substances, said to be tonic and strengthening under all circumstances, as also the preparations of iron, often add to the old disease new sufferings, by virtue of their peculiar pathogenetic effects, without relieving the weakness proceeding from an unknown disease of long standing?

Has any one ever succeeded in diminishing in the very least the duration of the incipient paralysis of an arm or a leg, so often arising from a chronic dyscrasia, by means of the so-called unguenta nervina or any other spirituous or balsamic embrocations, without curing the dyscrasia itself. Or have electric or galvanic shocks ever been attended with any other result in such cases, than a gradually increasing, and finally absolute, paralysis, and extinction of all muscular and nervous irritability in the affected limbs?(25)

(25) Those affected with hardness of hearing were relieved by moderate shocks from the voltaic pile of the apothecary of Jever only for a few hours these moderate shocks soon lost their power. In order to produce the same result he had to make them stronger; until these stronger shocks had no effect; the very strongest would then at first excite the patients' hearing for a short time, but at length left them quite deaf.

Did not the renowned excitantia and aphrodisiaca, ambergris, lacerta scincus, cantharides tincture, truffles, cardamoms, cinnamon and vanilla invariably bring about complete impotence when used for the purpose of restoring the gradually declining sexual power (which always depended on an unobserved chronic miasm)?

How can credit be taken for the production of a stimulation and invigoration of but a few hour's duration, when the result that must follow and which is permanent according to the laws of all palliative action is a directly opposite state, the rendering of the disease incurable?

The title good that the excitantia and roborantia did for recovery from acute diseases (treated according to the old method) was a thousand times outweighed by their ill effects in chronic maladies.

When physicians of the old school do not know what to do in a chronic disease, they treat it blindly with their so-called alterative remedies

(alterantia); among which the horrible mercuriala (calomel, corrosive sublimate and mercurial ointment) occupy the foremost place which they allow to act in such large quantities and for so long a time on the diseased body (in non-venereal diseases!) that at last the health is by their destructive effects completely undermined. They thus certainly produce great alterations, but invariably such as are not beneficial, and they always utterly ruin the health by their improper administration of this excessively injurious metal.

When they prescribe, in large doses, cinchona bark (which, as a homoeopathic febrifuge, is only specific in true marsh ague, accompanied with psora), for all epidemic intermittent fevers, which are often distributed over large tracts of country, the old school palpably manifest their stupidity, for these diseases assume a different character almost every year and hence demand for their cure, almost always, a different homoeopathic remedy, by means of one or a few very small doses of which they may always be radically cured in a few days. Now, because these epidemic fevers have periodical attacks (typus) and the adherents of the old school see nothing in all intermittent fevers but their typos (periodicity), and neither know nor care to know any other febrifuge but cinchona, these routine practitioners imagine if they can but suppress the typos of the epidemic intermittent fever with enormous doses of cinchona and its costly alkaloid, quinine (an event which the unintelligent, but, in this instance, more sensible vital force endeavours to prevent often for months), that they have cured this epidemic ague. But the deluded patient, after such a suppression of the periodicity (typos) of his fever, invariably becomes worse than he was during the fever itself with swollen complexion, dyspnoea, constriction in the hypochondria, disordered bowels, unhealthy appetite, broken sleep, feeble and desponding, often with great swelling of the legs, of the abdomen and even of the face and hands, he creeps out of the hospital, dismissed as cured, and long years of homoeopathic treatment are not infrequently required, merely to rescue from death, let alone to cure and restore to health, such a profoundly injured (cured?), artificially cachectic patient.

The old school is happy when it can convert the dull stupor that occurs in typhus fevers, by means of valerian, which in this case acts antipathically, into a kind of liveliness of a few hours' duration; but as this does not continue, and to force a repetition of the animation increasing doses of valerian are requisite, it is not long before the largest doses cease to have the desired effect. But as this palliative is only stimulant in its primary action, in its after effects the vital force is paralysed, and such a patient is certain of a speedy death from this rational treatment of the old school; none can escape. And yet the adherents of this routine art could not perceive that by these proceedings they most certainly killed their patients; they ascribed the death to the malignancy of the disease.

A palliative of a still more horrible character for chronic patients is the digitalis purpurea, with which the old school practitioners imagine they do such excellent service, when by means of it, they compel the quick, irritated pulse in chronic diseases (purely symptomatic!) to become slower. True it is that this dreadful remedy, which is in such cases employed enantipathically, strikingly diminishes the frequency of the quick, irritated pulse, and greatly reduces the number of the arterial pulsations, for a few hours after the first dose; but the pulse soon becomes more rapid than before. In order again to diminish in some degree its frequency the dose is increased, and it has the effect, but for a still shorter period, until even these and still larger

palliative doses cease to reduce the pulse, which at length, in the secondary action of the foxglove which can no longer be restrained, becomes much more rapid than it was before the use of this drug, it then becomes uncountable; sleep, appetite and strength are lost death is imminent; not one of the patients so treated escapes alive, unless to be a prey to incurable insanity!(26)

(26)And yet Hufeland, the chief of this old school (v. Homöopathie, p.22), extols with much satisfaction the employment of digitalis in such cases, in

these words:"None will deny" (experience invariably does so!) "that too great rapidity of the circulation can be removed (?) by digitalis". Permanently removed? and by a heroic enantiopathic remedy? Poor Hufeland!

Such was the treatment pursued by the allopathist. The therefore, were obliged to yield to the sad necessity, because they could obtain no better aid from other allopathists, who had gained their knowledge from the same deceitful books.

As the fundamental cause of chronic (non-venereal) disease, together with the remedies for them, remained unknown to these practitioners, who boasted of their causal medication and of their diagnosis being directed the investigation of the genesis of diseases;(27) how could they hope to cure the immense numbers of chronic diseases by their indirect treatments, which were but hurtful imitations of the unintelligent vital force for its own relief, that never were intended to be models for practice?

(27)Which Hufeland in his pamphlet, Die Homöopathie, p.20, makes a futile attempt to appropriate for his old pseudo-art. For since, as is well known, previous to the appearance of my book (Chronic diseases)k, the 2500-years-old allopathy knew nothing about the source of most chronic diseases (psora), must it not have attributed a false source (genesis) to such maladies?

The presumed character of the affection they regarded as the cause of the disease, and hence they directed their pretended causal treatment against spasm, inflammation (plethora), fever, general and partial debility, mucus, putridity, obstructions, etc., which they thought to remove by means of their antispasmodic, antiphlogistic, tonic, stimulant, antiseptic, dissolvent, resolvent, derivative, evacuant, antagonistic remedies (of which they only possessed a superficial knowledge).

But from such general indications really serviceable medicines could not be discovered, most assuredly not in the materia medica of the old school, which, as I have elsewhere shown,(28) is founded mainly on conjecture and false deductions ab usu in morbis, mixed up with falsehood and fraud.

(28) See essay in the first volume of the Materia Medica Pura (English edition), "Sources of the Common Materia Medica".

With equal rashness they attacked those still more hypothetical so-called indications deficiency or excess of oxygen, nitrogen, carbon, or hydrogen in the fluids, exaltation or diminution of the irritability,

sensibility and reproduction, derangements of the arterial, venous and capillary systems, asthenia, etc., without knowing a single remedy for effecting objects so visionary. All this was pure ostentation. It was a mode of treatment that did no good to the patients. But all semblance of appropriate treatment of diseases was completely lost by a practice, introduced in the earliest times, and even made into a rule: I mean the mixture in a prescription of various medicinal substances, whose real action was, almost without an exception, unknown, and which, without medicine (the sphere of whose medicinal effects was unknown) was placed foremost, as the principal remedy (basis), and was designed to subdue what the physician deemed the chief character of the disease, to this was added some other drug (equally unknown as regards the sphere of its medicinal action) for the removal of some accessory symptom, or to strengthen the action of the first (adjuvans); and besides these, yet another (likewise unknown as to the sphere of its medicinal powers), a pretended corrective remedy (corrigenes); these were all mixed together (boiled, infused) and along with them, some medicinal syrup, or distilled medicinal water, also with different properties, would be included in the formula, and it was supposed that each of the ingredients of this mixture would perform, in the diseased body, the part allotted to it by the prescriber's imagination, without suffering itself to be disturbed or led astray by the other things mixed up along with it; which, however, could not in reason be expected. One ingredient suspended wholly or partially the action of another, or communicated to it and to the others a mode of action and operation not anticipated nor conjecturable, so that it was impossible the expected effect could be obtained; there frequently occurred a new morbid derangement, which, from the incomprehensible changes imparted to substances by their admixture, was not and could not have been foreseen, which escaped observation amid the tumultuous symptoms of the disease, and which became permanent from a lengthened employment of the prescription accordingly an artificial disease was added to and complicated the original

disease, causing an aggravation of the latter or if the prescription were not often repeated, but superseded by one or more new prescriptions, composed of other ingredients, given in rapid succession, then the very least that could happen was a farther depression of the strength, for the substances administered in that way neither had, nor could have had, any direct pathological relation to the original malady, but only attacked, in a useless and injurious manner, parts that were least implicated in the disease.

The mixture of several medicines, even if the effects of each single medicine on the human body were accurately known (the prescription writer, however, often knows not the thousandth part of their effects), the association, in one prescription, of several such ingredients, I repeat, many of which are themselves of a very compound nature, and the peculiar action of any one of which is as good as unknown, although in reality it always differs greatly from that of the others, and the administration of this incomprehensible mixture to the patient in large and frequently repeated doses, in order therewith to obtain some purposed, certain, curative effect, is a piece of folly repugnant to every reflecting and unprejudiced person.(29)

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(29)The absurdity of medicinal mixtures was perceived even by adherents of the old school of medicine, although they still continued to follow this slovenly plan in their own practice, contrary to their convictions. Thus Marcus Herz (in Hufeland's Journal, ii, p.33) reveals the pricks of his conscience in the following words: "when we wish to remove the inflammatory state, we do not employ either nitre or sal-ammoniac or vegetable acids alone, but we usually mix several, and often but too

many, so-called antiphlogistics together, or give them in the same case in close succession. If we have to combat putridity, we are not content to look for the attainment of our object from the administration of large doses of one of the known antiseptic medicines, such as cinchona bark, mineral acids, arnica, serpentaria, etc., alone; we prefer association several of them together, and count upon their communit of action; or from our uncertainty as to whose action is the most suitable for the case in question, we throw together a number of different substances, and almost leave it to chance to effect the end we have in view, by means of one of them. Thus we seldom excite perspiration, purify the blood(?), overcome obstructions(?), promote expectoration, or even evacuate the primae viae, by a single remedy; our prescriptions for these objects are always composite, almost never simple and pure, consequently neither are our observations in reference to the actions of each individual substance contained in them. To be sure, we learnedly institute certain grades of rank among the remedies in our formulas; on the one to which we particularly commission the action, we confer the title of base (basis), the others we call helpers, supporters (adjuvantia), correctives (corrigentia), etc. But this classification is evidently almost entirely arbitrary. The helpers and supporters have just as much part in the whole action as the chief ingredient, although, from want of a standard of measurement, we are unable to determine the degree of their participation in the result. In like manner the influence of the correctives on the powers of the other ingredients cannot be quite indifferent; they must increase or diminish them, or give them quite another direction; and hence we must always regard the salutary(?) change which we effect, by means of such a prescription, as the result of all its ingredients collectively, and we can never obtain from its action a pure experience of the individual efficacy of any single ingredient of which it is composed. In fact, our knowledge of what is essential to be known respecting all our remedies, as also respecting the perhaps hundredfold relationship among each other into which they enter when combined, is far too little to be relied upon to enable us to tell with certainty the degree and extent of the action of a substance, seemingly ever so unimportant, when introduced into the human body in combination with other substances".

[Main](#)

For truth is co-eternal with the all-wise, benevolent Deity. It may long escape the observation of man, until the time foreordained by Providence arrives, when its rays shall irresistibly break through the clouds of prejudice and usher in the dawn of a day which shall shine with a bright and inextinguishable light for the weal of the human race.

The result naturally belies every expectation that had been formed. There certainly ensue changes and results, but none of an appropriate character, none beneficial all injurious, destructive!

I should like to see any one who would call the purblind inroads of such prescriptions on the diseased human body a cure!

It is only by guiding what still remains of the vital principle in the patient to the proper performance of its functions, by means of a suitable medicine, that a cure can be expected, but not by enervating the body to death, secundum artem; and yet the old school knows not what else to do with patients suffering from chronic diseases, than to attack the sufferers with drugs that do nothing but torture them, waste their strength and fluids, and shorten their lives! Can it be said to save whilst it destroys? Does it deserve any other name than of a mischievous

(non-healing) art? It acts, lege artis, in the most inappropriate manner, and it does (it would almost seem purposely) alioquin that is to say, the very opposite of what it should do. Can it be commended? Can it be any longer tolerated?

In recent times the old school practitioners have quite surpassed themselves in their cruelty towards their sick fellow-creatures, and in the unsuitableness of their operations, as every unprejudiced observer must admit, and as even physicians of their own school have been forced, by the pricks of their conscience (like Kruger Hansen), to confess before the world.

It was high time for the wise and benevolent Creator and Preserver of mankind to put a stop to these abominations, to command a cessation of these tortures, and to reveal a healing art the very opposite of all this, which should not waste the vital juices and powers by emetics, perennial scourings out of the bowels, warm baths, diaphoretics or salivation; nor shed the life's blood, nor torment and weaken with painful appliances; nor,

in place of curing patients, suffering from diseases, render them incurable by the addition of new, chronic medicinal maladies by means of the prolonged use of wrong, powerful medicines of unknown properties; nor yoke the horse behind the cart, by giving strong palliatives, according to the old favourite axiom, contraria contrariis curentur; nor, in short, in place of lending the patient aid, to guide him in the way to death, as is done by the merciless routine practitioner; but which, on the contrary, should spare the patient's strength as much as possible, and should, rapidly and mildly, effect an unalloyed and permanent cure, and restore to health by means of smallest doses of few simple medicines carefully selected according to their proved effects, by the only therapeutic law conformable to nature: similia similibus curentur. It was high time that he should permit the discovery of homoeopathy.

By observation, reflection and experience, I discovered that, contrary to the old allopathic method, the true, the proper, the best mode, of treatment is contained in the maxim: To cure mildly, rapidly, certainly, and permanently, choose, in every case of disease, a medicine which can itself produce an affection similar (omoion pathos) to that sought to be cured!

Hitherto no one has ever taught this homoeopathic mode of cure, no one has carried it out in practice. But if the truth is only to be found in this method, as I can prove it to be, we might expect that, even though it remained unperceived for thousands of years, distinct traces of it would yet be discovered in every age.(30)

(30)For truth is of the same eternal origin with the all-wise, benevolent Deity. Humanity can leave it long unnoticed until the time ordained by Providence when its ray shall irresistably break through the mist of prejudice as rosy dawn at the break of day, in order to brightly and inextinguishably light humankind to its welfare.

And such is the fact In all ages, the patients who have been really, rapidly, permanently and obviously cured by medicines, and who did not merely recover by some fortuitous circumstance, or by the acute disease having run its allotted course, or by the powers of the system having, in the course of time, gradually attained the preponderance, under allopathic and antagonistic treatment for being cured in a direct manner differs vastly from recovering in an indirect manner such patients have been

cured solely (although without the knowledge of the physician) by means of a (homoeopathic) medicine which possessed the power of producing a similar morbid state.

Even in real cures by means of mixtures of medicines which were excessively rare it will be found that the remedy action predominated was always of a homoeopathic character.

But this is observed much more strikingly in cases where physicians sometimes effected a rapid cure with one simple medicinal substance, contrary to the usual custom, that admitted of none but mixtures of medicines in the form of a prescription. There we see, to our astonishment, that this always occurred by means of a medicine that is itself capable of producing an affection similar to the case of disease, although the physicians themselves knew not what they were doing, and acted in forgetfulness of the contrary doctrines of their own school. They prescribed a medicine the very reverse of that which they should have employed according to the traditional therapeutics, and it was only in consequence of so doing that the patients were rapidly cured.

If we deduct the cases in which the specific remedy for a disease of never varying character has been made known to physicians of the ordinary school (not by their own investigation, but) by the empirical practice of the common people, wherewith they are enabled to effect a direct cure, as, for instance, of the venereal chancrous disease with mercury; of the morbid state resulting from contusions with arnica; of marsh ague with cinchona bark; of recent cases of itch with flowers of sulphur, etc. if we deduct these, we find, that without almost any exception, all the other treatment of the old school physician, in chronic diseases, consists in debilitating, teasing and tormenting the already afflicted patient, to the aggravation of this disease and to his destruction, with a great display of dignified gravity on the part of the doctor and at a ruinous expense to the patient.

Blind experience sometimes led them to a homoeopathic mode of treatment, (31) and yet they did not perceive the law of nature in obedience to which cures so effected did and must ensue.

(31) Thus they imagined they could drive out through the skin the sudatory matter which they believed to stagnate there after a chill, if they gave the patient to drink, during the cold stage of the catarrhal fever, an infusion of elder flowers, which is capable of removing such a fever and curing the patient by its peculiar similarity of action (homoeopathically), and this it does most promptly and effectually, without causing perspiration, if but a small quantity of this infusion, and nothing else, be taken. To hard, acute swellings, in which the excessive violence of the inflammation prevents their suppuration and causes intolerable pains, they apply very warm poultices, frequently renewed, and behold! the inflammation and the pains diminish rapidly, while the abscess is rapidly formed, as is known by the yellowish shining elevation and the perceptible softening. In this case they imagine that the hardness has been softened by the moisture of the poultice, whereas it is chiefly by the greater heat of the poultices that the excess of inflammation has been homoeopathically subdued, and the rapid suppuration been enabled to take place. Why do they employ with benefit in many ophthalmiae St. Yve's salve, the chief ingredient of which is red oxide of mercury, which can produce inflammation of the eyes, if anything can? Is it hard to see that they here act homoeopathically? Or why should a little parsley juice produce such evident relief in those cases (by no means rare), where there are anxious, often ineffectual, efforts to urinate in little children and in ordinary gonorrhoea, which is well known by the very painful,

frequent and almost ineffectual attempts to make water, if the fresh juice of this plant had not the power of causing, in healthy persons, a painful, almost fruitless, urging to urinate, consequently cures homoeopathically? With the pimperial root, which causes great secretion of mucus in the bronchia and fauces, they successfully combated the so-called mucous angina and quelled some kinds of metrorrhagia with the leaves of savine, which can itself cause metrorrhagia, without perceiving the homoeopathic curative law. In cases of constipation from incarcerated hernia and in ileus many medical men found the constipation of opium, in small doses, to be the most excellent and certain remedy, without having the most distant idea of the homoeopathic therapeutic law exemplified in this case. They cured non-venereal ulcers of the fauces with small doses of mercury, which is homoeopathic to such states, stopped some diarrhoeas with small doses of the purgative rhubarb, cured hydrophobia with belladonna, that causes a similar affection, and removed, as if by magic, the dangerous comatose state in acute fevers with a small dose of the heating, stupefying opium: and yet they abuse homoeopathy, and persecute it with a fury that can only arise from the stings of an evil conscience in a heart incapable of improvement.

The answer we obtain to this question is of the utmost significance. They were never performed in any other manner than by means of medicines of homoeopathic power, that is to say, capable of producing a disease similar to the morbid state sought to be cured; the cures were effected rapidly and permanently by medicines, the medical prescribers of which made use of them as it were by accident, and even in opposition to the doctrines of all previous systems and therapeutics (often without rightly knowing what they were doing and why they did it), and thus, against their will, they practically confirmed the necessity of the only therapeutic law, which, despite the many facts and innumerable hints that pointed to it, non physicians of past epochs have exerted themselves to discover, blinded as they all have been by medical prejudices.

For even the domestic practice of the non-medical classes of the community endowed with sound observant faculties has many times proved this mode of treatment to be the surest, the most radical and the least fallacious in practice.

In recent cases of frost-bitten limbs frozen sour crout is applied or frictions of snow are used.(32)

(32)It is on such examples of domestic practice that Mr. M. Lux founds his so-called mode of cure by identicals and idem, which he calls Isopathy, which some eccentric-minded persons have already adopted as the non plus ultra of a therapeutic method, without knowing how they could carry it out. But if we examine these instances attentively we find that they do not bear out these views. The purely physical powers differ in the nature of their action on the living organism from those of a dynamic medicinal kind. Heat or cold of the air that surrounds us, or of the water, or of our food and drink occasion (as heat and cold) of themselves no absolute injury to a healthy body; heat and cold are in their alternations essential to the maintenance of healthy life, consequently they are not of themselves medicine. Heat and cold, therefore, act as curative agents in affections of the body, not by virtue of their essential nature (not, therefore, as cold and heat per se, not as things hurtful in themselves, as are the drugs, rhubarb, china, ..etc., even in the smallest doses), but only by virtue of their greater or smaller quantity, that is, according to their degrees

of temperature, just as (to take an example from purely physical powers) a great weight of lead will bruise my hand painfully, not by virtue of its essential nature as lead, for a thin plate of lead would not bruise me, but in consequence of its quantity and massive weight. If, then, cold or heat be serviceable in bodily ailments like frost-bites or burns, they are so solely on account of their degree of temperature, just as they only inflict injury on the healthy body by their extreme degrees of temperature.

Footnot 32 is to be continued in part 8.

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Thus we find in these examples of successful domestic practice, that it is not the prolonged application of the degree of cold in which the limb was frozen that restores it isopathically (it would thereby be rendered quite lifeless and dead), but a degree of cold that only approximates to that (homoeopathy), and which gradually rises to a comfortable temperature, as frozen sour crout laid upon the frost-bitten hand in the temperature of the room soon melts, gradually growing warmer from 32 or 33 (Fahr.) to the temperature of the room, supposing that to be only 55, and thus the limb is recovered by physical homoeopathy. In like manner, a hand scalded with boiling water would not be cured isopathically by the application of boiling water, but only by a somewhat lower temperature, as, for, example, by holding it in a vessel containing a fluid heated to 160, which becomes every minute less hot, and finally descends to the temperature of the room, whereupon the scalded part is restored by homoeopathy. Water in the act of freezing cannot draw cut the frost isopathically from potatoes and apples, but this is effected by water only near the freezing-point. So, to give another example from physical action, the injury resulting from a blow on the forehead with a hard substance (a painful lump) is soon diminished in pain and swelling by pressing on the spot for a considerable time with the ball of the thumb, strongly at first, and then gradually less forcibly, homoeopathically, but not by an equally hard blow with an equally hard body, which would increase the evil isopathically. The examples of cures by isopathy given in the book alluded to muscular contractions in human beings and spinal paralysis in a dog, which had been caused by a chill, being rapidly cured by cold bathing these events are falsely explained by isopathy. What are called sufferings from a chill are only nominally connected with cold, and often arise, in the bodies of those predisposed to them, even from a draught of wind which was not at all cold. Moreover, the manifold effects of a cold bath on the living organism, in health and disease, cannot be reduced to such a simple formula as to warrant the construction of a system of such pretensions! That serpents' bites, as is there stated, are most certainly cured by portions of the serpents, must remain a mere fable of a former age, until such an improbable assertion is authenticated by indubitable observations and experiences, which it certainly never will be. That, in fine, the saliva of a mad dog given to a patient labouring under hydrophobia (in Russia), is said to have cured him that "is said" would not seduce any conscientious physician to imitate such a hazardous experiment, or to construct a so-called isopathic system, so dangerous and so highly improbable in its extended application, as has been done (not by the modest author of the pamphlet entitled *The Isopathy of Contagions*, Leipzig: Kollmann, but) by its eccentric supporters, especially Dr. Gross (v. Allg. hom. Ztg., p. 72), who vaunts this isopathy (*aequalia aequalibus*) as the

only proper therapeutic rule, and sees nothing in the similia similibus but an indifferent substitute for it; ungratefully enough, as he is entirely indebted to the similia similibus for all his fame and fortune.

(End of footnote 32)

[Main](#)

The experienced cook holds his hand, which he has scalded, at a certain distance from the fire, and does not heed the increase of pain that takes place at first, as he knows from experience that he can thereby in a very short time, often in a few minutes, convert the burnt part into healthy painless skin.(33)

(33)So also Fernelius (Therap., lib. vi, , cap.20) considers that the best remedy for a burnt part is to bring it near the fire, whereby the pain is removed. John Hunter (On the blood, Inflammation, etc., p.218) mentions the great injury that results from treating burns with cold water, and gives a decided preference to approaching them to the fire, guided in this, not by the traditional medical doctrines which (contraria contrariis) prescribe cooling things for inflammation, but by experience, which teaches that the application of a similar heat (similia similibus) is the most salutary.

Other intelligent non-medical persons, as, for example, the manufacturers of lackered ware, apply to a part scalded with the hot varnish a substance that causes a similar burning sensation, such as strong heated spirits of wine(34), or oil of turpentine(35), and by that means cure themselves in the course of a few hours, whereas cooling salves, as they are well aware, would not effect a cure in as many months, and cold water(36) would but make matters worse.

(34) Sydenham (Opera, p.271 (edit. Syd. Soc., p.601) says the spirits of wine, repeatedly applied, is preferable to all other remedies in burns. Benjamin Bell, too (System of Surgery, Grd edit., 1789), acknowledges that experience shows that homoeopathic remedies only are efficacious. He says:"One of the best applications to every burn of this kind is strong brandy or any other ardent spirit: it seems to induce a momentary additional pain (see below, #157), but this soon subsides, and is succeeded by an agreeable soothing sensation. It proves most effectual when the parts can be kept immersed in it; but where this cannot be done, they should be kept constantly moist with pieces of old linen soaked in spirits. "To this Y may add that warm, and indeed very warm, alcohol is much more rapidly and much more certainly efficacious, for it is much more homoeopathic than when not heated. And all experience confirms this in a most astonishing manner.

(35) Edward Kentish, having to treat the workers in coal pits, who were so often dreadfully burnt by the explosion of fire-damp, applied oil of turpentine or alcohol, as the best remedy in the most extensive severest burns (Second Essay on Burns, London, 1798). No treatment can be more homoeopathic than this nor is any more efficacious. The estimable and experienced Heister (Institut. Chirurg., Tom.I. p. 33) confirms this from his own observation and extols the application of turpentine oil, of alcohol and of very hot poultices for this end, as hot as ever they can be borne. But the amazing superiority of the application to burns of these remedies, which possess the power of exciting burning sensation and heat (and are consequently homoeopathic), over palliative refrigerant remedies, is most incontestably shown by pure experimentation, in which the two opposite methods of treatment are

employed for the sake of comparison, in burns of equal intensity in the same body. Thus Benjamin Bell (in Kuhn's Phys. Med. Journ., Leipzig, 1801, Jun., p. 428), in the case of a lady who had scalded both arms, caused one to be covered with oil of turpentine, and made her plunge the other into cold water. In half an hour the first arm was well, but the other continued to be painful for six hours longer; when it was withdrawn one instant from the water she experienced much greater pain in it, and it required a much longer time than the first for its cure. John Anderson (Kentish, op. cit. p. 43) treated in a similar manner a lady who had scalded herself with boiling grease. "The face which was very red and scalded and excessively painful was, a few minutes after the accident, covered with oil of turpentine; her arm she had, of her own accord, plunged into cold water, with which she desired to treat it for some hours. In the course of seven hours her face looked much better and the pain was relieved. She had frequently renewed the cold water for the arm, but whenever she withdrew it she complained of much pain, and, in truth, the inflammation in it had increased. The following morning I found that she had had during the night great pain in the arm; the inflammation had extended above the elbow; several large blisters had risen, and thick eschars had formed on the arm and hand; a warm poultice was then applied. The face was completely free from pain, but emollient applications had to be used for the arm for a fortnight longer, before it was cured". Who can fail to perceive in this instance the infinite superiority of the (homoeopathic) treatment by means of remedies of similar action, over the wretched treatment by opposites (contraria contrariis) of the antiquated ordinary school of medicine!

(36)John Hunter (loc. cit.)

is not singular in asserting the great injury done by treating burns with cold water. W. Fabricius of Hilden, also (De Combustion libellus, Basil. 1607, cap. 5, p.11), alleges that cold applications in burns are highly injurious and productive of the most serious consequences; inflammation, suppuration and sometimes mortification are caused by them.

The old experienced reaper, although he may not be in the habit of drinking brandy, will not touch cold water (contraria contrariis) when he has worked himself into a violent feverish state in the heat of the sun he knows the danger of such a proceeding but he takes a small quantity of a heating liquor, a mouthful of a brandy; experience, the teacher of truth, has convinced him of the great superiority and efficacy of this homoeopathic procedure, whereby his heat and fatigue are speedily removed.(37)

(37)Zimmerman (Ueber die Erfahrung, ii, p. 318) informs us that the inhabitants of hot countries act in the same manner, with the best results,

and that, after being very much heated, they swallow a small quantity of some spirituous liquor.

There have occasionally been physicians who vaguely surmised that medicines cure analogous morbid states by the power they possess of producing analogous morbid symptoms.(38)

(38)I do not bring forward the following passages from authors who had a presentiment of homoeopathy as proofs in support of this doctrine, which is firmly established by its own intrinsic merits, but in order to avoid the imputation of having suppressed these foreshadowings with the view of claiming for myself the priority of the idea.

Thus the author of the book: Peri topon anthropon(39) which is among the writings attributed to Hippocrates, has the following remarkable words: dia ta omoia nousos ginetai, kai dia to omoia proseromena ek neseunton ugiaintontai, - dia to emeein emetos pauetai.

(39)Basil. Froben., 1538, p. 72.

Later physicians have also felt and expressed the truth of the homoeopathic method of cure. Thus, for instance, Bulduc(40) perceived that the purgative property of rhubarb(*) was the cause of its power to allay diarrhoea.

(40)Memoirs de l'Academie Royale, 1710.

(*) Also called Pieplant.

Detharding(41) guessed that the infusion of senna leaves relieved colic in adults by virtue of its analogous action in causing colic in healthy persons.

(41)Eph. Nat. Cur., cent. x, obs. 76.

Bertholon(42) confesses that in diseases electricity diminishes and removes pain very similar to that which itself produces.

(42)Medicin. Electrisitat.,ii, pp. 15 and 282.

Thoury(43) testifies that positive electricity possesses the power of quickening the pulse, but when that is already morbidly accelerated it diminishes its frequency.

(43)Memoir lu a l'Academie de Caen.

Von Stoerk(44) makes the following suggestion: "If stramonium disorders the mind and produces mania in healthy persons, ought we not to try if in cases of insanity it cannot restore reason by producing a revolution in the ideas?"

(44)Libell. de Stram., p.8.

But a Danish army physician, of the name of Stahl(45), has expressed his conviction on this point in the most unequivocal terms. "The rule generally acted on in medicine, " says he, "to treat by means of oppositely acting remedies (contraria contrariis), is quite false and the reverse of what ought to be; I am, on the contrary, convinced that diseases will yield to, and be cured by, remedies that produce a similar affection (similia similibus), burns by exposure to the fire, frost-bitten limbs by the application of snow and the coldest water; inflammation and bruises by distilled spirits; and in like manner I have treated a tendency to acidity of the stomach by a very small dose of sulphuric acid with the most successful result, in cases where a number of absorbent remedies had been fruitlessly employed".

(45)In Jo. Hammelii, Commentario de Arthritide tam tartarea, quam scorbutica, seu podagra et scorbuto, Budingae, 1738, viii, pp. 40-42.

How near was the great truth sometimes of being apprehended! But it was dismissed with a mere passing thought, and thus the indispensable change of the antiquated medical treatment of disease, of the improper therapeutic

system hitherto in vogue, into a real, true, and certain healing art, remained to be accomplished in our own times.

-----End of part 8-----

-----End of Introduction-----

[Main](#)

Paragraph One

The physician's high and only mission is to restore the sick to health, to cure, as it is termed.(46)

(46) His mission is not, however, to construct so-called systems, by interweaving empty speculations and hypotheses concerning the internal essential nature of the vital processes and the mode in which diseases originate in the invisible interior of the organism (whereon so many physicians have hitherto ambitiously wasted their talents and their time); nor is it to attempt to give countless explanations regarding the phenomena in diseases and their proximate cause (which must ever remain concealed), wrapped in unintelligible words and an inflated abstract mode of expression, which should sound very learned in order to astonish the ignorant - whilst sick humanity sighs in vain for aid. Of such learned reveries (to which the name of theoretic medicine is given, and for which special professorships are instituted) we have had quite enough, and it is now high time that all who call themselves physicians should at length cease to deceive suffering man kind with mere talk, and begin now, instead, for once to act, that is, really to help and to cure.

Paragraph Two

The highest ideal of cure is rapid, gentle and permanent restoration of the health, or removal and annihilation of the disease in its whole extent, in the shortest, most reliable, and most harmless way, on easily comprehensible principle.

Paragraph Three

If the physician clearly perceives what is to be cured in diseases, that is to say, in every individual case of disease (knowledge of disease, indication), if he clearly perceives what is curative in medicines, that is to say, in each individual medicine (knowledge of medical powers), and if he knows how to adapt, according to clearly defined principles, what is curative in medicines to what he has discovered to be undoubtedly morbid in the patient, so that the recovery must ensue - to adapt it, as well in respect to the suitability of the medicine most appropriate according to its mode of action to the case before him (choice of the remedy, the medicine indicated), as also in respect to the exact mode of preparation and quantity of it required (proper dose), and the proper period for repeating the dose: - if, finally, he knows the obstacles to recovery in each case and is aware how to remove them, so that the restoration may be permanent: then he understands how to treat judiciously and rationally, and he is a true practitioner of the healing art .

#4 He is likewise a preserver of health if he knows the things that derange health and cause disease, and how to remove them from persons in

health.

#5 Useful to the physician in assisting him to cure are the particulars of the most probable exciting cause of the acute disease, as also the most significant points in the whole history of the chronic disease, to enable him to discover its fundamental cause, which is generally due to a chronic miasm.

In these investigations, the ascertainable physical constitution of the patient (especially in chronic affections), intellectual character, his occupation, mode of living and habits, his social and domestic relations, his age, sexual function, etc., are to be taken into consideration.

#6 The unprejudiced observer - well aware of the futility of transcendental speculations which can receive no confirmation from experience - be his powers of penetration ever so great, takes note of nothing in every individual disease, except the changes in the health of the body and of the mind (morbid phenomena, accidents, symptoms) which can be perceived externally by means of the senses; that is to say, he notices only the deviations from the former healthy state of the now diseased individual, which are felt by the patient himself, remarked by those around him and observed by the physician. All these perceptible signs represent the disease in its whole extent, that is, together they form the true and only conceivable portrait of the disease.(47)

(47) I know not, therefore, how it was possible for physicians at the sick-bed to allow themselves to suppose that, without most carefully attending to the symptoms and being guided by them in the treatment, they ought to seek and could discover, only in the hidden and unknown interior, what there was to be cured in the disease, arrogantly and ludicrously pretending that they could, without paying much attention to the symptoms, discover the alteration that had occurred in the invisible interior, and set it to rights with (unknown!) medicines, and that such a procedure as this could alone be called radical and rational treatment.

Is not, then, that which is cognizable by the senses in diseases through the phenomena it displays, the disease itself in the eyes of the physician, since he never can see the spiritual being that produces the disease, the vital force? nor is it necessary that he should see it, but only that he should ascertain its morbid actions, in order that he may thereby be enabled to cure the disease. What else will the old school search for in the hidden interior of the organism, as a *prima causa morbi* whilst they reject as an object of cure and contemptuously despise the sensible and manifest representation of the disease, the symptoms, that so plainly address themselves to us? What else do they wish to cure in diseases, but these?

#7 Since one may know a disease only by its symptoms, when there is no obvious exciting or maintaining cause (*causa occasionalis*) to be removed(48), it is evident that only the morbid symptoms, together with any possible miasm and accessory circumstances,(#5) must guide the choice of the most appropriate remedy.

So it is the totality of symptoms, the outer image expressing the inner essence of the disease, i.e. of the disturbed vital force, that must be the main, even the only, means by which the disease allows us to find the necessary remedy, the only one that can decide the appropriate choice.

In a word, the totality(49) of the symptoms must be the principal, indeed

the only thing the physician has to take note of in every case of disease and to remove by means of his art, in order that it shall be cured and transformed into health.

(48) It is not necessary to say that every intelligent physician would first remove this where it exists; the indisposition thereupon generally ceases spontaneously. He will remove from the room strong-smelling flowers,

which have a tendency to cause syncope and hysterical sufferings; extract from the cornea the foreign body that excites inflammation of the eye; loosen the over-tight bandage on a wounded limb that threatens to cause mortification, and apply a more suitable one, lay bare and put a ligature on the wounded artery that produces fainting; endeavour to promote the expulsion by vomiting of belladonna berries, etc., that may have been swallowed; extract foreign substances that may have got into the orifices of the body (the nose, gullet, ears, urethra, rectum, vagina); crush the vesical calculus; open the imperforate anus of the new-born infant, etc.

(49) In all times, the old school physicians, not knowing how else to give relief, have sought to combat and if possible to suppress by medicines, here and there, a single symptom from among a number in diseases - a one-sided procedure, which, under the name of symptomatic treatment, has justly excited universal contempt, because by it, not only was nothing gained, but much harm was inflicted. A single one of the symptoms present is no more the disease itself than a single foot is the man himself. This procedure was so much the more reprehensible, that such a single symptom was only treated by an antagonistic remedy (therefore only in an enantiopathic and palliative manner), whereby, after a slight alleviation, it was subsequently only rendered all the worse.

#8 It is not conceivable, nor can it be proved by any experience in the world, that, after removal of all the symptoms of the disease and of the entire collection of the perceptible phenomena, there should or could remain anything else besides health, or that the morbid alteration in the interior could remain uneradicated.(50)

(50) When a patient has been cured of his disease by a true physician, in such a manner that no trace of the disease, no morbid symptom, remains, and all the signs of health have permanently returned, how can anyone, without offering an insult to common sense, affirm that in such an individual the whole bodily disease still remains in the interior? And yet the chief of the old school, Hufeland, asserts this in the following words: "Homoeopathy can remove symptoms, but the disease remains". (Vide Homöopathie, p.27, I, 19,). This he maintains partly from mortification at the progress made by homoeopathy to the benefit of mankind, partly because he still holds thoroughly material notions respecting disease, which he is still unable to regard as a state of being of the organism wherein it is dynamically altered by the morbidly deranged vital force, as an altered state of health, but he views the disease as a something material, which, after the cure is completed, may still remain lurkin in some corner in the interior of the body, in order, some day during the most vigorous health, to burst forth at its pleasure with its material presence! So dreadful is still the

blindness of the old pathology! No wonder that it could only produce a system of therapeutics which is solely occupied with scouring out the poor patient.

#9 In the healthy condition of man, the spiritual vital force (autocracy), the dynamis that animates the material body (organism), rules with unbounded sway, and retains all the parts of the organism in admirable, harmonious, vital operation, as regards both sensations and functions, so that our indwelling, reason-gifted mind can freely employ this living, healthy instrument for the higher purposes of our existence.

#10 The material organism, without the vital force, is capable of no sensation, no function, no self-preservation;(51) it derives all sensation and performs all the functions of life solely by means of the immaterial being (the vital principle) which animates the material organism in health and in disease.

(51) It is dead, and now only subject to the power of the external physical world; it decays, and is again resolved into its chemical constituents.

#11 When a person falls ill, it is only this spiritual, self acting (automatic) vital force, everywhere present in his organism, that is primarily deranged by the dynamic influence upon it of a morbid agent inimical to life; it is only the vital force, deranged to such an abnormal state, that can furnish the organism with its disagreeable sensations, and incline it to the irregular processes which we call disease; for, as a power invisible in itself, and only cognizable by its effects on the organism, its morbid derangement only makes itself known by the manifestation of disease in the sensations and functions of those parts of the organism exposed to the senses of the observer and physician, that is, by morbid symptoms, and in no other way can it make itself known.(52)

(FOOTNOTE 7 TO APHORISM 11)

(52) What is dynamic influence, - dynamic power? Our earth, by virtue of a hidden invisible energy, carries the moon around her in twenty-eight days and several hours, and the moon alternately, in definite fixed hours (deducting certain differences which occur with the full and the new moon) raises our northern seas to flood tide and again correspondingly lowers them to ebb. Apparently this takes place not through material agencies, not through mechanical contrivances, as are used for products of human labor; and so we see numerous other events about us as results of the action of one substance on another substance without being able to recognize a sensible connection between cause and effect. Only the cultured, practised in comparison and deduction, can form for himself a kind of supra-sensual idea sufficient to keep all that is material or mechanical in his thoughts from such concepts. He calls such effects dynamic, virtual, that is, such as result from absolute, specific, pure energy and action of the one substance upon the other substance.

For instance, the dynamic effect of the sick-making influences upon healthy man as well as the dynamic energy of the medicines upon the principle of

life in the restoration of health is nothing else than infection and so not in any way material, not in any way mechanical. Just as the energy of a magnet attracting a piece of iron or steel is not material, not mechanical.

One sees that the piece of iron is attracted by one pole of the magnet, but how it is done is not seen. This invisible energy of the magnet does not require mechanical (material) auxiliary means, hook or lever, to attract the iron. The magnet draws to itself and this acts upon the piece of iron or upon a steel needle by means of a purely immaterial, invisible, conceptual, inherent energy, that is, dynamically, and communicates to the steel needle the magnetic energy equally invisibly (dynamically). The steel needle becomes itself magnetic, even at a distance when the magnet does not touch it, and magnetises other steel needles with the same magnetic property (dynamically) with which it had been endowed previously by the magnetic rod, just as a child with smallpox or measles, communicates to a near, untouched healthy child in an invisible manner (dynamically) the small-pox or measles, that is, infects it at a distance without anything material from the infective child going or capable of going to the one to be infected. A purely specific, conceptual influence communicated to the near child smallpox or measles in the same way as the magnet communicated to the near needle the magnetic property. In a similar way, the effect of medicines upon living man is to be judged. Substances, which are used as medicines, are medicines only in so far as they possess each its own specific energy to alter the well-being of man through dynamic, conceptual influence, by means of the living sensory fibre, upon the conceptual, controlling principle of life. The medicinal property of those material substances which we call medicines proper, relates only to their energy to call out alterations in the well-being of animal life. Only upon this conceptual principle of life, depends their medicinal healthaltering, conceptual (dynamic) influence. Just as the nearness of a magnetic pole can communicate only magnetic energy to the steel (namely, by a kind of infection) but cannot communicate other properties (for instance, more hardness or ductility, etc.). And thus every special medicinal substance alters through a kind of infection, that well-being of man in a peculiar manner exclusively its own and not in a manner peculiar to another medicine, as certainly as the nearness of the child ill with small-pox will communicate to a healthy child only small-pox and not measles. These medicines act upon our well-being wholly without communication of material parts of the medicinal substances, thus dynamically, as if through infection. Far more healing energy is expressed in a case in point by the smallest dose of the best dynamized medicines, in which there can be, according to calculation, only so little of material substance that its minuteness cannot be thought and conveyed by the best arithmetical mind, than by large doses of the same medicine in substance. That smallest dose can therefore contain almost entirely only the pure, freely-developed, conceptual medicinal energy, and brings about only dynamically such great effects as can never be reached by the crude medicinal substance itself taken in large doses. It is not in the corporeal atoms of these highly dynamized medicines, nor their physical or mathematical surfaces (with which the higher energies of the dynamized medicines are being interpreted but vainly as still sufficiently material) that the medicinal energy is found. More likely, there lies invisible in the moistened globule or in its solution, an unveiled, liberated, specific, medicinal force contained in the medicinal substance which acts dynamically by contact with the living animal fibre upon the whole organism (without communicating to it anything material however highly attenuated) and acts more strongly the more free and more immaterial the energy has become through the dynamization. Is it then so utterly impossible for our age celebrated

for its wealth in clear thinkers to think of dynamic energy as something non-corporeal, since we see daily phenomena which cannot be explained in any other manner? If one looks upon something nauseous and becomes inclined to vomit, did a material emetic come into his stomach which compels him to this anti-peristaltic movement? Was it not solely the dynamic effect of the nauseating aspect upon his imagination? And if one raises his arm, does it occur through a material visible instrument? a lever? Is it not solely the conceptual dynamic energy of his will which raises it?

#12 It is the morbidly affected vital energy alone that produces diseases(53), so that the morbid phenomena perceptible to our senses express at the same time all the internal change, that is to say, the whole morbid derangement of the internal dynamis; in a word, they reveal the whole disease; consequently, also, the disappearance under treatment of all the morbid phenomena and of all the morbid alterations that differ from the healthy vital operations, certainly affects and necessarily implies the restoration of the integrity of the vital force and, therefore, the recovered health of the whole organism.

(53) How the vital force causes the organism to display morbid phenomena, that is, how it produces disease, it would be of no practical utility to the physician to know, and therefore it will forever remain concealed from him; only what it is necessary for him to know of the disease and what is fully sufficient for enabling him to cure it, has the Lord of life revealed to his senses.

#13 Therefore disease (that does not come within the province of manual surgery) considered, as it is by the allopathists, as a thing separate from the living whole, from the organism and its animating vital force and hidden in the interior, be it of ever so subtle a character, is an absurdity, that could only be imagined by minds of a materialistic stamp, and has for thousands of years given to the prevailing system of medicine all those pernicious impulses that have made it a truly mischievous (non-healing) art.

#14 There is, in the interior of man, nothing morbid that is curable and no invisible morbid alteration that is curable which does not make itself known to the accurately observing physicians by means of morbid signs and symptoms - an arrangement in perfect conformity with the infinite goodness of the all-wise Preserver of human life.

#15 The affection of the morbidly deranged, spirit-like dynamis (vital force) that animates our body in the invisible interior, and the totality of the outwardly cognizable symptoms produced by it in the organism and representing the existing malady, constitute a whole; they are one and the same. The organism is indeed the material instrument of the life, but it is not conceivable without the animation imparted to it by the instinctively perceiving and regulating dynamis, just as this dynamis is not conceivable without the organism, consequently the two together constitute a unity, although in thought our mind separates this unity into two distinct conceptions for the sake of easy comprehension.

#16 Our vital force, as a spirit-like dynamis, cannot be attacked and affected by injurious influences on the healthy organism caused by the external inimical forces that disturb the harmonious play of life, otherwise than in a spirit-like (dynamic) way, and in like manner, all such morbid derangements (diseases) cannot be removed from it by the physician in any other way than by the spirit-like (dynamic)(54), powers of the serviceable medicines acting upon our spirit-like vital force, which perceives them through the medium of the sentient faculty of the nerves everywhere present in the organism, so that it is only by their dynamic action on the vital force that remedies are able to re-establish and do actually re-establish health and vital harmony, after the changes in the health of the patient cognizable by our senses (the totality of the symptoms) have revealed the disease to the carefully observing and investigating physician as fully as was requisite in order to enable him to cure it.

(54) Most severe disease may be produced by sufficient disturbance of the vital force through the imagination and also cured by the same means.

#17 Now, as in the cure effected by the removal of the whole of the perceptible signs and symptoms of the disease the internal alteration of the vital principle to which the disease is due - consequently the whole of the disease - is at the same time removed(55), it follows that the physician has only to remove the whole of the symptoms in order, at the same time, to abrogate and annihilate the internal change, that is to say, the morbid derangement of the vital force - consequently the totality of the disease, the disease itself(56). But when the disease is annihilated the health is restored, and this is the highest, the sole aim of the physician who knows the true object of his mission, which consists not in learned-sounding prating, but in giving aid to the sick.

(55) A warning dream, a superstitious fancy, or a solemn prediction that death would occur at a certain day or at a certain hour, has not unfrequently produced all the signs of commencing and increasing disease, of approaching death and death itself at the hour announced, which could not happen without the simultaneous production of the inward change (corresponding to the state observed externally); and hence in such cases all the morbid signs indicative of approaching death have frequently been dissipated by an identical cause, by some cunning deception or persuasion to a belief in the contrary, and health suddenly restored, which could not have happened without the removal, by means of this moral remedy, of the internal and external morbid change that threatened death.

(56) It is only thus that God, the Preserver of mankind, could reveal His wisdom and goodness in reference to the cure of the diseases to which man is liable here below, by showing to the physician what he had to remove in diseases in order to annihilate them and thus re-establish health. But what would we think of His wisdom and goodness if He had shrouded in mysterious obscurity that which was to be cured in diseases (as is asserted by the dominant school of medicine, which affects to possess a supernatural insight into the inner nature of things), and shut it up in the hidden interior, and thus rendered it impossible for man to know the malady accurately, consequently impossible for him to cure it?

#18 From this indubitable truth, that besides the totality of the symptoms with consideration of the accompanying modalities (#5) nothing can by any means be discovered in diseases wherewith they could express their need of aid, it follows undeniably that the sum of all the symptoms and conditions in the in each individual case of disease must be the sole indication, the sole guide to direct us in the choice of a remedy.

#19 Now, as diseases are nothing more than alterations in the state of health of the healthy individual which express themselves by morbid signs, and the cure is also only possible by a change to the healthy condition of the state of health of the diseased individual, it is very evident that medicines could never cure diseases if they did not possess the power of altering man's state of health which depends on sensations and functions; indeed, that their curative power must be owing solely to this power they possess of altering man's state of health.

#20 This spirit-like power to alter man's state of health (and hence to cure diseases) which lies hidden in the inner nature of medicines can in itself never be discovered by us by a mere effort of reason; it is only by experience of the phenomena it displays when acting on the state of health of man that we can become clearly cognizant of it.

#21 Now, as it is undeniable that the curative principle in medicines is not in itself perceptible, and as in pure experiments with medicines conducted by the most accurate observers, nothing can be observed that can constitute them medicines or remedies except that power of causing distinct

alterations in the state of health of the human body, and particularly in that of the healthy individual, and of exciting in him various definite morbid symptoms; so it follows that when medicines act as remedies, they can only bring their curative property into play by means of this their power of altering man's state of health by the production of peculiar symptoms; and that, therefore, we have only to rely on the morbid phenomena which the medicines produce in the healthy body as the sole possible revelation of their in-dwelling curative power, in order to learn what disease-producing power, and at the same time what disease-curing power, each individual medicine possesses.

#22 But as nothing is to be observed in diseases that must be removed in order to change them into health besides the totality of their signs and symptoms, and likewise medicines can show nothing curative besides their tendency to produce morbid symptoms in healthy persons and to remove them in diseased persons; it follows, on the one hand, that medicines only become remedies and capable of annihilating diseases, because the medicinal substance, by exciting certain effects and symptoms, that is to say, by producing a certain artificial morbid state, removes and abrogates the symptoms already present, to wit, the natural morbid state we wish to cure.

On the other hand, it follows that, for the totality of the symptoms of the disease to be cured, a medicine must be sought which (according as experience shall prove whether the morbid symptoms are most readily,

certainly, and permanently removed and changed into health by similar or opposite medicinal symptoms has proved to have the greatest tendency to produce similar or opposite symptoms(57).

(57) The other possible mode of employing medicines for diseases besides these two is the allopathic, in which medicines are given, whose symptoms have no direct pathological relation to the morbid state, consequently are neither similar nor opposite, but quite heterogeneous to the symptoms of the disease.

This procedure plays, as I have shown elsewhere, an irresponsible murderous game with the life of the patient by means of dangerous, violent medicines, whose action is unknown and which are chosen on mere conjectures and given in large and frequent doses. Again, by means of painful operations, intended to lead the disease to other regions and taking the strength and vital juices of the patient, through evacuations above and below, sweat or salivation, but especially through squandering the irreplaceable blood, as is done by the reigning routine practice, used blindly and relentlessly, usually with the pretext that the physician should imitate and further the sick nature in its efforts to help itself, without considering how irrational it is, to imitate and further these very imperfect, mostly inappropriate efforts of the instinctive unintelligent vital energy which is implanted in our organism, so long as it is healthy to carry on life in harmonious development, but not to heal itself in disease. For, were it possessed of such a model ability, it would never have allowed the organism to get sick. When made ill by noxious agents, our life principle cannot do anything else than express its depression caused by disturbance of the regularity of its life, by symptoms, by means of which the intelligent physician is asked for aid. If this is not given, it strives to save by increasing the ailment, especially through violent evacuations, no matter what this entails, often with the largest sacrifices or destruction of life itself.

For purposes of cure, the morbidly depressed vital energy possesses so little ability worthy of imitation since all changes and symptoms produced by it in the organism are the disease itself. What intelligent physician would want to imitate it with the intention to heal if he did not thereby sacrifice his patient?

#23 All pure experience, however, and all accurate research convince us that persistent symptoms of disease are far from being removed and annihilated by opposite symptoms of medicines (as in the antipathic, enantiopathic or palliative method), that, on the contrary, after transient, apparent alleviation, they break forth again, only with increased intensity, and become manifestly aggravated (see #58-62 and 69)

#24 There remains, therefore, no other mode of employing medicines in diseases that promises to be of service besides the homoeopathic, by means of which we seek, for the totality of the symptoms of the case of disease, a medicine which among all medicines (whose pathogenetic effects are known from having been tested in healthy individuals) has the power and the tendency to produce an artificial morbid state most similar to that of the case of disease in question.

#25 Now, however, in all careful trials, pure experience(58), the sole and infallible oracle of the healing art, teaches us that actually that medicine which, in its action on the healthy human body, has

demonstrated

its power of producing the greatest number of symptoms similar to those observable in the case of disease under treatment, does also, in doses of suitable potency and attenuation, rapidly and permanently remove the totality

of the symptoms of this morbid state, that is to say (#6-16), the whole disease present, and change it into health; and that all medicines cure, without exception, those diseases whose symptoms most nearly resemble their own, and leave none of them uncured.

(58) I do not mean that sort of experience of which the ordinary practitioners of the old school boast, after they have for years worked away

with a lot of complex prescriptions on a number of diseases which they never

carefully investigated, but which, faithful to the tenets of their school, they considered as already described in works of systematic pathology, and dreamed that they could detect in them some imaginary morbid matter, or ascribed to them some other hypothetical internal abnormality. They always saw something in them, but knew not what it was they saw, and they got results, from the complex forces acting on an unknown object, that no human being but only a God could have unravelled - results from which nothing can be learned, no experience gained. Fifty years' experience of this sort is like fifty years of looking into a kaleidoscope filled with unknown coloured objects, and perpetually turning round; thousands of ever-changing figures and no accounting for them!

#26 This depends on the following homoeopathic law of nature which was sometimes, indeed, vaguely surmised but not hitherto fully recognized, and to which is due every real cure that has ever taken place: A weaker dynamic affection is permanently extinguished in the living organism by a stronger one, if the latter (whilst differing in kind) is very similar to the former in its manifestations(59).

(59) Thus are cured both physical affections and moral maladies. How is it that in the early dawn the brilliant Jupiter vanishes from the gaze of the beholder? By a stronger very similar power acting on his optic nerve, the brightness of approaching day! - In situations replete with foetid odours, wherewith is it usual to soothe effectually the offended olfactory nerves? With snuff, that affects the sense of smell in a similar but stronger manner! No music, no sugared cake, which act on the nerves of other senses,

can cure this olfactory disgust. How does the soldier cunningly stifle the piteous cries of him who runs the gauntlet from the ears of the compassionate bystanders? By the shrill notes of the fife coupled with the roll of the noisy drum! And the distant roar of the enemy's cannon that inspires his army with fear? By the loud boom of the big drum! For neither the one nor the other would the distribution of a brilliant piece of uniform nor a reprimand to the regiment suffice. - In like manner, mourning and sorrow will be effaced from the mind by the account of another and still greater cause for sorrow happening to another, even though it be a mere fiction. The injurious consequences of too great joy will be removed by drinking coffee, which produces an excessively joyous state of mind. Nations like the Germans, who have for centuries been gradually sinking deeper and deeper in soulless apathy and degrading serfdom, must first be trodden still deeper in the dust by the Western Conqueror, until their situation became intolerable; their mean opinion of themselves was thereby overstrained and removed; they again became alive to their dignity as men, and

then, for the first time, they raised their heads as Germans.

#27 The curative power of medicines, therefore, depends on their symptoms, similar to the disease but superior to it in strength (#12-26), so that each individual case of disease is most surely, radically, rapidly and permanently annihilated and removed only by a medicine capable of producing (in the human system) in the most similar and complete manner the totality of its symptoms, which at the same time are stronger than the disease.

#28 As this natural law of cure manifests itself in every pure experiment and every true observation in the world, the fact is consequently established; it matters little what may be scientific explanation of how it

takes place; and I do not attach much importance to the attempts made to explain it. But the following view seems to commend itself as the most probable one, as it is founded on premises derived from experience.

-----End #12-28-----

#29 As every disease (not entirely surgical) consists only in a special, morbid, dynamic alteration of our vital energy (of the principle of life) manifested in sensation and motion, so in every homoeopathic cure the principle of life dynamically altered by natural disease is seized through the administration of medicinal potency selected exactly according to symptom-similarity by a somewhat stronger, similar artificial disease-manifestation. By this the feeling of the natural (weaker) dynamic disease-manifestation ceases and disappears. This disease-manifestation no longer exists for the principle of life which is now occupied and governed merely by the stronger, artificial disease-manifestation. This artificial disease-manifestation has soon spent its force and leaves the patient free from disease, cured. The dynamis, thus freed, can now continue to carry life on in health. This most highly probable process rests upon the following propositions.

(60) The short duration of the action of the artificial morbid forces which we term medicines, makes it possible that, although they are stronger

than the natural diseases, they can yet be much more easily overcome by the

vital force than can the weaker natural diseases, which, solely in consequence of the longer, generally lifelong, duration of their action (psora, syphilis, sycosis), can never be vanquished and extinguished by itself alone, until the physician affects the vital force in a stronger manner by an agent that produces a disease very similar, but stronger, to wit a homoeopathic medicine, which, when taken (or smelt), is, as it were,

forced upon the unintelligent, instinctive vital force, and substituted in the place of the former natural morbid affection, by which means the vital force then remains merely medicinally ill, but only for a short time, because the action of the medicine (the time in which the medicinal disease excited by it run its course) does not last long. The cures of diseases of many years' duration (#46), by the occurrence of smallpox and measles (both of which run a course of only a few weeks), are processes of a similar character.

#30 The human body appears to admit of being much more powerfully affected in its health by medicines (partly because we have the regulation of the dose in our own power) than by natural morbid stimuli - for natural diseases are cured and overcome by suitable medicines.

#31 The inimical forces, partly psychical, partly physical, to which our terrestrial existence is exposed, which are termed morbid noxious agents, do not possess the power of morbidly deranging the health of man unconditionally(61); but we are made ill by them only when our organism is sufficiently disposed and susceptible to the attack of the morbid cause that may be present, and to be altered in its health, deranged and made to undergo abnormal sensations and functions - hence they do not produce disease in every one nor at all times.

(61) When I call disease a derangement of man's state of health, I am far from wishing thereby to give a hyperphysical explanation of the internal nature of diseases generally, or of any case of disease in particular. It is only intended by this expression to intimate, what it can be proved are not and cannot be, that they are not mechanical or chemical alterations of the material substance of the body, and not dependent on a material morbid substance, but that they are merely spiritual dynamic derangements of the life.

#32 But it is quite otherwise with the artificial morbid agents which we term medicines. Every real medicine, namely, acts at all times, under all circumstances, on every living human being, and produces in him its peculiar symptoms (distinctly perceptible, if the dose be large enough), so that evidently every living human organism is liable to be affected, and as it were, inoculated with the medicinal disease at all times, and absolutely (unconditionally), which, as before said, is by no means the case with the natural diseases.

#33 In accordance with this fact, it is undeniably shown by all experience (62) that the living human organism is much more disposed and

has=20

a greater liability to be acted on, and to have its health deranged by=20 medicinal powers, than by morbid noxious agents and infectious miasms,=20 or, in other words, that the morbid noxious agents possess a power of=20 morbidly deranging man's health that is subordinate and conditional, often very conditional; whilst medicinal agents have an absolute unconditional power, greatly superior to the former.

(62) A striking fact in corroboration of this is, that whilst previously to the year 1801, when the smooth scarlatina of Sydenham still occasionally

prevailed epidemically among children, it attacked without exception all children who had escaped it in a former epidemic; in a similar epidemic which I witnessed in K=F6nigsutter, on the contrary all the children who took

in time a very small dose of belladonna remained unaffected by this highly infectious infantile disease. If medicines can protect from a disease that is raging around, they must possess a vastly superior power of affecting our vital force.

#34 The greater strength of the artificial diseases producible by medicines is, however, not the sole cause of their power to cure natural diseases. In order that they may effect a cure, it is before all things requisite that they should be capable of producing in the human body an artificial disease as similar as possible to the disease to be cured, which, with somewhat increased power, transforms to a very similar morbid state the instinctive life principle, which in itself is incapable of any reflection or act of memory. It not only obscures, but extinguishes and thereby annihilates the derangement caused by the natural disease. This is so true, that no previously existing disease can be cured, even by Nature herself, by the accession of a new dissimilar disease, be it ever so strong, and just as little can it be cured by medical treatment with drugs which are incapable of producing a similar morbid condition in the healthy body.

#35 In order to illustrate this, we shall consider in three different cases, as well what happens in nature when two dissimilar natural diseases meet together in one person, as also the result of the ordinary medical treatment of diseases with unsuitable allopathic drugs, which are incapable of producing an artificial morbid condition similar to the disease to be cured, whereby it will appear that even Nature herself is unable to remove a dissimilar disease already present by one that is unhomoeopathic, even though it be stronger, and just as little is the unhomoeopathic employment of even the strongest medicines ever capable of curing any disease whatsoever.

#36 I. If the two dissimilar diseases meeting together in the human being be of equal strength, or still more if the older one be the stronger, =20 the new disease will be repelled by the old one from the body and not allowed to affect it.=20 A patient suffering from a severe chronic disease will not be infected by a moderate autumnal dysentery or other epidemic disease. The plague of the Levant, according to Larry(63), does not break out where scurvy is prevalent, and persons suffering from eczema are not infected by it. Rachitis, Jenner alleges, prevents vaccination from taking effect. Those suffering from pulmonary consumption are not liable to be

attacked by epidemic fevers of a not very violent character, according to Von Hildenbrand.

(63) M=E9moires et Observations, " in the Description de l'Egypte, vol.I. #37 So, also, under ordinary medical treatment, an old chronic disease=20 remains uncured and unaltered if it is treated according to the common=20 allopathic method, that is to say, with medicines that are incapable of=20 producing in healthy individuals state of health similar to the disease,=20 even though the treatment should last for years and is not of too violent=20 character(64). This is daily witnessed in practice, it is therefore=20 unnecessary to give any illustrative examples.

(64) But when treated with strong allopathic medicines, then other diseases came - even more difficult to be cured and life treated.

#38 II. Or the new dissimilar disease is the stronger. In this case the

disease under which the patient originally laboured, being the weaker, will be kept back and suspended by the accession of the stronger one, until the latter shall have run its course or been cured, and then the old one reappears uncured. Two children affected with a kind of epilepsy remained free from epileptic attacks after infection with ringworm (tinea); but as soon as the eruption on the head was gone the epilepsy returned just as before, as Tulpius(65) observed. The itch, as Sch=F6pf(66) saw, disappeared on the occurrence of the scurvy, but after the cure of the latter it again broke out. So also the pulmonary phthisis remained stationary when the patient was attacked by a violent typhus, but went on again after the latter had run its course (67). If mania occur in a consumptive patient, the phthisis with all its symptoms is removed by the former; but if that go off, the phthisis returns immediately and proves fatal(68). When measles and smallpox are prevalent at the same time, and both attack the same child, the measles that had already broken out is generally checked by the smallpox that came somewhat later; nor does the measles resume its course until after the cure of the smallpox; but it not infrequently happens that the inoculated smallpox is suspended for four days by the supervention of the measles, as observed by Manget(69), after the desquamation of which the smallpox completes its course. Even when the inoculation of the smallpox had taken effect for six days, and the measles then broke out, the inflammation of the inoculation remained stationary and the smallpox did not ensue until the measles had completed its regular course of seven days(70). In an epidemic of measles, that disease attacked many individuals on the fourth or fifth day after the inoculation of smallpox and prevented the development of the smallpox until it had completed its own course, whereupon the smallpox appeared and proceeded regularly to its termination(71). The true, smooth, erysipelatos-looking scarlatina of Sydenham(72), with sore throat, was checked on the fourth day by the eruption of cow-pox, which ran its regular course, and not till it was ended did the scarlatina again establish itself; but on another occasion, as both diseases seem to be of equal strength, the cow-pox was suspended on the eighth day by the supervention of the true, smooth scarlatina of Sydenham, and the red areola of the former disappeared until the scarlatina was gone, whereon the cow-pox immediately resumed its course, and went on to its regular termination(73). The measles suspended the cow-pox; on the eighth day, when the cow-pox had nearly attained its climax, the measles broke out; the cow-pox now remained stationary, and did not resume and complete its course until the desquamation of the measles,

had taken place, so that on the sixteenth day it presented the appearance it otherwise would have shown on the tenth day, as Kortum observed(74).

Even after the measles had broken out the cow-pox inoculation took effect,

but did not run its course until these measles had disappeared, as Kortum likewise witnessed(75). I myself saw the mumps (angina parotidea) immediately disappear when the cow-pox inoculation had taken effect and had nearly attained its height; it was not until the complete termination of the cow-pox and the disappearance of its red areola that this febrile tumefaction of the parotid and sub-maxillary glands, that is caused by a peculiar miasm, reappeared and ran its regular course of seven days.

This is the case with all dissimilar diseases; the stronger suspends the weaker (unless they complicate each other, which rarely happens in acute affections). But never do they cure each other.

(65) Obs., lib. I, obs. 8.

(66) In Hufeland's Journal, xv, 2.

(67) Chevalier, in Hufeland's Nuesten Annalen der franz=F6sichen Heilkunde, II, p. 192.

(68) Reil Memorab., fac.III, p.171

Mania phthisi superveniens eam cum omnibus suis phoenomenis aufert,=20
verum mox redit phthisis et occidit, abeunta mania.

(69) In the Edinb. Med. Comment., Vol.I, p.1.

(70) John Hunter, On the Venereal Disease, p.5.

(71) Rainey, in the Edinb. Med. Comment., v. III, p. 480

(72) Very accurately described by Withering and Plenciz.

It is entirely different from the purpura miliaris fever (or Roodvonk fever) which is often erroneously denominated scarlet fever.

It is only of late years that the two, which were originally very different diseases, have come to resemble each other in their symptoms.

(73) Jenner, in Medicinische Annalen, August, 1800, p. 747

(74) In Hufeland's Journal der praktischen Arzneikunde, Vol.XX,No3,p.50

(75) Loc. cit.

-----End of ##29-38-----

The Organon - aphorisms 39-46

#39 Now the adherents of the ordinary school of medicine saw all this

for so many centuries; they saw that Nature herself cannot cure any disease

by the accession of another, be it ever so strong, if the new disease be dissimilar to that already present in the body. What shall we think of them, that they nevertheless went on treating chronic diseases with allopathic remedies, namely, with medicines and prescriptions capable of producing God knows what morbid state - almost invariably, however, one dissimilar to the disease to be cured? And even though physicians did not hitherto observe nature attentively, the miserable results of

their treatment should have taught them that they were pursuing an inappropriate, a false path. Did they not perceive when they employed, as was their custom, and aggressive allopathic treatment in a chronic disease, that thereby they only created an artificial disease dissimilar to the original one, which, as long as it was kept up, merely held in abeyance, merely suppressed, merely suspended the original disease, which latter, however, always returned, and must return, as soon as the diminished strength of the patient no longer admitted of a continuance of the allopathic attacks on the life? Thus the itch exanthema certainly disappears very soon from the skin under the employment of violent purgatives, frequently repeated; but when the patient can no longer stand the factitious (dissimilar) disease of the bowels, and can take no more purgatives, then either the cutaneous

eruption breaks out as before, or the internal psora displays itself in some bad symptom, and the patient, in addition to his undiminished > original disease, has to endure the misery of a painful ruined > digestion and impaired strength to boot. So, also, when the ordinary > physicians keep up artificial ulcerations of the skin and issues on > the exterior of the body, with the view of thereby eradicating a > chronic disease, they can NEVER attain their object by so doing, they > can NEVER cure them by that means, as such artificial cutaneous ulcers > are quite alien and allopathic to the internal affection; but inasmuch > as the irritation produced by several tissues is at least sometimes a > stronger (dissimilar) disease than the indwelling malady, the latter > is thereby sometimes silenced and suspended for a week or two. But it > is only suspended, and that for a very short time, whilst the > patient's powers are gradually worn out. Epilepsy, suppressed for many > years by means of issues, invariably recurred, and in an aggravated > form, when they were allowed to heal up, as Pechlin(76) and others > testify. But purgatives for itch, and issues for epilepsy, cannot be > more heterogeneous, more dissimilar deranging agents - cannot be more > allopathic, more exhausting modes of treatment - than are the > customary prescriptions, composed of unknown ingredients, used in > ordinary practice for the other nameless, innumerable forms of > disease. These likewise do nothing but debilitate, and only suppress > or suspend the malady for a short time without being able to cure it, > and when used for a long time always add a new morbid state to the old > disease.

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> (76) Obs. phys. med., lib. ii, obs. 30

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>
> #40 III. Or the new disease, after having long acted on the > organism, > at length joins the old one that is dissimilar to it, and forms with it a

> complex disease, so that each of them occupies a particular locality in the

> organism, namely, the organs peculiarly adapted for it, and, as it were

,

> only > the place specially belonging to it, whilst it leaves the rest to the other

> disease that is dissimilar to it. Thus a syphilitic patient may become > psoric,

> and vice versa. As two diseases dissimilar to each other, they cannot > remove,

> cannot cure one another. At first the venereal symptoms are kept in > abeyance

> and suspended when the psoric eruption begins to appear; in course of

> time, however (as the syphilis is at least as strong as the psora),
 > the two join together(77), that is, each involves those parts of the
 > organism only which are most adapted for it, and the patient is
 > thereby rendered more diseased and more difficult to cure.
 >
 > When two dissimilar acute infectious diseases meet, as, for example,
 > smallpox and measles, the one usually suspends the other, as has been
 > before
 > observed; yet there have also been severe epidemics of this kind, where
 ,
 in

> rare cases, two dissimilar acute diseases occurred simultaneously in one
 > and
 > the same body, and for a short time combined, as it were, with each
 other.
 > During an epidemic, in which smallpox and measles were prevalent at the
 > same
 > time, among three hundred cases (in which these diseases avoided or
 > suspended one another, and the measles attacked patients twenty days
 > after the smallpox broke out, the smallpox, however, from seventeen to
 > eighteen days after the appearance of the measles, so that the first
 > disease had previously completed its regular course) there was yet one
 > single case in which P. Russell (78) met with both these dissimilar
 > diseases in one person at the same time. Rainey (79) witnessed the
 > simultaneous occurrence of smallpox and measles in two girls. J.
 > Maurice(80)
 > in his whole practice, only observed two such cases.
 > Similar cases are to be found in Ettm=FCller's(81) works, and in the
 > writings of a few others.
 > Zencker (82) saw cow-pox run its regular course along with measles and
 > along with purpura.
 > The cow-pox went on its course undisturbed during a mercurial treatment
 > for syphilis, as Jenner saw.

> (77) From careful experiments and cures of complex
 > diseases of this kind, I am now firmly convinced that no real
 > amalgamation of the two takes place, but that in such cases the one
 > exists in the organism besides the other only, each in the parts that
 > are adapted for it, and their cure will be completely effected by a
 > judicious alternation of the best mercurial preparation, with the
 > remedies specific for the psora, each given in the most suitable dose
 > and form.

> (78) Vide Transactions of a Society for the Improvement of Med. and
 > Chir. Knowledge, Vol. II.

> (79) In Edinb Med. Comment., III, p. 480.

> (80) In Med. and Phys. Journ., 1805.

> (81) Opera, Vol.II, pt. I., chap. 10.

> (82) In Hufeland's Journal, Vol. XVII.

>

> #41 Much more frequent than the natural diseases associating with
 and
 >

> complicating one another in the same body are the morbid complication
> resulting from the art of the ordinary practitioner, which the
> inappropriate=20
> medical treatment (the allopathic method) is apt to produce by the long-
> continued employment of unsuitable drugs. To the natural disease, which it
> is proposed to cure, there are then added, by the constant repetition of
> the unsuitable medicinal agent, the new, often very tedious, morbid
> conditions ["corresponding to the nature of this agent" in the Sixth
> Edition] which might be anticipated from the peculiar powers of the
> drug; these gradually coalesce with and complicate the chronic malady
> which is dissimilar to them (which they were unable to cure by
> similarity of action, that is, homoeopathically), adding to the old
> disease a new, dissimilar, artificial malady of a chronic nature, and
> thus give the patient a double in place of a single disease, that is
> to say, render him much worse and more difficult to cure, often quite
> incurable. Many of the cases for which advice is asked in medical
> journals, as also the records of other cases in medical writings,
> attest the truth of this. Of a similar character are the frequent
> cases in which the venereal chancrous disease, complicated especially
> with psora or with the dyscrasia of condylomatous gonorrhoea, is not
> cured by long-continued or frequently repeated treatment with large
> doses of unsuitable mercurial preparations, but assumes its place in
> the organism beside the chronic mercurial affection(83) that has been
> in the meantime gradually developed, and thus along with it often
> forms a hideous monster of complicated disease (under the general name
> of masked venereal disease), which then, when not quite incurable, can
> only be transformed into health with the greatest difficulty.

>
> (83) For mercury, besides the morbid symptoms which by virtue of
> similarity can cure the venereal disease homoeopathically, has among its
> effects many others unlike those of syphilis, for instance, swelling and=

> ulcerations of bone's which, if it be employed in large doses, cause new
> maladies and commit great ravages in the body, especially when
> complicated with psora, as is so frequently the case.

>
> #42 Nature herself permits, as has been stated, in
> some cases, the simultaneous occurrence of two (indeed, of three)
> natural diseases in one and the same body. This complication, however,
> it must be remarked, happens only in the case of two dissimilar
> diseases, which according to the eternal laws of nature do not remove,
> do not annihilate and cannot cure one another, but, as it seems, both
> (or all three) remain, as it were, separate in the organism, and each
> takes possession of the parts and systems peculiarly appropriate to
> it, which, on account of the want of resemblance of these maladies to
> each other, can very well happen without disparagement to the unity of
> life.

> #43 Totally different, however, is the result when two similar
> diseases
> meet together in the organism, that is to say, when to the disease
already
> present a stronger similar one is added. In such cases we see how a cure
> can
> be effected by the operations of nature, and we get a lesson as to how
man
> ought to cure.

>
>

> #44 Two Similar diseases can neither (as is asserted of dissimilar
> diseases in I) repel one another, nor (as has been shown of dissimilar
> diseases in II) suspend on another, so that the old one shall return
after
> the new one has run its course; and just as little can two similar
diseases
>
> (as has been demonstrated in III respecting dissimilar affections) exist
> beside each other in the same organism, or together from a double complex

> disease.

>

> #45 No! Two diseases, differing, it is true, in kind (vide note 59),

> but very similar in their phenomena and effects and in the
> sufferings and symptoms they severally produce, invariably annihilate
> one another whenever they meet together in the organism; the stronger
> disease, namely, annihilates the weaker, and that for this simple
> reason, because the stronger morbid power when it invades the
> system, by reason of its similarity of action involves precisely the
> same parts of the organism that were previously affected by the weaker
> morbid irritation, which, consequently, can no longer act on these
> parts, but is extinguished(84); or (in other words), the new
> similar but stronger morbid potency controls the feelings of the
> patient and hence the life principle on account of its peculiarity,
> can no longer feel the weaker similar which becomes extinguished -
> exists no longer - for it was never anything material, but a dynamic -
> spirit-like - (conceptual) affection. The life principle henceforth is
> affected only and this but temporarily by the new, similar but
> stronger morbid potency.

>

> (84) Just as the image of a lamp's flame is rapidly overpowered and=20
> effaced from our retina by the stronger sunbeam impinging on the eye.

>

-----End #39-45-----

Aphorisms #46-#56

#46 Many examples might be adduced of diseases which, in the course
of nature, have been homoeopathically cured by other diseases presenting
similar symptoms, were it not necessary, as our object is to speak about
something determinate and indubitable, to confine our attention solely to
those (few) diseases which are invariably the same, arise from a fixed
miasm,
and hence merit a distinct name.

Among these the smallpox, so dreaded on account of the great number of
its
serious symptoms, occupies a prominent position, and it has removed and
cured a number of maladies with similar symptoms.

How frequently does smallpox produce violent ophthalmia, sometimes even
causing blindness! And see(!) by its inoculation Dezoteux(85) cured a
chronic ophthalmia permanently, and Leroy(86) another.

An amaurosis of two years' duration, consequent on suppressed=20
scaldhead, was perfectly cured by it, according to Klein(87).

How often does smallpox cause deafness and dyspnoea!

And both these chronic diseases it removed on reaching its acme, as J. Fr. Closs (88) observed. Swelling of the testicle, even of a very severe character, is a frequent symptom of smallpox, and on this account it was enabled, as Klein (89) observed, to cure, by virtue of similarity, a large hard swelling of the left testicle, consequent on a bruise. And another observer (90) saw a similar swelling of the testicle cured by it.

Among the troublesome symptoms of smallpox is a dysenteric state of the bowels; and it subdued, as Fr. Wendt(91) observed, a case of dysentery, as a similar morbid agent.

Smallpox coming on after vaccination, as well on account of its greater strength as its great similarity, at once removes entirely the cow-pox homoeopathically, and does not permit it to come to maturity; but, on the other hand, the cow-pox when near maturity does, on account of its great similarity, homoeopathically diminish very much the supervening smallpox and make it much milder(92), as Mnhry(93) and many others testify.

The inoculated cow-pox, whose lymph, besides the protective matter, contains the contagion of a general cutaneous eruption of another nature

, consisting of usually small, dry (rarely large, pustular) pimples, resting

on a small red areola, frequently conjoined with round red cutaneous spots and often accompanied by the most violent itching, which rash appears in not a few children several days before, more frequently, however, after the red areola of the cow-pock, and goes off in a few days,

leaving behind small, red, hard spots on the skin; - the inoculated cow-pox,

I say, after it has taken, cures perfectly and permanently, in a homoeopathic manner, by the similarity of this accessory miasm, analogous cutaneous eruptions of children, often of very long standing and of a very troublesome character, as a number of observers assert(94).

The cow-pox, a peculiar symptom of which is to cause tumefaction of the arm(95), cured, after it broke out, a swollen half-paralyzed arm(96).

The fever accompanying cow-pox, which occurs at the time of the production of the red areola, cured homoeopathically intermittent fever in two individuals, as the younger Hardege(97) reports, confirming what J. Hunter(98) had already observed, that two fevers (similar diseases) cannot co-exist in the same body.

The measles bear a strong resemblance in the character of its fever and cough to the whooping-cough, and hence it was that Bosquillon(99) noticed, in an epidemic where both these affections prevailed, that many children who then took measles remained free from whooping-cough during that epidemic. They would all have been protected from, and rendered incapable of being infected by, the whooping cough in that and all subsequent epidemics, by the measles, if the whooping-cough were not a disease that has only a partial similarity to the measles, that is to say, if it had also a cutaneous eruption similar to what the latter possesses. As it is, however, the measles can but preserve a large number from whooping-cough homoeopathically, and that only in the epidemic prevailing at the time.

If, however, the measles come in contact with a disease resembling it in its chief symptom, the eruption, it can indisputably remove, and effect a homoeopathic cure of(100) the latter. Thus a chronic

herpetic eruption was entirely and permanently (homoeopathically) cured by the breaking out of the measles, as Kortum(101) observed. An excessively burning miliary rash on the face, neck, and arms, that had lasted six years, and was aggravated by every change of weather, on the invasion of measles assumed the form of a swelling of the surface of the skin; after the measles had run its course the exanthem was cured, and returned no more(102).

(85) TraitT de l'inoculation, p.189.

(86) Heilkunder fnr Mntter, p.384.

(87) Interpres clinicus, p.293.

(88) Neue Heilart der Kinderpocken, Ulm, 1769, p.68; and Specim., obs. No 18.

(89) Op. cit.

(90) Nov. Act. Nat cur., vol. I, obs. 22.

(91) Nachricht von dem Krankeninstitut zu Erlangen, 1783.

(92) This seems to be the reason for this beneficial remarkable fact namely that since the general distribution of Jenner's Cow-Pox vaccination, human smallpox never again appeared as epidemically or virulently as 40-50 years before when one city visited lost at least one-half and often three-quarters of its children by death of this miserable pestilence.

(93) Willian, Ueber die Kuchpockenimpfung, aus dem Engl., mit ZusStzen G. P. Mnhry, G=F6ttingen, 1808.

(94) Especially Clavier, Hurel and Desmormeaux, in the Bulletin des sciences mTdicales, publiT par les membres du comiT central de la Soc. de MTdecine du DTpartement de l'Eure, 1808; also in the Journal de mTdecine continuT, vol.xv, p.206.

(95) Balhorn, in Hufeland's Journal 10, II.

(96) Stevenson, in Duncan's Annals of Medicine, Iustr. 2, vol. I, pt. II, No. 9.

(97) In Hufeland's Journal, XXIII.

(98) On the Venereal Disease, p. 4.

(99) Cullen's Elements de Medecine Pratique, French translation,pt. 2, I, 3, chap. VII.

(100) Or at least that symptom was removed.

(101) In Hufeland's Journal, xx, No 3, p. 50.

(102) Rau, Ueber d. Werth des hom. Heilv., Heidelberg, 1824, p. 85.

#47 Nothing could teach the physician in a plainer and more convincing manner than the above what kind of artificial morbid agent (medicine) he ought to choose in order to cure in a sure, rapid and permanent manner, conformably with the process that takes place in nature.

#48 Neither in the course of nature, as we see from all the above examples, nor by the physician's art, can an existing affection or malady in any one instance be removed by a dissimilar morbid agent, be it ever so strong, but solely by one that is similar in symptoms and is somewhat stronger, according to eternal, irrevocable laws of nature, which have not hitherto been recognized.

#49 We should have been able to meet wiht many more real, natural homoeopathic cures of this kind if, on the one hand, the

attention of observers had been more directed to them, and, on the other hand, if nature had not been so deficient in helpful homoeopathic diseases.

#50 Mighty Nature herself has, as we see, at her command, as instruments for effecting homoeopathic cures, little besides the miasmatic diseases of constant character (the itch), measles and smallpox(103), morbid agents which(103), as remedies, are either more dangerous to life and more to be dreaded than the disease they are to cure, or of such a kind (like the itch) that, after they have effected the cure, they themselves require curing, in order to be eradicated in their turn - both circumstances that make their employment, as homoeopathic remedies, difficult, uncertain and dangerous. And how few diseases are there to which man is subject that find their similar remedy in smallpox, measles or itch! Hence, in the course of nature, very few maladies can be cured by these uncertain and hazardous homoeopathic remedies, and the cure by their instrumentality is also attended with danger and much difficulty, for this reason that the doses of these morbid powers cannot be diminished according to circumstances, as doses of medicine can; but the patient afflicted with an analogous malady of long standing must be subjected to the entire dangerous and tedious disease, to the entire disease of smallpox, measles (or itch), which in its turn has to be cured. And yet, as is seen, we can point to some striking homoeopathic cures effected by this lucky concurrence, all so many incontrovertible proofs of the great, the sole therapeutic law of nature that obtains in them : Cure by symptom similarity!

(103) And the exanthematous contagious principle present in the cow-pox lymph.

(104) Namely, smallpox and measles.

#51 This therapeutic law is rendered obvious to all intelligent minds by these instances, and they are amply sufficient for this end. But, on the other hand, see what advantages man has over crude Nature in her happy-go-lucky operations. How many thousands more of homoeopathic morbid agents has not man at his disposal for the relief of his suffering fellow-creatures in the medicinal substances universally distributed throughout creation! In them he has producers of disease of all possible varieties of action, for all the innumerable, for all conceivable and inconceivable natural diseases, to which they can render homoeopathic aid - morbid agents (medicinal substances), whose power, when their remedial employment is completed, being overcome by the vital force, disappears spontaneously without requiring a second course of treatment for its extirpation, like the itch - artificial morbid agents, which the physician can attenuate, subdivide and potentize almost to an infinite extent, and the dose of which he can diminish to such a degree that they shall remain only slightly stronger than the similar natural disease they are employed to cure; so that in this incomparable method of cure, there is no necessity for any violent attack upon the organism for the eradication of even an inveterate disease of old standing; the cure by this method

takes place by only a gentle, imperceptible and yet often rapid transition from the tormenting natural disease to the desired state of permanent health.

#52 There are just two main modes of medical treatment, the homeopathic and the allopathic. The homeopathic mode bases all that it does on the exact observation of nature, careful experiments and pure experience. It has never, before me, been intentionally applied. The allopathic (or heteropathic) mode does not do this. Each mode is diametrically opposed to the other. Only a person who does not know both could surrender to the delusion that they could ever approach one another, let alone ever let themselves be united. Only such a person could make himself so ridiculous as to practice sometimes homeopathically and sometimes allopathically, according to the pleasure of the patient. Such a practice may be called a treasonous betrayal of divine homeopathy.

#53 True, gentle cures only take place in a homeopathic way which, as we have found through experience and deduction (## 7-25), is incontestably the correct way. It is the way in which one attains the cure of diseases most certainly, rapidly and permanently, by means of art, because this curative mode rests upon an eternal, infallible natural law. The pure homeopathic curative mode is the only correct one, the single most direct curative way possible by means of human art, as certainly as there is only one single straight line possible between two given points.

#54 The allopathic method of treatment utilized many things against disease, but usually only improper ones (alloea) and ruled for ages in different forms called systems. Every one of these, following each other from time to time and differing greatly each from the other, honored itself with the name of Rational Medicine(105).

Every builder of such a system cherished the haughty estimation of himself that he was able to penetrate into the inner nature of life of the healthy as well as of the sick and clearly to recognize it and accordingly gave the prescription which noxious matter(106) should be banished from the sick man, and how to banish it in order to restore him to health, all this according to empty assumptions and arbitrary suppositions without honestly questioning nature and listening without prejudice to the voice of experience. Diseases were held to be conditions that reappeared pretty much in the same manner. Most systems gave, therefore, names to their imagined disease pictures and classified them, every system differently. To medicines were ascribed actions which were supposed to cure these abnormal conditions. (Hence the numerous text books on Materia Medica.) (107)

(105) As if in the establishment of a science, based only on observation of nature and pure experiment and experience idle speculation and scholastic vaporings could have a place.

(106) Up to the most recent times what is curable in sickness was supposed to be a material that had to be removed since no one could conceive of a dynamic effect (note 52) of morbid agencies, such as medicines exercise upon the life of the animal organism.

(107) To fill the measure of self infatuation to overflowing here were mixed (very learnedly) constantly more, indeed, many different medicines in so-called prescriptions to be administered in frequent and large doses and thereby the previous, easily-destroyed human life was endangered in the hands of these perverted ones. Especially so with seton, venesection, emetics, purgatives, plasters, fontanelles and cauterization.

#55 Soon, however, the public became convinced that the sufferings of the sick increased and heightened with the introduction of every one of these systems and methods of cure if followed exactly. Long ago these allopathic physicians would have been left had it not been for the palliative relief obtained at times from empirically discovered remedies whose almost instantaneous flattering action is apparent to the patient and this to some extent served to keep up their credit.

#56 By means of this palliative (antipathic, enantiopathic) method, introduced according to Galen's teaching "Contraria contrariis" for seventeen centuries, the physicians hitherto could hope to win confidence while they deluded with almost instantaneous amelioration. But how fundamentally unhelpful and hurtful this method of treatment is (in diseases not running a rapid course) we shall see in what follows. It is certainly the only one of the modes of treatment adopted by the allopaths that had any manifest relation to a portion of the sufferings caused by the natural disease; but what kind of relation? Of a truth the very one (the exact contrary of the right one) that ought carefully to be avoided if we would not delude and make a mockery of the patient affected with a chronic disease(108).

(108) A third mode of employing medicines in diseases has been attempted to be created by means of Isopathy, as it is called - that is to say, a method of curing a given disease by the same contagious principle that produces it. But even granting this could be done, yet, after all, seeing that the virus is given to the patient highly potentized, and consequently,

in an altered condition the cure is effected only by opposing a simillimum to a simillimum.

To attempt to cure by means of the very same morbidic potency (per idem) contradicts all normal human understanding and hence all experience. Those who first brought Isopathy to notice, probably thought of the benefit which mankind received from cowpox vaccination by which the vaccinated individual is protected against future smallpox infection and as it were cured in advance. But both, cowpox and smallpox are only similar, in no way the same disease. In many respects they differ, namely in the more rapid course and mildness of cowpox and especially in this, that it is never contagious to man by mere nearness. Universal vaccination put an end to all epidemics of that deadly fearful smallpox to such an extent that the present generation does no longer possess a clear conception of the former frightful smallpox plague.

Moreover, in this way, undoubtedly, certain diseases peculiar to animals may give us remedies and medicinal potencies for very similar important human diseases and thus happily enlarge our stock of homoeopathic remedies.

But to use a human morbidic matter (a Psorin taken from the itch in man) as a remedy for the same human itch or for evils arisen therefrom is-?

Nothing can result from this but trouble and aggravation of the disease.

-----End of ##46-56-----

#57 In order to carry into practice this antipathic method, the ordinary physician gives, for a single troublesome symptom from among the many other symptoms of the disease which he passes by unheeded, a medicine concerning which it is known that it produces the exact opposite of the morbid symptom sought to be subdued, from which, agreeably to the fifteen-centuries-old traditional rule of the antiquated medical school (*contraria contrariis*) he can expect the speediest (palliative) relief. He gives large doses of opium for pains of all sorts, because this drug soon benumbs the sensibility, and administers the same remedy for diarrhoeas, because it speedily puts a stop to the peristaltic motion of the intestinal canal and makes it insensible; and also for sleeplessness, because opium rapidly produces a stupefied, comatose sleep; he gives purgatives when the patient has suffered long from constipation and costiveness; he causes the burnt hand to be plunged into cold water, which, from its low degree of temperature, seems instantaneously to remove the burning pain, as if by magic; he puts the patient who complains of chilliness and deficiency of vital heat into warm baths, which warm him immediately; he makes him who is suffering from prolonged debility drink wine, whereby he is instantly enlivened and refreshed; and in like manner he employs other opposite (antipathic) remedial means, but he has very few besides those just mentioned, as it is only of very few substances that some peculiar (primary) action is known to the ordinary medical school.

#58 If, in estimating the value of this mode of employing medicines, we should even pass over the circumstance that it is an extremely faulty symptomatic treatment (vide note to # 7), wherein the practitioner devotes his attention in a merely one-sided manner to a single symptom, consequently to only a small part of the whole, whereby relief for the totality of the disease, which is what the patient desires, cannot evidently be expected, - we must, on the other hand, demand of experience if, in one single case where such antipathic employment of medicine was made use of in a chronic or persisting affection, after the transient amelioration there did not ensue an increased aggravation of the symptom which was subdued at first in a palliative manner, an aggravation, indeed, of the whole disease? And every attentive observer will agree that, after such short antipathic amelioration, aggravation follows in every case without exception, although the ordinary physician is in the habit of giving his patient another explanation of this subsequent aggravation, and ascribes it to malignancy of the original disease, now for the first time showing itself, or to the occurrence of quite a new disease.

(109) Little as physicians have hitherto been in the habit of observing accurately, the aggravation that so certainly follows such palliative treatment could not altogether escape their notice. A striking example of this is to be found in J. H. Schulze's *Diss. qua corporis humani momentaneorum alterationum specimina quaedam expenduntur*, (Halaë, 1741, #28.

Willis bears testimony to something similar (*Pharm. rat.*, #7, cap. i, p. 298); "Opiata dolores atrocissimos plerumque sedant atque indolentiam - procurant, eamque - aliquamdiu et pro stato quodam tempore continuant, quo spatio elapso dolores mox recrudescunt et brevi ad solitam ferociam augentur. And also at page 295: "Exactis opii viribus ilico redeunt tormina, nec atrocitatem suam remittunt, nisi dum ab eodem pharmaco rursus incantuntur".

In like manner J. Hunter (*On the Venereal Disease*, p.13) says that wine and cordials given to the weak increase the action without giving real

strength,
and the powers of the body are afterwards sunk proportionally as they have been raised, by which nothing can be gained, but a great deal may be lost.

#59 Important symptoms of persistent diseases have never yet been treated with such palliative, antagonistic remedies, without the opposite state, a relapse - indeed, a palpable aggravation of the malady - occurring a few hours afterwards, For a persistent tendency to sleepiness during the day the physician prescribed coffee, whose primary action is to enliven; and when it had exhausted its action the day - somnolence increased; - for frequent waking at night he gave in the evening, without heeding the other symptoms of the disease, opium, which by virtue of its primary action produced the same night (stupefied, dull) sleep, but the subsequent nights were still more sleepless than before; - to chronic diarrheas he opposed, without regarding the other morbid signs, the same opium, whose primary action is to constipate the bowels, and after a transient stoppage of the diarrhea it subsequently became all the worse; - violent and frequently recurring pains of all kinds he could suppress with opium for but a short time; they then always returned in greater, often intolerable severity, or some much worse affection came in their stead. For nocturnal cough of long standing the ordinary physician knew no better than to administer opium, whose primary action is to suppress every irritation; the cough would then perhaps cease the first night, but during the subsequent nights it would be still more severe, and if it were again and again suppressed by this palliative in increased doses, fever and nocturnal perspiration were added to the disease; - weakness of the bladder, with consequent retention of urine, was sought to be conquered by the antipathic work of cantharides to stimulate the urinary passages whereby evacuation of the urine was certainly at first effected but thereafter the bladder becomes less capable of stimulation and less able to contract, and paralysis of the bladder is imminent; - with large doses of purgative drugs and laxative salts, which excite the bowels to frequent evacuation, it was sought to remove a chronic tendency to constipation, but in the secondary action the bowels became still more confined; - the ordinary physician seeks to remove chronic debility by the administration of wine, which, however, stimulates only in its primary action, and hence the forces sink all the lower in the secondary its primary action, and hence the forces sink all the lower in the secondary action; - by bitter substances and heating condiments he tries to strengthen and warm the chronically weak and cold stomach, but in the secondary action of these palliatives, which are stimulating in their primary action only, the stomach becomes yet more inactive; - long standing deficiency of vital heat and chilly disposition ought surely to yield to prescriptions of warm baths, but still more weak, cold, and chilly do the patients subsequently become; - severely burnt parts feel instantaneous alleviation from the application of cold water, but the burning pain afterwards increases to an incredible degree, and the inflammation spreads and rises to a still greater height; - by means of the sternutatory remedies that provoke a secretion of mucus, coryza with stoppage of the nose of long standing is sought to be removed, but it escapes observation that the disease is aggravated all the more by these antagonistic remedies (in their secondary action), and the nose becomes still more stopped; - by electricity and galvanism, with in their primary action greatly stimulate muscular action, chronically weak and almost paralytic limbs were soon excited to more active movements, but the consequence (the secondary action) was complete deadening of all muscular irritability and complete paralysis; - by venesections it was attempted to remove chronic determination of blood to the head, but they were always followed by greater congestion; - ordinary medical practitioners know nothing better with which to treat the paralytic torpor of the corporeal and mental

organs, conjoined with unconsciousness, which prevails in many kinds of typhus, than with large doses of valerian, because this is one of the most powerful medicinal agents for causing animation and increasing the motor faculty; in their ignorance, however, they knew not that this action is only a primary action, and that the organism, after that is passed, most certainly falls back, in the secondary (antagonistic) action, into still greater stupor and immobility, that is to say, into paralysis of the mental and corporeal organs (and death); they did not see, that the very diseases they supplied most plentifully with valerian, which is in such cases an oppositely acting, antipathic remedy, most infallibly terminated fatally. The old school physician rejoices that he is able to reduce for several hours the velocity of the small rapid pulse in cachectic patients with the very first dose(110) of uncombined purple foxglove (which in its primary action makes the pulse slower); its rapidity, however, soon returns; repeated, and now increased doses effect an ever smaller diminution of its rapidity, and at length none at all - indeed - in the secondary action the pulse becomes uncountable; sleep, appetite and strength depart, and a speedy death is invariably the result, or else insanity ensues. How often, in one word, the disease is aggravated, or something even worse is effected by the secondary action of such antagonistic (antipathic) remedies, the old school with its false theories does not perceive, but experience teaches it in a terrible manner.

(110) Vide Hufeland, in his pamphlet, Die Homeopathie, p.20.

#60 If these ill-effects are produced, as may very naturally be expected from the antipathic employment of medicines, the ordinary physician imagines he can get over the difficulty by giving, at each renewed aggravation, a stronger dose of the remedy, whereby an equally transient suppression(111) is effected; and as there then is a still greater necessity for giving ever-increasing quantities of the palliative there ensues either another more serious disease or frequently even danger to life and death itself, but never a cure of a disease of considerable or of long standing.

(111) All usual palliatives given for the suffering of the sick have (as is seen here) as after effects an increase of the same suffering and the older physicians had to repeat them in ever stronger doses in order to achieve a similar modification, which, however, was never permanent and never sufficient to prevent an increased recurrence of the ailment. But Broussau, who twenty-five years before contented against the senseless mixing of different drugs in prescriptions and thereby ended its reign in France, (for which mankind is grateful to him) introduced his so-called physiological system (without taking note of the homoeopathic method then already established), a method of treatment, while effectively lessening and permanently preventing the return of all the sufferings, was applicable to all diseases of mankind; a thing that the palliatives then in use were not capable of affecting.

Being unable to heal disease with mild innocent remedies and thus establish health, Brousseau found the easier way to quiet the suffering of patients more and more at the cost of their life and at last to extinguish life wholly
- a method of treatment that, alas, seemed sufficient to his contemporaries.

In the degree that the patient retains his strength will his ailments be apparent and the more intensely will he feel his pains. He moans and groans and cries out and calls for help more and more vociferously so that the

physician cannot come any too soon to give relief. Brousseau needed only to depress the vital force, to lessen it more and more and behold, the more frequently the patient was bled, the more leeches and cupping glasses sucked out the vital fluid (for the innocent irreplaceable blood was according to him responsible for almost all ailments). In the same proportion the patient lost strength to feel pain or to express his aggravated condition by violent complaint and gestures. The patient appears more quiet in proportion as he grows weaker, the bystanders rejoice in his apparent improvement, ready to return to the same measures on the renewal of his sufferings - be they spasms, suffocation, fears or pain, for they had so beautifully quieted him before and gave promise of further ease. In diseases of long duration and when the patient retained some strength, he was deprived of food, put on a "hunger diet", in order to depress life so much more successfully and inhibit the restless states. The debilitated patient feels unable to protest against further similar measures of blood-letting leeches, vesication, warm baths and so forth to refuse their employment. That death must follow such frequently repeated reduction and exhaustion of the vital energy is not noticed by the patient, already robbed of all consciousness, and the relatives, blinded by the improvement even of the last sufferings of the patient by means of blood letting and warm baths, cannot understand and are surprised when the patient quietly slips away.

"But God knows the patient on his bed of sickness was not treated with violence, for the prick of a small lancet is not really painful and the gum Arabic solution (Eau de Gourme, almost the only medicine that Brousseau used) was mild in taste and without apparent action - the bite of the leeches insignificant and the blood letting by the physician done quietly while the lukewarm baths could only soothe, hence the disease from the very start must have been fatal, so that the patient, notwithstanding all efforts of the physician, had to leave the earth". In this way the relatives, and especially the heirs of the dear departed, consoled themselves.

The physicians in Europe and elsewhere accepted this convenient treatment of all diseases according to a single rule, since it saved them from all further thinking (the most laborious of all work under the sun). They only had to take care "to assuage the pangs of conscience and console themselves

that they were not the originators of this system and this method of treatment, that all the other thousands of Brousseauists did the same and that possibly everything would cease with death anyway as was taught by their master". In this way many thousand physicians were miserably misled

to shed (with cold heart) the warm blood of their patients that were capable of cure and thereby rob millions of men gradually of their life according to Brousseau's method, more than fell on Napoleon's battlefields. Was it perhaps necessary by the disposition of God for that system of Brousseau which destroyed medically the life of curable patients to precede homoeopathy in order to open the eyes of the world to the only true science and art of medicine, homoeopathy, in which all curable patients find health and new life when this most difficult of all arts is practised by an indefatigable discriminating physician in a pure and conscientious manner?

-----End of ##57-60-----

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182 What I said in the fifth edition of the *Organon,* in a long note to this paragraph in order to prevent these undesirable reactions of the vital energy, was all that the experience I then had justified. But during the last four or five years, however, all these difficulties are wholly solved by my new altered but perfected method. The same carefully selected medicine may now be given daily and for months, if necessary in this way, namely, after the lower degree of potency has been used for one or two weeks in the treatment of chronic disease, advance is made in the same way to higher degrees, (beginning according to the new dynamization method, taught herewith with =

the use of the lowest degrees).

134 Made in 40, 30, 20, 15 or 8 tablespoonfuls of water with the addition of some alcohol or a piece of charcoal in order to preserve it. If charcoal is used, it is suspended by means of a

thread in the vial and is taken out when the vial is succussed. The solution of the medicinal globule (and it is rarely necessary to use more than one globule) of a thoroughly potentized medicine in a large quantity of water can be obviated by making a solution in only 7-8 tablespoonfuls of water and *after thorough succussion of the vial* take from it one tablespoonful and put it in a glass of water (containing about 7 to 8 spoonfuls), this *stirred thoroughly* and then give a dose to the patient. If he is unusually excited and sensitive, a teaspoonful of this solution may be put in a second glass of water, thoroughly stirred and teaspoonful doses or more be given. There are patients of so great sensitiveness that a third or fourth glass, similarly prepared, may be necessary. Each such prepared glass must be made fresh daily. The globule of the high potency is best crushed in a few grains of sugar of milk which the patient can put in the vial and be dissolved in the requisite quantity of water.

[end of quote]

211 of the Organon:

"This holds good to such an extent, that the state of the disposition of the patient chiefly determines the selection of the homeopathic remedy, being a decidedly characteristic symptom which can least of all remain concealed from the accurately observing physician"

Aph. 288:

I find it yet necessary to allude here to *animal magnetism*, as it is termed, or rather *Mesmerism*, (as it should be called in deference to Mesmer, its first founder) which differs so much in its nature from all other therapeutic agents. This curative force, often so stupidly denied and disdained for a century, acts in different ways. It is a marvelous, priceless gift of God to mankind by means of which the strong will of a well intentioned person upon a sick one by contact and even without this and even at some distance, can bring the vital energy of the healthy mesmeriser endowed with this power into another person dynamically (just as one of the poles of a powerful magnetic rod upon a bar of steel).

It acts by replacing in the sick whose vital force within the organism is deficient here and there, in part also in other parts where the vital force has accumulated too much and keeps up irritating nervous disorders it

turns it aside, diminishes and distributes it equally and in general extinguishes the morbid condition of the life principle of the patient and substitutes in its place the normal of the mesmerist acting powerfully upon him, for instance, old ulcers, amaurosis, paralysis of single organs and so forth. Many rapid apparent cures performed in all ages, by mesmerizers endowed with great natural power, belong to this class. The effect of communicated human power upon the whole human organism was most brilliantly shown, in the resuscitation of persons who had lain some time apparently dead, by the most powerful sympathetic will of a man in full vigor of vital energy, and of this kind of resurrection history records many undeniable examples.

If the mesmerizing person of either sex capable at the same time of a good-natured enthusiasm (even its degeneration into bigotry, fanaticism, mysticism or philanthropic dreaming) will be empowered all the more with this philanthropic self-sacrificing performance to direct exclusively the power of his commanding good will to the recipient requiring his help and at the same time to concentrate these, he may at times perform apparent miracles.

=A7162: "Because there are still only a limited number of medicines whose true, pure effects are precisely known, it sometimes happens that only some of the symptoms of the disease being treated can be found in the symptom list of the medicine that is as yet the most appropriate. Such a less perfect medicinal disease agent must be used for want of a more perfect one."

=A7163: "In such cases, of course, no complete, uncomplicated cure can be expected from the medicine, because during its use a few symptoms not found earlier in the disease appear; these are side effects of a medicine that was not quite appropriate. But they do not prevent a considerable part of the trouble from being removed by the medicine - the disease symptoms that are similar to those of the medicine - nor do they hinder a good start toward cure. With appropriately small doses of the remedy, such unavoidable side effects are only mild."

=A7166: "Nevertheless, because today the pure effects of a greater number of medicines are known, such a situation very rarely arises, and when it does, its bad consequences are mitigated as soon as an accurately similar medicine is found to follow it."

=A7168: "Having done this, one will more easily find from among the known medicines an analogue that corresponds to the picture and that will with the first dose entirely destroy the disease or at least bring it much closer to cure. If this medicine is not quite enough to restore the patient's health, one continues in the same way with successive re-evaluations of the residual disease condition, selecting each time the most suitable homoeopathic medicine possible, until the complete restoration of the patient's health has been achieved."

=A7169 "In examining a case and choosing a remedy for the first time one finds that the symptom complex of the disease is not sufficiently covered by the symptoms of any one remedy, because not enough medicines are known, and that two medicines rival each other in suitability, the first homoeopathically fitting one part of the symptoms more and the second another part, it is not advisable after giving the better of the two to resort to the other without re-evaluating the case* [*And much less advisable to give both together (=A7273).], because the medicine found in the beginning to be the second best might no longer fit the symptoms remaining

under the altered circumstances.

"In such cases a different remedy homoeopathically more suitable should be selected instead of the second one for the newly assessed set of symptoms."

=A7202

If the physician of the old school destroys the local symptom by some external means, thinking thereby to heal the entire disease, nature compensates for this by awakening the internal malady and the other symptoms that have lain dormant next to the local disease all along, i.e., it increases the internal disease. In such cases one usually says, incorrectly, that the local disease has been driven back into the body or upon the nerves by external means.

=A7203

Any external treatment to remove such local symptoms from the surface of the body without having cured the internal miasmatic disease - e.g., removing scabies eruption with all kinds of ointments, burning away the chancre with caustics, destroying fig-warts only by cutting, tying, or cauterizing - all such pernicious external treatment, up to now so widespread, has become the most common source of the innumerable chronic ailments with and without names under which mankind so universally groans.

(=A7210-211): " ... even in so-called physical diseases the emotional and mental state is always affected ... This is so important that the psychic condition of the patient is often the decisive factor in choosing a homoeopathic remedy, because it is a particularly characteristic symptom and one that can least of all remain hidden from the carefully observant physician".

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Remarks at people's ideas

1. First of all, the method of giving the single unit dry dose and waiting until there was a relapse of symptoms before repetition was *last proposed in the 4th Organon in 1829*. He had already revised the single dry dose posology in 1832 in the introduction to Boenninghausen's "A Systematic Alphabetic Repertory of Homeopathic Remedies. Hahnemann recommend the use of the medical solution in the 5th Organon (1833) and the use of a series of liquid doses in the 1837 edition of The Chronic Diseases. These methods introduced the "middle path" posology which embraces the single dose when the response was "striking" and the repetition of the remedy "at suitable intervals" to speed the cure in more resistant cases. The use of liquid solutions in a series of doses was already published in several works in the 1830's.

2. I would also like to comment on the use of high potencies. The use of high potencies in medicinal solutions was also discussed in the 5th Organon. Here mentions the use of potencies like 150c and higher in liquid doses. His use of high potencies was already in the public domain as the restriction of the limit of potency to 30c was removed by 1833. He already had discussed the details of the use of olfaction in the 5th Organon and the preface to Boenninghausen's repertory.

3. Also to say he opened "every case with Sulphur" is untrue. He most certainly did not open every case with Sulphur even during the period where he used it on "most" of his cases. Also he seems to have modified this approach and become more conservative in his last 3 years (1840-1843). I have to cases from 1843 in which he uses the C's and LM potencies in medicinal solution. He started neither of these cases with Sulphur, gave no remedies in tandem. The last of

these cases was taken just 6 months before his death.

4. The idea that he always used remedies "daily" is also completely false. he gave a series of doses, and when he got strong action, he gave placebos for at least 1 week!

Dr. Croserio, was an eyewitness and inner confidante to Hahnemann's work during the years. In the Neues Archiv der hom. heilkunst. vol 1, no 2, 1844 he published a testimonial of Hahnemann's practice in Paris in the last LM period. This can be found in Boenninghausen's Lesser Writing in an article called "Hahnemann Doses of Medicine". Croserio clearly states:

"Only in rare cases he [Hahnemann] would give daily a tablespoonful or coffee-spoonful of the first solution in 8 to 15 tablespoons of water. If he gave a powder to be taken at once in a tablespoon of water, this was never anything else than sugar of milk".

Also:

" In chronic disease he would in no case allow the patient to smell at the medicine oftener than once a week, and would give nothing but sugar of milk besides; and in this way he would make the most admirable cures, even in cases where we others had not been able to do anything."

" He [Hahnemann] never prescribed two different remedies, to be used in alternation or one after the other, he always wanted to see first the effect of the one remedy, before he gave another, and this even with patient who he treated at a distance of two or three hundred miles. Nor would he change. Even in acute disease it was a rare case to see him allow the patient to take more than one spoonful in 24 hours".

Now this eyewitness account of the LM period (1840-1843) is certainly different than the mid-1830's centesimal cases where he used more tandem remedies and alternations. The cases in my possession from 1843 show none of these methods and conform perfectly to published methods of the 6th Organon and to what Dr. Croserio has written above. We need to get more cases from the last 3 years so we can see just what his final methods were.

Yes, the "rules" of the 4th Organon were transcended by the methods of the 5th Organon (medicinal solutions and remedy and repetition when necessary to speed the cure) and the 1837 edition of The Chronic Diseases (series of liquid doses follow by resting periods when necessary). The 6th edition (c. 1843) introduces the LM potency.

Similia Minimus
Sincerely, David

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From: "Chris Kurz" <ckurz@bnet.at> ref. par. 280

OK, all this discussion about para 280 got me to take out my Organon and read the sentences in question. BTW, for anybody who speaks German, the text critical edition by Josef M. Schmidt, published by Haug in 1992, is the absolute best (IMHO). You get the 5th and the 6th in rolled into one text, where you can clearly see which parts Hahnemann changed and how. It also tells you in which handwriting the changes are, so that one can trace the changes. There are some changes in Haehl's handwriting, which cannot be confirmed to be by Hahnemann.

In the original, the text in question reads as follows:

"Die Gabe der anhaltend dienlichen, keine neuen, beschwerlichen Symptome erzeugenden Arznei wird, allmählich erhöht so lange fortgesetzt, bis der Kranke, bei allgemeinerem Beserbefinden, anfängt, eine oder mehre seiner alten, ursprünglichen Beschwerden aufs Neue in mäßigem Grade zu spüren. Dieß deutet bei einer so allmäligen Erhöhung der, jedesmal durch Schütteln modificirten (para 247), sehr gemäßigten Gaben auf nahe Heilung, nämlich darauf, daß nun das Lebens-Princip fast nicht mehr nöthig habe, durch die ähnliche Arznei-Krankheit afficiert zu werden."

O'Reilly's Organon translates this as follows:

"One should continue giving gradually heightened [more highly potentized] doses of the persistently serviceable medicine..."

(The bracket's are NOT mine, they are in O'Reilly's translation and constitute an interpretation on behalf of the editor. In my opinion, this interpretation is incorrect. Read on for my justification.)

This suggests that the potency of each successive administration of the remedy should be increased, not the amount given (i.e., the dose). The word in the center of this debate is the German "Gabe", the second word in the original text. Here is what O'Reilly has to say in the glossary about the term "dose", with which she translated "Gabe" in the paragraph in question:

"dose: Gabe [German, a giving], Dosis [from Greek, a giving]. That which is given or administered. Dose refers to the amount of a medicinal substance that is administered. This includes both the medicine's potency (higher potencies having less material and therefore being considered as smaller doses) and the number of globules given. "Small dose" generally refers to a small quantity of a potentized substance..."

This passage confuses the issue more than it clarifies. According to O'Reilly this can either mean that

(a) the amount of source material in the remedy is increased, which means a lower degree of potentization, or

(b) the amount of medicine given the patient is increased, i.e., more teaspoons of the dilution.

Yet in the text passage of para 280, O'Reilly chose a third interpretation, which is not supported anywhere else (being even contrary to her explanations in the glossary), and which goes against the use of the word "dose" by Hahnemann throughout the Organon and his other writings. This is a glaring inconsistency, which is mere interpretation of the editor and not the original intent of the words by Hahnemann.

As has been shown in previous posts to this thread, Hahnemann clearly distinguished between the amount of medicine given (where "medicine" refers to the entire preparation) and the grade of potentization. In this respect I have to disagree with O'Reilly's interpretation which she gives in the glossary.

Hahnemann's use of the word "Gabe" clearly means that the amount of total medicine administered is to be gradually increased, as the reading of the following passages indicate. This means more of the stuff and does not speak to the potentization at all. It could mean more of a higher or more of a lower potency. Only in the second sentence, does he speak of potency, where he says (my translation, which is closer to the original yet less readable):

"...With such a gradual increase of the very moderate dose, which is each

time modified by succussion, this renewal of old ailments indicates that cure is near..." (Here I have translated "Gabe" with "dose". This is supported many times throughout the Organon.)

So here we have the clincher: The DOSE IS INCREASED!! There is no way around the fact that Hahnemann is speaking of a gradual increase of the amount of medicine given to the patient (i.e., more globules dissolved, more teaspoons, fewer dilutions, etc.). On the other hand, he also advises to modify the potency ever so slightly by succussion before each administration of the remedy.

Hahnemann was a great pharmacist, chemist, mathematician, and logical thinker. When he speaks of medicine, he means the entire preparation, just what the patient has to take. Medicine to him (IMO) does not mean the minute amount of source material in the sugar pellets. The entire homeopathic preparation is the medicine. Therefore the dose of the medicine means the amount of the entire homeopathic preparation, e.g., number of globules. The confusion really came about through Kent and his Swedenborgian philosophy as much as ambiguous translations and interpretations.

O'Reilly unfortunately fell into this trap, but her edition of the Organon is, in my opinion, still the best one around in the English speaking part of the world. However, I have to disagree with the translation by O'Reilly, which suggests that the potency is increased and not the amount of remedy given. This, in my opinion, is not supported by the original German text.

-- Chris.

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Hahnemann *did* from time to time increase the material dose of the remedy, as could be understood by reading the 280.

For example, the patient Burrough, lieutenant, capitaine de marine, epileptic, who consulted Hahnemann for the first time on September 1st 1837. In this period, Hahnemann used to prescribe most often one globule of a C potency dissolved in water/alcohol (eg. 15,1), then one big spoonful of this in a glass, and then a certain amount of little spoonfuls of this glass to be taken a certain amount of time per hour, day of week.

Burrough was advised a few times to take increasing doses, for example, December 9th: Tinctura Sulph. 1 globule C 24 en 15,1, 1 c.a.b. (= cuiller a bouche, big spoonful) dans 1 verre Aqua (1 glass of water), en pr. 1,2,3,4,5,6 pet (take 1,2,3... little spoonfuls).

Burrough came in next time on December 15th, and Hahnemann noted down: "hier, il prit 6 fois" (yesterday, he took six times). This same day, he advised Burrough to take 3 times a day from then on. On December 21th, same increasing prescription than on 9th, though only up to 5 times (a day). Several other such prescriptions for this patient are to be found up to the end of 1838. I lost his trace then.

Several other patients were instructed to take increased doses, seemingly for finding their level of sensibility, and then choosing a correct frequency of repetition. It was the way that lead him to the LM potencies. At least, this is interpreted this way by several practitioners who have read the last Organon very precisely.

I know of one homoeopath (using LM potencies on a regular basis) respecting in a way this advice of Hahnemann, that is: giving one drop of the LM (or taking one spoonful of the nth glass) the first day (or week), then 2 drops/spoonfuls, then 3, till a first little aggravation occurs,

then down to the level just before the one that brought the reaction, and pursuing like that.

Of course, each new dose must be further potentised, either on a basis of LM 1-2, 2-3 etc. or as it is often practised in Germany, LM 6-12, then 12-18, 18-24, etc. (that is changing the solution of one potency-degree either after a series of 100 shakes or of 6 degrees after a series of 600 shakes)

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