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de Brunnow (E. G.)

A

CONCISE VIEW

OF THE

PRINCIPLES OF HOMŒOPATHIA.

BY THE BARON DE BRUNNOW,

OF DRESDEN.

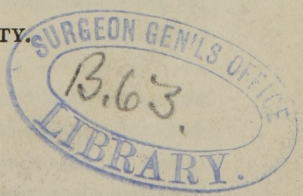
WITH INTRODUCTORY REMARKS,

IN PRESENTING THIS EXPOSITION, IN ENGLISH,

TO THE NEW-YORK HOMŒOPATHIC SOCIETY.

BY JOHN L. SULLIVAN, A.M.

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INTRODUCTORY REMARKS,

ADDRESSED TO THE NEW-YORK HOMŒOPATHIC SOCIETY, IN RELATION TO
THE OBJECTS OF THE ASSOCIATION.

DESIROUS of promoting the object of this Association, to which I have just had the honour of admission, and in the spirit which all are understood to assume as members, considering opportunity of doing good as the invitation of Providence, permit me to offer a translation of a *compendium*, calculated to afford those who have not read it in the original, a still stronger conviction that the purpose of this Society is of importance to the community. It is a concise view of the principles of the method of cure discovered by Dr. Hahnemann, written by his friend the Baron de Brunnow, to be a precursor of the Organon, which he had undertaken to translate into French.

I should, however, mention, that my translation of this little work was not made for the express purpose of being offered to your acceptance. But happening to have been always fond of medical reading, my impression of the value of Hahnemann's works had led me to think of translating them into English, at leisure moments, and thus much had been accomplished when informed of the existence of this Society for the purpose of collecting and disseminating this information.

It is not without utility to inquire at this moment on what motive the Baron de Brunnow *ten years ago* circulated this concise view of the principles of Homœopathia in France? And whether there may not be some similarity between the circumstances of the French then, and the American people now, that justifies and encourages our exertions.

The discoveries of Hahnemann had been then many years gradually spreading through the centre of Europe; and gaining, by

the force of simple truth, a triumph over prejudice and privilege; but France had not yet received it. Paris, the centre of science, had not yet, amidst its conflicting elements, acknowledged it. The great body of the physicians were in possession of their own practice. And, as yet, few, if any, had paused long enough in their career of profit, to examine this product of foreign genius. Baron de Brunnow saw, that, before his translation of the Organon would be received by the faculty, its principles must be understood by the people. These ten years have produced almost a revolution. The principles of Homœopathia are now in extensive practice in every principal city in France. Some of the most distinguished physicians are *now* numbered among the converts to this new reformation. You have seen the Count des Guidi's publication translated here into English and eagerly read. And we have the translation of Hahnemann's works into French by Jourdan, a member of the Royal Academy of Medicine. The French language, as well as the German, now abounds with practical results of these principles.

The American people are, at this time, about ten years behind the French, in the progress of this knowledge, and this new art of cure, which has thus made its way against all kinds of opposition. But here it will make more rapid progress: here there exists not, as in Germany, the obstacle of privilege and immunity: here inquiry is as free as the American mind; the press is untrammelled; and the cause of *health* is the cause of all. It is a concern that comes home to the bosom of every family.

It is true, however, that the existing medical schools, which have sent forth all the practitioners now on the stage of life, and whose professors are among the most mature and respectable members of the faculty, may not at once readily and willingly examine as deeply as is, no doubt, requisite to conviction, nor extend their views so widely as to embrace this branch of instruction. Baron de Brunnow will be found to touch very delicately and respectfully on this topic.

But there is evidently a shade of difference between the interest of medical colleges and the interest of the community. The one is necessarily nearly stationary, the other progressive. And, perhaps, it may be truly said, that this was never in any country so manifest as in ours. The climate of our country vibrates to ex-

tremes, originating dangerous disorders; while our commerce with every other clime brings also those of other regions. Our circumstances demand a medical faculty more highly qualified than are physicians presiding over the schools of any other country. I do not know whether the same system of instruction is adapted alike to all the Union—though probably the prevailing one is taught without discrimination. Nor is this of any great consequence, if a few remarks the subject leads me presently to make are undeniable. Homœopathia, I am sure, is applicable to all parts.

But, allowing that a great discovery of principle has been made in Europe, confirmed by experiment and experience, how is the voice that brings these glad tidings to the people, to reach them in their domestic circle? And how are the facts to be laid before them as men, for their consideration and examination? How is the verdict of public opinion to be made up and brought in?

We answer,—in Germany societies were formed for the collection and dissemination of this information. It can only be done gradually—that it may be done authentically. And what class of men is to do this? Who are to purchase the books, and make the translations from the German and the French, and publish what the community is so much interested to learn?

Surely this cannot be left to the busy editors of the public journals—nor to the medical journals whose editors and contributors are of the opposite interest? Can the community leave the inquiry to the colleges? Surely those who are liberally paid by numerous classes for stated and reiterated lectures, have no motive to render this gratuitous service.

The only answer, then, is, that the people must themselves take some pains independently, to acquire this intelligence for the sake of themselves and their families. They must do in this as on other occasions of philanthropic effort, for there is no form of philanthropy that has not existence in this city, among the opulent, the charitable, the public-spirited, and religious men of every profession,—they must form at least one society for the culture and spread of this information. You have been the pioneers in this good cause; and I think you will be followed by hundreds, whose liberality, leisure, and love of sound philosophy, will be attracted

by the interesting features of the object, when understood and shown in all the brightness of the simple truth.

Every arrival brings some new testimonial to the importance of that truth,—the archives of Homœopathia are already rich in the most astonishing cures. Nor are they without parallel in the practice of the few physicians who already belong to this Society. And if men, as yet uninformed, were to ask, What advantage to them would result from sustaining the progress of this curative art in our country? it might be a plain and true answer to say, You are liable to various diseases; the disorder of which you complain manifests its seat and character by certain signs called symptoms; the Homœopathic method applies the remedy directly to the diseased organ; but the common practice reaches it only by making all the other organs sick, and, after all, may not effect a cure.

Suppose the sick man to be the head of a family, engaged in daily business for their support, does it not make a great difference to him whether he shall be laid up for weeks, or take a particle of pure medicine, and be cured effectually, without making him sensibly more sick, and without laying him up at all?

If we were now assembled as a jury; and you, gentlemen of the Faculty, in the practice of the Homœopathic method, were summoned here as witnesses on oath, no doubt a few questions would elicit much interesting information. And among other facts, you would bear testimony to the efficacy of the Homœopathic art in the cure of that most formidable disorder to the more delicate and interesting portion of the community, so often its victims—the *consumption*: and many disorders besides might be named, where the patient had exhausted the resources of the common practice; and perhaps, too, you might answer, as to the cholera, as Dr. Quin would, were he here,—(sent by Leopold, king of Belgium, to study that disease, as it advanced across Austria, and he, meeting it with so much confidence, as the disciple of Hahnemann, that, being himself violently seized soon after his arrival in Vienna, he prescribed for himself,)—that, in a thousand bad cases, the ratio of recoveries was ten out of eleven; while, at the same time and place, the ratio of recoveries by the old practice was, as usual, one in three. And as to your own practice here last summer, you might answer, that the ratio of cures was, of bad cases, nineteen out of twenty.

That disease, now naturalized in our country, can never be got

rid of, though it may soften down in a few generations into something like an endemic: but it will probably hover over the cities, and manifest itself whenever a neglect of rational precaution and temperance shall predispose to and invite its ravages. And whenever this occurs, surely it is no small satisfaction to know that it is so much more under control.

At an early period, so important did they consider this method of cure in some cities in Germany, that, at public expense, Homœopathic physicians were hired till those settled in the place should have time to learn its principles.

If, then, we may adopt the motives of Baron de Brunnow, we perceive that we have two objects to accomplish, that of inducing the student of medicine to consult his interest in qualifying himself for this branch of practice, after his usual preparatory scientific studies, and of inducing the people to examine into the advantages of this method, that they may reward his accomplishments with their confidence. We cannot, indeed, here, as in the cities of Germany, wait their preparation very long. American physicians must qualify themselves and take possession of the ground, or their native field of profit and honour will be reaped by foreign hands. Neglect will leave an opening, not for the thoroughly-instructed physicians of Europe, too much in demand to emigrate, but for pretenders to medical education, who, availing themselves of the opening, will claim a fortuitous rank here, which was not enjoyed at home. It would be greatly to be deprecated and regretted, that this powerful and yet delicate instrument, should be held by unskilful or clumsy hands. It would fail to inspire half the confidence it deserves.

The voice of public opinion will call up native talent if it be not suppressed or enchained by some rule of the profession of which I am not aware. I can conceive of none which limits the mind of a studious man to the medical practice in which he was bred. Indeed it is impossible but that the more high-minded and liberally-educated will be the first to claim the liberty of independent practice and co-operation with the great body of the people in this irresistible reformation.

But we are aware that it will be said, a medical society should be alone composed of medical men. Also, that the community at large is not capable of judging of this matter.

The people can surely judge of facts. If a man, afflicted almost to death with the asthma, or chronic rheumatism, or pulmonary ulcers, has in vain sought relief from *Allopathic treatment*, and finds himself cured by the Homœopathic, *here is a fact*, of which he and his friends can judge, without a knowledge of the considerations which decided the physician to the choice of one out of two hundred medicines.

It is true, that medical men have generally alone constituted medical societies. The reason, perhaps, has been, that their purpose was merely to regulate the practice, or to receive from each other reports of extraordinary cases in surgery, or of such phenomena as might be worthy of preservation in the archives of science.

But if I am not in error the purpose of your society, especially should it become popular, is to sustain the labour and expense of introducing into our country a full knowledge of the *Homœopathic art of cure*. It is a philanthropic, rather than a medical society, or blended of both, that it may comprehend volunteer labourers from all professions, and become the medium of this desirable, and, as we believe, momentous information. It seems to me, the community has a natural right to look to those who have the power to do this, just as they have to look to the opulent, generous, and judicious, for those disseminated arguments which check and cure the ruinous vice of intemperance.

We continually see men, and even *ladies*, giving much time to charitable societies; and many, in relation to our object, may say, with the Apostles, "Silver and gold we have none, but such as we have give we unto you." Many may help the lame to walk and the almost blind to recover sight, by promoting the knowledge which will establish among us new means of their cure, *often when no old methods succeed*. We claim that there is *now principle* to guide.

It may, indeed, be premature and misplaced to apprehend the like opposition here, that Homœopathia met with in Germany. It was then in its infancy, and in a manner unconfirmed by experience. It comes to us sustained by experience. It comes demanding only that it be in skilful hands. Empiricism, or quackery in medicine, has been the offspring of its conjectural, vacillating, groping state.

We should probably do great injustice to the profession by assuming, that, because some uninformed members of it prematurely oppose what they have not had time, perhaps, to understand, that, therefore, the whole faculty are opposed. Probably many of the older physicians here, as in France, will deem it too late in the day for them to learn anew, or change their system, and these will not oppose what they do not take pains to comprehend, but will go on and leave it to time to test. And others will examine without adopting it, though wishing it well from discernment and conviction. But few will risk their reputation for philosophy *on the common and only objection*, that such *excessively small doses* cannot be efficacious, because their great ones are not, for, this only betrays an ignorance of the *difference* in the principle of administration,—an unacquaintedness with the works of the discoverer of the means of the developement of medicinal virtues or powers, as used in this practice.

If, however, it were the ill-fortune of this Society to encounter opposition from the faculty, as a body, it could not lessen the respect we entertain for a profession which boasts of great and good men, who, struggling with the immense difficulties of the *inherent uncertainties* in their art, have always been in the front rank of danger, and have immensely mitigated human suffering. Indeed, our feelings would still be as friendly as our own convictions are strong. And we believe we may congratulate them on this dawn of a brighter day, which is to relieve the profession from the cloud of doubt that has hung over their path ever since the dark ages fell with Gothic gloom upon the temple of Grecian science.

Yet should the utmost opposition of interest arise, the scenes which Brunnow describes as having disgraced Germany, cannot be acted over again in America, for there is one answer that cannot be repelled, and is paramount,—*the people are the most interested party*. The physician, like the lawyer, is an agent; the one ministers to the execution of the laws of our country, the other to the laws of nature; the former must know all the laws, or he is not worthy of confidence,—the latter must know, as far as possible, *all that is known* of the phenomena of nature, or he deserves no confidence; the former will not hazard his reputation, nor the life of a fellow-being, without being thoroughly prepared in his case,—the latter, acting conscientiously will not hazard the life of a patient,

unless he is master of all the science proper to his profession. This is one of the distinctions between the unscrupulous quack and the physician.

The inherent difficulty of medicine had given opportunity for the display of genius in a variety of hypotheses; and all who could not lead were compelled to follow; till at length medical, like natural philosophy, demanded a Bacon, to bring its volatile materials down to the crucible of experiment.

The vacillations of theory and practice have been the reproach of the profession, but without reason. *How could it ever be settled till the true principle of cure was discovered?*

Hahnemann, after extraordinary opportunities of erudition, threw up his practice, because of the distressing uncertainties of medicine. The public was not so much surprised at this, as to see him *resume it ten years* afterwards, and draw the attention of all Saxony to him by his extraordinary cures. Was this the *uncertain* system that he had laid down in disgust? Far from it, this was something in the *certainty* of which he exulted. *In his retirement*, he had discovered and verified the true principle of cure, and he could now practise, as conscientiously as *successfully*.

If an *apology* were deemed necessary for the formation of a medical society from amongst the various professions, for the propagation of a knowledge of that discovery, we need offer no other, than the *uncertainty* which the common practice of the schools involved. A medical society to remedy that defect required to be constituted of different materials, in part, from any other, because for a different purpose, not to concentrate—but diffuse intelligence.

Nor does the reproach, if it be one, rest on the single declaration of Hahnemann, but is confirmed by the testimony of a very distinguished witness, in another country, Dr. Abercrombie, Fellow of the Royal Society, and first physician to his majesty, in Scotland.

In his work (republished in this city), entitled "*Inquiries concerning the Intellectual Powers and the Investigation of Truth*," he has a chapter entitled "*The Uncertainties of Medicine*," and he admits, as the *occasion for the aid* he proposes to give the medical student, in disciplining his *mind* to cope with it, that "almost the whole resource of medicine is the art of conjecturing." He even alludes, in illustration of this fact, to a certain eminent physician,

of that country, who in renouncing the practice, which he had exercised for thirty years, says, as a reason for it, "I am wearied of guessing."

That author, whose testimony no one will impeach, then goes on to show how the mind of the medical student is to weigh and analyze all the considerations and circumstances that will enable him, with the most probability, to guess nearly right, in the dubious practice incident to the conjectural state of medicine, and concludes in these words, "with these complicated sources of uncertainty, which meet us at every step in our medical inquiries, it is almost unnecessary to contrast the perfect uniformity of phenomena, on a confidence in which we proceed in *other departments of science*."

Now, I believe, and I presume, gentlemen, you all believe, from what you already know, and see, of the principles and effects of Homœopathia, that it will supply the *desideratum* which Dr. Abercrombie *regrets*. The phenomena of disease being uniform in its signs, the application of the remedy indicated by those signs, duly attended to, will be exact and Homœopathic; so that, were a hundred Homœopathic physicians in consultation, they would not differ. Thus, Hahnemann will have had the glory of raising medicine to the rank of the *exact sciences*.

Medicine, as a profession, is now divested of its greatest objections, it has become one which a feeling, and conscientious man, may *rejoice* to follow. It is now founded and practised on principles as immutable as the laws of nature. I will not say, that a Homœopathic physician cannot err, for, even the mathematician may miscalculate, from inattention, or incapacity, but *neither* will guess. There is now, to the accomplished and attentive, as clear a relation to be discerned between the disease and the remedy, as if the suffering organ were endued with a voice. But the disorder will not be cured unless the physician understands every tone of that voice: and the more exactly and fully the patient describes his sufferings the more adapted will be the remedy.

And, what other method of cure, than the Homœopathic, has been able to relieve that most interesting, and often most unhappy class of sufferers, the insane, whose delicacy and susceptibility, expose them, more than others, to the causes of this malady. And who does not tremble to think that themselves, as well as

those who are more dear to them than self, are liable, from physical causes alone, to derangements, which the resources of the predominant medical school can never remedy.

For, here permit me to remind you of one of the principles of the Homœopathic art, that its remedial materials are alone such as with precision to reach and change those sufferings which have these deplorable consequences.

Hahnemann says, in the *Organon*, (Jourdan's Translation, page 282,) "I can even affirm, after long experience, that the superiority of Homœopathia, over all the other methods of cure, shows itself no where with more éclat than in mental maladies, even of long standing, which owe their origin to corporeal affections, or that have developed themselves at the same time with them." He expatiates on this subject through a number of pages, proving the connection of a disordered mind, most generally, with disordered organs.

He does not, however, say, that there are not also *moral* causes that so affect the mental organs as to produce insanity. Indeed, he himself made one of the most remarkable cures on record, that of one of the literati of Germany, who was driven mad by an unjust criticism, or satire, of Kotzebue.

But amongst the prominent *causes* of insanity, Hahnemann recognizes the habitual use of *alcoholic liquors*. This fact is well known to those who consider intemperance as at once the source of moral, intellectual, and physical degradation, demanding the most persevering and liberal exertions of the philanthropic, and the religious,—the intelligent, and the humane, throughout the union. Could the people of New-York, for one hour of a Sunday morning, be transported to the streets of London, and see the degradation of domestic life to which *dram-shops* lead, there would be but one voice in this community,—appealing to that authority which is necessary to guard this London of the western continent from the like impending evil.

It is one of the recommendations of the Homœopathic treatment, that it demands of every patient a *total abstinence from spirituous drinks*,—indeed, it goes very far to convince the understanding of the patient, that he *can* and *will*, always afterwards, feel better without them. As this treatment requires pure medicines in extremely *small* doses, (because they act on a different principle from

the large doses given by the common method,) as they go directly to the organ diseased, and being Homœopathic to the disease, or capable of producing like effects on the healthy, operate as an aiding energy to the efforts of nature to shake off or expel the morbid cause of the disturbance; and as these medicines are so powerful as to prolong their effect sometimes to twenty or even forty days, the patient meanwhile feeling daily more and more relieved, and faithfully observing the prescribed simple diet, drinking only *pure* water, finds as his disorder lessens, his strength, animation, and capacity of mind return, *and thus he has been taught the salutary lesson that temperance is in accord with perfect health.*

In conclusion, apologizing for occupying your time so long, permit me, before I proceed to read the translation, and on taking my place as a fellow-labourer among you, that I do it under the strongest conviction, not only from the inherent excellence of this, to our country, *new* art of cure, but from the *prognosis of the times*, that the object of this association will be early attained,—that an intelligent community, like this, cannot be insensible to the value of the astonishing arcana of nature that has been revealed to the persevering genius and integrity of the illustrious Hahnemann. And we are encouraged in this faith in our fellow-citizens, by knowing that talent of the highest order in the medical profession has in Europe, volunteered in this cause, protected by rank and learning. And we may, moreover, have confidence in the youthful energy of the fairest minds in the study of the profession, of all others the most essential, confidential, and laborious; for we may be sure, that the occasion to learn one or two modern languages to embrace the whole range of this interesting study, will be no obstacle to those, who will hardly brook the imputation of otherwise groping in the darkness of “conjecture,”—the remnant of barbarous times, when there exists at command, a lamp so bright, so pure.

The publications in English, in this country, have been Dr. Gram's translation of a small tract, by Dr. Hahnemann, about ten years ago.

Dr. Hering's admirable address to the Hahnemannean Society of Philadelphia, a physician of whom the most respectful mention is made in the German works on Homœopathia, and whose daring experiments in his own person, while resident in South America, has evinced his devotion to the cause of this great reform.

In this city, we have Dr. Channing's translation of the enthusiastic Letter of the Count des Guidi, a testimonial that has been very generally read in this city, with deep interest.

And the first number of the American Journal of Homœopathia, edited by Dr. Gray and Dr. Hull, is in press, in which there will often be seen other testimonials, translated from the publications of Europe, in German, and French, and much original matter, tending to bear further testimony, and to enrich the archives of this science from the progress of undeniable experience.

E X P O S I T I O N

OF THE

REFORMATION IN THE MEDICAL ART

UNDERTAKEN IN GERMANY

By THE DOCTOR AND COUNSELLOR SAMUEL HAHNEMANN.

SERVING AS AN INTRODUCTION TO A WORK OF THIS PHYSICIAN OF WHICH

THE TRANSLATION HAS JUST BEEN PUBLISHED UNDER THE TITLE OF

ORGANON OF THE ART OF CURE.

BY E. G. DE BRUNNOW.

DRESDEN—1824.

COUNT BRUNNOW'S

PREFACE TO THE ORGANON OF THE ART OF CURE.

OF all the blessings of this life, health is the most precious, for it constitutes the basis of our physical and moral well-being. Man has been created to enjoy of the fulness of his corporeal and physical powers, in order that he may contribute by his activity and energy, as much as possible, to his own happiness and that of others; in effect, that he may always direct his faculties towards a higher degree of perfection; and that he may thus advance himself nearer and nearer to the *Supreme Being*: eternal source of good and of happiness. But it is only by the happy harmony of all parts of the body; it is alone with the easy play of all his organs, that he derives that sense of vigour and of courage, necessary to excite man to fulfil his high destiny, and to render him susceptible, at the same time, of all the *pleasures* and all the *charms* of life.

It is nevertheless, health, this *inestimable gift from Heaven*, that is exposed to the most frequent and most violent attacks. The influence of the seasons—contagious epidemics—immoderate labour of body and of mind, the vexations, the passions; in short, a crowd of unforeseen and inevitable accidents, are so many enemies, who incessantly threaten us with its loss.

In all ages, from the earliest times, men have, therefore, sought to invent an *art*, that might place them in a condition to counteract those pernicious alterations of their organism, denominated disorders, and to re-establish their troubled health. Such was the origin of medicine, and such the reason for its having been held in veneration by all people. It has been, especially in the later ages, that the different parts of the medical art, as well as its auxiliary sciences, were cultivated with very

great zeal; and that many men of fine genius, among almost all the nations of Europe, have distinguished themselves in it. Natural History—Physiology, and Anatomy—Chemistry, and Botany, were enriched with the most *interesting* discoveries, and the most astonishing progress, made in these sciences.

But, whilst these sciences, auxiliary, or secondary, to medicine, shot forward, from one degree of perfection to another, the doctrines properly called *medical: pathology*, or the knowledge of diseases—the *materia medica*, or the knowledge of the virtues of medicines—and the *therapeutic art*, or the knowledge of the principles according to which it is requisite to apply medicines to the sick; these three constituent doctrines of the art of curing diseases, did *not* attain that *certainty* and *precision*, necessary to become, in effect, what they promised to be.

It is true, nevertheless, that there have rarely been wanting celebrated writers, who have distinguished themselves in the one or the other of these branches of medicine. The literature of France, Germany, England, and Italy, are full of works containing systems of disorders in general, or valuable observations upon one and the other kind of disease in particular. It is true, also, that they have collected in systematic order the experiments made at various times upon the effects of medicines, and that they have succeeded in finding specific remedies against *certain* diseases. It is true, in fact, that physicians have, at all times, happily cured a great many maladies, which without their succour, would have caused death, or much longer and more grievous sufferings.

But, on the other side, it cannot be denied, that in every age, commencing with the times of Hippocrates down to our days, the said sciences have offered a vast field to *hypothesis* and *conjecture*. We have only to read the works which treat of the *history* of medicine, to be convinced of the truth of this assertion. The most various and heterogeneous theories upon the nature of disorders, and on the manner of curing them, have succeeded each other by turns, or have reigned *simultaneously*; and almost every one of them has had its partizans, which formed particular medical sects, and launched anathemas against

the dissenting school. *But where is, then, the truth* in this multiplicity, and this contradiction of views, and of principles? It will be difficult to find *four* physicians, who will be in accordance in the treatment of the same serious malady; each one will attribute to it a different cause; each one will draw from it different prognostics; *each one* will choose a particular method of treatment, and the *dissection of the body* will undeceive them, perhaps, *all* at the same time!

All these theories are founded on the opinion, that the *human mind may penetrate* by means of speculation into the interior of the organization of the *human body*, and discover there the cause, and the nature of different maladies:—But where is the *mortal eye* that has ever pierced the veil which covers the *mysterious* work of the *vital economy*? Add, to all this, the complicated mode of the employment of medicines: the custom of never administering against a disorder a single remedy at once; but always to order several of them together, under the *artificial formularies* called *receipts*—a practice that *forbids* or *prevents* pure experience upon the effects of the different ingredients in particular, and you will not be astonished, that men of the best understandings, in every age, and that physicians of *frank* and *ingenuous* minds among them, have called medicine a *conjectural art*. But, alas! what is more sorrowful, than that *conjecture* should be established as a *sovereign*, in a science which decides of health or of sickness, of felicity or misfortune—of life and of death, among men? From hence it comes, that all reasonable men who have been once convinced of this *afflictive truth*, fear to submit themselves to medical treatment, and give themselves up to it with *regret* when a *hard necessity* obliges them to do it. They respect the individuals who have devoted their labours to the solacing of suffering humanity, but they cannot deceive themselves as regards the nature of things. They acknowledge, and admire many important discoveries, and special medical knowledge, but they cannot conceive, that there *already* exists an *art of cure*, as a science founded upon *true, simple, firm, and general principles*. They believe in the reality of many medical

cures, but they are not ignorant that millions of unfortunates, have been the victims of error, and of false hypotheses—and are still so. They know, in short, that nature, abandoned to herself, is, in many cases, too weak to conquer the morbid power; but it is necessary to choose between the natural pains and the possible death, with which the disease menaces him, and the artificial torments and the methodical death, equally possible, which the School, perhaps, prepares for him. *Will it be found strange, if, in this cruel alternative, he recollects the counsels of a celebrated author? Put nothing into this lottery, where all the chances are against you.*

Now, such a state of things being, without contradiction, a great misfortune, every man who takes to heart the safety, and welfare of mankind, ought ardently to desire the reform of this important art, depository of the most *precious treasure* of mortals; a reformation which leads back to the path of Nature and of experience, sole and true sources of all science.

Contemporaries!—The day of this great reform is come. It is the object of the immortal work, of which I offer you a translation. It is not a system among the systems, that is presented you; it is not a young Esculapius, recently decorated with the *doctoral* bonnet, who rushes boldly, and rashly, towards the temple of Hygeia, to add the thousandth theory to the nine hundred and ninety-ninth already existing. No, it is a *venerable old man* who has grown grey in the service of mankind, it is a writer of acknowledged merit in the republic of letters, it is a man profoundly versed in the science of nature, whose name will live forever in the annals of chemistry, enriched by his valuable discoveries; it is a physician who in forty years of practice saved the lives, and restored health, to a vast number of unfortunate fellow-beings, destitute of all other succour; it is he who now comes to deposit in your hands *a code of nature resulting from his experience and his long labours.*

This distinguished man, after having exercised during a long series of years, the ordinary curative process, acknowledged the insufficiency of all these different methods, *adopted* by the school of medicine; and saw that the promises of the

theory, were disavowed by the degree of success of the practice. Penetrated with this conviction, it appeared to him impossible any longer to exercise his vocation as a physician, before having found the *true* principle of the art of cure, and he firmly resolved, sooner to renounce it forever than to act contrary to the dictates of his conscience. Armed with an indefatigable zeal, he ran through the vast labyrinth of medical literature, and came out of it without having attained his end, but, after having, however, enriched himself with much knowledge, and many important remarks—a luminous idea suddenly enlightened his mind, and a new career opened itself to his researches: *Nature and experiment should be his only guides.* Innumerable obstacles and difficulties dispute every step which he took alone on this solitary route; but his manly courage never recedes. The most astonishing phenomena manifest themselves to his astonished sight; he rises from one degree of *certainty* to another, pierces the night of *mist* and *mysticism*, and sees the star of truth, at length, shine forth, that is to spread its beneficent rays over suffering humanity.

Nevertheless, he *guarded* himself against publishing his discovery, before being sufficiently convinced of its *reality*, by *long success.* But, when the new curative method, practised by him during several years, showed itself to be wonderfully salutary, and that all his trials and all his cures offered to him always the same result, he hesitated no longer to publish his doctrine, in the first edition of his *Organon of the Art of Cure*, which appeared in 1810, at Dresden, under the title of *Organon der rationalen Heilkunde.** The second edition revised,

* As to the word *Organon.* Whoever shall have read this work with attention will agree, that it was impossible for the author to adopt the word *system*, which would have ranked his book in the same category with the subtle and speculative theories, of which the simplicity of his principles and method, offers exactly the contrary. He preferred, therefore, to use the Greek word *Organon*, which implies, *an instrument proper to work out or effect any thing.* The *Organon of the Art of Cure*, is, for the medical artist, an instrument, by the aid of which he will be in a condition to exert his art in a sure and perfect manner. The same word was adopted into the English language by Lord Bacon, in the title of his work, which commenced the reform of philosophy.

corrected, augmented, and reduced to a new, and more perfect form, appeared in 1819, under the title of *Organon der Heilkunst*, and it is this last, which I have just translated.

In the interval of the *first* and *second* editions of the *Organon*, the author published the first five volumes of another work, essential to whoever would practise the new curative method. It has for a title, *Matière Médicale Pure*, and consists of a collection of treatises upon diverse simple medicines, containing the manner of preparing them, and the series of their specific effects, found by trials upon healthy persons. A sixth volume has appeared in 1821, and in 1822 a second edition, revised and augmented, of the second volume.

But, it will be said, "how is it possible that so interesting a *discovery*, which has already manifested itself in Germany, since the year 1810, should not have become known in the space of twelve years throughout all civilized Europe? Why, if the method of which you speak is so excellent, and preferable to all others, *why* is it not generally practised in all countries, and especially in Germany? Has not truth an irresistible force which compels *all minds* to submit to her sceptre, and the object in question, is it not of such high importance that all reasonable men ought to take part in it? A real discovery demonstrates itself by facts, *fantastic dreams alone* dissolve and vanish."

Such are the objections that I have to expect, and it is my duty to answer them with all frankness and equity. But before entering into the detail of causes, which retard the progress of the new doctrine, it is necessary to give a sketch of its fundamental principles, for it will be only thus that you will be put in possession of the means of an exact judgment on the value of my arguments.

I. To cure a disease, is to re-establish health in the most certain, the most expeditious, the most *gentle*, the most *perfect*, and the most *durable* manner.

II. The curative process consists of three essential functions.

(a) To investigate the *object* of the cure—i. e. the disorder.

(b) To find the instruments which are to effect the cure—
i. e. the suitable medicines.

(c) And to employ these instruments in such a way, as, that *health* will follow.

III. The *object* of the cure which the physician is to have before his eyes, and upon which he is to direct his medical treatment, does not consist in the *imperceptible changes* which the disorder has produced in the *occult interior* of the organization; for mortal eye can never be able to trace or know them, and the speculative mind loses itself here in *vain conjectures*.

The true object of cure for the medical artist is found alone in the *perceptible changes* produced by the disease; i. e. in the *sufferings and signs*, and in the whole of the *symptoms*, whether visible or invisible, whether manifested to the patient alone, or to the physician, or other persons.

IV. The *occult changes* in the *interior* of the body, and the perceptible changes which appear in the symptoms, are the two constituent parts, intimately bound together, of the same alteration of the organization, which we denominate disease. The one cannot exist without the other, and the one vanishes with the other. Now, the curative treatment having caused all the symptoms to disappear, the imperceptible disorder in the interior of the organization has *been annihilated* in the same time.

V. It is impossible to search into the *essence of medicines* by *metaphysical* speculations; or, by the consideration of their exterior, or by the *taste*, or *smell*; or by *chemical* analysis. The relations which have place between them and the disease, cannot be recognized, but by the *effects which they manifestly have in acting upon the body of man*.

VI. In employing medicines against diseases, we see result the re-establishment of health in a manner so evident, that one cannot help attributing the effect to these remedies alone.

It is then, in the first place, natural to abstract the curative virtues of medicines, according to the *salutary effects*, which he sees result from their use in disorders; and to wish to employ them *according* to these *results*. But this source of the

knowledge of their medicinal virtue, is very *uncertain*; for, excepting some diseases of fixed or established *miasma*—every disease is an *individual* and particular case, which is to be considered as new, and regarded according to the *totality* of the *symptoms*. A remedy found salutary in one disease cannot then be employed against another, which resembles it in *some* symptoms only.

VII. Now, such a method of trying medicines offers us but a multitude of cases, and of individual cures, which, with few exceptions, permit no analogous application; and present us with no general curative principle; *there must be another and more certain way of attaining our object*. But there remains to us but one alone, *the examination of the effects of medicines upon the healthy*.

VIII. Observation on *these trials* presents us the most surprising spectacle. Every medicinal substance produces particular changes in the organization of the person making the trial of them; it modifies, it alters his health, and excites sufferings, accidents, or phenomena; in short, *we see various states of artificial disorder produced*.

IX. We remark, then, two different kinds of effect of these same powers, which we name *remedies*: first, the cures which they affect in disorders; and, in the second place, the *alterations of health* which they induce in the *sound and healthy body*. The same medicinal force, which *re-establishes the troubled health of the sick man*, *deranges the regular health of the healthy*. Right reason is, then, obliged to conclude that the medicines become remedies by means of their faculty of producing of themselves alterations upon the healthy body; or, in other words, that the same which operates as a morbid power in the healthy body, manifests itself as of *curative virtue* in the disorders to which it is suitable.

X. As the Creator of maladies and of remedies makes us observe, in the first *their symptoms*, and in the others, only their power of modifying the health of men; and that these last, do not manifest themselves in a clear manner, but by their pure effects upon healthy men, it must be in the relation

between the symptoms of disorders, and the effects, *pure and specific, of medicines*, that we should seek the *general principle* of the treatment of diseases.

XI. Now, there are but three possible relations between the symptoms of diseases, and the specific effects of remedies,—viz., first, *opposition*; second, *resemblance*; third, *difference of nature*. It follows that there are but *three methods*, imaginable, of treating disorders, (excepting those which are the object of the surgical art.)

1. The *Antipathic* method, or that which employs medicines producing specific effects, *opposed* to the symptoms of the natural malady.

2. The *Homœopathic*, or that which employs remedies exciting specific effects, *similar* to those of the disorder in question.

3. The *Allopathic* method, or that which uses medicines producing specific effects *foreign* to the symptoms of the *natural* malady,—i. e. *neither* similar, nor opposed.

Experience will decide on the value of each of these three methods. Let us see the results which they offer us.

XII. As to the Allopathic process, it presents *three possible chances*.

(a) If the artificial *ills*, produced by the remedy, are *less* than the natural sufferings, the malady remains the same.

(b) If the morbid effects of the medicine are equally forceable, or stronger than those of the *disorder*, the *last* is suspended as long as the allopathic cure lasts; but, *it returns* as soon as we *cease* to administer the remedies, at least, that if *en attendant*, it should not have finished its *natural course*.

(c) In fine, if they continue a long time to employ violent allopathic remedies against a *chronic* disease, there may result from it a *complication of disorders*, composed of the specific symptoms of the medicine and natural sufferings, so that each of these two maladies will occupy *different places* in the organization.

The *Allopathic* method does not then effect, in any case, a true and real cure. The reason of this *ill success* is founded on the fact, that the pure effects of an allopathic medicine,

being *neither similar, nor opposed* to the symptoms of the disease, do not touch the part affected by the natural sufferings, and cannot then really combat and conquer these last. Such a remedy *may silence* them for some time, by the heterogeneous sufferings which they excite, but cannot annihilate them.

XIII. From what has preceded of the *Antipathic* method, it appears that the influence of the *opposite remedy*, may have operated at the commencement as a neutralization of the natural ailments, and that it may have seemed perfectly to cure them. But as soon as this medicine has ceased to act upon the body, not only does the natural evil, or disorder, re-appear, but there supervenes an evident *aggravation*, which augments in proportion to the greatness of the doses. The cause of it is, that the organism of man has a tendency to *re-act* against, or resist all foreign influence, and to oppose to it a state exactly contrary to that which it *excites* in him.

Now, when the remedy employed against a malady, produces *specific effects* opposed to the effects of this malady, it follows that the re-acting effect of the organs, which always succeeds to the primitive effect of the remedy, can be nothing else than a state similar to the natural malady, which this last aggravated.

The *Antipathic* treatment is only then a *palliative* process, which will never be capable of curing any disorder of consequence, and especially a *chronical* disease.*

XIV. It is alone the *Homœopathic* method which shows itself by experience always salutary. The reasons are: as the specific effects of a Homœopathic remedy are altogether *similar* to the natural sufferings in question, they touch or affect precisely the parts, and the organs already affected, and struggle with the *natural* malady. But as the medicinal maladies, are in their nature more energetic than the natural sufferings they are intended to countervail and cure; *these last give place*, provided, the artificial symptoms surpass them a little in force, *for two disorders alike cannot exist together in the same*

* Only little sufferings of recent origin yield to this process. The only cases in which the Antipathic method is applicable are found in the Organon.

part. The medicinal disorder being of a certain limit, the artificial sufferings then vanish, or cease of themselves, and leave the body in perfect health.

As to the re-action of the organization, so unfavourable in the *Antipathic* practice, it becomes salutary in the Homœopathic method; for the influence of the Homœopathic medicine, being similar to that of the natural malady, the re-action of the organization, (or natural power of the human system,) produces an effect opposed to the ailment in question, and contributes consequently, to the re-establishment of health.

XV. Now, as reason and experience impress on us the conviction, that the Homœopathic method is alone preferable, we have found in it the *fundamental* law of the curative process,—that is to say, *you cure diseases by the remedies capable of producing in healthy men affections as similar as possible to the whole of the symptoms of the ailment in question.*

XVI. The Homœopathic remedies are to be administered in doses very much smaller than it is customary in ordinary practice to give—yes, even in doses as small as possible. For, as such a *medicine* affects directly the parts of the body which are already extremely affected by the natural disease, it has need but of little force to surpass the last; while, on the contrary, a large dose would injure the patient, and might put him in danger.

XVII. We must never employ more than *one* simple remedy at a time; for it is only thus, that we can combine the relations of the specific symptoms of the medicine with the symptoms of the disorder in question. All mixtures of several medicines are inadmissible; for, in this way, we can never define, or know, in what manner these diverse ingredients reciprocally modify each other.

XVIII. The Homœopathic remedies, ought to be drawn from the purest medicinal substances, possessed of all their *native* strength.

XIX. As it is an affair of conscience with the physician, that the sick receive their medicines in just quality and quantity, it is indispensable that he prepare and administer them himself.

After having presented to my readers, in a concentrated sketch, the principal elements of the Homœopathic doctrine, it is time that I perform my promise, and speak of the obstacles which have retarded the propagation of the new curative method. I will distinguish them into *general* obstacles, which it has in common with all great discoveries, and into *particular* obstacles, which are peculiar to it.

As to the obstacles of the *first* kind, I will comprehend in them, the *prejudice* against all that is entirely contrary to established opinions,—*indolence*, and the want of interest and curiosity, in regard to new discoveries,—malice and jealousy towards merit, and finally, the disposition, or *penchant*, among the *idle*, to turn *every thing* into ridicule that they do not understand,—and we add, even where good nature, and disposition to acquire information exists, the *pre-occupation* with ordinary habits and concerns, and repugnance to effort and inquiry, until motives of interest, or of moral responsibility, awaken the gifted and cultivated mind to examination.

In regard to the *first obstacles*, I maintain, that men in general, are not such great *amateurs* of *novelty*, as we are accustomed to think them. On the contrary, they have a *profound esteem* for all that is covered with the rust of ages, and to awaken and turn them from this habit, violent shocks, or an extreme necessity, or impulses given by a higher authority, appear requisite.

The thing being once consecrated by *fashion*, it is true, that it will make astonishing progress, but, the difficulty is for it to reach that point. What! cried they, when the new medical doctrine was communicated to the public,—What! a *single man* pretend to have found what thousands of physicians, the most wise, and the most learned, have not found before him? A *single man* pretends to knock down, with one magic stroke of his wand, the majestic edifice of a system which has subsisted for so many ages? This is unheard of! *this is impossible!*

I ask of these admirers of antiquity, and devotees to received opinion, if this is the first time that an *individual* has made a discovery of which they had no idea before, and which over-

turned the superb scaffolding of a whole science? Was it not believed during five thousand five hundred years, that our world was composed only of Europe, Asia, and Africa, and was it not Columbus alone, who conceived the first luminous idea of a fourth part of the globe, and who proved the reality of it, notwithstanding the derision of his contemporaries? Has not the world believed for more than five thousand five hundred years, that the sun wheeled around the earth, and was it not Copernicus *alone*, who first demonstrated the contrary, and announced that beautiful system which will transmit his name to the most remote posterity? Nevertheless, how many enemies has not this system had to encounter. It is but a few years since the Holy See has admitted it, even provisionally. Such, in a great proportion, are men; you in vain speak reason to them, prejudice overpowers it.

Another class of persons is too indolent to care about new discoveries. Too much occupied with their pleasures,—with their gains, and private affairs, they trouble themselves little with the common good, or with events which have relation to it. The Homœopathic doctrine, is a thing which demands serious meditation and ripe reflection, in order to convince one's self of its truth and of its excellence. But these good people love not to reflect themselves, and are content that others make things go forward as they please.

Homœopathia wounds the indolent again in another manner. This method, which has for its object and end to lead men back to the path of nature, prescribes to all those who would preserve their health, and especially to those affected by chronic disorders, who wish to recover it, a *simple and natural regimen*, which exacts a severe abstinence from numerous indulgences or enjoyments, introduced and generally received by luxury, but pernicious to the welfare of the body and of the soul; but the weak and the indolent like better to suffer, from time to time, the torments of sickness and violent remedies, than to deny themselves, constantly, the pleasures of sensuality; for a momentary *patience* is more easy to practice, than continual resignation.

A third sort of people, who thwart all great discoveries, and

all new important doctrines, is the wicked. There are persons of so malevolent a character, that they feel themselves wounded by every thing that appears sublime and excellent, and who can never bring themselves to acknowledge the superiority of an eminent genius,—governed by envy and jealousy, they set on foot all the intrigues and cabals possible to prepossess the public against the author of a great discovery, and to extinguish in its birth the light of truth. Certainly, this sort of folks have not been wanting to the opportunity of the new curative method. The most calumnious reports were circulated against it, and they spared not even the morals and character of its venerable founder; one might fill a volume with the fables which they have fabricated, and which they fabricate still, upon Homœopathia. I will mention one only as a curiosity,—it is, that Mr. Hahnemann and his followers treat almost all diseases with *arsenic*,—a gross and absurd falsehood, to the eyes of all who know the works and the treatment of the author.

This sort of adversary found convenient support in another numerous part of the public, these were *the railers at the credulous people* who listened to them. The latter believed fully all that the former chose to make them imagine. The former, without any true interest in any thing, sought only to *amuse* themselves, and to amuse others. Let the object in question be sublime or low, good or bad, admirable or despicable, no matter, provided it furnished materials for their *bon mots*.

We have, it is true, seen *Socrates* turned into derision, by Aristophanes: the poor Athenians laughed without knowing that they were themselves *the dupes*. The author of the Homœopathic method has also encountered his Aristophanes, and his Athenians, and it is impossible to say, what damage may not have resulted from it.

But enough on the general obstacles that have retarded the propagation of the new doctrine: let us come, at present, to the *special obstacles*. They originate from two sources,—the *prevailing medical school*,—and the Institute of the Apothecaries.

I protest, in advance, that I have no intention whatever to give offence to honourable physicians or honourable druggists. But in abstaining from every personality I cannot forbear reporting

facts. It concerns the honour of the new doctrine, and I believe myself responsible to the public for it. The fear of displeasing will not enchain my frankness, yet the interest I bear to this cause will not render me unjust towards its adversaries.

It is profoundly engraven in the nature of man, that he should fear to see ravished from him what has cost him much pains to acquire. Now, the knowledge and the conviction, in matters of science, being the intellectual property of men of letters, it is natural that all new discoveries or doctrines, which *threaten* to change the face of an entire science, should be called in question and combatted by many of those who profess the old principles. Let us be just, and we shall find that this conduct has nothing in itself blameable. As there is a diversity of faith in religion and in politics, so there are, likewise, differences of opinion in every science. Let every one defend his own by all the legitimate means, which the sagacity of his mind and the extent of his knowledge permit. But let him be also disposed to examine with impartiality, and, if it be necessary, by his own experiments, the reality of the principles of his adversaries, and let him embrace them in good faith, from the moment that he shall find them preferable to his own. Such a contest of opinions will be exceedingly laudable; for an object being examined in different lights will be better elucidated; and truth will, at last, come out of this combat in all her splendour. Happy! if it might be always thus. But nothing is more difficult for men, than to separate their own interest from that of the thing itself,—both, the one and the other, insensibly blend in their minds. Hatred, envy, and jealousy, mingle with literary zeal. Feelings are inflamed and soured, and a candid research after the truth, becomes but too often a war of parties.

Whoever shall have read with attention the sketch, which I have given above, of the Homœopathic doctrine, will not have failed to perceive the striking difference which exists between its principles and the dominant school. Scarcely, then, had it been announced by the author, in the first edition of the *Organon*, in 1810, than it encountered on all sides the most *lively resistance*.

There would have, no doubt, been injustice in pretending that all the physicians ought to have abandoned, on the instant,

the method which they had adopted as true and salutary, and which they had followed through a long course of practice,—there would even have been frivolity in so sudden an abandonment. A blind belief is unworthy of man—it was to be *serious reflection* and *conscientious trials*, that should decide the merit of the new doctrine. It is thus, I am persuaded, that very many intelligent physicians now examine the Homœopathic method; but unfortunately it was not thus with it from its first appearance; at least, no one openly avowed the necessity of such a process. A *sectarian* spirit seemed to rule in a great majority of minds. It was more especially observable with several of those who had brilliantly shown forth, up to that time, in works written in the sense of the prevailing system, who feared to see their *glory* and *literary authority* borne away; and who, therefore, made use of all their ascendancy over the medical public to prejudice it against the new doctrine. Without examining by pure experiments the *reality* of its principles, they limited themselves to an attack on them with the arms of theory, and to launching against the new science an *imperious anathema*.

Another large proportion of the physicians was too much occupied with their practice to give an exact and critical examination of the new works, and accustomed to see appear and disappear every successive lustre, another system of medicine, *willingly adhered* to the judgment of these distinguished writers, sustaining them with their authority; and continued quietly to exercise the customary method, without interesting themselves in the important discovery which had just been made.

There was, in fine, a number of good old physicians, otherwise very estimable, who could not enter into the plan of a method so original, although they had a *good disposition* to do it. The ideas with which the mind of man has been once imbued in his youth, and according to which he has governed himself during forty or fifty years of practice, exert upon him an ascendancy so powerful that a total change is almost impossible to him.

It was thus that Mr. Hahnemann remained during some years, the *only one* to exercise the Homœopathic method, and

that, except the Journals of Medicine, they spoke of it in Germany only in Saxony, and especially at Leipsic, where this ingenious man resided. Nevertheless, the force belonging to truth did not fail to manifest its effects. The *happy cures* by the author, drew upon him the attention of the people. *His practice augmented from day to day*,—the reputation of the *marvellous efficaciousness* of his curative process, spread not only beyond the frontiers of Saxony, but penetrated even into Austria, into Prussia, into Russia, and other foreign countries. Persons afflicted with chronic diseases, abandoned of all other succour, resorted from all quarters to submit themselves to his treatment, and *they recovered health*.

There was also formed around him a circle of young students in medicine who assisted at his *public lectures on the Organon*. These young men, still free from the prejudices of the school, easily convinced themselves of the truth of the new doctrine, and seconded its founder in his trials of the specific virtues of the medicines. It was thus, that was planted the first nursery of the *reformed medical school*, and there came out of it men full of talent, who spread themselves through the provincial villages of Saxony, and there exercised the new method with the most happy success. There were even here and there physicians, brought up in the principles of the dominant school, and versed a long time in the practice, who publicly embraced the reform, and gave thereby noble and admirable examples of courage and of resignation.*

But Divine Providence, protector of goodness and of truth, did not allow to perish in its birth so laudable an enterprise. A generous prince, the Duke of Anhalt, Coethen, offered an asylum to the venerable author of the *Organon*; permitted him the free exercise of his curative method, and surrounded him

* The translator does not here follow the author through the particular obstacles to the progress of this reformation, these being peculiar to the early institutions of monopoly in Germany, which do not exist in the United States. The physicians were not there allowed to dispense even their own medicines; and Dr. Hahnemann was compelled to give up his practice.

with that apparel of external honour, which shines only when it is applied to true merit.*

Whilst the new doctrine obtained, in this manner, an *unexpected refuge*, from whence it might spread its salutary effects, it maintained itself also in Saxony, and in several of the neighbouring states. In spite of all the obstacles which opposed themselves to its being put in practice, several disciples of Mr. Hahnemann, as well as several other physicians of merit, who had adopted from conviction the reformed method, continued to exercise it with zeal, and had full success.

In 1822, an event happened of the greatest interest for Homœopathia; there was formed a society of learned and able physicians, for the purpose of publishing a periodical journal under the title of *Archives of the Homœopathic Medical Art*.

The members of this society, therein, make the recital of the *remarkable cures* which they have made according to the principles of the new doctrine. They there expose their discoveries on the specific effects of the medicines, found by pure trials on themselves, and upon other healthy persons; they treat divers objects concerning the theory as well as the practice of the *new art of cure*, and refute the writings of its adversaries.

After all this, it does not appear to me doubtful that the Homœopathic doctrine has taken root in Germany. But a discovery which touches thus deeply the happiness of men, ought not to be the exclusive patrimony of a single nation alone,—it belongs to the universe.

It is in this intention that I have undertaken the present translation, as the French language is the most expanded in all civilized countries.

You! enlightened readers, of whatsoever nation, if this book falls into your hands, read it without prejudice, and I am persuaded that the truth will unveil itself to your mind in all its splendour. Retain it then as a precious treasure,—labour for its glory, and a grateful posterity will bless your efforts.

DRESDEN, *April 20, 1824.*

* He named him, in 1821, unsolicited, his Counsellor of State.