

ALLŒOPATHIA AND HOMŒOPATHIA,

A POPULAR ESSAY,

BRIEFLY ILLUSTRATING THE PREVAILING

MEDICAL DOCTRINES,

AND ESPECIALLY THE

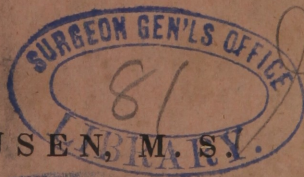
MEDICAL SYSTEM

OF

SAMUEL HAHNEMANN.

BY

C. BRUCHHAUSEN, M. D.



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Sed inveniendum quid Natura faciat vel ferat.—Bacon.

NEW YORK :

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ALLEGORICAL AND HONORABLE

A POPULAR ESSAY

ON THE PRESENT STATE OF THE MEDICAL PROFESSION

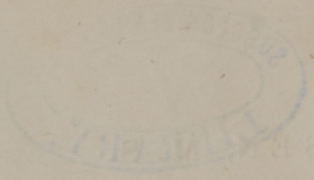
IN GREAT BRITAIN

AND IRELAND

BY J. H. B. M. D.

OF

THE UNIVERSITY OF EDINBURGH



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THIS  
E S S A Y

IS RESPECTFULLY DEDICATED

TO

CHARLES F. HOFFENDAHL, M. D.,

FORMERLY PHYSICIAN TO THE COUNT SCHWERIN, OF GERMANY;

AND TO

GEORGE W. COOK, M. D.

LATE MAYOR OF HUDSON, NEW YORK,

By their much obliged and grateful friend,

THE AUTHOR.



This

ESSAY

IS RESPECTFULLY DEDICATED

TO

CHARLES F. HOFFMANN, M.D.,

FORMERLY PHYSICIAN TO THE COURT OF GERMANY,

AND TO

GEORGE W. COOK, M. D.,

LATE MAYOR OF HUDSON, NEW YORK,

By their much obliged and grateful friend,

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POPULAR ESSAY  
ON  
ALLŒOPATHIA AND HOMŒOPATHIA.

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Nothing is of more general interest to mankind, than health. Deprived of this good, even life, riches, and all opportunities of earthly happiness are unavailing. The care of it therefore, the restoration in case of disturbance, (disease,) must be a matter of the highest importance; the peculiar province of the physician. But who, hearing that name, will not think of the bitter cup, the instruments of torture, and the often unsuccessful exertions of the medical art? Physicians! Although no one wishes to dispense with their services, a feeling of awe and distrust clings to our heart in calling them. Physicians! There is a kind of mystery shrouding them, which, though medicine is no longer administered by priests, as in ancient Egypt and Greece, and among savage nations, makes people shrink from investigating its claims to reverence.

Shall this always be so? Is not their practice affecting life and health, a subject sufficiently serious to stir up our minds and to be accounted for by the profession. Every office of trust and profit is exposed to criticism; why should the doctors be exempt from a rule as rational as it is republican?

An inquiry into the discipline and treatment of medical practitioners seems the more expedient at the present period, as

war is in their own camp, of which only the unhappy sufferers will fall the victims. From their merits and dignity, if really deserved, such a proceeding will not detract, and on the contrary save us a great deal of trouble, money, and perhaps life itself.

I will try to give a popular exposition of the science in general, and of the systems now in vogue in particular. The public then will have a fair chance of judging and choosing accordingly.

Truth, crushed to earth shall rise again,  
The eternal years of God are hers;  
But error, wounded, writhes with pain,  
And dies among his worshippers.

BRYANT.

I commence with a fable of Gellert's, adapted to the subject, by Dr. Werber, as an explanatory introduction.

"A blind man and a lame man, proposed to arrive at the same time at the same place. The lame man, thanks be to his sound eyes! was well aware of the way and the end of it, but he lacked the power of motion. The blind, enjoying well-conditioned limbs and strength of body, was able to move, but could not perceive either the path or the goal. Sensible of their reciprocal wants, they soon found out the means of satisfying each other. The lame placed himself upon the shoulders of the blind and directed him in the road:



the blind bore the lame on his back, and both of them attained their end."

The relation between the lame and the blind men shadows forth that of Nature and the physician. Nature is endowed with powers, which operate according to certain laws appropriate to the preservation of a healthy condition against disturbing attacks. Thus constituted, Nature is always active to conserve the normal organization and its functions, and to counteract disturbances inflicted on it from some external cause. But Nature follows only a blind innate instinct; she is possessed neither of consciousness nor will, she has only the active faculty of producing organic and dynamic mutations. As she operates without intelligence or will, she, in extraordinary occurrences and hindrances, will be at a loss for expedients, which are to be sought from another quarter. In this respect she resembles the strong, vigorous-limbed blind man, who wants a guide to reach his destination without jeopardy and within a shorter space of time.

The guidance of the blind active healing power of nature, (*vis naturæ medica-trix*), is to be taken up by the reflective spirit of the physician; he is the seeing and discriminating eye of Nature, he is her conscious reason and active will. Nature and spirit together constitute one whole. Nature, by her creative vital power and active instinct of healing, and the spirit, by its scientific recognizance and artificial action, would effect the natural, rational process of healing. Nature, divested of the guidance of intelligence, by her blind active instinct would as often lead to destruction as to salvation of the organization. The physician's spirit leads her and her activity to salvation.

The physician's spirit, however, can only guide or lead, giving to the healing instinct, when it goes astray, the most suitable direction, moderating when it

operates to excess, reviving it when exhausted, removing the obstacles of which the senseless instinct cannot rid itself without external assistance. Where the healing power of Nature is extinct, even the aid of the medical spirit is in vain.

*Medicus curat, Natura sanat morbos.*

(The physician takes care of diseases, Nature heals them.)

This sentence is evidently right and true in all its bearings.

Let us now consider how these requirements are complied with in the various methods of curing diseases.

It is not my intention to give here an historical review of the different systems prevalent from time to time from the Asclepiads\* down to the Brownists† during these twenty-three centuries; it is useless to mention theories past by and each overthrown by the other, proving only the uncertainty of speculative knowledge, and the insufficiency of a practice based upon transcendental hypotheses. Nor will I attend to quackeries destitute of all scientific foundation, which cannot boast of a cure unless made by some lucky hazard, and leave the dupes scarcely to be pitied.

The question I will dwell upon is, the old school and the new school of privileged physicians, pointing out the distinctive course of Allœopathy and Homœopathy.

Claiming for both the preliminary stud-

\* From the family of Aesclepios or Aesculapius. Aesculapius was accounted the most eminent practitioner of his time. The Greeks attributed to him the invention of medicine. His name continued to be revered after his death; he was even ranked among the gods, and the principal knowledge of the medical art remained with his family till the days of Hippocrates, who reckoned himself the seventeenth in a lineal descent from Aesculapius.—*James Thatcher Amer. Medical Biograph.* p. 10.

† John Brown, M. D. of Scotland, living about the middle of the last century, the framer of the Stimulative System.



ies of anatomy, physiology and pathology, as indispensable to a profession engaged in the treatment of the human frame, and that of botany and chemistry to a certain extent, I will scrutinize and contrast the therapeutic part of the science, in which they principally differ, and which is the most essential to the patients.

The old school of medicine dates from the Greek physician, Galen, who lived about 130 years after Christ at Alexandria, (Egypt,) the then emporium of science, and collected and arranged the traditions of the art into a system, which, with only few substantial alterations and additions, (the number of recipes however is legion,) has since flourished through the middle ages amongst the Arabian and European physicians, and still remains the code of Allcœopathy.\* It is an aggregate of sundry remedies reputed either from experience or suggestion to be serviceable in various maladies. Its sovereigns are cathartics, emetics, opium, bleeding and calomel. The principle guiding in the application of most of these remedies, is: *contraria contrariis opponenda*. (One thing [disease] is to be opposed by its reverse.)

This phrase appears at the first impression, most plausible. Fire, we see, is extinguished by its opponent, water, and again water dries up by fire. But will it hold good in animated Nature, in the human organism, living and compound of so many elements and powers, which, when affected by disease, ought not to be destroyed, but restored to harmony—health!† The fatal consequences of antipathic treatment are obvious.

\* Allcœopathia, derived from the Greek words *αλλος* (allos,) another, and *παθος* (pathos,) suffering, signifies a kind of treatment which pretends to cure disease by means which bear any relation to it, impressing the system in another way.

† Bear in mind!

In cases of costiveness, e. g. purgatives are administered; by the evacuations they effect, a momentary relief is given indeed, but will the alimentary canal be more inclined to do its duty? No, it is as unwilling as previous to that forced action: more purges are required to open the bowels. Their repeated use weakens the intestines and brings on alternately looseness and constipation—dyspepsia.

In inflammations of the lungs and other organs, the antiphlogistic apparatus, especially the lancet, is resorted to, and the Allcœopathic physician is proud of the maxim: *Tolle causam; cessante causa cessat effectus*, (Take away the cause; as soon as the cause ceases the effect ceases.)

Does blood-letting eradicate the cause of the evil? No more than letting out water takes the noisome filth of a sink away. It at best alleviates the violence of the malady, but enfeebles the patient, and the stream of life being thus lavished, disease often terminates in death.\*

Speranza (an Italian physician,) remarks, that amongst those laboring under pneumonia, who had been attended by Dr. Brera, the fatal results were just in equal proportion to the number of venesections. Of one hundred patients treated without bleeding, fourteen died; of those bled twice, nineteen; of those bled three to nine times, twenty-two, of

\* I refer also to an opinion given by an old school physician, (Kruger-Hansen's *Brillenlose Referionen*, page 87,) reading as follows: "An organ inflammatorily affected exhibits no activity above the normal state. Its contractibility is reduced, it does not resist the rushing on of the humidities, it cannot rid itself of those intruded, because its organic coherence is impaired; its form and texture is changed, it inclines to chemical dissolution. This deficiency of contractibility, the impaired coherence will not be increased by drawing off blood from the over-filled organs, but by enhancing its reaction, its repulsive power."



those bled more than nine times, sixty-eight in the hundred. Apparently preposterous is bleeding in cases of puerperal fever, after a female has endured so great a loss of blood in the natural way (lochia.) There is little doubt they will fall victims to this sanguinary inclination.

And the convalescents after bleeding, seem to confirm the fable of vampyrism, looking rather like phantoms than like human beings.

I abstain from animadverting upon the abuse of bleeding caused by ignorance, so frequently occurring, and gladly observe that some intelligent practitioners, wise by experience, have of late come to the conviction, that even in cases of apoplexy and palsy, where bleeding seems to be more indicated than in many other instances, have found other remedies more salutary than venesection; restraining at least phlebotomy for this French fashion of Broussais' recommendation.

Not less pernicious and perverse is an English importation, the calomel-mania, exemplifying the proverb:

Si non esset Mercurius, non esset Medicus. (If there was no Mercury, there would be no physician.)

Since the days of Dr. Johnson,\* who introduced its frequent use from his East India practice, in Europe the multitude of doctors, especially of English education, seeing a tongue clothed and a pulse irri-

\* Since I have written this, I learn from Thatcher's American Medical Biography, that Dr. Benj. Rush, Professor in the Pennsylvania University at Philadelphia, (1769—1812,) carried bleeding and the depleting system farther than ever had been done before by any of his contemporary physicians, and in like manner, he urged the use of calomel, (which were considered great improvements at his time,) and by his authority this mode of curing has most effectually been introduced in American practice.

tated, cannot forbear prescribing (if not laxatives, emetics or bleeding,) calomel to salivation. Dr. Rush termed this virulent agent the Sampson of the Materia Medica; a name proper indeed, because it has slain its thousands, and it is in a great measure owing to its abuse, that scrophula, rachitis, liver complaints and dyspepsia are so prevalent in this country.\*

Of the emetics I will only say, that they oftener injure than improve the condition of the stomach.

Opium, so abundantly administered in nervous affections, will soothe them, but the sensibility is only suppressed by this powerful narcotic, not restored to the normal tone; it is increased sometimes to a frightful state of nervousness, or brought down to dull stupidity.

The revulsives (derivativa,) are avowedly palliatives of a similar tendency. As long as blisters, plasters, setons and issues are applied, the sufferer feels somewhat relieved, the disease is arrested for a while, to reappear when the artificial sores are healed.

Still worse is the practice of curing eruptions (as the itch) by salves or some other external application. The morbid matter, so driven back from the surface of the skin, settles on the internal organs, stomach, lungs, &c., and causes spasms, phthisis, paralysis and apoplexy, which baffle the most skillful treatment common for such diseases, and can only be remedied by treating the original evil, or by its spontaneous reappearance.

The antipathic or allœopathic method succeeds in part, because two diseases in the human system generally suspend each

\* During the discussion between Drs. Draper and Watson, at Boston, Dr. W. stated, that in the course of four years he had taken from the citizens of Boston and vicinity, 100 barrels of blood, and had administered 49 pounds of Mercury.—*Albany Evening Atlas*, March 8, 1841.



other, just as a master will not allow another of a diverse character to command in the same house. The sickness is silenced, but rarely done away. One demon having finished ravaging, the other too often returns the more angry, and consummates his course of pain and trouble.

In most cases, allœopathy may be compared with an archer, who, to hit his mark, shoots at the opposite wall with all his might, to compass his end by the rebounding of his arrow. Such an archer, to say the least, will not often succeed.

Even in those maladies, against which allœopathy, by some happy chance, rejoices in specifics acting to the very point, (such as Quinine for ague, Sulphur for itch, Mercury for syphilis,) the diseased are seldom restored to full health. The patients, after having been freed from the malady, begin to labor under a disease excited by the remedy, similar to, and sometimes more formidable than, the original one. This is owing to their maxim that the effect is in the ratio of quantity.\* As they want large doses of medicine given on the antipathic or allœopathic principle, to accomplish their end, which results properly in nothing else than to make no curative impression whatever, so the very remedy they use, which, slightly and prudently applied, would have served to perform a gentle work of art, remains as a venom in the system, and ruins the constitution of the sufferer.

Changing diseases, however, is not curing them. On the whole it is evident, that such treatment does not help Nature along, in compliance with the intimation of our parable, nor will it stand the comparison

\* Their large doses, at all times pernicious, become peculiarly so in these cases; but the habit is confirmed upon them by the apparent immensity with which large doses are exhibited in cases of a non specific character, and they cannot descend to safe and curative doses.

with the ideal held out by one of its heroes, (Hufeland's *Enchiridion Medicum*,) who says: "A method of medicine which acknowledges and respects in all that it does, the law of life and the action of Nature as superior, which regards itself not as the agent but as an instrument of the internal process of healing, which takes the indications for acting only from the wants and demands of the affected Nature, and determines accordingly, which conceives all that passes within the organism, (disease as well as its own operations of healing,) as living and active, in short, which lives in life itself, and recognizing all that lives, elevated by life to a higher sphere of existence, also moves working in that sphere and becomes one and the same with Nature—this is the only true art of healing, based upon the eternal laws of Nature," &c.

Alas! the common practice tries to force, to oppress, to violate her, glorying in the motto, *Medicus Naturae magister*, (the physician is Nature's master.) Alas! he is rather to be styled a tragedian, exhibiting so many acts of the same drama, and destined to accompany his hero to the burial ground.

Even the living, those recovered by, or in spite of, their interference, do not generally do much honor to Allœopathists. The inhabitants of no part of the world possess, comparatively speaking, so great an abundance of comforts as those of the United States, favored by their political and social institutions; notwithstanding these advantages, nowhere does sickness prevail to so large an extent; a calamity, which, besides luxury and climate, can mostly be retraced to drugs swallowed as medicines, and to the extraction of blood.

It accounts for beauty decayed in its prime, strength prostrated in the vigor of life, fair complexion and full habit reduced to pallor and emaciation, the ornaments of the mouth blackened and rattling, leathern



faces, rheumatic arthritic living thermometers, &c.—all effects of the abuse of Mercury, Iodine, Cinchona, Arsenic, Opium, and other drugs.

Enough to arouse our commiseration and wrath. I believe I shall fulfill a duty by directing the public attention to these facts, and to warn them to be cautious in asking such assistance.

By these animadversions I do not know which to blame most, the practitioner or the system. The most of the professional men would, as to their conduct, stand justified before a court of physicians: they act in compliance with the dogmata, which are preached from the professor's chair and preside over the pupil's examination. But can the result give satisfaction to the community? And what is the prospect for the future? I will refer in the words of another Allcœopathist (Christoph Girtanner's *Darstellung des Brownischen System*, 1798)—“In the great Egyptian darkness of ignorance, in which the physicians are erring, not even the least beam of light appears, by which they may set themselves right. When two doctors convene at the bed of a person dangerously ill, it often happens to them, as to the Roman augurs, that they can scarcely forbear laughing, when they look at each other. Nay, neither a universal medicine (panacœa) nor a universal principle is known to them, by which they may be guided in the labyrinth of the human system to an adequate treatment; for still they wander in the allcœopathic, antipathic and specific methods.”

Here we may apply what the great Bacon says: “An innovation is to be made from the very foundations, if you do not like to move around in a circle with a trifling, contemptible progress.”

Such a revolution is now going on, a revolution which promises to become one of the greatest benefits ever bestowed by

Providence on mankind by Homœopathia\* discovered or revived by Dr. Hahnemann. He has furnished a principle to rely on, and materials to work with, and thus ending the uncertainty of experiments, the success is left to the adept's care and skill, to perform a fair work.

The secret of Nature, the axiom for adapting medicine to disease, the key and rule for all physicians to cure, cito tuto et jucunde, (quick, sure and easy) as it is purported by Celsus, is contained in these few words: *Similia similibus curantur*, (like cured by like,)<sup>†</sup> which means a malady is cured by a remedy, which, when administered to a healthy individual, would bring on symptoms similar to those of the disease it is intended to cure.

It will be proper to enter briefly into the theory of the system.

The sentence, “like is cured by like,” strikes us as very strange and paradoxical. We feel compelled to believe, that a medicine creating symptoms similar to the

\* The name is derived from the Greek words *ὁμοιος* (omoios) like, similar, and *παθος* (pathos,) suffering, and means a method which uses remedies analogous to the disease.

† This implies not a logic like this: e. g., a wound inflicted by a sword is to be cured by a stroke with an axe, or that a man who has been hurt by a fall from a staircase, is to be thrown down from the second story. Such witticisms, which occasionally have been uttered, are below common sense. In the alleged cases, Arnica would be of use, internally and externally applied, because the essence of this herb administered to a healthy person would produce pains like those of a bruise. It stops bleeding, relieves the cutting pains, and introduces the natural process of healing.

Surgical assistance, in case of necessity, is not inconsistent with the Homœopathic system. There are also antidotes given in considerable quantity, not excluded from the practice, in certain urgent cases, e. g. of poisoning, to remove first the injurious substance.



disease, should tend to increase and aggravate it. This is verily the primary effect. The symptoms are enhanced, although, if the right remedy be given in the right dose, scarcely perceptible and only for a while. But by this irritation, at the same time, the vital power of the organism is aroused, and, by the specific relation of the medicine, directed and concentrated towards the very affected organ or system. The human body possesses the property to keep up and to restore its integration, as a piece of Indian rubber pressed down reassumes its former position: this is the power of reaction. By the congenial medicament this reaction is enforced. Nature begins to prosecute a course of exertions to rid the system of the disturbing cause, it works off, decomposes, destroys or absorbs the morbid matter or disposition. The endeavors of Nature must be supported in all the phases of the derangement by the appropriate medicine, and success will not fail if the innate vitality is strong enough to carry through the process; the disorder is changed into order—health. The philosophy of Hom. is quite natural and conclusive. Disease is the reflection of something heterogeneous to our system, and Nature's endeavor is to thrust forth this morbid matter.\* By what could the crisis be better promoted, than by something affinitive, sympathizing with such endeavor, joining her efforts,—by a medicine producing similar phenomena. The physician who thus imitates and aids Nature, (far from the mode of altering, directing or counteracting her sacred laws,) may be rightly recognized as Naturæ Minister.

We shall be still better satisfied with the reform, when we look at the management and the materials used for the purpose.

\* This definition is not expressly made up for the purpose, but given already by old Sydenham

Hahnemann, wise by so many failures of by-gone ages, gave up trying to divine the famous *prima causa*, the a priori substance of life and disease, which is concealed from us as Divinity, although manifest in his creation. He relies on a basis of perceivable reality—ascertaining the totality of the symptoms which appear in the diseased. He trusts only to the most careful examination, and to the most minute details. After these statements, due respect being paid to the diathesis in which the disease has sprung up, and to other pathognomical and physiological indications, the medicament is chosen, which corresponds nearest with all the symptoms, or at least the most prominent and characteristic of them. The remedy is continued or changed according to the then ensuing signs, until health is restored. Dissimilar to the old school, the new one, depending only on a natural development of the innate powers, diminishes the doses and protracts the intervals of administering them, in proportion to the advancing reaction.

As a secondary negative measure, a certain regimen is inculcated, (recommended also by good Allcœopathists,) which enjoins to avoid all that might counteract or weaken the effect of the medicine and the operation of the healing power of Nature. It is however not the intention by this diet to starve the patient; spices, liquors, acids, indigestible food, coffee, tobacco, and in some cases fruits are the only things forbidden, all kinds of pure nutritious food being allowed. Individual cases may require particular prescriptions more or less strict, depending upon the doctor's arbitration.

I will now speak of the Homœopathic remedies. Homœopathia does not pretend that her stock is exclusively *botanic*: on the contrary, as man takes his food, she is supplied from every natural kingdom. Nor lays she claim to novelty in this re-



spect; most of the drugs are also used in the compounds of the old school, although many a valuable substance has been added. The superiority of them consists in their simplicity, in their being more accurately known as to their effects, and applied on a different principle, as already shown.

Of the Allæopathic Materia Medica, Frederick Hoffmann complains in these terms: "The more useful it is, in the practice of the medical art, to have an intimate acquaintance with the true and not fictitious virtues of the medicaments, in reference to the diverse character both of bodies and maladies; the more it is to be regretted, to be wondered at, that, to say the truth, there are only few remedies, the virtues and operations of which are sure and well ascertained; but most of them deceive the hope and expectation of the practitioner, because the true properties of the pharmaceutical substances are still hidden, as in Democrit's well. There remain, of course, few of sure proved virtue; the most are suspected, fallacious and fictitious."

So says a refined writer of the old school. Hahnemann explains the fact: "Most of the assumed virtues of the simple remedies were originally brought to light by domestic practice, by men who frequently were not competent to judge of the genuineness of the drug, often not to give its name, and least of all accurately to mark the diseased state in which it was said to have been useful. The old herbalists collected these bald reports, mixed with superstition and conjecture (old women-tales) very briefly, superficially and confusedly, and one copied from the other down to modern times. A few books which form an exception to the foregoing, Bergius and Cullen, are so much more meagre in their statements of the virtues of medicines, that little positive information is to be gained from them, since they generally, especially the latter, omitted

every thing doubtful and uncertain. But one among thousands, Murray, specifies the cases in which the medicines were used. These authorities are generally contradictory, an affirmative side against a negative, and thus even here we are at a loss to decide."

When they were ignorant of the effect of the simple remedies, what must be imagined of their medley, in which they address one drug to that, another to another organ, system or symptoms, entirely unaware that the mixture would change the nature of the ingredients, and that the address (superscription) might be lost or miscarried.

I need not attempt to show the fatal consequences arising from such a state of an important branch of medical science.

Hahnemann commenced his reform by trying on his person, his family and friends, and other individuals of either sex, a number (eighty-three) of drugs, (plants, roots, minerals, metals and substances of the animal kingdom,) and went through the task with a perseverance and accuracy never surpassed in the history of medicine. During thirty years he was thus employed, almost without interruption, suffering under the effects of one or the other drug, and three several times thereby nearly brought to the grave. His illustrious example has been followed by his disciples, and within half a century a more glorious result of authentic notices on the virtues of medicines has been obtained, than during the 2000 years of allæopathic experience; which alone deserves the gratitude of the whole medical profession. In about 300 drugs hitherto proved, the means have been discovered to meet every disease, against which the old school vaunts to possess a remedy, from the slightest cold, head or toothache and diarrhœa, to the most acute



fevers, typhus, epidemics\* and complicated chronic diseases; also some pre-servatives, e. g. against scarlet fever, measles, cholera and hydrophobia; even sometimes against amputation, which the Allcœopathists are so ready to declare necessary.

All these remedies, except a few minerals, are not compounds, but simple preparations of single drugs, for the administration of which an innocuous substance is used as a vehicle. Tinctures or essences, dilutions, triturations, are given in a form to render them rather agreeable than disgusting, even to the most delicate palate.†

It remains yet to say a few words concerning the minute doses, which have been made the scope of so much ridicule. "How," the controversialists exclaim, "how can atoms of a medicine, or at highest a few drops have any, to say nothing of healing, effect." When referred to facts, they contend: "It is all imagination!" Imagination, I confess, is in some cases a mighty lever, and many examples of the kind are related in the annals of the

\* Hahnemann was the first to advise the abundant use of Camphor in the first stage of the Cholera morbus, thereby most effectually checking this fiend of the human family. In all stages and forms of it, Homœopathy proved superior to Allcœopathy; which did not a little contribute to attract public attention and to overcome prejudices, especially in Austria and Russia. The old school physicians were astounded to make out the *prima causa*, and to devise the means of meeting the new plague. Wo to them who asked the benefit of their assistance! Thousands succumbed to their learned ignorance under augmented suffering.

† Two entirely opposite rumors have been stated by our adversaries: they call the Homœopathic physicians sugar doctors, and on the other hand they charge them with using poisons. It will be superfluous to refute them, after what has been said on this subject.

science; but, pray, how will you perform a cure by imagination on infant children, in whose maladies, (croup, whooping cough, convulsions, in the period of their cutting teeth, dropsy of the brain, &c.,) Homœopathy has proved so beneficial and successful? Nor will imagination hold good in bruises, eruptions, inflammations, nervous and typhus fevers. Or how will it influence brute animals; for Homœopathy has been tried also on horses, cattle, and dogs by veterinarians, with the best success.

So small a dose as is commonly administered by Homœopathists, would, it is true, not much affect a healthy person, even not a sick one on the antipathic principle; but elected by affinity, it touches a pre-disposed sensitive organ or system, which like a sore will feel the slightest impression, and by its influence on the nerves, (dynamic operation) like that of a signal, communicate to the whole organism. Of this kind of affinitive spiritualism we find many instances in the physical world. A spark elicited by striking a flint, when directed to a piece of wood or stone, is entirely harmless; but if brought near gunpowder, it will not be so indifferent and inoffensive; when set in connection with a mine, it kindles a whole lot of combustibles and blows up rocks and walls of earth. The odors of flowers or musk, which, exhaling only millionth parts of smelling matter, affect the olfactory nerves, the electric fluid, the magnetism, (which by the bye, operates homœopathically,) the contagiousness,\* the antipathy of certain persons anticipating certain objects before seeing the vestige of them, all neither tangible nor ponderable, demonstrate sufficiently the efficacy

\* Which conveys infection by breath and transpiration.



of small doses, and high dilutions.\*

They add only to the pre-eminence of the new system. How many sick are laboring under the afterpains of the remedies I have already had occasion to allude to, and will abstain here from expatiating upon. It was for that momentous reason, that Hahnemann descended to such diminutions.

By all these arguments it will appear, that Homœopathy, though not able to give immortality in this sublunary world, accomplishes the cardinal object of medicine better than any other method, and that those who have espoused it, did by no means embark on a sea of moonshine, as a punster of the old school has said, but that they, by their good compass and vessel, have at last discovered and reached the land of promise, under the auspices of a second Columbus, the old sage of Meissen.

I finally proceed to reason by facts, and to give some illustrations of the new theory.

I. Observations elucidating the mutuality of the healing and affecting virtues, taken from domestic practice, and established beyond dispute :

A frozen man must be covered with snow, to be restored to life.

Burns are easily healed either by placing the affected part near the fire or by applying something exciting a similar sensation, (heated spirits of wine or oil of turpentine,) whilst the antipathic cold water would give momentary relief, but afterwards cause much pain and delay of

\* There is still a variance of opinion in reference to the use of the so called low or high dilutions. The higher developments of the medicine however are commonly considered better suited to chronic diseases, whereas the lower are admitted to be more serviceable in acute cases. Experience will teach to settle the matter in question.

the healing process, sometimes even supuration and mortification.

The reaper in the summer's heat, or the over-heated dancer, for quenching their thirst and the feverish state brought on by their exercises, take but a sup of something warm and stimulating, and continue moving; ice-water, or exposure to cold air, would lay them on the bed of sickness.

Vaccination\* exciting an eruption similar to the small pox, is a remedy or rather a preventive against this scourge.

Sulphur baths produce itching and a kind of scab, which they are known to cure.

Martial waters are roboratives, and color the hue of the weak and pale; the same drunk by healthy persons in considerable quantity and for a longer time, produce pallor and debility.

Ulceration of the throat, sanguineous stools, etc., are known to result from the abuse of mercury; on the contrary mercury is known to be a specific against syphilitic ulcers and dysentery.

II. I refer to a number of cures (recorded in Hahnemann's Organon) performed on the principle *similia similibus*, by old physicians, who were not conscious of it, or thought it applicable only to solitary cases. The list contains the most celebrated names of the profession among diverse nations, Sydenham, Boerhave, Hunter, Bell, Heister, Thierry, Werlhof, Stahl, Haller, &c., and I appeal to the experience of every reflecting practitioner.

III. I will give a few citations which have the authority of antiquity, so fiercely claimed by allœopathists, and do justice

\* I cannot forbear here to mention, that Zabdiel Boylston, a physician of Boston first introduced, as early as 1721, the inoculation of the small pox in America (trying it first on his only son of 13 years of age,) and met with the severest opposition and persecution for his philanthropic undertaking.



to illustrious predecessors, although Homœopathia is an original conception of Hahnemann.

Already the father of all rational medicine, Hippocrates, of the isle of Cos, esteemed by all parties for his subtle spirit of observation, living 450—301 B. C., says in his Aphorisms on Man: \* “By the like, from which a malady arises, convalescency ensues. Strangury not existing, is caused by the same by which it is stopped; and cough like strangury is produced and removed by the same. By vomiting, vomitorition ceases.” And in another place of the same work he says: “Administer to those who labor under melancholy and would strangulate themselves, the root of Mandragora in less weight than what might create insanity in a healthy person, giving at the same time a hint as to the quantity of the doses required.”

Basilius Valentinus, in his book, “de Microcosmo,” plainly comes out: “Like is to be expelled by its like, and not by its contrary, heat by heat, cold by cold, piercing by piercing; for heat attracts heat, cold attracts cold, as the magnet does in regard to the iron. He who does not attend to that, is not a real physician, and may in silence boast of no medicine.” And in his *Curus triumphalis Antimonii* repeating the sentence: Poison against poison, he adduces the following examples: “A frozen egg thaws in cold water, a frozen limb gets sound by fomentations of snow water. On inflamed parts of the body apply an inflamative matter, namely alcohol, which is pure fire, or the quintessence of sulphur; one heat then attracts the other, according to the magnetic manner and form, espouses the heat of its equal, and brings to the inflamed limb not relief but recovery.” Hierony-

mus Cardanus, rejecting the Galenian doctrine of contrariety of remedies to the disease, declared, that e. g. diarrhœa was to be treated by purgatives, and constipation of the bowels by opium.

Theophrastus Paracelsus, an eccentric natural philosopher, (flourishing 1527—43,) not less renowned for his astonishing cures, than for his alchemical mysteries, affords some remarkable anticipations of the principle as well as of the kinds of medicines, saying in his book “*de Morbis metallicis* :” “all is poison and medicine at the same time; alchemy separates the good from the bad. What excites jaundice, cures also this disease; from the bad yellows arise, but if the good be separated from the bad, it is an arcanum against yellows. The medicine which is intended to cure paralysis, is to be taken from what causes lameness.” As for his medicaments, he abhorred compounds and tried to develop the virtues of herbs as well as of minerals simple, by a natural chemical process in essences (elixirs.)

Dr. Stahl, once celebrated for his Aurum potabile, confessed, that the wonderful effects of it, given in very small doses, were not owing to its composition, (which was but oil of vitrol,) but to the adaptation of these costly drops to the disease on a different principle, maintaining, that the phrase *Contraria contrariis* was false, and that *Similia similibus* was to be adopted.

Albert Haller, conspicuous in poetry as in physic, writes in reprobation of the metaphysical speculations:

“The depth of Nature is not penetrated  
By any human spirit pro-created.”

Haller, who first laid down a solid basis of physiology, recommended in his preface to the *Helvetian Pharmacopœa* (Basel 1771) the following course as a basis of

\* Περὶ τῶκων τῶν κερ' ἀνθρώπων.—I. 51.



medical science: "First, the medicine is to be tried without any additional mixture, on a healthy person, and the smell and test of it having been ascertained, a small dose of it is to be administered to him or her, and attention must be paid to all the affections which follow therefrom, as to pulse, warmth, breathing, and secretions. Then according to the phenomena appearing in the healthy body, proceed to experiments on a sick one."

All these admonitions, however, were as a voice in the desert, and it was not until the year 1790, an epoch, when in a new social order beginning in Europe, millions of men perished, that the genius of Hahnemann also was struck with the idea, which, commencing a new medical era, would lead to preserve our race from lingering sickness and a premature tomb.

A biographical notice of the author of Homœopathia will, I suppose, be of interest to the reader.

Dr. Samuel Christian Hahnemann, is a native of Meissen, a small town in the kingdom of Saxony, Germany, and was born the 10th of April, 1755. After a careful collegiate education, a consumptive sickness, which he had contracted in consequence of his laborious studies, determined him to apply himself to medicine. His father, a painter of chinaware,\* could not afford to support him; the young man had to gain his livelihood, whilst at the university of Leipsic (1775—76,) by his linguistical knowledge. By translating English medical works he contrived also to continue his studies at Vienna, renowned for its medical institutions, (1777.) Here he, by his character and learning, won the friendship and confidence of Dr. Quarin, physician to the Leopold's Hospital, who frequently entrusted its patients

to his care, and made the acquaintance of Baron von Brückenthal, Governor of Transylvania, (an Austrian province.) This gentleman employed Hahnemann as domestic physician, librarian and superintendent of a Museum of coins at Hermanstadt, allowing him at the same time to practice medicine in the city. His improved circumstances enabled him to resort to Erlangen, a German university, to attend a year more the lectures, and to graduate, 1779. For a period of ten years he resided successively in Mansfeld, Dessau, Magdeburg, practicing medicine. Dissatisfied, however, with the uncertainty of the medical art, he then relinquished the practice of it, settled at Leipsic, and devoted himself to chemistry and literary occupations. In the course of these pursuits, he discovered a new mode of preparing mercury (*Mercurius solubilis Hahnemanni*) and invented a composition, which exposed the adulteration of wines with lead (*Hahnemannian wine-test.*) It was also here that a consoling prospect dawned upon his researches after truth in medicine. Hahnemann in translating Cullen's *Mat. Med.*, was not content with the explanation attempted by the Scotch theorist, of the febrifuge power of the Peruvian Bark. *Cinchona*, according to that theory, should almost specifically remove intermittent fevers; but his unwearied investigations afforded incontrovertible evidence that there were numerous forms of this disease not under the control of the bark: he had also remarked, that the same applied to persons in health, produced symptoms singularly analogous to those of the fever. By the latter circumstance, he was induced to try the experiment on himself. Taking *Cinchona* in considerable doses when in health, he perceived that the severe symptoms, under which he labored, were similar to the ague, which prevails in marshy regions, (pure intermittent fever.) Encouraged by this

\* For which Meissen is so much known.



hint, he went into a course of medicinal trials, the result of which is Homœopathy. He in this course became fully convinced, that drugs are injurious to healthy persons, i. e. they produce disease; that drug-diseases, in many instances, were remarkably similar to some forms of spontaneous disease, and that drugs in general are only able to cure, if given in diseases similar to those which they produce themselves. After having issued several essays on the subject, he published, in 1810, his *Organon of the rational art of healing*; from 1811—21, his *Materia Medica Pura*, in 6 Vols., and from 1828—37, the *Chronic Maladies*, in 5 Vols., which are fundamental works of the new science.\*

In the year 1812, he commenced teaching and practicing his system, and had soon an opportunity for showing its efficacy. After the famous battle, near his then residence, (Leipsic, 16th, 17th and 18th October, 1813,) a contagious typhus was developed, which proved most fatal to those attacked with it. He gave instructions to combat it successfully, (by *Bryonia*, *Rhus tox.* &c.,) and out of 180 under his own attendance, all recovered except one, already advanced in age. Selfishness and laziness of the interested, however, opposed and decried him at every pace, and by the many intrigues of his antagonists, he was compelled, 1821, to leave his native state and to take refuge with the Duke Ferdinand, of Anhalt Coethen, who generously offered him an asylum,† favored him with an entire immunity from the

\* Homœopathy since has received a great many additions and improvements, and exhibits a considerable literature of standard works and periodicals, (especially in the German language.) A supply of the principal Homœopathic medicines, and books, and pamphlets, written and translated on the system, may be found in New York and Philadelphia.

† Employed him as domestic physician.

apothecaries' monopoly, and raised him, by the titular distinction of Court Counsellor, above the reach of petty personal rancors. Here he quietly labored, concentrating his energies with Drs. Brunnow, Mühlenbein, Stapf and Moriz Müller, to perfect the edifice, so well designed, and began to enjoy enviable reputation, popularity and happiness in the midst of a family of affectionate children, who participated in the trials of their parent through weal and woe. In 1829 was celebrated his fiftieth anniversary of doctorship. In the year 1835 he married Miss Marie Melonie d' Hervilly-Gohier, as his second wife, a French lady, forty years of age, perfectly independent as to fortune, and descended from an ancient family of wealth and rank, whom he had cured, and was induced by her to take up his residence at Paris. Here he still lives, and exercises his mighty influence in teaching, writing and practicing.\*

Homœopathy is in the ascendancy: it will, as Mirabeau once prophesied of liberty, make the tour of the world. Originated in Germany, the land of many a useful invention, it has taken ground in that country, in France, in Switzerland, and Italy; it has been spread over Denmark, Sweden and Russia; it has crossed the sea to settle in England, and Scotland, and in America; it has made its appearance even in Turkey and Egypt.†

\* An interesting description of his personal appearance and of his noble consort, the bride of his eightieth year, may be read in Dr. Hull's valuable *Homœopathic Examiner*, Vol. I, No. VII, 1840, published at New York, entitled: "A visit to Hahnemann, by the Editor."

† In several universities of Germany and France, Homœopathic professorships and dispensaries have been created, and in this country an academy has been founded at Allentown, Pennsylvania, which, so soon as an appropriate organization of Professors shall be fully obtained, will contribute its aid to the dissemination of Homœopathic knowledge.



The practitioners\* of the old school, who have given it a fair trial and have been initiated into its mysteries, have em-

braced it, and no one has ever recanted or regretted this change.

The patients benefited by it, gratefully look at it as a work of redemption. It redounds to its reputation, that the better educated classes, especially, were foremost to bestow upon it their favor and patronage.

\* Dr. Gross, in his Homœopathic Journal, already (1832) gave the names of 226 converts, of regular educated physicians, a list by no means complete at the time; now their number is said to exceed 2000.