



# MATERIA MEDICA PURA

Volume I

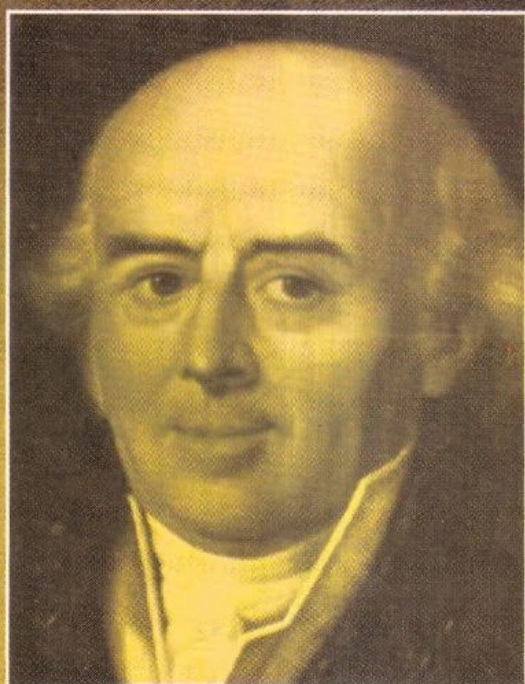
SAMUEL HAHNEMANN



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Volume II

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**Volume I**

**SAMUEL HAHNEMANN**

# CONTENTS OF VOL I.

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	PAGE
TRANSLATOR'S PREFACE	v
PREFACE	1
SPIRIT OF THE HOMCEOPATHIC MEDICAL DOCTRINE	6
PREAMBLE	18
ACONITUM	24
AMBRA GRISEA	46
ANGUSTURA	63
ARGENTUM	77
ARNICA	89
ARSENICUM	113
ASARUM	166
AURUM	179
BELLADONNA	198
BISMUTHUM	256
BRYONIA	262
CALCAREA ACETICA	291
CAMPHORA	304
CANNABIS	320
CAPSICUM	334
CARBO ANIMILIS	347
CARBO VEGETABILIS	354
CHAMOMILLA	379
CHELIDONIUM	400
CHINA	408
CICUTA	467
CINA	478
COCCULUS	491
COLOCYNTHIS	511
CONIUM	524
CYCLAMEN	541
DIGITALIS	551
DROSER	570
DULCAMARA	583
EUPHRASIA	600
FERRUM	606
GUAIAACUM	619
HELLEBORUS NIGER	626
HEPAR SULPHURIS CALCAREUM	639
HYOSCYAMUS	650
IGNATIA	674
IPECACUANHA	708

# SPIRIT OF THE HOMCEOPATHIC MEDICAL DOCTRINE \*

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It is impossible to devine the internal essential nature of diseases and the changes they effect in the hidden parts of the body, and it is absurd to frame a system of treatment on such hypothetical surmises and assumptions : it is impossible to divine the medicinal properties of remedies from any chemical hypotheses or from their smell, colour, or taste, and it is absurd to attempt, from such hypothetical surmises and assumptions, to apply to the treatment of diseases these substances, which are so hurtful when wrongly administered. And even were such practice ever so customary and ever so generally in use, were it even the *only one in vogue* for thousands of years, it would nevertheless continue to be a senseless and pernicious practice to found on empty surmises our idea of the morbid condition of the interior, and to attempt to combat this with equally imaginary properties of medicines.

Appreciable, distinctly appreciable to our senses must that be, which is to be removed in each disease in order to transform it into health, and right clearly must each remedy express what it can positively cure, if medical art is to cease to be a wanton game of hazard with human life, and to commence to be the sure deliverer from diseases.

I shall show what there is undeniably curable in diseases, and how the curative properties of medicines are to be distinctly perceived and employed for curative purposes.

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What life is can only be known empirically from its phenomena and manifestations, but no conception of it can be formed by any metaphysical speculations *a priori* ; what life is, in its actual essential nature, can never be ascertained or even guessed at, by mortals.

To the explanation of human life, as also its two-fold conditions, health and disease, the principles by which we explain other phenomena are quite inapplicable. With nought in the world can we compare it save with itself alone ; neither with a piece of clock-work,

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\* This essay appeared in a journal twenty years ago, in those momentous days (March, 1813) when the Germans had no leisure to read and still less to reflect upon scientific matters. The consequence of this was that these words were not listened to. It may now have more chance of being perused, particularly in its present less imperfect form. [From vol. ii, 3rd edition, 1833.]

nor with a hydraulic machine, nor with chemical processes, nor with decompositions and recompositions of gases, nor yet with a galvanic battery, in short with nothing destitute of life. Human life is *in no respect* regulated by purely physical laws, which only obtain among inorganic substances. The material substances of which the human organism is composed no longer follow, in this vital combination, the laws to which material substances in the inanimate condition are subject; they are regulated by the laws peculiar to vitality alone, they are themselves animated and vitalized just as the whole system is animated and vitalized. Here a nameless fundamental power reigns omnipotent, which abrogates all the tendency of the component parts of the body to obey the laws of gravitation, of momentum, of the *vis inertiae*, of fermentation, of putrefaction, &c., and brings them under the wonderful laws of life alone,—in other words, maintains them in the condition of *sensibility* and *activity* necessary to the preservation of the living whole, a condition almost spiritually dynamic.

Now, as the condition of the organism and its health depend solely on the health of the life which animates it, in like manner it follows that the altered health, which we term disease, consists in a condition altered originally only in its vital sensibilities and functions, irrespective of all chemical or mechanical considerations; in short it must consist in a dynamically altered condition, a changed mode of being, whereby a change in the properties of the material component parts of the body is afterwards effected, which is a necessary consequence of the morbidly altered condition of the living whole in every individual case.

Moreover, the influence of morbidic injurious agencies, which for the most part excite from without the various maladies in us, is generally so invisible and so immaterial,\* that it is impossible that it can *immediately* either mechanically disturb or derange the component parts of our body in their form and substance, or infuse any pernicious acrid fluid into our blood-vessels whereby the mass of our humours can be chemically altered and depraved—an inadmissible, quite unprovable, gross invention of mechanical minds. The exciting causes of disease rather act by means of their essential properties on the state of our life (on our health), only in a dynamic, very similar to a spiritual manner; and inasmuch as they first derange the organs of the higher rank and of the vital force, there occurs from this state of derangement, from this dynamic alteration of the living whole, an altered sensation (uneasiness, pains) and an altered activity (abnormal functions) of each individual organ and of all of them collectively, whereby there must also of necessity secondarily occur alteration of the juices in our vessels and secretion of abnormal matters, the inevitable consequence of the altered vital character, which now differs from the healthy state.

These abnormal matters that show themselves in diseases are consequently merely products of the disease itself, which, as long as the malady retains its present character, must of necessity be secreted, and

\* With the exception of a few surgical affections and the disagreeable effects produced by indigestible foreign substances, which sometimes find their way into the intestinal canal.

thus constitute a portion of the morbid signs (symptoms); they are merely effects, and therefore manifestations of the existing internal ill-health, and they do certainly not react (although they often contain the infecting principle for other, healthy individuals) upon the diseased body that produced them, as disease-exciting or maintaining substances, that is, as material morbid causes,\* just as a person cannot infect other parts of his own body at the same time with the virus from his own chancre or with the gonorrhœal matter from his own urethra, or increase his disease therewith, or as a viper cannot inflict on itself a fatal bite with its own poison.

Hence it is obvious that diseases excited by the dynamic and virtual influence of morbid injurious agents can be originally only dynamical derangements (caused almost solely by a spiritual process) of the vital character of our organism.

We readily perceive that these dynamic derangements of the vital character of our organism which we term diseases, since they are nothing else than altered sensations and functions, can also express themselves by nothing but by an aggregate of symptoms, and only as such are they cognisable to our observing powers.

Now, as in a profession of such importance to human life as medicine is, nothing but the state of the diseased body plainly cognisable by our perceptive faculties can be recognised as the object to be cured, and ought to guide our steps (to choose conjectures and undemonstrable hypotheses as our guide here would be dangerous folly, nay crime and treason against humanity), it follows, that since diseases, as dynamic derangements of the vital character, express themselves *solely* by alterations of the sensations and functions of our organism, that is, *solely* by an aggregate of cognisable symptoms, this alone can be the object of treatment in every case of disease. *For on the removal of all morbid symptoms nothing remains but health.*

Now, because diseases are only dynamic derangements of our health and vital character, they cannot be removed by man otherwise than by means of agents and powers which also are capable of producing dynamical derangements of the human health, that is to say, diseases are cured virtually and dynamically by medicines.†

These active substances and powers (medicines) which we have at

\* Hence by clearing away and mechanically removing these abnormal matters, acridities and morbid organisations, their source, the disease itself, can just as little be cured as a coryza can be shortened or cured by blowing the nose frequently, and as thoroughly as possible; it lasts not a day longer than its proper course, although the nose should not be cleansed by blowing it at all.

† Not by means of the pretended solvent or mechanically dispersing, clearing-out, and expulsive powers of medicinal substances; not by means of a (blood-purifying, humour-correcting) power they possess of electively excreting fancied morbid principles; not by means of any antiseptic power they have (as is effected in dead, putrifying flesh); not by any chemical or physical action of any other imaginable sort, as happens in dead material things, as has hitherto been falsely imagined and dreamt by the various medical schools.

The more modern schools have indeed begun in some degree to regard diseases as dynamic derangements, and their intention, too, is to remove them in some sort of dynamical way by medicines, but inasmuch as they fail to perceive that the sensible, irritable, and reproductive activity of life is *in modo et qualitate* susceptible of

our service effect the cure of diseases by means of the same dynamic power of altering the actual state of health, by means of the same power of deranging the vital character of our organism in respect of its sensations and functions, by which they are able to affect also the healthy individual, to produce in him dynamic changes and certain morbid symptoms, the knowledge of which, as we shall see, affords us the most trustworthy information concerning the morbid states that can be most certainly cured by each particular medicine. Hence nothing in the world can accomplish a cure, no substance, no power can effect a change in the human organism of such a character as that the disease shall yield to it, except an agent capable of absolutely (dynamically) deranging the human health, consequently also of morbidly altering its healthy state.\*

On the other hand, however, there is also no agent, no power in nature capable of morbidly affecting the healthy individual, which does not at the same time possess the faculty of curing certain morbid states.

Now, as the power of curing diseases, as also of morbidly affecting the healthy, is met with in inseparable combination in all medicines, and as both these properties evidently spring from one and the same source, namely, from their power of dynamically deranging human health, and as it is hence impossible that they can act according to a different inherent natural law in the sick to that according to which they act on the healthy; it follows that it must be the same power of the medicine that cures the disease in the sick as produces the morbid symptoms in the healthy.†

Hence also we shall find that the curative power of medicines, and that which each of them is able to effect in diseases, expresses itself in no other mode in the world so surely and palpably, and cannot be ascertained by us by any purer and more perfect manner than by the morbid phenomena and symptoms (the kinds of artificial diseases) which the medicines develop in healthy individuals. For if we only have before us records of the peculiar (artificial) morbid symptoms produced by the various medicines on healthy individuals, we only require a series of pure experiments to decide what medicinal symptoms will always rapidly and permanently cure and remove certain symptoms of disease, in order to know, in every case beforehand, which of all the different medicines known and thoroughly tested as to their peculiar symptoms must be the most certain remedy in every case of disease.‡

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as infinity of changes, and as they do not regard the innumerable varieties of morbid signs (that infinity of internal alterations only cognisable by us in their reflex) for what they actually are, to wit, the only undeceptive object for treatment; but as they only hypothetically recognise an abnormal increase and decrease of their dimensions *quoad quantitatem*, and in an equally arbitrary manner confide to the medicines they employ the task of changing to the normal state this one-sided increase and decrease, and thereby curing them; they thus have in their mind nothing but false ideas, both of the object to be cured and of the properties of the medicine.

\* Consequently no substance, for example, that is purely nutritious.

† The different result in these two cases is owing solely to the difference of the object that has to be altered.

‡ Simple, true, and natural as this maxim is, so much so that one would have imagined it would long since have been adopted as the rule for ascertaining the curative

If then we ask experience what artificial diseases (observed to be produced by medicines) can be beneficially employed against certain natural morbid states; if we ask it whether the change to health (cure) may be expected to ensue most certainly and in the most permanent manner :

1. by the use of such medicines as are capable of producing in the healthy body a *different* (alloëpathic) affection from that exhibited by the disease to be cured.

2. or by the employment of such as are capable of exciting in the healthy individual an *opposite* (enantioëpathic, antipathic) state to that of the case to be cured.

3. or by the administration of such medicines as can cause a *similar* (homœopathic) state to the natural disease before us (for these are the

powers of drugs, it is yet a fact that nothing the least like it has hitherto been thought of. During the several thousands of years over which history extends, no one fell upon this natural method of first ascertaining the curative powers of medicines before giving them in diseases. In all ages down to the present times it was imagined that the curative powers of medicines could be learned in no other way than from the result of their employment in diseases themselves (*ab usu in morbis*) ; it was sought to learn them from those cases where a certain medicine (more frequently a combination of various medicines) had been found serviceable in a particular case of disease. But even from the efficacious result of one single medicine given in a case of disease accurately described (which but rarely happened), we never can know the case in which that medicine would again prove serviceable, because (with the exception of diseases caused by miasms of a fixed character, as smallpox, measles, syphilis, itch, &c., and those arising from various injurious agencies that always remain the same, as *rheumatic gout*, &c.), all other cases of disease are mere individualities, that is to say, all present themselves in nature with different combinations of symptoms, have never before occurred, and can never again occur in exactly the same manner; consequently, because a medicine has cured one case we cannot thence infer that it will cure another (different) case. The forced arrangement of these cases of disease (which nature in her wisdom produces in endless variety) under certain nosological heads, as is arbitrarily done by pathology, is an unreal human performance, which leads to constant fallacies and to the confounding together of very different states.

Equally misleading and untrustworthy, although in all ages universally practised, is the determination of the general (curative) actions of medicines from special effects in diseases, where in the *materia medica*—when, for example, in some cases of disease *during* the use of a medicine (generally mixed up with others) there sometimes occurred a more copious secretion of urine or perspiration, the catamenia came on, convulsions ceased, there occurred a kind of sleep, expectoration, &c.—the medicine (to which the honour was attributed more than to the others in the mixture) was instantly elevated to the rank of a diuretic, a diaphoretic, an emmenagogue, an antispasmodic, a soporific, an expectorant, and thereby not only was a *fallacium causæ* committed by confounding the word *during* with *by*, but quite a false conclusion was drawn, a *particulari ad universale*, in opposition to all the laws of reason; indeed the conditional was made unconditional. For a substance that does not in every case of disease promote urine and perspiration, that does not in every instance bring on the catamenia and sleep, that does not subdue all convulsions, and cause every cough to come to expectoration, cannot be said by a person of sound reason to be unconditionally and absolutely diuretic, diaphoretic, emmenagogue, soporific, antispasmodic, and expectorant! And yet this is what the ordinary *materia medica* does. Indeed it is impossible that in the complex phenomena of our health, in the multifarious combinations of different symptoms presented by the innumerable varieties of human diseases, the employment of a remedy can exhibit its pure, original medicinal effect, and exactly what we can expect it to do for derangements of our health. These can only be shown by medicines given to persons in health.

only three possible modes of employing them), experience speaks indubitably for the last method.

But it is moreover self-evident that medicines which act *heterogeneously* and *allopathically*, which tend to develop in the healthy subject different symptoms from those presented by the disease to be cured, from the very nature of things can never be suitable and efficacious in this case, but they must act awry, otherwise all diseases must necessarily be cured in a rapid, certain and permanent manner by all medicine, however different. Now, as every medicine possesses an action different from that of every other, and as, according to eternal natural law, every disease causes a derangement of the human health different from that caused by all other diseases, this proposition contains an innate contradiction (*contradictionem in adjecto*), and is self demonstrative of the impossibility of a good result, since every given change can only be effected by an adequate cause, but not *per quamlibet causam*. And daily experience also proves that the ordinary practice of prescribing complex recipes containing a variety of unknown medicines in diseases, does indeed do many things, but very rarely cures.

The *second mode* of treating diseases by medicines is the employment of an agent capable of altering the existing derangement of the health (the disease, or most prominent morbid symptom) in an *enantiopathic*, *antipathic*, or *contrary* manner (the *palliative* employment of a medicine). Such an employment, as will be readily seen, cannot effect a permanent cure of the disease, because the malady must soon afterwards recur, and that in an aggravated degree. The process that takes place is as follows:—According to a wonderful provision of nature, organized living beings are not regulated by the laws of unorganized (dead) physical matter, they do not receive the influence of external agents, like the latter, in a passive manner, but strive to oppose a contrary action to them.\* The living human body does indeed allow itself to be in the first instance changed by the action of physical agents; but this change is not in it

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\* The expressed, green juice of plants, which is in that state no longer living, when spread upon linen cloth is soon blanched and its colour annihilated by exposure to sunlight, whereas the colourless living plant that has been kept in a dark cellar, soon recovers its full green colour when exposed to the same sunlight. A root dug up and dried (dead), if buried in a warm and damp soil, rapidly undergoes complete decomposition and destruction, whilst a living root in the same warm damp soil sends forth gay sprouts.—Foaming malt-beer in full fermentation rapidly turns to vinegar when exposed to a temperature of 96° Fahr. in a bottle, but in the healthy human stomach at the same temperature the fermentation ceases, and it soon becomes converted into a mild nutritious juice.—Half-decomposed and strong-smelling game, as also beef and other flesh meat, partaken of by a healthy individual, furnish excrement with the least amount of odour; whereas cinchona-bark, which is calculated powerfully to check decomposition in lifeless animal substances, is acted against by the intestines in such a manner that the most fetid flatus is developed.—Mild carbonate of lime removes all acids from inorganic matter, but when taken into the healthy stomach sour perspiration usually ensues.—Whilst the dead animal-fibre is preserved by nothing more certainly and powerfully than by tannin, clean ulcers in a living individual, when they are frequently dressed with tannin, become unclean, green, and putrid.—A hand plunged into warm water becomes subsequently colder than the hand that has not been so treated, and it becomes colder in proportion as the water was hotter.

as in inorganic substances, permanent (—as it ought necessarily to be if the medicinal agent acting in a *contrary manner* to the disease should have a *permanent* effect, and be of *durable* benefit—): on the contrary, the living human organism strives to develop by antagonism\* the exact opposite of the affection first produced in it from without,—as for instance, a hand kept long enough in ice-cold water, after being withdrawn does not remain cold, nor merely assume the temperature of the surrounding atmosphere, as a stone (dead) ball would do, or even resume the temperature of the rest of the body, no! the colder the water of the bath was, and the longer it acted on the healthy skin of the hand, the more *inflamed* and hotter does the latter afterwards become

Therefore it cannot but happen that a medicine having an action opposite to the symptoms of the disease, will reverse the morbid symptoms for but a very short time,† but must soon give place to the antagonism inherent in the living body, which produces an opposite state, that is to say, a state the direct contrary of that transient delusive state of the health effected by the palliative (and corresponding to the original malady), which constitutes an actual addition to the now recurring, uneradicated, original affection, and is consequently an increased degree of the original disease. And thus the malady is always *certainly* aggravated after the palliative—the medicine that acts in an opposite and enantiopathic manner—has exhausted its action.‡

In chronic diseases,—the true touch-stone of a genuine healing art,—the injurious character of the antagonistically-acting (palliative) remedy often displays itself in a high degree, since from its repeated exhibition in order that it should merely produce its delusive effect (a very transient semblance of health) it must be administered in larger and ever larger doses, which are often productive of serious danger to life, or even of actual death.§

\* This is the law of nature, in obedience to which, the employment of every medicine produces at first certain dynamic changes and morbid symptoms in the living human body (*primary* or *first action of the medicines*), but on the other hand, by means of a peculiar antagonism (which may in many instances be termed the effort of self-preservation), produces a state the very opposite of the first (the *secondary* or *after action*). as for instance, in the case of narcotic substances, insensibility is produced in the primary action, sensitiveness to pain in the secondary.

† As a burnt hand remains cold and painless not much longer than whilst it remains in the cold water, but afterwards feels the pain of the burn much more severely.

‡ Thus the pain of a burnt hand is subdued by cold water quickly, it is true, but only for a few minutes, afterwards, however, the pain of the burn and the inflammation become worse than they were previously (the inflammation as the secondary action of the cold water makes an addition to the original inflammation of the burn, which is not to be eradicated by cold water). The troublesome fulness of the abdomen in cases of habitual constipation appears to be removed, as if magically, by the action of a purgative, but the very next day the painful fulness returns together with the constipation, and becomes worse afterwards than before. The stupified sleep caused by opium is succeeded by a more sleepless night than ever. But that the state that subsequently occurs is a true aggravation, is rendered evident by this, that if we design again to employ the palliative (*e.g.* opium for habitual sleeplessness or chronic looseness of the bowels), it must be given in a stronger dose, *as if for a more severe disease*, in order that it should produce its delusive amelioration for even as short a period as before.

§ As, for instance, where opium is repeated in always stronger doses for the suppression of urgent symptoms of a chronic disease.

There remains, therefore, only a *third* mode of employing medicines in order to effect a really beneficial result; to wit, by employing in every case such an one as tends to excite of itself an artificial, morbid affection in the organism *similar* (homœopathic), best if *very similar*, to the actual case of disease.

That this mode of employing medicines is and must of necessity be the only best method, can easily be proved by reasoning, as it has also already been confirmed both by innumerable experiences of physicians who practise according to my doctrines, and by daily experience.\*

It will, therefore, not be difficult to perceive what are the laws of nature according to which the only appropriate cure of diseases, the homœopathic, takes place, and must necessarily take place.

The first of these unmistakable laws of nature is: *the susceptibility of the living organism for natural diseases is incomparably less than it is for medicines.*

A multitude of disease-exciting causes act daily and hourly upon us, but they are incapable of deranging the equilibrium of the health, or of making the healthy sick; the activity of the life-sustaining power within us usually withstands the most of them, the individual remains healthy. It is only when these external inimical agencies assail us in a

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\* I may adduce merely a few examples from daily experience; thus, the burning pain produced by the contact of boiling water with the skin, is overpowered and destroyed, as cooks are wont to do, by approaching the moderately burnt hand to the fire, or by bathing it uninterruptedly with heated alcohol (or turpentine), which causes a still more intense burning sensation. This infallible mode of treatment is practised and found to be efficacious by lacquerers and others engaged in similar occupations. The burning pain produced by these strong spirits and their elevated temperature then remains *alone* present, and that for but a few minutes, whilst the organism, homœopathically freed by them from the inflammation occasioned by the burn, soon restores the injury of the skin and forms a new epidermis through which the spirit can no longer penetrate. And thus, *in the course of a few hours*, the injury caused by the burn is cured by a remedy that occasions a similar burning pain (heated alcohol or turpentine), whereas if treated with the ordinary cooling palliative remedies and salves, it is transformed into a bad ulcer and usually continues to suppurate for many weeks or months with great pain. Practised dancers know from old experience that those who are extremely heated by dancing are very much relieved for the first moment by stripping themselves and drinking very cold water, but thereafter infallibly incur mortal disease, and they do not allow persons excessively heated to cool themselves by exposure to the open air or by taking off their clothes, but wisely administer a liquor whose nature is to heat the blood, such as punch or hot tea mixed with rum or arrak, and in this manner walking at the same time gently up and down the room, they rapidly lose the violent febrile state induced by the dance. In like manner no old experienced reaper, after inordinate exertion in the heat of the sun, would drink anything in order to cool himself but a glass of brandy; and before an hour has elapsed, his thirst and heat are gone and he feels quite well. No experienced person would put a frost-bitten limb into warm water, or seek to restore it by approaching it to the fire or a hot stove; applying to it snow, or rubbing it with ice-cold water, is the well-known homœopathic remedy for it. The illness occasioned by excessive joy (fantastic gaiety, trembling restlessness and uneasiness, palpitation of the heart, sleeplessness) is rapidly and permanently removed by coffee, which causes a similar morbid affection in persons unaccustomed to its use. And in like manner there are many daily-occurring confirmations of the great truth, that nature intends that men should be cured of their long-standing diseases by means of similar affections of short duration. Nations, for centuries sunk in listless apathy and serfdom, raised their spirit, felt their dignity as men, and again became free, after having been ignominiously trodden in the dust by the western tyrant.

## PREAMBLE.<sup>1</sup>

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MANY persons of my acquaintance but half converted to homœopathy have repeatedly begged me to publish still more exact directions as to how this doctrine may be actually applied in practice, and how we are to proceed. I am astonished that after the very particular directions contained in the *Organon of Medicine* more special instructions can be wished for.

I am also asked, "How are we to examine the disease in each particular case?" As if special enough directions were not to be found in the book just mentioned.

As in homœopathy the treatment is not directed towards imaginary or invented internal causes of the disease, nor yet towards names of diseases invented by man of which nature knows nothing, and as every case of non-miasmatic disease is a distinct individuality, independent, peculiar, a complex of symptoms always differing in nature, never hypothetically presupposable, so no particular directions can be laid down for it (no schema, no table), except that the physician in order to effect a cure, must oppose to every aggregate of morbid symptoms in a case a group of similar medicinal symptoms as complete as can be met with in any single known drug; for this system of medicine cannot admit of more than a single medicinal substance (whose effects have been accurately tested) being given at once (see *Organon of Medicine*, 4th edit., § 270, 271).<sup>2</sup>

Now we can neither enumerate all the possible aggregates of symptoms of all cases of disease that may occur, nor indicate *a priori* the homœopathic medicines for these (*a priori* indeterminable) possibilities. For every individual given case (and every case is an individuality, differing from all others) the homœopathic medical practitioner must himself find them, and for this end he must be acquainted with the medicines that have till now been investigated in respect of their positive action, or consult them for every case of disease; but besides this he must do his endeavour to prove thoroughly on himself or on other healthy individuals

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<sup>1</sup> From vol. ii, 3rd edit. 1833. [The cases here given originally appeared in 1816 in the first edition of the *R. A. M. L.*, but the notes and most of the preliminary matter are of the date we have given, and we may therefore consider the whole to represent Hahnemann's opinion and practice, with the exception of the dose in these two cases, of the latter period.]

<sup>2</sup> The corresponding paragraphs of the 5th edit. are 272, 273.

medicines that have not yet been investigated as regards the morbid alterations they are capable of producing, in order thereby to increase our store of *known* remedial agents,\* so that the choice of a remedy for every one of the infinite variety of cases of disease (for the combating of which we can never possess enough of suitable tools and weapons) may become all the more easy and accurate.

That man is far from being animated with the true spirit of the homœopathic system, is no true disciple of this beneficent doctrine, who makes the slightest objection to institute *on himself* careful experiments for the investigation of the peculiar effects of the medicines which have remained unknown for 2500 years. Without this investigation (and unless their pure pathogenetic action on the healthy individual has previously been ascertained) all treatment of disease must continue to be not only a foolish, but even a criminal action, a dangerous attack upon human life.

It is somewhat too much to expect us to work merely for the benefit of selfish individuals, who will contribute nothing to the complete and indispensable building up of the indispensable edifice, who only seek to make money by what has been discovered and investigated by the labours of others; and to furnish them with the means of squandering the income derived from the scientific capital, to the production of which they do not evince the slightest inclination to contribute.

All who feel a true desire to assist in elucidating the peculiar effects of medicines—our sole instruments, the knowledge of which has for so many centuries remained uninvestigated, and which is yet so indispensable for enabling us to cure the sick, will find the directions how these pure experiments with medicines should be conducted in the *Organon of Medicine*, 4th edit., § 111—136.<sup>1</sup>

In addition to what has been there stated I shall only add, that as the experimenter cannot, any more than any other human being, be absolutely and perfectly healthy, he must, should slight ailments to which he was liable appear during these provings of the powers of medicines, place these between brackets, thereby indicating that they are not confirmed, or dubious. But this will not often happen, seeing that during the action upon a previously healthy person of a sufficiently strong dose of the medicine, he is under the influence of the medicine alone, and it is seldom that any other symptom can show itself during the first days but what must be the effect of the medicine. Further, that in order to investigate the symptoms of medicines for chronic diseases, for example, in order to develop the cutaneous diseases, abnormal growths and so forth, to be expected from the medicine, we must not be contented with taking one or two doses of it only, but we must continue its use for several days, to the amount of two adequate doses daily, that is to say, of sufficient size to cause us to experience an

\* Before the discovery of homœopathy, medicinal substances were known only in respect to their natural history, and besides their names nothing was known regarding them but their presumed qualities, which were either imaginary or altogether false.

<sup>1</sup> The corresponding paragraphs of the 5th edit. are 120—145.

action from it, whilst at the same time we continue to observe the diet and regimen indicated in the work alluded to.

The mode of preparing the medicinal substances for use in homœopathic treatment will be found in the *Organon of Medicine*, § 267—269,<sup>1</sup> and also in the second part of *The Chronic Diseases*. I would only observe here, that for the proving of medicines on healthy individuals, dilutions and dynamizations are to be employed as high as are used for the treatment of disease, namely, globules moistened with the decillionth development of power.<sup>2</sup>

The request of some friends, halting half-way on the road to this method of treatment, to give some examples of this treatment, is difficult to comply with, and no great advantage can attend a compliance with it. Every cured case of disease shows only how that case has been treated. The internal process of the treatment depends always on the same rules, which are already known, and they cannot be rendered concrete and definitely fixed for each individual case, nor can they become at all more distinct by the history of a single cure than they were already by the publication of these rules. Every case of non-miasmatic disease is peculiar and special, and it is the special in it that distinguishes it from every other case, that pertains to it alone, but that cannot serve as a model for the treatment of other cases. Now, if it is wished to describe a complicated case of disease consisting of many symptoms, in such a circumstantial manner that the reasons that influence us in the choice of the remedy shall be clearly revealed, this demands a multiplicity of details fatiguing at once for the describer and for the reader.

In order, however, to comply with the desire of my friends in this also, I may here detail two cases of homœopathic cure of the most trivial character.

Sch—, a washerwoman, somewhere about 40 years old, had been more than three weeks unable to earn her bread, when she consulted me on the 1st September, 1815.

1. On any movement, especially at every step, and worst on making a false step, she has a shoot in the pit of the stomach, that comes, as she avers, every time from the left side.

2. When she lies she feels quite well, then she has no pain anywhere, neither in the side nor in the pit of the stomach.

3. She cannot sleep after three o'clock in the morning.

4. She relishes her food, but when she has eaten a little she feels sick.

5. Then the water collects in her mouth and runs out of it, like the water-brash.

6. She has frequent empty eructations after every meal.

7. Her temper is passionate, disposed to anger.—When the pain is severe she is covered with perspiration.—The catamenia were quite regular a fortnight since.

<sup>1</sup> The corresponding paragraphs of the 5th edit. are 269—271.

<sup>2</sup> In place of this paragraph the 2nd edition (published in 1824) has four paragraphs describing the mode of preparing the remedies then adopted, which are superseded by the instructions in the *Organon*. In the older edition there is no mention of the decillionth potency being the appropriate dose for therapeutic and pathogenetic purposes.