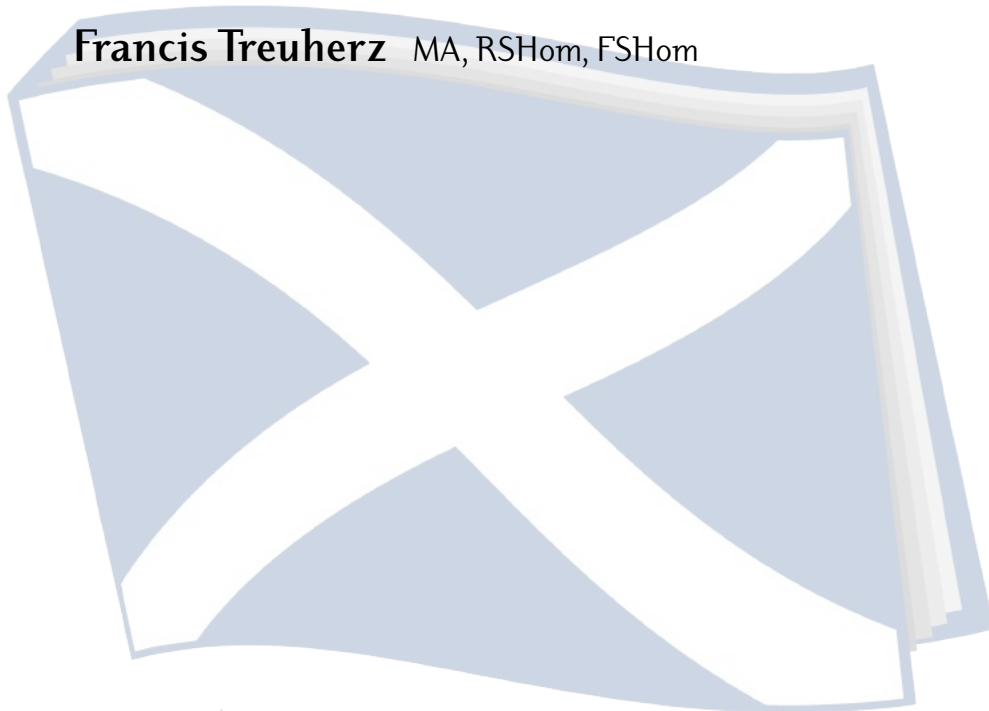


Genius of Homeopathy

by

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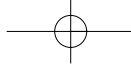


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ECCE MEDICUS

Introduction

Ecce Medicus was the title of the first of many annual lectures about Hahnemann, given by James Compton Burnett in his unique style with verve, and with scholarship.

Then as now, homeopathy and Hahnemann were ridiculed. Burnett mentioned the enemies of homeopathy and recommended countering them with a robust defence or even attack, with the truth about Hahnemann and his life. Burnett can tell us more than many of his contemporaries, as he learned German and studied in Vienna, and so was able not only to pepper his writings with German quotations, but also to read original sources. Burnett was a prize-winning anatomist. He was able to bring into Anglophone homeopathy the work of Rademacher and so indirectly of Paracelsus, especially the knowledge of the affinity of certain medicines with different human organs.

While Burnett does not always give detailed information about his medicines in his own work, they have been well documented by JH Clarke in his *Dictionary* where they are referenced with a (B).¹ In this combination of skill and knowledge Burnett must have been unique in his time. His lecture focuses on the details of Hahnemann's life before he went to Paris and is reproduced together with lengthy footnotes.

To assist in understanding Burnett, part of an obituary published in *The Homoeopathic World* follows.² For more about Burnett readers are referred to biographical essays by Clarke.³ and Spurling.⁴

About James Compton Burnett

James Compton Burnett belonged to an old Scots family, the younger branch of which came south, notably Gilbert Burnett, afterwards created Bishop of Salisbury, from whom James Compton is directly descended. The name Compton was taken about the year 1770, on the marriage of his grandfather with a Miss Compton of Hampshire, a lady of large fortune, at

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whose desire the addition was made. There were several sons of this marriage, one of whom, Charles by name, married a Miss Sarah Wilson, and James Compton Burnett was their son. He was born at Redlinch, in Wiltshire, July 21, 1840, his father being a considerable landowner in that neighbourhood.

He had an ordinary English education until he reached the age of sixteen, when he went to school in France for a term of about three years. After this he travelled for several years, principally on the Continent, studying philology, the love of which in him amounted almost to a passion, and he had serious thoughts of devoting his life to that object.

Deciding later on to study medicine, he became a student of Vienna, and was so absorbed in the study of anatomy, that he devoted two years more of his time than the ordinary curriculum demanded to that branch of science. He prepared many valuable specimens for his professors during that term, most of which are now preserved in the Pathological Museum of Vienna. It was doubtless this long course of study, with his own great gift of perception, which enabled him in after life to diagnose complicated disease with almost absolute certainty. Having taken the Vienna M.B. in 1869, he entered Glasgow University and studied there until in 1872 he took the M.B. of that University, taking the M.D. in 1876. Passing through a brilliant examination in anatomy, lasting one hour and a half, the professor shook hands with him, saying that he had never examined a student with so brilliant and thorough a knowledge of anatomy. The same professor, on hearing later that he had decided to become a homoeopath, entreated him to alter his mind, saying he was convinced that he would reap all honours in the medical world, and that he was throwing his life away. His reply was, "that he could not buy worldly honours at the cost of his conscience," and he continued to fight the good fight of homoeopathy to the last day of his life. The reason graduating M.B. was that he wrote his first thesis on "Specific Therapeutics," and the homoeopathic flavour was too strong for the examiners, who rejected in spite of its merits. His next essay evaded such dangerous ground and was duly accepted.

He began practice in Chester, and afterwards practised for a short time in Birkenhead, from whence he came in 1877 to London, where he has carried on a large consulting practice for twenty-three years.

Beloved by all his friends, in his home he was idolised. The helpful sympathy and kindly interest always shown to his patients makes realistic in a high degree how vast would be the love and tenderness lavished on those who were dearest to him; the loss to all who were brought in contact

with him is truly great, to them irreparable. He leaves a widow and family, for whom the deepest sympathy must be felt.

Ecce Medicus, or Hahnemann as a man and as a physician and the lessons of his life⁵

Being the first Hahnemannian Lecture, 1880.

By James Compton Burnett 1840–1901

Es liebt die Welt, das Strahlende zu schwaerzen.

Schiller

This first Hahnemann lecture is dedicated to William Bayes Esq. MD in admiration of his public spirit and far-seeing wisdom, as shown in the establishment and maintenance of the London School of Homoeopathy.

Preface

On sending this *Hahnemannian Lecture* to press, it is right to remark that, in deference to the expressed wish of valued friends, certain expressions that were made use of in delivering it have been omitted. The substance, however, remains the same. To say a thing in simple homely Saxon is often apt to shock; such is better told with the tamed tongue of a Talleyrand, and with . . . *surtout point de zèle*.

It has not been deemed wise to extend the subject by following up Hahnemann's history at Köthen and Paris: that would have involved a consideration of his tripartite pathology; and the Parisian episode has but little scientific interest so long as his latest writings are beyond our reach.

The following pages, therefore, contain the first *Hahnemannian Lecture* essentially as it was delivered at the London Homoeopathic Hospital in Great Ormond Street last October.

JC Burnett
Gentlemen,

At a meeting of the authorities of the London School of Homoeopathy, held in this building on July 12th, 1880, it was proposed by Major Vaughan Morgan, and seconded by the Earl of Denbigh, "That it is desirable that a Lecture be delivered explanatory of the *History of Hahnemann's Discovery of Homoeopathy*, illustrating its Principles and the *Life and Works of its Founder*; that such Lecture shall be delivered annually, in place of the Introductory School Lecture, by a lecturer to be appointed each year by the Committee of the School in accordance with Rule V."

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This was passed unanimously, and the speaker was asked to deliver the first lecture under arrangements to be made by the sub-committee consisting of Drs. Bayes, Hughes, and Yeldham.

This, Gentlemen, I stand before you today to carry out the intention of the London School of Homoeopathy in this regard.

May this first Hahnemannian Lecture be the starting-point of a genuine, free, and manly appreciation of him whom the Earl Cairns, not long since, very justly designated the greatest benefactor of his age.

We, whose duty it is to hand on a *true* history of Samuel Hahnemann to our children and to posterity, could not well adopt a better plan than that of a yearly Lecture on the subject of his Life and Labours; and it is with the desire of bearing my share of this sacred duty that I beg leave now to address you.

Some account it a shameful thing to be a believer in homoeopathy or in its founder, because, forsooth, the powers that be have decreed the former a delusion and the latter an unworthy outcast from the fold of the *Ecclesia medica catholica*. As for me, I count it the proudest day of my life to be permitted to stand here and endeavour to vindicate the honour of the master, than whom a kinder or purer man, a greater *savant*, a profounder thinker, or a truer physician the world has but very seldom seen.

It is not unknown to you that the very vilest slanders have been hurled against him; the highways and by-ways of all the languages of Europe – nay, of the world – are literally strewn with these slanders, in order thereby to damn the man and make his name a by-word in the mouths of the people.

Medicine mongers and leeches, worshipful companies of apothecaries, colleges of physicians and surgeons – royal and imperial – have all united to do him to death; the serial journals of the world, medical and surgical, have with one accord combined to bespatter his name with dirt, or they have entered into a conspiracy of silence to mum him and his homoeopathy to death.

For eighty-one years Hahnemann has been thus treated, and yet there are some six or seven thousands of physicians and surgeons in the world who swear by him as by a holy prophet, and millions of the human race have cause to daily bless his memory; and I venture to predict that in the ripeness of time the peoples of the world will unite to give him a high place, not merely in the *Panthéon* at Paris, or in our own Westminster Abbey, but in the great Valhalla of mankind.

But that time is not yet; and no one here, not even the youngest, is likely to live to see it. Ours is the seed time; let us see to it that we sow the sound seed of truth, and tend it carefully, and root up the weeds of hatred, ignorance, slander, and prejudice, in the sure and certain hope that such time will come although we may not be there to witness it.

To this end it is of vast importance, alike in the interest of medical science and of our common humanity, that the *real* Hahnemann and the labour of his life should be held up in the clearest possible light.

It is also needful that the labour of his life should be frequently examined afresh for the benefit of successive rising generations, who do not always know much of what was done even a few decades ago, and that we may have a standard whereby to measure the fashionable foibles of the hour.

For there is fashion in physic, and the pigmies of the day are very apt to appear might giants, unless the deeds of the great dead be present with us. Hence, I take it, the far-seeing wisdom of a yearly Hahnemannian Lecture, so that we may learn and re-learn the lessons of his life.

Much misconception of Hahnemann's labours and teachings exists even amongst some of his disciples, and it will be the privilege of the Hahnemannian lecturers, from time to time, to throw as much light as they can thereon; and may we all catch the true spirit of the mighty man and fervid physician, that it may not be said of our lesson-learning what the *Jaeger* said of the *Wachtmeister* in Schiller's *Wallensteins Lager*.

“Sie bekam euch übel, die Lektion. Wie er räuspert und wie er spuckt, Das habt ihr ihm glücklich abgesehen; Aber sein Schenie, ich meine, sein Geist Sich nicht auf der Wachparade weist.”

No, Gentlemen, the genius of the great general does not show itself on parade, when playing at soldiers is going on, but in battle. So the genius of Hahnemann's teachings cannot be found by the dandy doctor *à la mode*, or by the mere scientist or book-worm or dead-house pathologist, but rather in reading the book of nature with a humble, receptive mind, and with the aid of Hahnemann's biopathology; and in treading the living sick according to his law. Did I say *his* law? I mean Nature's law, which he first saw in a clear light, and which he practically elaborated for us, thereby firmly fixing the treatment of the sick upon a scientific groundwork.

The boy Hahnemann

Will you come with me now and let us scrutinise the boy Samuel Hahnemann?¹⁶ But, before doing so, just go over in your minds the early preparatory history of any of the heroes of our race, and you will most invariably find that *before* the real life-work began there had been a trialful preparation, then a *Sturm und Drang-Periode*, and then comes the working out of the individual redemption.

Hahnemann was destined to meet with enormous difficulties, to encounter unheard-of opposition, and then to come out victor over all. So he was not born

i Born 10 April 1755.

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of rich parents or nursed in the lap of luxury. He was not “swaddled, rocked and dandled”ⁱⁱ into his life’s work. Great reformers do not come that way. Scions of noble houses are often great leaders of men, but not because they are scions of noble houses, but because they still retain the pith and marrow of the original founders of their families.

Hahnemann was, however, not the offspring of vulgar or illiterate parents; his parents were indeed poor, but they were, nevertheless, people of taste and refinement, notably his father, who was a painter on porcelain in Saxony; for poverty, happily, neither excludes genius nor culture.

We should expect the son of an artist to become a man of refinement and taste: such was Hahnemann. He was of small stature and of a delicate constitution; not a man of muscle, but of iron will and indomitable perseverance. Yet he must have been well knit, for he lasted nearly ninety years.

You know the old saw – *She who rocks the cradle, rules the world* – and hence I wish I could draw you a word-picture of Hahnemann’s mother, for mothers make our men; but the material necessary for such a delineation was not at my disposal: yet, perhaps, it matters little, as the real history of a mother is written by the lives of her children.

Of Hahnemann’s father we know sufficient to be sure that he was no ordinary man, inasmuch as he taught the young Samuel *to think* for himself, for which purpose he is said to have shut him up alone, and *given him a theme to think out*. How many fathers show such a knowledge of what true education means in its etymological sense, viz., a leading or *drawing-out*? Without these lessons in thinking the young Hahnemann would never have studied medicine, for he did so in the teeth of parental opposition, and without them he would never have discovered scientific homoeopathy.

The great anatomist Hyrtl was wont to relate how as a little boy he used to study the anatomy of his throat with the aid of a hand-glass; and he was fond of exclaiming at the close of the story – *Was Essig warden soll, muss fruh sauer werden!*ⁱⁱⁱ

So with Hahnemann: as a lad he wrote an essay on the human hand. He had an excellent education, first at the communal school till he was twelve years of age, and then at the Grammar School of his native place,^{iv} and was moreover the pet pupil of his master (the Rector) from whom he received friendly instruction in his free time; and so well did he profit by this large-hearted instruction, that he was an accomplished linguist at the age of twenty, when he left Meissen for Leipzig, to study medicine.

ii “I was not swaddled, rocked, and dandled into a legislator.” – Burke.

iii “What is to be vinegar, must soon get sour!”

iv Meissen also has the honour of being the birthplace of the two brothers Schlegel. The little town is in the kingdom of Saxony, at the confluence of the Elbe and the Meisse.

Hahnemann began already at the grammar school to be a teacher of his fellows; and already at the age of thirteen he was so far advanced in his knowledge of Hebrew as to be able to give lessons in that tongue^{vi,vii}

He was not permitted to go away to the universities to study medicine without having first been subjected to parental opposition, for we are told that his father compelled him to take a situation in some business; or, rather, his father's poverty made it an apparent necessity. But trade was so distasteful to the ambitious and gifted boy Hahnemann that he fell ill in consequence, and then he was permitted to follow the bent of his noble mind. We have here the key to his subsequent successes; for what greater opposition can there be offered to the onward career of any man that that of his own parents and poverty combined? When a lad has the stuff in him to conquer father and mother and poverty combined, what possible concatenation of adverse circumstances in after life is likely to thwart him? And so we find him, then, at twenty *en route* for Leipzig University, and already at that age thoroughly acquainted with German, Arabic, Hebrew, Greek, Latin, French, Italian, and English. To know eight languages already at the age of twenty is, you will admit, not a bad preliminary education.

The Student Hahnemann

It was his extensive knowledge of languages that enabled him to gain a livelihood while studying medicine and after taking his degree. It was this same linguistic knowledge that subsequently was the means of his great discovery, as we shall presently see.

History tells us that Hahnemann had not the means to pay for his classes at the University of Leipzig, and that he enjoyed the privilege of free instruction. It is right to explain that this has been a common thing in German universities from time immemorial, and it is not there thought by any means an undignified thing to receive gratuitous instruction, as it is the right of poor students, especially such as matriculate with honours, as Hahnemann evidently did. Many of the most renowned professors in Germany were thus educated; for instance, Skoda, Oppolzer, and Hyrtl. Such students are not regarded as receivers of alms, but as being educated by the State, which pays and pensions its professors to educate its promising young citizens. Such men, also, most frequently fill the professorial chairs in after years. To this is largely due the astounding erudition of the German

v *Biographie universelle ancienne et moderne*, par M. Michaud. Paris. Art. S. Hahnemann.

vi *Treue Bilder aus dem Leben der verewigten Frau Hofrath Johanne Henriette Leopoldine Hahnemann, geb. Küchler.* Berlin, 1865.

vii Hahnemann's grandson, Dr Süß Hahnemann, of London, informs me that this statement is strictly correct.

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professorate that is justly a source of pride for the German fatherland and the admiration of the world of science and letters.^{viii}

Thus Hahnemann was already, as a student, a man of great acquirements. Not the least of his acquirements was that of the autodidact in its grandest sense. Who in this world ever rose to eminence in learning other than autodidactically?

No doubt it is immensely important to receive sound instruction at school and university, but those who mount the ladder of life begin to learn where teachers cease to instruct: so did Hahnemann. In Leipzig he earned his living by translating scientific works from the English and French, for which he was paid by the publishers.

It might, not unnaturally, be asked how it was possible for the young Hahnemann to study medicine and gain his daily bread at the same time. He managed it in this wise: he sat up all night at this translation work every third night, and this became such a habit that he continued to do so for more than forty years. This also explains how he found time for his enormous literary labours in after years.

And, oddly enough, he not only managed to live during the two years he heard lectures at the Leipzig university, but he also contrived to save a little money, and thus became enabled to extend his field of observation; so we find him at the end of this period passing from the University of Leipzig to that of Vienna, one of the most renowned schools of medicine of the world, where he enjoyed the friendship of Professor von Quarin, by whom he was treated as a son, and who took great pains to teach him the practice of medicine. What was there, then, in this poor young Saxon that endeared him thus to his teachers? Clearly he was an extraordinary youth.

After a stay of an *annus medicus*, he accepted the post of librarian and family physician to the Governor of Transylvania, at Hermannstadt, the new home of his Saxon fellow-countrymen.

The learned Dr Dudgeon, in his biography of Hahnemann,⁷ tells us that Hahnemann resided two years at Hermannstadt; but this can hardly be, for, as Dr Dudgeon himself states, Hahnemann removed to graduate in Erlangen in 1779, and this was in August.

It is to be remembered that Hahnemann practised in various parts of Lower Hungary during this period. He was either not altogether, or else not all the time attached to the Governor's service, or the Governor must have resided in various places. This is clear from Hahnemann's remark on page 114 of the second volume of his translation of Cullen's *Materia Medica*, where he says, in regard to Cullen's

viii Some ten or a dozen years ago Professor Billroth, of Vienna, proposed to arrange the medical curriculum, in Austria, with the avowed object that only students of some means could possibly enter the profession. In the heated controversy that ensued it transpired that nearly all the noted, then teaching, pro-professors of the Vienna School (Rokitansky, Hyrtl, Skoda and Oppolzer) had been poor students!

opinion that engorgements of internal organs do not constitute a contra-indication for the bark in ague – “The author (Cullen) is wrong; he would appear to have been unacquainted with the stubborn intermittents of hot fenny countries. I (Hahnemann) observed such in Lower Hungary, more particularly in the fortified places of that country, which owe their impregnability to the extensive marshes around them. I saw such in Carlstadt, Raab, Comorn, Temesvar, and Hermannstadt,” &c., &c. And from the subsequent detailed remarks it is clear that he must have had practical experience in these places of sufficient extent to observe the courses of the various kinds of ague of the very worst types, and also their concomitants and sequels. Those of us who have seen the human wrecks that even at this day come in large numbers from the low-lying marshy plains of Hungary to the *Allgemeines Krankenhaus* in Vienna, will have a very concrete conception of the enormous practical advantages which Hahnemann enjoyed in observing the worst forms of disease that can ever fall to the lot of any physician; for in malarial districts such as those in which Hahnemann spent these two years in active practice, and of which he thus gives an account, we have in the wake of their pernicious intermittents the most severe forms of heart, lung, liver, spleen, kidney, and abdominal affections, with all varieties of dropsy, and to have gone to school in such a place means, at the very least, much practical experience.

Be it noted that this was all before he graduated as doctor of medicine at the ripe age of twenty-four years and not quite four months.

Thus we have seen our youthful Hahnemann at the communal and grammar schools of his native place, Meissen, until he was twenty years of age, and then we find him studying medicine, first in Leipzig and then in Vienna – my own dear old *alma mater* – and then in practice in a district full of disease, and finally graduating at the age of twenty-four. And, be it remembered, earning his living and paying his way during the whole of his medical curriculum.

I dwell somewhat on the practical professional education of Hahnemann because some of his detractors try to persuade us and themselves that he was not a physician at all, but some else – a librarian, a teacher, a translator, a book-worm, a chemist, anything, but not a physician. You have seen that his farewell grammar school thesis was *On the Human Hand*, and if you only read the footnotes to his very earliest translations, you will agree with me that he was already at twenty-five a notable physician. Notable, I say, for some men see more in a year than others in a lifetime. Many a man has grown gray in the wards of hospitals, and yet has never seen anything.

We have made the acquaintance of the schoolboy Hahnemann, and of the student Hahnemann. Gentlemen, I beg you will now come with me and take a look at: the Doctor Hahnemann.

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The Doctor Hahnemann

I have seen a painting of the young doctor Hahnemann painted by his father on a fan representing the young Æsculapius giving physic to his first patient, a shoemaker. Little did his good father then dream what a son he had begotten; let us study him a little closely. He is one of the *chefs d'œuvre* of the Creator.

By the way, why did Hahnemann go to Erlangen for his doctor's hat rather than to Leipzig? Because the graduation fees at Erlangen were much less there than at Leipzig. This information I have from his grandson, Dr Süß Hahnemann, who resides in our midst. The subject of Hahnemann's inaugural thesis was "*Conspicuum affectuum spasmodicorum ætiologicus et therapeuticus.*"

We come at once to his wanderings, and to the *Sturm und Drang* period of his life.

First he goes to a little place called Hettstädt, and then to the small capital of Dessau, where he devoted himself particularly to the study of chemistry and mineralogy, and also as it would seem to the no less agreeable occupation of courting the fair German maiden, Miss Henrietta Küchler, the daughter of an apothecary at Dessau. He afterwards became medical officer of health at Gommern near Magdeburg, and there in 1782 he led the young lady to the altar.

We owe much to this noble woman, who was a beautiful character, and stood by him as a true companion and a faithful loving wife in the many terrible trials that were in store for him; but for her love and encouragement he would often have found the burden of his life an unbearable one. In after years he would often take her endearingly by the hand and exclaim, "Darling, but for thy loving support I could not bear it."

Mankind thus owes much to this noble Deutsche Frau, and in connection with our great medical reform she deserves our grateful remembrance.

Learned colleagues, do not think that in this hall the mention of a woman is out of place, for the influence of Hahnemann's wife has been a blessed one in the life of her illustrious husband, and has thus helped to bring health and happiness into many hearts and homes all the world over. Honour then to her who loved and helped him when well nigh all were against him.

But Gommern soon became unbearable for Hahnemann, and he left it after a two years' stay, and betook himself to polite and polished Dresden, the home of learning and culture. Here Hahnemann soon became a favourite with the leading men, and particularly with the eminent chief surgeon of the hospital, Dr Wagner, who formed such a high opinion of his abilities that he chose him to take his place - the highest medical post in the country - during a long illness.

Remember, gentlemen, this was the pre-homoeopathic Hahnemann who was thus chosen to temporarily fill the place of the highest medical functionary of his country. He was no longer the poor struggling student or the obscure parish doctor, but his professional position was one of which any physician at any period of life

would be proud. I do not mean merely because he was thus, for a time, as a very young man called to such a responsible position, but he had also by this time made a name for himself in the world of medicine and of science, and his literary labours had carried his fame far beyond the confines of this own immediate country.

In 1786 he published his work *On Arsenical Poisoning* that is even now authoritative.

If you want to know Hahnemann's frame of mind at this period, you will find it in the introduction to this book *On Arsenical Poisoning*, which is dedicated "To the Majesty of the Good Kaizer Joseph," and called by the author his firstling. You will see it is full of the bitterness of despair at the miserable condition in which he found practical medicine, and in it he appears to us as an expert medical jurist and practical toxicologist. He evidently had his back to practical medicine at this period (1786), for he says: "A number of causes, I care not to count them up, have for centuries been dragging down the dignity of that divine science of practical medicine, and have converted it into a miserable grabbing after bread (Brod-klauberei), a mere cloaking of symptoms, a degrading prescription trade, a very God-forgotten handiwork, so that the real physicians are very hopelessly jumbled together with a heap of befrilled medicine-mongers. How seldom is it possible for a straight-forward man by means of his great knowledge of the sciences and by his talents to raise himself above the crowd of medicasters, and to throw such a pure bright sheen upon the Healing Art at whose altar he ministers that it becomes impossible even for the common herd to mistake a glorious benign evening star for mere vapoury skyfall! (Sternschnupfen). How seldom is such a phenomenon seen, and hence how difficult it is to obtain for a purified science of medicine a renewal of her musty letters of nobility."

In 1787 he wrote a treatise on the advantages of using coal as a means of warming, there being at that time much prejudice against its use.

1789 he wrote a work entitled *Instruction for Surgeons in the Treatment of the Venereal Disease*, and at this same period he wrote many important articles in Crell's *Chemical Annals* on chemical subjects, and amongst these: *Chemical Investigations on the Nature of Gall and Gallstones*, and another *On Antiseptics*. And he also published about this time in Baldinger's *Magazin* the mode of making the preparation of quicksilver that to this day is known in Germany as the *Mercurius solubilis Hahnemanni*.

Then he occupied himself with the question of the *Insolubility of Certain Metals*.

Hereupon he wrote in Blumenbach's *Bibliothek* *On the Means of Avoiding Salivation and other Ill Effects of Mercury*, and in Crell's *Annals: On the Preparation of Glauber's Salt*.

His enormous literary activity, coupled with his practical work in the chemical laboratory and his extraordinary knowledge, both in medicine and chemistry,

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began at this time to fix the attention of men of science and practice upon him, and he was accordingly elected a Member of the *Oekonomische Gesellschaft* in Leipzig, and a Fellow of the Academy of Sciences of Mayence.

Hahnemann in the Slough of Despond

Gentlemen, we are still in the presence of the pre-homoeopathic Hahnemann; he is thirty-five years of age, and thus barely in the prime of his years and mental development; he has already practised a dozen years as a physician, and it is fifteen years since he left his father's roof to go to study at Leipzig; he is happily married, the head of a large family, and enjoys a considerable reputation as a physician and as a man of science and letters. He returns to that Leipzig which had been the seat of the early student life and labour.

And what next? He suddenly gives up the practice of physic in disgust. He has lost all faith in physic, and believes ordinary medicine worse than nothing; not only no good, but a positively hurtful art.

From the frame of mind in which he wrote the introduction to his book *On Arsenical Poisoning* (in which he had already his back to the practice) to a total giving-up of such practice is a very great distance *for a poor man* with nothing else to fall back upon.

And then he had practised medicine with more than ordinary success. His detractors ask us to believe that he had no patients, and that it was practical medicine which gave him up, and not he it. But this is merely a falsehood; he absolutely refused to continue to treat those who had long been his patients, declining to live by practicing a system of medicine that experience at the bedside had taught him was far worse than useless.

At this period of the world's history a revolutionary spirit was in men's minds, and a medical revolution was brewing in Samuel Hahnemann's brain. Was he conscious of it? I think not. Was God's hand leading him in this mighty matter? So it seems to me.

You will agree with me that a violent storm of doubt and fear was raging in this man's mind; it raged to some effect, for it swept everything before it except his uprightness, his honesty of purpose, and his mighty manhood.

We shall have a concrete conception of the terrific nature of this psychic whirlwind when we bear in mind that he had no fortune beyond his practice, for his literary labours at this period were purely scientific, and mostly un-remunerative; he had comparative monetary ease in his practice, could give an elegant home to his loved ones and an adequate education to his children, who, with his exemplary wife, were the sweetness of his life, but nothing could withstand the force of this whirlwind, and he abandoned his practice entirely, and once more, but this time voluntarily, became a bookseller's hack, a translation-slave!

To get a living as a translator was hard enough for a young student with only himself to care for, but to keep a wife and a large family all accustomed to plenty and comfort was quite another matter. At one stroke he reduced himself and his wife and children to penury and want, and this for conscience' sake! And yet he knew but too well the pinch of poverty and the weirdness of want.

What a contrast this with some of the young men of our own day, whose doctrine is expediency and fashion, and who deem the chance of a hospital appointment or a professorship a fair exchange for their modicum of conscience, and who coolly say, "Homoeopathy is true, of course, I know that well enough, but *if I say so*, what chance have I of becoming surgeon to the infirmary, or lecturer at the medical school?"

Well, we must remember that there is the wrong, and the nemesis of wrong, too. These men (save the mark! I mean these social eunuchs) who thus deny or ignore the truth for mere expediency and supposed social advantages will, nevertheless, attain to nothing. Why? Because I find it written in the Big Book that "whatsoever a man soweth that shall he also reap."

But to return. Hahnemann removed, we saw, to his old Leipzig that was not specially propitious to him at any time, and again took up his old book-making drudgery; read his foot-notes to his translations from this period, and behold the bitterness in his soul.

When some of us feel bitter and downcast at being debarred from some coveted social or professional preferment for conscience' sake, let us just look at this period of our master's life, and we shall feel that ours are as the piping times of peace to the horrors of war.

Are you weary of the story of these dismal days of doubt and despond? Bear with me yet a little, and let us see how he bore his burden.

After a certain time he found that he no longer earned sufficient to pay the expenses of town life in Leipzig, and so we find him removing to a village outside of the town, in the hope that his literary earnings might suffice to keep the wolf from the door. He there clad himself in the garb of the very poor, wore clogs of wood, and helped his wife in the heavy work of the house, and kneaded his bread with his own hands! And the blatant ignoramuses who forge medical history, and who rule the rostrum in medical societies, ask the world to believe that Samuel Hahnemann was a lover of lucre, and a man given to gain! But poor Hahnemann had not yet drunk the dregs of his misery; as things got worse and worse, and his daughters and wife began to reproach him for sacrificing the amenities and comforts of life for seemingly chimeral dreams, his cup was full. Yet his firmness of character and his rooted steadfastness in his consciousness of right kept him up, and he worked on, perhaps with a faint inkling of a great something to come. But his cup of misery, though full, had not yet run over, but even this was to be. *Several of his children fell ill.* Now he was in the slough of despond indeed. He,

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the accomplished physician has given up physic as worthless and see his own children fall ill! In despair he cast about for the right remedies and found them not; yet he seemed certain they must exist. Writing to Hufeland, he exclaimed, "Oh! I cannot believe that the almighty and fatherly good of Him whom we cannot even call by a name worthy of Himself, Who so freely cares even for the tiniest of His animate beings that are invisible to our eyes, Who freely lavishes life and plenty throughout His whole creation, I *cannot* believe that He should inevitably deliver over His dearest and highest creatures to the pangs of disease." We thus see that he did not despair of a Healing Art; but, on the contrary, was firmly convinced that nature was replete with elements and forces for such an art, and that they were present in plenty all around. He also did not deny the possibility of a science of medicine, but the then existing methods and systems were demonstrably and in his own experience false; on the contrary, he evidently did believe in a science of medicine that was yet to be found, but how to find it he did not see.

This brings us to the threshold of the discovery of homoeopathy. Here we have the soil tilled ready for the seed; an invisible power sowed the seed, and the harvest is sure. We are about to part with the pre-homoeopathic Hahnemann, but before we do so let us just run back over the ground we have traversed; let us picture to ourselves the boy studying in his father's house by the light of a little lamp made of clay with his own hands; let us follow him from the national school up to the grammar school; let us realise him at the age of thirteen giving lessons in the mystic language of the Hebrews, and let us go with him, the accomplished youth, to Leipzig, silent in eight tongues, and watch how he toiled for bread, and studied amid such difficulties a system of medicine that he was destined in the full ripeness of manhood to cast away as worthless.

But enough; time presses, so we must hurry on to that point in his history whence arose a thought that grew so mightily that it has revolutionised medical society, and cast down the old idols from the high places to make room for a truer Æsculapian cultus.

A French biographer tells us that chance led Hahnemann to the discovery of homoeopathy. Nay, I cannot believe it; chance never did such a mighty thing. Chance may roll up a bit of clay, or perpetrate a daub, but chance does not mould such an exquisite model or paint such a perfect picture. I see the hand of providence in this thing; if chance did it, I, individually, have lived in vain.

Dawn of Homoeopathy

The renowned Scotch professor Cullen once wrote a remarkable work on *Materia Medica* that has gained much in reputation by having been rendered into German by Hahnemann. Perhaps the world does not owe much to South America, but it owes *Cinchona* to it, and we are not usually specially grateful for the benefactions

of the Jesuits, but for once we may think kindly of them for bringing us over *the* bark which has immortalised them in every marsh of the world.

Cinchona^{ix} has probably saved more lives than any other remedy in the pharmacopœia, and to it we owe the discovery of homoeopathy. Hahnemann went to Transylvania, as you know, and studied ague in the Danubian marshes; he not only studied it in others, but he had it himself. When Hahnemann was living in the country near Leipzig, clad in homespun and clogs, he got an order from a publisher to translate this *Materia Medica*^x of Cullen so our own tongue had a share in the great discovery, and I think Cullen had more to do with paving the way for it than is generally thought. In all his translations Hahnemann had the habit of writing footnotes, often sitting heavily on his author's shortcomings; and it is in one of these footnotes to his translation of Cullen's *Materia Medica* that homoeopathy dawns upon us. Not the homoeopathy of Hippocrates, nor the homoeopathy of the writers of the 16th and 17th centuries, but the scientific homoeopathy that is based upon the proving of drugs on the healthy as shadowed forth by the genial Stoerck, and incidentally taught by the immortal Haller.

I believe it has been asserted that the Irish Physician, Crumpe, was before Hahnemann in trying drugs on the healthy. This statement is not correct. I beg leave to show you Crumpe's most interesting and scientific *Inquiry into the Nature and Properties of Opium*, which you will see was published in this city in 1793. (Antonius Stoerck was, however, before Hahnemann, in this respect.)

Hahnemann's Translation of Cullen's *Materia Medica* bears on its title-page the date 1790, that is ninety years ago (and three years before Crumpe's work). It was published in two volumes, and these two ragged old books I take the liberty of showing you also, both on account of their great historic interest as the birthplace of homoeopathy, and because of their being decidedly rare books. Here arose a therapeutic thought that has not so much *reformed* the practice of medicine as *revolutionised* it.

There is a slight indication of a crude kind of homoeopathy in this Translation anterior to the *Cinchona* episode. If you look at p. 17 of Vol. ii. You will find this foot-note in regard to the use and utility of astringents:- "Acids have likewise the power of bettering a weak stomach that has a tendency to produce a morbid acidity, as, for instance, *Sulphuric acid*." The influence of the great Cullen upon the ripe mind of the discoverer of scientific homoeopathy has not been, I think, sufficiently dwelt upon.

^{ix} Proud science owes its knowledge of *Cinchona* really to the Indians, and these first ascertained its antiperiodic property by drinking the water of the swampy pools in which the *Cinchona* trees stood; so they really got a natural cold infusion.

^x William Cullen's *Abhandlung über die Materia Medica nach der Nunmehr von dem Verfasser selbst ausgearbeiteten Originalausgabe Übersetzt und mit Anmerkungen von Samuel Hahnemann, der Arzneikunde Doktor*. In 2 vols. Leipzig, 1790.

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Cullen, at the beginning of his work, gives us an exhaustive history of *Materia Medica* as found in pharmacological works, and comes to the conclusion that the writings on this subject are in great part “a collection of errors and falsehoods.” We can readily imagine how consonant this was with the feelings of the translator at that period.

At the end of his *History of the Materia Medica*, Cullen faintly apologises for his almost wholesale condemnation of the writers on that subject, and says that a number of the public may be dissatisfied with his judgment thereon. To this Hahnemann remarks:-

“The translator does not belong to this number. For having himself read, compared and thought over most of the older writers and many of the new ones quoted by Cullen, so that the *non habet osorem nisi* might not be applied to him, he is constrained in a general way to subscribe to Cullen’s opinion *with all his heart*. Dioscorides and Schröder, with all their shallowness, indefiniteness, old women’s stories, and untruths, have all along been slavishly worshipped (with but few exceptions); and neither the old fathers themselves nor their weak disciples deserve to be spared.” “We must,” continues Hahnemann, “tear ourselves by very force away from these worshipped authorities if we in this important part of practical medicine are ever to be able to cast off the yoke of ignorance and superstition. It is indeed high time that we did!”

So you see the sceptic Cullen had found a congenial translator in our Hahnemann, and we can fancy with what eagerness the latter went on from the iconoclastic to the re-constructive Cullen. Hahnemann was looking with keen pleasure on the idols that Cullen had cast down and smashed. Now said he to his hero Cullen, give us something better; let us have a really scientific *Materia Medica*.

Hahnemann was already hungering and thirsting after a scientific therapeutics, and translating Cullen rendered him starving and famished: Hahnemann was longing for the bread of science; Cullen gave him the stone of hypothesis!

Thus he still craved for something better. For it must not be lost sight of that Hahnemann *had never for a moment lost faith in the efficacy of given drugs*, but he yearned for a fixed unalterable law according to which drugs in general might be used. He was sure it existed somewhere close by, but where? How was it to be found?

Yet Cullen came very near the proving of drugs on the healthy; he discussed all possible ways of finding out the remedial properties of drugs, and cast them all away one after another just as Hahnemann does six years later in his *Essay on a New Principle*. He enters into the question of the trial of drugs on animals, and rightly remarks that this mode can have but a very limited application; our allopathic friends still cling to this method, which their own Cullen for the most part condemned ninety years ago.

Cullen even went so far as to mention the trial of drugs on the human body, but he merely mentions it in passing, and he seemingly meant the ordinary way

of trying them on the *sick*. After he had upset every thing he simply put up a counterpart of the old idol he had himself but just demolished. Yet I think Cullen's *tabula rasa* greatly helped Hahnemann in his discovery of scientific homoeopathy, inasmuch as it cleared the ground for the homoeopathic edifice. Hahnemann himself would most probably not be conscious of this; great minds read books and nature, and often build up new structures with very old material. Then it is the trite old story of Columbus and his egg.

Homoeopathy looming through the ages

Gentlemen, will you allow me here to interpose a somewhat long parenthesis by way of setting forth some forecastings of homoeopathy. I fear I shall have to trouble you with a few rather dry quotations, but the line of thought which I am following necessitates it.

It is often said that homoeopathy existed before Hahnemann. So it did, just as gravitation existed before Newton. Even a little more than this, for the formula *similia similibus curantur* may be found in authors, from Hippocrates onwards, from some of whom Hahnemann himself quotes (*Organon*). Nay more, I have myself works from the 16th and 17th centuries in which the question is clearly argued, viz., whether are diseases best cured by similars or by contraries? There is a whole literature on the subject principally in the 16th and 17th centuries. I have read quite a number of these works with avidity, and have been more than once on the point of declaring that this was the pit whence Hahnemann dug his homoeopathy. How true it is: Die Welt liebt, das *Strahlende zu schwärzen!* More than once I have gravely doubted Hahnemann's honesty in this particular, but wrongly, as I now know. The subject is too vast to be largely entered upon here,^{xi} but I will give you the conclusion to which I have come. The homoeopathy of Hahnemann has nothing whatever to do with the homoeopathies of the Paracelcists, hermeticists and iatrochemists, *i.e.*, nothing whatever beyond the *mere notion* of healing by similars; yet I shall submit that the suggestive value of these other homoeopathies was great to him in thinking out his own scientific system. You will therefore see that those who quote triumphantly from these various authors to show that our homoeopathy was an old affair, and needed no Hahnemann to discover it, have merely skimmed the surface, and run away with an entirely false impression. Honesty compels me to confess that I was myself, for a time, in doubt. Let me ask, if it was already there, why did not somebody use it and *teach* it? Scientific homoeopathy was not there, but only its foreshadowings.

^{xi} For a masterly contribution to this subject see *Lectures on the Theory and Practice of Homoeopathy*, by R.E. Dudgeon, M.D. London, 1854. This incomparable savant here traces the homoeopathic idea all through medical literature beginning with Hippocrates. I cannot, however, subscribe to several of his conclusions. By the way, nothing gives one such an exalted conception of literary labour as trying to do it one's self! And still better than Dudgeon's is de Gohren's.

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Just to give those younger colleagues, who may not be familiar with the details of this part of our subject, an idea of what the homoeopathies of these other consisted in, it will suffice to state that their homoeopathies were of various kinds, and principally of these four –

Firstly. The doctrine of signatures,^{xii} for instance the juice of the *Chelidonium majus* is yellow; the bile is yellow; like cures like, ergo, *Chelidonium majus* is a remedy for bad bile; a *remedium ictericum*. If you take a walnut and remove the hard shell carefully, and take a thoughtful look at the surface of the kernel, and note its *sulci* and *tyri* and hemispheres, you will get a simile of the brain surface. Therefore walnuts are good for the brain and reliable *remedium encephalicum*; and so on.

Secondly. Parts of the macrocosm (the world) as compared to supposedly similar parts of the microcosm (man's body). For instance, the sun in their pharmacology was the metal gold, which was therefore called *sol*.

In the microcosm, or man's body, the heart is the sun, or *sol microcosmi*. Like cures like; therefore gold is a good cardiac. Silver is the moon – *luna*,^{xiii} the *luna microcosmi* is the brain; therefore, silver is a brain medicine. And so forth.

Thirdly. Animal parts to cure similar human parts: for instance, a fox's lung, in pulmonary affections. This is the crude prototype of Schüssler's clever notion with his tissue remedies, and the lamented Grauvogl a few years since recommended the *Pulmo vulpis* for asthma. This idea is as old as the hills.

Fourthly. Certain types of disease prevail in certain regions of the earth; in these same or similar regions their remedies are to be found . . . *ubi malum, ibi remedium*. Thus in cold, damp places we find the *Solanum dulcamara*, therefore *Dulcamara* is remedial for the diseases of such places. *Cinchona* has a malarial habitat: it cures malarial diseases.^{xiv} A modern example of this might be found in the undoubtedly anti-rheumatic virtues of the willow,^{xv} which grows in wet places where rheumatism abounds, as some of us know but too well.

xii A modern supporter of the practical value of the Doctrine of Signatures is M. Chassiel: *Des Rapports de l' Homoeopathie avec la Doctrine des Signatures, Lettre à M. le Dr F. Fredault*. Paris, 1866. This is an honest work, seemingly aimed at M. Teste, who had entrevu the principle of *ubi malum ibi remedium*, without referring to Porta or Crollius. Chassiel starts a fifth notion of healing by similitudes, viz. (p. 48), diœcious plants cure contagious diseases: "La similitude avec le mode de propagation." But this is not all homoeopathy. The best historical essay on the subject with which I am acquainted is:– *Medicorum Priscorum de Signatura imprimis plantarum doctrina*, author F. L. A. H. de Gohren. Jena, 1840. This is an inaugural thesis, giving a faithful account of it, and, of course, ridiculing it.

xiii The curious in etymologies will note that this old designation of silver (*luna*) survives to this day in our lunar caustic – the nitrate of silver.

xiv We may laugh at this anthropoteleological contemplation of natural things; but suppose we had the ordaining of nature, where would we have put the *Cinchona* tree?

xv The willow (*Salix* whence our *Salicin*) was of old in good repute as a febrifuge.

Now Hahnemann had *evidently* read these sixteenth century homoeopathies, no other hypothesis is conceivable in one of his extensive reading, and they enlightened him no doubt very considerably by setting him thinking about a law of healing, and as to whether diseases are best cured by likes or by contraries, but they could not have taught him more, they could not have given him *his* homoeopathy for the best of all reasons, viz., that the scientific homoeopathy of Hahnemann has nothing to do with either the doctrine of signatures, the relationships of the macrocosm to the microcosm, the cure of human organs by giving the corresponding organs of animals as remedies, or with the apparent fact expressed by the words: *ubi malum, ibi remedium*.

Thus we see that Hahnemann's homoeopathy (our scientific homoeopathy) has really nothing in common with those which flourished in the sixteenth century and thereafter (as well as before) but the formula *similia similibus curantur*.

To *prove* this to you *in extenso* would carry us too far away from our present purpose.

But a consideration of this subject is, I submit, here not out of place, as it helps to shed light upon the dawn and rise of our own Hahnemannian homoeopathy, the more so as I am not aware that *this view* of the subject has ever been propounded; these various homoeopathies having been usually confounded, and regarded as identical with Hahnemann's.

That certain of these authors come *very near* to it, I freely admit; and it will be right, even at the risk of wearying you, to show *how* near they came. Therefore I beg to bring to your notice one or two of the works bearing on *these* more or less *crude prototypes* of homoeopathy that have led many sound scholars away with the idea that *our* homoeopathy existed before Hahnemann.

For instance Fernelius argues *against* the principle of healing by similars (Joannis Fernelii Ambiani, *Therapeutices Universalis*, 1574. p. 6, c. ii. *De Remedii Inventione*). He says in effect that every disease is driven out by its contrary, but that many evert this great law, and affirm that diseases are cured by their similars. He then discussed the mode of action, of exercise in fatigue, of the vomiting which cures vomiting, and of the purgation which cures dysentery, and maintains that they are in truth examples of healing by contraries. Here Fernelius comes very near indeed to true homoeopathy, yet only in arguing against it, and without comprehending its real essence.

We may affirm that, with his crude conception of disease and of remedies, homoeopathy would indeed be an impossibility.^{xvi}

xvi Morbus omnium contrariis profligandus: contraria enim sunt morborum remedia. Remedium est quod morbum depellit: quicquid autem morbum depellit, id illi vim infert: quod vim infert, contrarium est: omni ratione igitur remedium morbo contrarium esse necesse est, omnemque morbi depulsionem atque curationem contrariis perfici. . . Rata igitur constansque manet curandi lex per contraria. ARBITRANTUR PLERIQUE, MEDENDI SUMMAM LEGEM EVERTI, DUM

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I will not, however, stop to argue the points which he raises, as I merely wish to show that the *idea* was prevalent, and I quote from Fernelius as an out-and-out opponent of it.

That he was a staunch adherent of the principle *contraria contrariis curantur* may be seen from his introduction to the fourth book, p. 136: "Nullus igitur affectus subsistere potest in nobis, cui non partier contrarium quiddam tanquam remedium illa protulerit."

He nevertheless discusses the use of *Pulmones vulpecularum* in asthma, and explains their action on the ground of *similitude* and *affinity for the offended parts*; and Dr Sharp, FRS, will be interested to learn that Fernelius terms their *mode of action antipathia*.

Dr Dudgeon quotes Rivière on the side of the law of similars, but Rivière argues hotly *against* it. Dr Dudgeon also credits Paracelsus with being in possession of enough knowledge of drug pathogenetics to lead us to suppose that he (Paracelsus) had conceived and taught our Hahnemann homoeopathy; this is decidedly erroneous. It is quite true that Paracelsus was a very close observer, and an original and deep thinker, but he nowhere teaches that his notion of similars was based on knowledge of the pathogenetic effects of drugs. And not only so, but he clearly inculcates the doctrine of signatures and similitudes of the macrocosm with the microcosm. No doubt he understood and taught organopathy, *i.e.*, local drug-affinity, though, of course, somewhat crudely.

Riolanus was also an opponent of the idea of healing by similars; the gist of what he says in his *Ars Bene Medendi*, Parisiis, 1601 (*De Remedio*, s. iv. c. I, p. 12), amounts practically to this, that all diseases are necessarily cured by contraries, and then he indulges in a little innocent fun at the expense, as he supposes, of Paracelsus, and of the Paracelsic signatural homoeopathy.^{xvii}

Having given one or two opponents of the principle of *similia*, I will ask you to listen to me while I adduce a couple of advocates of it.

MORBOS QUOSDAM AUDIUNT REMEDIIS DEPELLI SIMILIBUS. At ejusmodi omnia morbolict similia sint, ejus tamen causae primum ac per se adversantur, morbo autem ex accidenti: huncque tollunt non per se, sed sublata ejus causa. Sic ehrumbarbarum quamvis calidum febrem solvit, dum ipsius materiam expurgat. Et lassitudinem exercitatio lenit, quod humorem per musculos effusum discutiat. Et vomitionem sedat vomitio, quae proritantem umorem excutiat. Et dysenteram purgatio levat, noxia materia ejus efficiente causa detracta. Ad eundem prope modum frigidae larga perfusio convulsionem (ut est apud Hippocratem) (Aph. 25, lib. v.) solvere putatur . . . Sunt autem ejusmodi omnia curando affectui vere contraria, etc.

xvii Ergo morbid omnes contrario curantur. Sit hoc primum inveniendi remedii principium, quod in genere breviter declaratum sequentibus libris singulorum morborum et remediorum comparatione fiet notius. Velim interea lectorem observare quam sapienter Paracelsus suae medicinae contrarium jecerit fundamentum, Morbos omnes sanari similibus. Quod si contrariorum contraria sint consequential, sanitas autem servetur similibus, quis non videt morbos abigendos esse contraries? Nonne morbus cum sit hostis naturae se depellendum indicat! at simile non agit in simile, contrario igitur profligandus.

The following article was copied verbatim by Mr. WH Heard, of St Petersburg, as it appeared in the *Daheim*, No. 16, of 17th January, 1880, under the heading, *Zur Geschichte der Homoeopathie*:

“So far back as the seventeenth century Homoeopathy was understood and preferred to Allopathy by Paul Fleming, a celebrated poet, who was at the same time a physician.”

In his poem to his friend Dr Hartmann the following passage occurs:

“A clever physician takes his remedies from substances which cause the harm: removes a craving for salt with salt, puts out fire with flames, a thing not understood by many. You contract the art by doing so little with much; you ought to make much out of little. A grain should be more efficacious than a long draught capable of doing harm to a butcher. We have got rid of the old fancy. Who is there now who will commend the doctor simply for his deserving the thanks of the chemist who prefers the latter mode to the former and must then the poor patient’s weakness be redoubled by a heavy potion?” etc.”^{xviii}

And Mr. Heard in a letter to me observes:

“This remarkable extract deserves a place by the side of an equally interesting acknowledgement made about the same time by Johan Faramund Rumel, physician to the Duke of Anhalt, and evidently a disciple of Paracelsus, in his work entitled, ‘*Medicina Spagirica*.’ The passage is brought forward in the *Populäre Homoeopathische Zeitung*, 1871, No. 10.”

So you perceive, gentlemen, that every one looks upon all these various notions of healing by similars as identical with the scientific inductive homoeopathy bequeathed to us by Hahnemann.

Now let us glance at the author thus introduced by Mr. Heard; he says:

“For every spirit must be modified by that which is the most intimately related to its own nature (*simile a simili curare*), and herein we see the difference between the Hermetists and the Galenists.” Then:

xviii Schon im XVII. Jahrhundert kannte Dr Paul Fleming, der berühmte Dichter, der zugleich auch Arzt war, die Homoeopathie und gab ihr vor der Allopathie den Vorzug. In seinem Gedichte an Dr Hartmann, seinen Freund, findet sich folgende Stelle:-

‘Ein kluger Arzt der nimmt, Da seine Hilfe her, von was der Schade kömmt
Lös’t Salzsucht auf durch Salz; löscht Geuer aus mit Flammen.

Was mancher nicht begreift. Ihr zieht die Kunst zusammen,
Macht wenig aus so viel. Ihr wirket viel durch wenig
Von Euch thut ein Gran mehr, als jener langer Trank,
An dem ein Fleischer wol sich möchte heben krank
Wir sind nun überhoben

Der alten Fantasey. Wer will den Arzt noch loben

Um dass er nur verdient des Apotheker’s Dank

Der doch dies setzt vor das. Soll man die armen Schwachen

Durch einen schweren Trunk noch doppelt schwächer machen?’ etc.”