

THE SPIRIT OF HOMOEOPATHY

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BY
HÄHNEMANN

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The Spirit of Homoeopathy*

IT is impossible to divine 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

* [This essay, written by Hahnemann as long ago as 1813, nearly three years after the publication of the *Organon*, and intended by him as a popular exposition of his system, is well worth perusal at the present day; as in essentials the homœopathic system still remains as it was after it had been finally determined on by its author after seventeen years of arduous study and experiment. In practice, of course, homœopathy has gained vastly since that time by the great increase of the materia medica, containing the instruments it employs, through the labours of Hahnemann and his disciples.]

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 will now 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 perceived by mortal man, nor ascertained by speculative ratiocination.

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 clockwork, nor with a hydraulic machine, nor with chemical processes, nor with decompositions and recompositions of gases, nor 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 vitalised just as the whole system is animated and vitalised. 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 subjection to 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 of a condition altered originally only in its vital sensibilities and functions, irrespective of all chemical or mechanical considerations; that is to say, 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 *noxæ*, which for the most part excite from without the various maladies in us, is generally so invisible and so immaterial,¹ 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 unprobable, crass conception of mechanical minds. The exciting causes of disease rather act by means of their virtual quality on the state of our life (on our health) only in a dynamic, almost 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

¹ 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.

present character, must of necessity be secreted, and thus constitute a portion of the morbid phenomena (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,¹ 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 or a dangerous bite with its own poison.

Hence it is obvious that the diseases of human beings excited by the dynamic and virtual influence of morbid noxæ 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

¹ Hence by scouring out 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 as 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.

themselves by nothing but by an aggregate of symptoms, and only as such are they cognizable to our powers of observation.

Now, as in a profession of such importance to human life as medicine is, nothing but the state of the diseased body plainly cognizable by our perceptive faculties can be recognised as the object of cure, and ought to guide our steps (to prefer to be guided here by conjectures and undemonstrable hypotheses 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 perceptible symptoms, this alone can be the object of treatment in every case of disease. *For when all morbid symptoms are removed, 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.¹

¹ Not by means of pretended solvent or mechanically dispersing, clearing-out and expulsive powers of medicinal substances; not by means of a (blood-purifying, humour-improving) power they possess of electively expelling imaginary morbid principles; not by means of any antiseptic power they have (such as is effica-

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

cious in dead, putrefying flesh) ; not by chemical or physical action of any other imaginable sort, such as takes place in dead material things, as has hitherto been falsely imagined and dreamt by the various medical schools.

The more modern schools have indeed began 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 an infinity of changes, and as they do not regard the innumerable varieties of morbid signs (that infinity of internal alterations only cognizable by us in their reflex) for what they actually are, to wit, the only reliable 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 of cure and of the properties of the medicines.



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 a force capable of absolutely (dynamically) deranging the human health, consequently also of morbidly altering its healthy state.¹

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.²

Hence also we shall find that the curative power of medicines, and what each of them is able to effect in diseases, expresses itself in no other mode in the world

¹ Consequently no substance, for example, that is purely nutritious.

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² The different results in these two cases is owing solely to the difference of the object that has to be altered.

so surely and palpably, and cannot be ascertained by us in 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 once we 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 trials 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.¹

1 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 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 hit 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 disease 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

If, then, we ask experience what artificial diseases (observed to be produced by medicines) can be

fixed character, as smallpox, measles, syphilis, itch, &c., and those arising from various noxæ 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) action of medicines from certain effects following their employment in diseases; 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 by the materia medica to the rank of a diuretic, a diaphoretic, an emmenagogue, an antispasmodic, a soporific, an expectorant, and thereby not only was a *fallacium causo* 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 nonconditionally and absolutely diuretic, diaphoretic, emmenagogue, soporific, antispasmodic and

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* (allœopathic) 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* (euantiopathic, 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 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 *allœopathically*, 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,

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.

otherwise all diseases must necessarily be cured in a rapid, certain and permanent manner by all medicines, however they may differ. Now as every medicine possesses an action different from that of every other, and as, according to eternal natural laws, 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, organised living beings are not regulated by the laws of unorganised (dead) physical matter, they do not receive the influence of external agents, like the latter, in a

passive manner, they do not like the latter, yield themselves docilely to external impressions, but strive to set up the opposite of this effect.¹ The living human body does indeed allow itself to be in the first instance changed by the action of physical forces; but this change is not in it, as in inorganic substances permanent (—as it ought necessarily to be if the medicinal force acting in a *contrary manner* to the disease could produce a *permanent* effect, a *durable* benefit—); on the contrary, the living human organism strives to develop by antagonism the exact opposite of the affection first produced in

1 The expressed, green juice of plants, which is in that state no longer living, when spread upon linen cloth is soon bleached 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 jar, 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 foetid flatus is developed.—Mild carbonate of lime removes all acidity from inorganic matter, but when taken into the healthy stomach sour perspiration usually ensues.—Whilst the dead animal fibre is preserved by nothing more certain-

it from without¹—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 yield 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 one corresponding to the original malady, which constitutes

ly 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 the warmer the water was.

1 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.

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 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 doses, which are often productive of serious danger to life, or even of actual death.

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 unmistakeable laws of nature is:—*the susceptibility of the living organism for natural diseases is incomparably less than it is for medicinal diseases.*

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 noxæ assail us in a very aggravated degree, and we are especially exposed to their influence, that we get ill, but even then we only become seriously ill when our organism has a particularly impressionable, weak side (predisposition), that makes it more disposed to be affected and its health deranged by the existing (simple or compound) morbid cause.

If the inimical physical and psychical forces in nature, which are termed morbid noxæ, possessed an unconditional power of deranging the human health, they would, as they are universally distributed, not leave any one in good health; everyone would be ill, and we should never be able to obtain an idea of health. But as, taken on the whole diseases are only exceptional states of the human health, and it is necessary that such a number of circumstances and conditions, as regards both the morbid forces and the individual to be affected with disease, should conjoin before a disease is produced

by its exciting causes, it follows, *that the individual is so little liable to be affected by such noxæ, that they can never unconditionally make him ill, and that the human organism is capable of being deranged to disease by them only in consequence of a particular predisposition.*

But it is far otherwise with the artificial dynamic forces which we term medicines. For every true medicine acts at *all* times, under *all* circumstances, on *every* living, animated body, and excites in it the symptoms peculiar to it (even in a way perceptible to the senses if the dose be large enough) so that evidently *every living human organism must always and inevitably be affected by the medicinal disease and, as it were, infected,* which, as is well known, is not the case with respect to natural diseases.

All experience proves, incontestably that the human body is much more apt and disposed to be affected by medicinal forces and to have its health deranged by them, than by the morbid noxæ and contagious miasms, or, what is the same thing, that the medicinal forces possess an absolute power of deranging human health, whereas the morbid agents possess only a very conditional power, over which the former can exercise a pre-ponderating influence.

To this circumstance it is owing that medicines are able to cure diseases at all (that is to say, we see that the morbid affection may be eradicated from the diseased organism, if the latter be subjected to the appropriate alteration by means of medicine);

but in order that the cure should take place, the *second* natural law should also be fulfilled, to wit, *a stronger dynamic affection permanently extinguishes the weaker in the living organism, provided the former be similar in kind to the latter*; for the dynamic alteration of the health to be anticipated from the medicine should, as I think I have proved, neither *differ in kind* from, that is, be *allopathic* to the morbid derangement, in order that, as happens in the ordinary mode of practice, a still greater derangement may not ensue; nor should it be *opposite* to it, in order that a merely palliative delusive amelioration may not ensue, to be followed by an inevitable aggravation of the original malady; but the medicine must have been proved by observations to possess the tendency to develop of itself a state of health *similar* to the disease (be able to excite similar symptoms in the healthy body), in order to be a remedy of permanent efficacy.

Now, as the dynamic affections of the organism (caused by disease or by medicine) are only cognizable by the phenomena of altered function and altered sensation, and consequently the similarity of its dynamic affections to one another can only express themselves by similarity of symptoms; but as the organism (as being much more readily deranged by medicine than by disease) must yield more to the medicinal affection, that is to say, must be more disposed to allow itself to be influenced and deranged by medicine than by the similar

natural morbid affection, it follows undeniably, that it will be freed from the natural morbid affection if we allow it to be acted on by a medicine which, while differing in its nature from the disease, resembles it very closely in the symptoms it causes, that is to say, is homœopathic ; for the organism, as a living, individual unity, cannot receive two similar dynamic affections at the same time, without the weaker yielding to the stronger similar one ; consequently, as it is more disposed to be more strongly affected by the one (the medicinal affection), the other, similar, weaker one (the natural morbid affection) must necessarily give way : and thereby the organism is cured of its disease.

Let it not be imagined that the living organism, if a new similar affection be communicated to it when diseased by a dose of homœopathic medicine, will be thereby more seriously deranged, that is, burdened with an addition to its sufferings, just as a leaden plate already pressed upon by an iron weight is still more severely squeezed by placing a stone in addition upon it ; or as a piece of copper heated by friction must become still hotter by pouring on it water at a more elevated temperature. No, our living organism does not behave passively, it is not subject to the laws that govern dead matter ; it reacts by vital antagonism, so as to surrender itself as an individual living whole to its morbid derangement, and to allow this to be ex-

tinguished within it when a stronger affection of a similar kind, produced in it by homœopathic medicine, takes possession of it.

Such a spiritually reacting being is our living human organism, which with automatic power expels from itself a weaker derangement (disease), whenever the stronger force of the homœopathic medicine produces in it another but very similar affection; or in other words, which, on account of the unity of its life, cannot suffer at the same time from two similar general derangements, but must discard the previous dynamic affection (disease), whenever it is acted on by a second dynamic force (medicine), more capable of deranging it, that has a great resemblance to the former in its power of affecting the state of health (its symptoms). Something similiar takes place in the human mind.

But as the human organism even in health is more capable of being affected by medicine than by disease, as I have shown above, so when it is diseased, it is beyond comparison more affectable by homœopathic medicine than by any other (whether allœopathic or enantiopathic), and indeed it is *affectable in the highest degree*; since, as it is already disposed and excited by the disease to certain symptoms, it must now be more susceptible of the altering influence of similar symptoms (by the homœopathic medicine)—just as similar mental affections render the mind very sensitive to similar emotions—hence only the *smallest dose* of them is *necessary and useful*

for the cure, that is for altering the diseased organism into the similar medicinal disease; and *a greater dose is not necessary* on this account also, because the spiritual power of the medicine does not in this instance accomplish its object by means of quantity, but by potentiality and quality (dynamic fitness, homœopathy)—and *a greater dose is not useful*, but on the contrary *injurious*, because whilst the larger dose, on the one hand, does not dynamically overpower the morbid affection more certainly than the smallest dose of the most appropriate medicine, on the other hand it imposes a complex medicinal disease in its place, which is always a malady, though it passes off after a certain time.

Hence the organism will be powerfully affected and taken possession of by the force of even a very small dose of a medicinal substance, which, by its tendency to excite similar symptoms, can outweigh and extinguish the totality of the symptoms of the disease; it becomes, as I have said, free from the morbid affection at the very instant that it is taken possession of by the medicinal affection, by which it is much more liable to be altered.

Now, as medicinal forces do of themselves, even in larger doses, keep the healthy organism for a few days only under their influence, it will readily be conceived that a small dose, and in acute diseases a very small dose of them (as has been shown to be necessary in homœopathic treatment) can only affect the system for a short time; the smallest

doses, indeed, in acute diseases, only for a few hours; and then the medicinal affection that has taken the place of the disease passes unobservedly and very rapidly into perfect health.

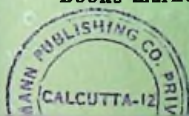
In the permanent cure of diseases by medicines in living organisms, nature seems never to act otherwise than in accordance with these—her manifest laws and then indeed she acts, if we may use the expression, with mathematical certainty. *There is no case of dynamic disease in the world (excepting the death struggle, old age, if it can be considered a disease, and the destruction of some indispensable viscus or member), whose symptoms can be met with in great similarity among the positive effects of a medicine, which will not be rapidly and permanently cured by this medicine.* The diseased individual can be freed from his malady in no more easy, rapid, certain, reliable and permanent manner, by any conceivable mode of treatment, than by means of the homœopathic medicine in small doses.



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*Laurie's Epitome of Domestic Medicine	...	8	0	0
Lippe's Key Notes & Red Line Symptoms	...	10	0	0
Lippe's Text Book of Materia Medica	...	12	0	0
Lutze's Duration and Antidotes of Medicines	...	0	8	0
Mitra & Banerjee's Examination of Clinical Materials		4	0	0
Nash's Typhoid Fever	...	3	0	0
Nash's How to take the Case	...	2	0	0
Notes on Cholera by Hahnemann & other Masters	...	2	0	0
*Oehme's Therapeutics of Diphtheria	...	4	0	0
*Salzer's Cholera	...	5	0	0
Salzer's Comprehensive Repertory	...	50	0	0
The Spirit of Homœopathy by Hahnemann	...	1	0	0
The Two Pathies—A Dialogue by Dr. Allon & Dr. Home		1	8	0

* Books marked with asterisk are in press.

