

## PERSONAL.

Custis's *Practice of Medicine*, the handiest book on the subject ever written, is just out.

Dr. Franklin C. Woodruff has removed from 464 Orange St. to 1 Roseville Ave., Newark, N. J.

The Germans dare not criticise their Emperor, so they refer to "Herr Müller," which answers the purpose nearly as well.

**FOR SALE.** My residence and practice consisting of a two-story brick house, fourteen rooms, two offices. Carriage house and stable. Well established practice and a rare chance for a good Homœopathic physician. Terms reasonable. Address J. C., care Boericke & Tafel, 1011 Arch St., Philadelphia, Pa.

And now the pendulum is on the reverse,—Harvard intends reducing its course from four to three years. And after all, why not?

The *Homœopathic Messenger*, of the Grace Hospital, Toronto, Ontario, and the *Homœopathic Hospital Envoy*, of the Denver Homœopathic Hospital, are the latest. Both born in January.

The *Medical Counselor*, Detroit, has again made its appearance. Drs. Harold Wilson and Stephen H. Knight are the editors.

**FOR SALE.** A \$5,000 Homœopathic practice in a southern city of 20,000 population. No other Homœopathic physician in the place. Satisfactory reasons for selling. For particulars address DR. M. E. DOUGLASS, Danville, Va.

And now Herr Kohler, Imperial German Health Officer, finds that every third corpse he examines of those who die between 15 and 60 are more or less tuberculous. Big job for the quarantiners!

Again the "deadly oyster" is getting into notoriety. Good thing for those who don't scare.

One difference between insanity and genius is that the former doesn't go hungry.

Apropos of starving they say there are twenty-five hundred Paris doctors who are on the verge of it.

Dr. P. H. Dassler has removed to Griswold, Ia.

Dr. W. A. Yingling, author of the well known *Accoucheur's Emergency Manual*, has removed to Emporia, Kansas, where he will make a specialty of chronic diseases. A good specialty.

What is "vital force?"

According to the theology proclaimed by Swedenborg the difference between heaven and hell is that in heaven they perform uses from love and in hell from compulsion; the useless being excluded.

Boericke & Tafel's new *Physician's Price Current* for 1896-7 is out.

The RECORDER has received many friendly words this year from subscribers. Thanks.

Everybody likes the novel arrangement of Malcolm & Moss's *Regional and Comparative Materia Medica*.

That paper on *Magnesia phos.*, which we "lift" this month from the "Journal of the British Hom. Society," is worth a careful reading.

Bound copies of RECORDER for 1895 ready.

Dr. Arndt's *Pacific Coast Journal* comes up philosophically smiling notwithstanding his recent obituary.

Dr. Dudgeon's translation of the *Organon* is now published and controlled by Boericke & Tafel. It is a valuable work.

## THE HOMŒOPATHIC RECORDER.

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### THREE UNPUBLISHED LETTERS FROM HAHNE- MANN.

Thomas Lindsley Bradford, M. D.

In the *Populäre Zeitschrift für Homoöpathie* for April 1, 1880, Dr. Villers, of Dresden, gave to the world three rather interesting letters written by Hahnemann at a time in his life when letters are rather rare. In so far as the editor knows they have never previously been published in English. It may be mentioned that the footnotes are by Dr. Villers except such as were marginal to the letters. The first part of the third letter is in both French and German. Dr. von Villers says: The following letters written by Hahnemann to an uncle (the brother of my father) who, while captain of the engineer corps of the French army, had emigrated in the year 1792, and was teaching in the University of Goettingen from the year 1807 until his death in February, 1815. Part of the literary remains of this distinguished man, whose name the undersigned enjoys the undeserved honor of bearing, is still preserved together with a very successful portrait in the library of the city of Hamburg. From these reliques the following letters are taken, for which the undersigned hopes to receive the thanks of the readers of this journal:

\* \* \* \* \*

"Dearest Friend: Just now I read in the *Hamburger Correspondent* that you are confined to your bed. My high esteem, my friendship and my love to you command me, even at the risk of apparent obtrusiveness, which, however, I shall hardly be charged with, to adjure you, if you can in any way avoid it, not to submit your dear life to the ordinary unsafe healing art, and if possible to use no medicine, no domestic remedy, no herb tea,

no clyster, or anything of the kind. Every medicine which does not exactly suit the case is hurtful, and the exact adaptation of the medicine to every individual case of disease does not belong to the ordinary healing art. That this art, occasionally peradventure, hits upon a serviceable remedy is merely a lucky chance.

"It is infinitely safer to use nothing of the kind at all, but while observing the greatest moderation in the diet, both of soul and body, to follow with moderation one's own desire for one thing or another, for this desire awakes with a sort of instinct during disease.

"But if circumstances are not too urgent do me the kindness of informing me, after avoiding everything medicinal for at least two days, of all the circumstances, accidents and peculiarities of your disease and of your whole state of health, accurately and with as much detail as possible. How happy would I deem myself if through forwarding some small dose adapted to your case I might be enabled to restore your health and to preserve your life, so precious to all good men!

"Usually it is only one simple substance, and only a very small dose of that, which cures any ailment, only it must exactly fit all the circumstances.

"Do whatever you please with this sincere effusion of love, only be assured of the warmest sympathy and the disinterested friendship of

Your,  
SAMUEL HAHNEMANN.

Torgau, January 14th, 1811.

\* \* \* \* \*

TORGAU, January 30th, 1811.

Very well! if it pleases you to make such an exchange, my amiable friend! You present me with your French letters, and permit me to trouble you with my German ones. Would to God that your prophecy had in the meanwhile been fulfilled, and you had recovered your health, while my letter speeds to you. In such a case, I would pray you, to be sure and make use of no medical prescription at all, not even my own. I would rather not be physician, if only I may know of your good health. But in the unfortunate case, that you should not yet be well, and your sciatica should attack you anew; when my letters shall arrive, then you may safely take the enclosed (sic!) little powder, marked No. 1, with some water, but without the simultaneous use

of anything medicinal, neither herb-tea nor external application. I should also wish that you would use no lemonade or other acidulous drinks, because acids neutralize and destroy the effect of this medicine. If you will then be so far freed from your pains that you can again enjoy some exercise in the open air, then be sure to enjoy it, but yet, at first, carefully. At first only have your sitting-room aired daily three times, by making a draught through the opened windows and doors, while you remain in the adjacent room. If this refreshment of the lungs gives you pleasure, and your pains permit it, then the next day you may slip out for a minute to the nearest open place, to the yard behind the house, etc., but return at once, because you have become so unaccustomed to the open air. Then repeat, every hour or every two hours, this exposure for a minute until you have become used to it and can take a short walk in the open air, at first for a short time, then for a longer period. For the exercise on foot in the open air, so essential to life, is absolutely essential to recovery from your disease.

But should your pains not yield to the first dose, so that you can walk with comfort, or if the first medicine should refuse to act, then take next morning the powder marked No. 2, and you may expect the best results.

From your temperance and your way of living, so orderly also in other respects, you may expect marvels with respect to your complete restoration. We have an indispensable means of restoring the vital powers of blood and of the ether that may dwell in our nerves, in the enjoyment of the open air, especially when we enjoy it during the active exercise of the body (not while driving), this is an incomparable *Pabulum vite* and cannot be replaced by any medicine in the world. Taking a walk, therefore, properly called by the French *prendre l'air* (taking the air), cannot be recommended enough, not only for all men and for all beings that have breath, but especially for those whose mind is in great activity. If such men neglect regular walks, frequent exercise in the open air, very soon an abnormal relation is developed between the organs which serve for the exertion of the mind and those organs which belong to our vegetative life. Our animal life suffers exceedingly through this neglect; while we wish to live only with our soul, we become ill as to the body, if we neglect the tribute due to the body, namely, the care and exercise of the body. If God, therefore, shall have so far restored you that you can walk, please do not

neglect taking a daily walk in the open air. The body and its muscles must be kept in activity and exertion—that is what muscles are intended for—if we desire to occupy the mind properly without injury to the health. Only in a robust body can the soul act freely and with energy and perseverance. One who confines himself to his room, cannot do this. You also would not have been able to present to the world so many honored works, if your body had not been so robust. But even the most robust body must be shattered by the customary mode of life of scholars, who in a onesided manner, only put in motion their mind and the organs associated with it, while they allow all the rest of the corporeal machine created for the fullness of life to stand still unused. \**Et vitium capiunt, in moveantur agnæ.* Therefore! if the mobility of your limbs is again restored to you, be sure to use them from now on for a regular walk in every kind of weather. How gloriously the open air, enjoyed while taking exercise, cheers the mind and gives us equanimity in grief and courage in distress, you yourself must have perceived in your own experience. A heart as soft and tender as yours—the greatest grateful treasure which any man can possess—this most precious jewel must be set into the strongest, firmest casket; only in the full health of the rest of the body, a noble heart full of kindly feeling can become really beneficent to our brother men!

I must besides warn you of a substance much used by scholars, which they use to cheer themselves up when they do without the open air and imprison themselves in their studies. It is the medicinal substance called coffee. How much the daily use of this insinuating beverage undermines the strength of the body, how it predisposes us to a sickly sensitiveness and to painful diseases and many ailments, I cannot tell you here in a few words. I would request you to read a little book on this subject written by me and published by Steinacker, Leipzig. The long-continued strong use of this powerful domestic remedy has often done inordinate damage to the nerves. Pfeffel and Delisle would not have lost the use of their eyes but for coffee, and Mausaens would not have been torn from us so prematurely. Thousands of other examples might be mentioned. I would like to hear soon your determination as to this matter. But a

\*Marginal note. (Concerning animal magnetism, which to my great joy and astonishment I have learnt to know through my own memorable experiences, I shall write to you another time).

person long habituated to its use can only cease from this use very gradually and carefully; the directions for this you will also find in the above mentioned little work.

All such irritants do not, generally speaking, seem to agree either with good health or with long life. They *excite* in their first effects, just as if they were actual tonics; but during their continued use and daily application, gradually (*sic!*) their real, lasting, after-effects—exhaustion, relaxation and manifold ailments—appear. Now, at last, it is seen that they are actually morbid substances and cheered up only palliatively, with subsequent great and lasting injury.

On this account I cannot either speak favorably of the frequent use of wine; unless it should be, as with the Greeks and the Romans in the times of the republic, mixed with water.

I have known for some time, that you have introduced Kant into your France and made him palatable to the French mind, but I never considered how great an effort even the mere comprehension of his *Kritik der reinen Vernunft* (Critique of pure Reason) must have been to you, when many native German scholars could not penetrate nor comprehend him—and then the translation of Kant into a language which seemed quite unadapted to such expressions! This has, however, been accomplished for the benefit of mankind, but now you must endeavor to supply what your health has suffered during this and similar labors. The world through me entreats you to do this.

I revere Kant very much, especially because he drew the limits of philosophy and of all human knowledge, where experience ceases. But if the rest of what he has thought and written had unfolded itself before his eyes *in a still clearer and more distinct manner*, he would not, I think, have so frequently enveloped himself in such obscure phraseology. A philosophy *quite mature*, I believe, ought to be easily intelligible, at least, to every cultivated man, so intelligible, that a misunderstanding would not be conceivable. But it is only my puny self that has this belief, perhaps I am wrong. Therefore, Plato has a value for me, only where he is quite intelligible and speaks convincingly.

If the so called philosophers who followed after Kant, had not written even more mystically, and had not allowed their fancy to invent so much, if, in a word, they had confined themselves like Kant, merely within the boundaries of experience, I would not have so hard a struggle now in my reformation of medicine.\*

\*This judgment of Hahnemann agrees exactly with that which Arthur

I have much to suffer from the insane leaning to what is of ancient origin in medicine, and partly from the ruinous tendency to *a priori* reasonings. Experience, simple experience, is contemptible in the eyes of these transcendentalists; they pursue its worshippers and defenders with knavish, sarcastic weapons. These . . . are but babes compared to the wicked knaves who assault my doctrine founded on truth, simplicity, and the process of nature in experience. . . . and they have simple, sound common sense for their auxiliaries; but I have nothing of that kind on my side. How diseases may be cured in a natural manner,—that is an operation which cannot offer anything similar for comparison from other human activities. A cure according to nature cannot be compared with any artificer, with any mechanical work or any chemical process, nor can it be elucidated thereby, because it must operate not on merely physical, but also on vital objects. How can I through induction and analogy make comprehensible and plain the necessity that diseases must be extinguished by medicines which are apt to produce similar morbid symptoms in the healthy human body? Only the parallel case of pedagogy, of psychical remedies remains to me, where a cure can best be effected through a perverted morality, because this also operates on a vital subject. I can only say, that as a corrupted man, who has become accustomed to mortify other men through mockery may be cured far more surely and quickly of his mental error by exposing him to mockery all around, from which he cannot escape, than by being confined to prison; or another boy who takes pleasure in pinching and beating his fellow-pupils, can be better cured, if the pedagogue pinches and beats him in turn, in order that he may feel how others suffer from it, than if he makes him suffer hunger; and just as thieving may be better suppressed and healed in men, if the goods of the thief are confiscated in every such case, or if he was made to restore manifold what he has stolen, rather than by simply imprisoning him or condemning him to other non-homœopathic remedial processes such as hanging or breaking on the wheel\* even so in cases of disease, the

Schopenhauer, 20 and 30 years later expressed and proved at great length concerning the philosophers who followed Kant, namely Fichte, Schelling and Hegel.

\*So the philanthropists in Philadelphia, North America, in their houses of correction, break the criminals of their bad habits which always rise from idleness and want of appreciation of work, and they also make labor desirable in their eyes, by leaving them in solitary confinement, in cells

use of a homœopathic remedy is most in accordance with nature. This is the only parallel which I can draw—no other means are at hand for demonstrating the naturalness of homœopathic cures. But this in our era, which is so fond of abstractions, is cold water and makes but little impression. Nevertheless all this is the work of the all ruling providence of the ruler of the world. Even if I should not have the good fortune of seeing mankind saved from disease through a cure which can be determined beforehand, and to see my doctrine spread during my life, nevertheless, truth once born, truth that has once seen the light of day, cannot again perish. That is my comfort. I shall then at least after my death be of use to the world and to my fellow-men, when the smoke of transcendental speculation shall have been dispersed and men shall begin to value the worth of experience and sound common sense.

Thus the wise will of the infallible great Spirit, most worthy of all worship, can comfort me at all times, so that my enemies cannot disconcert me, nor hinder me from living continually surrounded by a festival of thanksgiving for all the benefits that encircle me, nor from remaining cheerful, until it may please Him to transfer me unto that untroubled state of existence when in this school of probation, I shall have made myself more worthy of drawing nearer to Him in that state where I shall no more need my mortal covering, nor the organic instruments of a material body for my better existence.

So you also must preserve the firm conviction of the infinite love of God for His creatures; this love provides in a wonderful manner, where all our carefulness is insufficient, and it will comfort you concerning your own sufferings and those of your friends. You have surely done everything for your friend, Mrs. Rodde Schloezer, that was within your power\*—and you must now leave the rest in full confidence to Him who cares for every which are as conducive to good health as possible, for half a year or a whole year, without talking with them, or allowing them the slightest occupation in their ennui.

\*In consequence of the Continental blockade decreed by Napoleon I, the wholesale house of Rodde in Luebeck was obliged like many others to suspend payment. The creditors laid claim also to the property which Mrs. Dorothea Rodde-Schloezer had brought with her as dowry, and these claims were acknowledged by the courts. Villers submitted a memorial composed by himself, which as coming from a layman, not only compelled the greatest astonishment on the part of the lawyers, but also caused the exclusion of the property of his lady friend from the bankrupt estate of her husband on the part of the deciding authorities.

worm in the dust—yea, tenderly cares for it. Violent sorrow is a sort of distrust of the goodness, wisdom and power of Him who blesses all—and who forwards our (internal) welfare even through sufferings. Give to Him naught but thanks, dear Mr. Villers, if I may be allowed to advise you, give thanks to Him evermore and *unceasingly*; He is worthy of more than thanks; only that we have nothing better to offer Him. All sufferings, if we rightly use them, bring us a great step nearer to Him who blesses all in His holy of holies.

This I would say from the fullness of my heart to the friend who sympathizes more with my feelings than any one I have become acquainted with. I fully sympathize with your lady friend, I esteem her already on account of her father whom I learned to know in Goettingen.

And now I would add a word or two about myself. I am living (almost 56 years old) in the circle of my beloved family—a wife of rare goodness, and seven gladsome, well-instructed, obedient and innocent daughters, almost grown, who bear me upon their hands and who make my life delightful (also by music)—besides this I am able to heal whatever patients entrust themselves to my care, with hardly an exception, quickly, easily and lastingly and can thus give happiness to a multitude of men—through Him who created the remedies and laid them in my hand. Am I not almost to be envied? But, lo and behold, they are already preparing to make Torgau a great and terrible fortress, in which my family dare not live in peace. I shall have to sell my dear, comfortable freehold property—and move away—undetermined as yet—whereto? So you see, my dearest friend, that an all-wise Providence, when one scale is about to preponderate, lays sorrow into the other scale. Nevertheless, even here below, if we recognize it, the scale of joy from internal peace always remains preponderant, even when the scales seem now and then to fluctuate. I embrace you in spirit.

SAM. HAHNEMANN.

Avoid by all means, to strain your mind too much at present and read concerning this, Zimmermann, from Experience, Book IV, chapt. 12.

Help the good Hamburgers, if you can do so, without detriment to yourself.\* I myself have received much kindness in Ham-

\* Napoleon I after he had made himself master of the whole of Northern Germany, intended nothing less than annulling the constitutions of the Hauseatic towns. The universities of Halle and Goettingen he intend-

burg and Altona, where I lived for several years. To my (our) venerable father Heyne, who during my stay in Göttingen showed me much love, I pray you to give my best wishes.

If you should ever have occasion to inform me of a disease, either of yourself or of others, I would request you to read in my Organon from § 60-§ 70, and then e. g. mention or describe accurately the present pain and its duration, the condition of its recurrence in every case, and whether it usually appears in the morning in bed, or after arising, or after meals, or on going to bed, or at some other time—whether it is aggravated during motion or during rest—whether it is aggravated through external touch, or whatever else there may be noticeable. Whether the organism is suffering from any other ailment—the taste in the mouth—the impediments to sleep, the state of mind attending it and whatever remarkable and striking circumstances there may be. Only a description as detailed as possible enables *me*, at least, to select the remedy, which will surely cure. For this purpose symptoms are created by the Creator, so that the physician may grasp them altogether into a clearly defined image of the disease, and may accordingly cure.

I have suffered much on your account. I feel myself crushed. The indignation makes me tremble. You are then, thanks to God, restored. I breathe again. Your letter has made a feast-day for myself and my family, who are all assembled around me in Leipsic, where we are now living since the last four weeks. O that I could be near you; but, alas, my fate does not permit it.

I revealed my wishes on that point a few months ago to good father H——e. But he opposed me in a sad letter, the contents of which I do not entrust to paper. "I ought by no means to desire to be there." The rest your imagination may

ed, if not to close, at least to reorganize after the French, i. e., the Napoleonic fashion. A Frenchman succeeded in preserving the Hauseatic constitutions as well as those of the universities. The City of Bremen recognized Villers' services by bestowing on him the honorary citizenship, while the Hannoverian government, reinstated after the fall of Napoleon, rewarded him—with a summary dismissal. It could not remain hidden from Villers, that this had occurred at the instance of some of his colleagues at Goettingen to whom with considerable self-denial he had secured honorable recognition and various other advantages from his countrymen; though Villers could never ascribe evil intentions to any one. It broke his heart. He died at Goettingen, February 28th, 1815, 50 years old. From this it would appear, that there is more gratitude to be found with merchants than with scholars.

add!\* In general, I would say, my dearest friend, let us be content with our fate, and with the place appointed to us for the present. Quiet submission to the ways of an all loving and all-wise Providence is surely the best that we can do in these momentous times. The immortal germ of higher perfection does not prosper best within us in the most splendid station of life, nor when all our earthly wishes are granted us, nor when fame and plenty stream in upon us. No, rather when all human help near and far seems to vanish and all our stays seem to totter, then the being within us, created for a far more sublime destiny, feels all the more powerfully drawn toward the invisible, who makes all happy, without whose will no hair can fall from our head, and who wishes to ennoble us and who actually does ennoble us already here, into something far more blessed than the world intoxicated with heavenly [earthly?] joys is dreaming of. It is thus that our internal moral worth becomes more solid, our soul's peace more tranquillizing, even as the shining scale of external wealth, called fortune, breaks from us. In the same proportion our courage becomes more supernal and unshakable, as it no more leans on the tottering need of external possessions, but on the friendship of the Creator of the world.

And how many earthly benefits still remain to us for enjoyment! Enough if we were only willing to acknowledge it. To me at least, it usually happens that for sheer thanksgivings, I have no time left for wishing.† Even the very fact of existence and of being called into life—what good fortune! and if good health, a clear consciousness, the enjoyment of this beautiful earth and of daylight be added, and the ability of doing something for the welfare of my fellowmen—should I not then kiss the invisible hand which bestowed all this?

Look, dear Villers, how happy we might be already here, if we managed rightly. Such a childlike, innocent disposition has also the most happy influence on our health. Then our liver is no more gnawed by some unattainable (and yet unnecessary) desire; we no more lament the bursting of the soap bubble glittering with its purple and gold. No, we then only rejoice over the great good, which the divinity extends to us quietly and un-

\*This refers to the unceasing tribulations of the senate and the professors of the university of Goettingen, caused by the French government and generally appeased through the mediation of Villers.

† Marginal note: *Trop occupé à rendre grâces à Dieu, je n'ai pas de loisir de faire des souhaits.*

perceived, and we seek to imitate it in tacitly benefitting others and rendering them happy.

But, nevertheless, if your health is defective in any way, and you believe that I may help you, or if you have any friend plagued by the *Dea Morbona*, please to write to me or send him to me.

You yourself I would not like to see personally sick before me, but to embrace you once in good health, I would call the spice of my life.

At least write to me frequently, and tell me of all you have learned to love in the meantime, and what gives you pleasure; you may well believe that this will also give pleasure to me.

I kiss you in spirit, and all my family press your hand.

Altogether yours,

SAM. HAHNEMANN.

*Leipzig, Sept. 28, 1811.*

One thing more, I would gladly see you most happy. Pardon, therefore, my obtrusive advice. Marry if your circumstances permit it, a faithful, good and pure soul, even if the body should not be beautiful. The heavenly friendship which you miss in not having a wife, cannot be replaced by anything else. We are only half men without such a noble union."

Attached to this letter were two small papers marked No. 1 and No. 2, in which the powders which H. sent to his friend had been contained.\*

These letters hardly need any commentary. Yet we cannot help mentioning some letters of Hahnemann published several decennia ago by his opponents, and the contents of which were intended to serve to make Hahnemann appear as a man of dubious moral worth, after first making him ridiculous as a reformer of the art of healing; and yet these letters contained only reminders as to unpaid fees, such as, we are sorry to say, every physician sees himself compelled to send out. The shallow critics did not mention that Hahnemann, having no other income, had to care for the subsistence of a numerous family, which had in fact, become much endangered, when Hahnemann entered on his peculiar researches, which prevented him from following the accustomed mode of gaining a physician's support, and which also necessarily caused a frequent

\*This seemingly insignificant circumstance shows the great regard in which Villers held the memory of Hahnemann.

change of residence. When we now compare such publications, made merely from evil intentions, with the letters communicated above, one is reminded of the fable of the swan and the crows. By the purity and magnanimity shown in these letters, and which really form the fountain of all great actions useful for the common welfare, even in the domains of scientific inquiry, those critics of Hahnemann are put into that shade, from which as far as their good name is concerned, it would have been better for them not to have emerged.

## EPIDEMIC AND ENDEMIC DISEASES.

### Influenza.

Sir Benjamin Richardson, whose theory of the cause of influenza I am about to quote, is well known to be an original thinker. He is one who is not satisfied to take the *ipse dixit* of another, but must experiment for himself. In this respect he is different to most men, for the majority of us have neither the time nor the inclination to make experiments ourselves. We have, therefore, to content ourselves with the opinions of others. To be sure, Sir Benjamin, like all other men, great and small, has a vulnerable point. He is penetrated with the idea that all the world ought to be teetotalers like himself. With this exception, the practice of which, however, does not militate against clear, pellucid thinking, he is a man worthy of being held in much esteem as a votary of science. He is a fine, healthy-looking man and does credit to the beverage on which he subsists—the water of old Father Thames. The following is a newspaper report of his experiments, copied, it appears, from a medical paper:

### The Cause of Influenza.

Dr. B. W. Richardson, writing on this subject in the current issue of *The Asclepiad*, says that those who try to trace everything in disease to germs and their effects have taken it for granted that the present epidemic is due to a microbe. They have not afforded the slightest proof in favor of their contention. The direction in which we are led by such evidence as admits of being gathered is that the affection is nervous in its character, and depends on an influence which directly affects the organic nervous function. It is an organic nervous paresis. The nearest approach I have witnessed to the phenomena of influenza—phe-

nomena induced by a known cause—was in some experimental researches with ozone. I produced in my own person, by the inhalation of air admixed with ozonized air, every one of the primary symptoms which at first demonstrate influenza. Irritability in the nasal cavities, succeeded by free secretion of watery fluid in those cavities; tightness of the chest a distressing headache, with pain in the eyeballs; a sense of nausea. These were the symptoms induced in a temperature of 60 deg. Fahr., and were followed by intense depression and exhaustion. I described these symptoms as those of severe cold, nasal catarrh, passing even into bronchial catarrh. On the lower animals exposed still more determinately to ozone the phenomena were easily rendered fatally severe. Rats and guinea-pigs submitted to its influence died from it, although the air was kept in constant current, and carbonic acid was removed as fast as it was formed. The mode of death was invariably the same—it was from congestion of the lungs, or, as it would be called in the human subject, congestive pneumonia. With this there were bronchial symptoms, and if the fatal event was not too rapid there was hydrops-bronchialis. There was also some congestion of the kidneys, and of other vascular organs, although not in so marked a degree as in the lungs. All round, the symptoms induced by ozone constituted a perfect synthesis of influenza, followed by pneumo-paresis, as we have seen so often in the current epidemic. In the researches on ozone it was observed that the phenomena induced were modified by temperature. Effects from the same ozonized atmosphere, that were rapidly fatal at 70 deg. Fahr., were extended over much greater lengths of time, at 40 deg. to 45 deg. Fahr.; but the general and special results were the same in the end. Moisture also made a considerable difference, acting after the manner of cold, and prolonging the series of changes. I observed another fact that ought not to be forgotten, namely, that the presence of water vapor in the ozonized air, to the extent of rendering me unconscious of inhaling a foreign body, did not prevent the development of the distressing symptoms, and as it seemed to me intensified the headache. The physiological action displayed was on the organic nervous system throughout, and consisted of a paresis or reduction of controlling power of that system. This was evidenced by the vascular congestion, the overflow of mucous secretion, and the sense of feebleness upon the subsidence of the first acute symptoms. Until by future research it be found that the atmosphere