

UNIQUE CASE OF DOUBLE CERVICAL CANAL.

July 31, 1893, I did a curettage of the uterus for recurrent abortion. The patient, then about 23 years of age, had aborted at least three times in as many years of married life. The last time being in the latter part of June.

Upon exposing the cervix in the field of the speculum, two separate external cervical orifices were brought to view, situated about three fourths of an inch apart, one on the anterior, the other on the posterior aspect of the cervix, the point usually occupied by the external os, being midway between the two. Both orifices were quite patulous, and the curette was without difficulty passed through each. From appearances I judged that the last abortion, in which pregnancy was about four months advanced, had taken place through the anterior os, while in at least one previous instance the products of conception had escaped through the posterior.

Twelve days later the patient presented herself at my office when a careful examination was made both by myself and by Dr. O. G. Tremaine, with whom I was at that time associated in practice, with a view to ascertain the precise nature and extent of the anomalous condition. It was found that the points of two uterine sounds passed through the two separate canals could be made to meet just above the usual location of the internal os, but no communication between the two cervical canals could be demonstrated.

It may be well to state that while I strongly suspected specific infection as a cause of the repeated abortions, yet there were present no gross or minor lesions of the genital tract such as might lead the observer to believe that the peculiarity of double cervical canal, as seen in this case, could be other than congenital in its origin.

Thorough exploration discovered no further structural abnormalities of the genital system.

I am aware that cases of double cervical canal have been before reported, but in my reading I have encountered no case in which the relation of the two canals was antero-posterior. Again, it is worth while to remember that this abnormality, when of the belateral variety, is usually explained in accordance with certain embryological considerations. It might be interesting to inquire whether or not a similar explanation may be made to apply in a case like that above described.

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Ida Grove, Iowa, May 13, 1896.

TRAITEMENT MEDICAL DE LA PASSION GENITAL; OR MEDICAL TREATMENT OF THE SEXUAL PASSION.

By Dr. Gallavardin, Lyons. Discussed by Dr. Mossa—
Allg. Hom. Zeit.

Translated for the HOMŒOPATHIC RECORDER.

Away off in Tiflis, near the Caucasus, our esteemed colleague, Dr. Bojanus, has asked his "touchy questions" deeply affecting the health of individuals as of nations, and lo and behold, already a French homœopathic physician, Dr. Gallavardin, of Lyons, as intelligent as he is experienced, has endeavored to give us an answer to these questions in his lately-published treatise: "Medical Treatment of the Sexual Passion." The immorality which is more and more increasing, especially in the sexual domain, and which in this age brings forth as its most glaring, infernal characteristic the numerous murders due to lust, has finally awakened the moral conscience of all those who have the welfare and prosperity of the nations at heart; and the conflict against immorality has begun all along the line of the civilized world. But we physicians whose duty it is to guard and protect the nation's health and to restore it when in disorder, must not stand to one side in this holy war, but should rather stand in the foremost rank.

Dr. Gallavardin goes before us in this conflict with courage, insight and practical skill. He very properly takes hold of the very gist of the matter. In his work (p. 16) he says: "Physicians, even the most intelligent, have hitherto applied to man only a sort of *veterinary practice*; for they have always treated only the animal, the material being. In the first twenty years of my practice I did the same, faithfully following the precept and example of my teachers; but during the last twenty years I have treated, beside the animal in man, also his moral and intellectual nature, and have thereby found out that in this way a man's character may be improved and his mind developed. There are altogether six agencies for moral and intellectual culture, three immaterial ones, religion, education and instruction, and three material ones, medicine, nourishment and climate. But experience has taught me that only two of these can be applied daily, religion and medicine." These two agencies are ever and anon useful even in bodily disease. So also Prof. Bern-

heim, in Nancy, says: "Among all the causes which affect the powers of imagination, and put in motion the cerebral mechanism of possible cures, none is as effective as *religious belief*. A number of well-authenticated cures are doubtless to be ascribed to this cause."

The author then proceeds to adduce some examples to show the effects of the indicated homœopathic remedies on predominant passions, on defects in character and intelligence. Of remedies from which choice can be made in the antipathies springing from the natural divergence of two persons he mentions:

Calcareo carbonica, Ammonium muriat., Nitri. acidum, Causticum, Aurum, Crotalus.

In his work on the "Treatment of Alcoholism,"* he has mentioned the moral and remedial agencies which may be applied against mania for drunkenness. But we now come to the leading subject of the work under consideration: *the sexual passion*. As a man of exact science, Dr. Gallavardin first started with experiments and, indeed, first on animals. The animal side of man also plays an active part especially in this passion.

He experimented on the females of three species of animals. He succeeded in interrupting their rutting state for five days by the 30th dilution of *Platina*. By the 200th potency of *Causticum* their rutting was prevented, or the rutting season was delayed by ten, sixteen and twenty days; yea, even for several months.

"I have been able," says the author, "to arbitrarily prevent or delay the play of these animal functions also in the human species. Nevertheless, I must confess that this procedure is more effective with animals than with woman or man; the reason of this is that in animals the sexual passion is excited only by the senses, and this may perhaps be more easily assuaged or rather dispersed by medicaments. But with man and woman there is also a sexual passion (lasciviousness) excited through the imagination, and this is more difficult to assuage than the sexual passion excited through the senses.

"Concerning this subject a clergyman made to me the following confession, which is to be carefully weighed: 'When I practice continence alone I suffer from it; but when I practice at the same time chastity, the continence of the spirit and of the imagination, I do not suffer anything from practicing continence.'"

When the author then further on, nevertheless, recommends

* Boericke & Tafel, 1890.

some medicaments against the sexual passion excited through the imagination. some readers may, indeed, object that he wishes to treat the soul with medicaments. But the author in answer alleges that all passions have a corporeal-spiritual nature. To those who would perchance raise objections against the particulars cited as to animal functions in man (the author here refers to non-physicians), or those who would lament the wretchedness of human nature without coming to man's help, the author very appropriately quotes Paschal: "Man is neither an angel nor a beast, and unfortunately he who would act the angel acts the beast."

The author then treats the remedies to be used in masturbation. On page 17 he says: "The first person who discovered a remedy that in a certain sense may be considered as a specific against sexual passion was a clergyman of Mizza, the founder of an orphan asylum. This remedy is *Origanum majorana* (our common marjoram), which proves effective in masturbation and in excessively-aroused sexual impulses. The author uses it in the 4th dilution, as he has not found the higher potencies effective. He dissolves five or six globules of this dilution in four teaspoonsful of fresh water, and the young masturbator takes of this every two days a quarter of an hour before the meal one teaspoonful. If the cure is not accomplished eight days after this solution is used up, the same dose is repeated in the same way. When desired, this remedy can be used, according to the author, without the knowledge of the patient, by pouring a teaspoonful into the breakfast, the soup, milk or chocolate.

The effect frequently appears very rapidly, but sometimes it does not appear. Then we may choose among *China, Pulsatilla, Nux vomica, Sulphur, Coffea*, but especially *Staphisagria* and *Causticum*.

These remedies are used in the 30th dilution, four or six pellets being put on the tongue and well chewed (? Ref.), one dose being given every six, eight, ten or fifteen days. With grown and vigorous persons he gives the 200th dilutions of these remedies, as these have a deeper and more lasting action, making it too strong for young and weakly persons having less power of resistance. The 200th potency is only given in *one* dose at greater intervals of seven, ten and twenty days. Some observations now follow in explanation of the mode of action:

Observation IV. In a child of ten years that practised mastur-

bation occasionally, the author prescribed *Origanum* 4, but without effect; then *Causticum* 30th, five or six pellets being put on the tongue every eight or ten days. But this remedy, to which this patient was exceptionally susceptible, caused with him a nervous superexcitation. From that time he needed only one dose of *Causticum* 30th when he practised masturbation, and this was only repeated when the desire for masturbation returned. Used in this manner the remedy was equally effective as a preventative and for cure.

If the author, in any definite case of masturbation, in choosing among the seven above-mentioned suitable remedies, in any one particular case, presents the characteristic somatic and physical characteristics as of the chief importance, this is the genuine Hahnemannian method. We are only sorry that we cannot always clearly detect this from his various cases of cures. But in the following case it appears very clearly:

Observation V (p. 31). A woman who had practised masturbation before, and even during her marriage, did not cease from it in her widowhood. As she showed much restlessness and nightly insomnia, Dr. Servanin Lyons, prescribed for her *Coffea* 6, and this remedy was sufficient to cure her from her restlessness and her sleeplessness, and also from her deeply in-rooted vice. *Coffea*, indeed, has those prominent symptoms in a higher degree than the other six remedies.

Observation VI. A young woman came to Dr. Gallavardin to get his advice for herself, her husband, and for her father-in-law. The woman had come more and more into a state of sexual excitation, as her husband did not satisfy her. So she came to practise masturbation, after which she would weep bitter tears. She received *Pulsatilla* 200 one dose, repeated three times. This quieted her erotic superexcitation and especially restrained her from masturbation. Her husband, although in his 40th year, saw her only once every nine months, and in bed would turn his back to her—not a sign of love. He received, without his knowledge, a remedy (it is not stated what one) in the 200th potency, which caused him to show more inclination to his wife, and to better perform his marital duty. To this trouble was added the father-in-law of this young woman, a lewd old man, who would have liked to have made her his mistress, and had already made several ineffectual attempts in this direction. It was not easy, the author remarks, to quiet down this aged volup-

tuary by remedies given him without his knowledge—*Causticum* 200, *Cantharis* 200 and *Phosphorus* 200. When we see such a picture of the grossest immorality in a family presented in novels and dramas of our modern “green” forced naturalists, we deem it the out-birth of their morbidly, over-excited fantasy. But here we meet with it as a most gross reality.

This threefold observation well shows the deep importance of a homœopathic treatment of the sexual passion from a moral as well as a social point of view. The author then gives some examples of libido sexualis almost amounting to satyriasis with some married men, but also with some unmarried ones. Of ethnological importance is what he relates of the negro tribes. With these, voluptuousness appears as an inherited vice. A missionary told the author of a negro chief who had one hundred wives and four hundred children, those who had died being probably omitted from the count. In consequence there were at that time three or four hundred men in that country who had no wife. On account of this unbounded libido sexualis it has not been found practicable to choose any clergyman from among the natives.

Origanum majorana, which is so frequently effective in masturbation, has also shown its efficacy in many cases of excessively excited sexual impulse.

The following indications are of practical use. Among the remedies useful in observing continence and in quickening the activity of the understanding, the author enumerates: *Alumina*, *Causticum*, *Conium*.

To remove the sexual desire excited by the imagination, the following remedies deserve consideration: *Conium*, *China*, *Platina*, *Nux vomica*, *Lycopodium*.

While the following remedies correspond more to the sexual desire over-excited through the senses: *Causticum*, *Phosphorus*, *Cantharis*, *Belladonna*, *Platina*, *Veratrum*, *Stramonium*.

The practical examples adduced by the author show facts highly interesting to the psychologist—yea, for every physician—and they point out a large and blessed sphere of operation for the homœopathic method of treatment.

As we cannot exhaust the material offered by the author, we must leave this to the study of our colleagues; but it remains for us to bring forward the author's answers to the questions offered by Dr. Bojanus: “What means are at the disposal of the

physician to make the sexual continence observed by the youth more endurable to him?" The mode followed by the author clearly appears from what has been said already. The means which he uses for the attainment of this end are psychical, remedial and dietetic in their nature. First of all an education and discipline of a religious and moral nature, making the heart pure and the will strong, first, at home, then in school and at church; no effeminacy, but hardening the body, especially the muscles and the nerves; so that the continence of the body springs from chastity. To this are added the remedies selected according to their pathogenetic virtues affecting the sexual sphere, used according to the homœopathic principle, which have it in their power to moderate the *nixus sensualis* and to assuage the inclination to masturbation. As a third factor, is added a proper diet. Next to the irritants: coffee and tea, (but also chocolate ref.) and alcohol, the author mentions especially a *fish-diet* as producing a high grade sexual excitement with many individuals having strong erotic tendencies; since it produces a plethora spermatica, which renders continence very difficult and strongly impels to masturbation. For others, again, a meat diet is an aphrodisiac. The physician must therefore endeavor to regulate the diet as much as possible according to the particular circumstances of the case involved.

That the author should consider the pollutions occurring in a man living in continence as a safety-valve which enables him to preserve his sexual, moral and intellectual tranquility, is quite appropriate. Another significance, however, already more of a pathological nature, attaches to the frequent pollutions which result from a weakness of the sexual organs, especially in consequence of masturbation; in this we, ourselves, have found *Lupuline* in a low trituration in many cases the most effective remedy. But what relation then have the hops contained in a greater or smaller proportion in our beers to the sexual organs? Does this constituent serve as an antidote against the alcohol, or does it join hands with it and increase in conjunction with it the *nixus sensualis* which with beer drinkers is surely quite prominent?

To cure a patient without his knowledge, or even against his will, might seem utopian, if we should be inclined to generalize about the matter. But what physician has not been supplicated by a wife to give her a remedy for her drunkard of a husband to free him from his evil passion? I, myself, can report in this

respect only one successful case. The symptoms in this case spoke very plainly for *Arsenicum*. I prescribed this remedy in the 6th potency, six drops in a glass of water, of which the wife should give her husband, as well as she could manage, one tablespoonful every morning and evening. This remedy after some time had, indeed, the desired effect. But to give the remedy as this author does, in coffee or other beverages which are not indifferent, under circumstances which yet are often most puzzling, we consider risky. We cannot even acknowledge the high potencies as having so great a virtue that they can nevertheless unfold this undisturbed by the side of the effects proper to these menstrea. The clinical experiment in such a case is then in any event not a pure one, nor free from objections.

In answer to an objection, that the cures reported by the author may have been effected *per suggestionem*, he replies that these cures also took place in little children, who are much less liable to be influenced by suggestions than adults, as they are also on the whole much more difficult to cure from sexual errors through the appropriate remedies. Besides, if physicians should really be able to assist such patients by suggestions, both parties could only be congratulated.

Though our author seems to us somewhat sanguine in various directions as to the efficacy of his method of treatment, he is not so self-confident as to expect any rapid acknowledgment, or even experiments, on the part of his French colleagues as to the treatment which he represents with respect to sexual passion. On the contrary, he is well aware, and laments bitterly, that discoveries, even the most beneficent for mankind, find great difficulty on our continent in being examined without prejudice and in being recognized as to their practical importance; he, however, gives great praise in such matters to the practical common sense of Americans.

So much we are assured, after carefully examining the *Traitément médical de la passion génitale*, that the author is a man of penetration, of a pious, philanthropic heart, gifted with acute observation as well as practical common sense, who, although disposed to mysticism, has a clear perception of reality. Though we may find here and there in his treatise a point which does not touch us sympathetically, or views that may seem strange to the reader, nevertheless, the quintessence of the work has, in spite of all this, a high value for the physician—yea, for the cause of morality in human society and the family, as well as for single individuals.

DO WE PRACTICALLY FOLLOW HAHNEMANN?

We are sorry to read the following lines in an allopathic work:

"There is reason to believe that the system of homœopathic treatment is now on the decline, owing probably to the introduction of more liberal views among the medical men generally. It is worthy of remark that not a few Homœopaths practice both systems; and their patients may be treated allopathically or homœopathically, as they prefer." These few lines set me in deep contemplation to ascertain the reasonable cause of such remarks in the work. "The introduction of more liberal views among the medical men generally," is the cause of such remarks, which are not without foundation. To a true Homœopath such "liberal" views are evidence of nothing but ignorance of the principles of the homœopathic system of medicine, which gives them an opportunity to make such a bold remark. We, too, agree with them as to this sort of practice. None of us can have any right to repudiate it for our violating the following rules in the *Organon* and *Chronic Diseases* that is:

First never treat your patients after the names of diseases. If you do so, you take only one symptom in common (*vide* Secs. 80, 81 of the *Organon*).

Second, never take physiological lesions as diseases themselves caused by disturbed vital force, for it is totally set apart by the discoverer of our system of medicine, that is, he set no value on anatomy and physiology.

Third, when the totality of symptoms accurately corresponds with drug symptoms, and your patient does not recover, you must suspect that latent psora is the cause that stands as an obstacle in the way of recovery (*vide* *Chronic Diseases*).

Fourth, the last one is the alternation affairs which we call to be unscientific, though Hahnemann took one drug in alternation with another in his own person.

When we come to the Secs. 80 and 81 we think we are Homœopaths of ourselves; we have no one to guide us, though our great master is living in his illustrious work, the *Organon of the Art of Healing*. Does he not say that "An unbiased observer, though of unequalled sagacity, impressed with futility of transcendental speculation, unsupported by experience, observes in each individual disease only what is outwardly discernible

through the senses, viz., changes in the sensorial condition (health) of body and soul. A physician striving to penetrate the inner condition of the organism may err every day. The Homœopathist, on the contrary, after having carefully comprehended the totality of symptoms possess an infallible guide, and when he has succeeded in entirely removing all the symptoms he will certainly have cancelled the internal obscure cause of disease. Pathology has given rise to many misapplied and ambiguous names, each of which is applied to many different morbid conditions, often having but a single symptom in common, such as ague, jaundice, dropsy, mania, cramp, paralysis, etc., which are described as fixed, unvarying diseases, and treated by names according to undeviating routine. Is it justifiable to base medical treatment on a mere name? Or, if it is otherwise, why is the same kind of treatment always predetermined by identical names? If, however, names of diseases are occasionally needed for the sake of brevity, they should be used as collective names, as, a kind of ague, a kind of jaundice, etc., for fixed and unvarying diseases with names have actually no existence." Notwithstanding these scientific reasonable instructions, do we not treat glaucoma, paralysis, hysteria, etc., according to the mere names.

To turn to the second point, we see till the year 1827, before Hahnemann communicated the most important part of his discoveries relative to the treatment of chronic diseases, it was quite insufficient to effect a durable cure of them, even when by homœopathic remedies, the symptoms of which correspond most accurately to those of diseases. From this time we came to understand the great value of the treatment for our constitutional diseases, the mainspring of which is psora, sycosis and syphilis. Hence he found antipsoric, anticycotic and antisiphilitic remedies. In these remedies the homœopathic system of treatment has a great triumph over other system of medicine, though we, living in quite oblivion as to this psoric theory, unknowingly administer them. Some among us flatly deny this. The theory is as true as I write (*vide* *Indian Homœopathic Review*, on "What is Psora and Whence it Comes").

Respected dear readers, would you kindly allow me to say, why our illustrious teacher was assiduously employed day and night of the long two years, 1816 and 1817, to discover the reason why the homœopathic remedies which were then known did not effect a true cure of chronic diseases, notwithstanding

the symptoms of which most accurately corresponding to them? Undoubtedly for want of the knowledge true theory. Father of New Remedies says that one remedy paves the way to recovery and another completes the cure. Our humble selves would say one remedy paves the way to recovery, removing the vital disturbances caused by psora, sycosis or syphilis, and another completes the cure. If we treat our patients in disobedience to this theory the heteropaths may rightly call us symptom hunters. We must hunt psora, the hydrahead monster that infest human system, and which is a great fountain of seven-eighths of the cause of all chronic diseases and the rest caused by the other two.

As to the alteration affairs, we beg leave to say, adhering to the scientific views of our master, that it is natural two similar diseases cannot meet in the same system at the same time, repelling each other. But this is not the case with dissimilar diseases, as they cannot obliterate each other, occupying different regions of our system. Whenever two or more dissimilar diseases meet in a body the stronger one always suspends the weaker (provided they do not combine, Sec. 40 of the *Organon*), but they never cure each other. In the first instance, they are cured by homœopathically-selected remedies, but in the latter case the treatment should be conducted by alternating the drugs according to developed symptoms in patients (*vide* Sec. 232 of the *Organon*). As there may be many diseases dissimilar in the same system, some may lie dormant owing to the greater intensity of some dissimilar ones, there is every possibility that the weaker diseases may regain their strength and appear one by one in rapid succession to kill their victim, when the stronger one is weakened by some morphyic potency. Hence it becomes sometimes absolutely necessary to administer homœopathic medicines in rapid succession, in alternation, according to the developed symptoms of diseases of a patient a prey to them; nay, considering the spirit-like power concealed in drugs and inconceivable rapidity of their actions through all parts of the organism, why should we fear to administer remedies in alternation (*vide* Secs. 20 and 288 of the *Organon*).

A few friends among us are ready to give a death blow to such a practice as alternation of remedies, setting aside the scientific views furnished by Hahnemann, who wrote a letter about his recent illness, dated the 24th of April, 1830, to his friend Dr. Stapf, that "*Stapisagria* and *Arsenic* several times in alternation

set me right." Again, in another letter to the same friend (March 17th, 1834), he says: "For Dr. Lehmstedt I advised to alternate *Platina* with *Hepar* and *Toxicodendron*, leaving each medicine to act for fifteen days." Some of our friends misinterpret the meaning of the phrase that to administer one medicine in alternation with another is to use them "by rotation." What does the very phrase "by rotation" imply? Does it not mean to take medicine in alternation at long intervals in chronic diseases?

For reasons mentioned above our humble selves come to the conclusion of our master, that "Some physicians, who would like to be regarded as Homœopathists, have erred so far as to endeavor to combine allopathic routine and homœopathic practice.

* * * The mainspring of this mixed practice is frequently to be found in desire for gain or other ignoble motives." The application of homœopathic principles appears easy, but is in reality most difficult and irksome. It demands most careful thought and the utmost patience, but these find their reward in "speedy and permanent recovery of the patients" (*vide* Preface to the fifth edition of the *Organon*).

Now, our humble prayer to our learned homœopathic public is, that they will kindly take the trouble of saving the spirit of Homœopathy by clearing our doubts as to the four points in question.

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Serajgunge, Bengal, India, April 25, 1896.

ECHINACEA IN PUERPERAL SEPTICÆMIA.

What malignant diphtheria is to the child—what smallpox, cholera, and yellow fever are to the human race in general—septicæmia is to the puerperal woman, one of the gravest misfortunes that can overtake her. The unusual severity and fatality of this condition has rendered it one for which remedy after remedy has been tried—some with a modicum of success, others wholly without results. Some remedies have been praised for a time, but only to eventually pass into oblivion. It is with caution, therefore, that we accredit any new remedy with curative power in this dreaded disease. Still it is a condition we