

as much as vaccination does. May the physicians of our country look out that the precious right acquired by competent study, and the privilege given by the Commonwealth to practice according to our best ability, be not curtailed and gradually altogether abolished. There is no scientific foundation to the Old School as has been laid down for Homœopathy one hundred years ago by Hahnemann. It only proceeds upon empirical data and traditions and methods purloined from the chemical laboratories, which give them not a particle of right to domineer our new school. If the surgical branch has made enormous progress in the way of operating, it can not change the homœopathic conception of Medicine, rather Surgery can learn from it, how many operations can be provided or assisted favorably by homœopathic treatment. If Surgery has been progressive, Homœopathy has not been stationary either; though its law is eternal, it certainly goes forward in perfecting the *Materia Medica Pura* and Posology. Through the introduction of the high potencies for the last fifty years the range of healing has been remarkably widened, and promises still further favorable results in curing diseases, even thus far deemed incurable, and in mitigating the incurable ones. We have often heard that the elder homœopaths have been more successful than those of our time in this respect. With all due honor to the pioneers living in a time when the enmity of Alloëopathy was fiercer than now, when the medicines of homœopathic physicians were confiscated and buried in a churchyard, when homœopathic physicians were prosecuted in court by great professors to cover their own misdeeds, when they accused Hahnemann of murder because he would not bleed in inflammation of the lungs—and what might we say now looking upon a case of injection of antitoxine killing a healthy child in two minutes—we do not think so. Witness the cases reported in our journals for the last thirty years and in the many volumes of the International Hahnemannian Association, and you

will admit that we do yet march abreast with our predecessors in the direction of equal if not greater efficiency in healing. It is to be pitied that we have no more cases reported by our greatest men, because the recorded facts of clinical experience are the very rock upon which the science of Homœopathics is being built up. We do not think that cases recorded lead off from earnest study of the *Materia Medica*; quite the contrary, they give it more interest and stimulate the healer to do likewise. Clinical cases are, therefore, mostly to be desired as stepping-stones to greater perfection. But, of course, reports of cases treated in the crude alloëopathic manner, and of cases which present no interest but the skill in operating in surgery and gynæcology, without any ostensible relation to homœopathic treatment, would be here in the wrong place. They can be vented in the circles which will receive them with applause, but are foreign to us to say the least.

There is, however, a point to be considered, which is apt to throw a false light upon our work, and that is what generally is admired as a broad, liberal view, embracing everything without a principle, but is only a reprehensible latitudinarianism, as Goethe says:

Getretner Quark wird breit nicht stark.

The International Hahnemannian Association wisely carries in its motto the "*minimum*," mindful of Hahnemann's inculcation of the least possible dose, which we encounter in his earliest writings as above mentioned as far back as in 1801, where he says: "Will they at last understand how small, how infinitely small, the doses of the remedies need be in the sick state in order to affect the body powerfully?" and in 1805: "This dynamical action of the medicines is as the vitality itself by which it is reflected upon the organism, almost purely spiritual, most strikingly that of the positively (curatively) employed remedies, with the peculiarity that the too strong dose



can indeed do harm and produce considerable disorder in the body, but a small dose, a most possibly smallest one, can not be unhelpful if the remedy is otherwise well indicated."

But if the doses at that time were already comparatively small in relation to those of the Old School, Hahnemann did not continue to rest on this standpoint, as the friends of low potencies contend, but went steadily up higher in the scale of potentiation till at the time of the first appearance of higher potencies than he had ever used, he hailed the new discovery with the ardor of a young man, even in his old age (77), as the fulfillment of his earlier predictions. Now the great majority of the homœopathic profession confessedly adheres to the false representations, that Hahnemann had always advocated and used the so-called low potencies and dilutions or triturations, which they use even now in the decimal scale. There are some among them who let well enough alone and use the lowest and the higher potencies as they see fit and thus a rule has originated: the whole scale of potencies from the lowest to the highest must be at the disposition of the homœopathician. This indeed sounds quite liberal and broad, but it is not Hahnemannian, for Hahnemann nowhere said such a thing. Boëninghausen stigmatized it "as an empty phrase designed to deceive the ignorant as long as sure rules resting upon irrefutable experience are wanting, according to which this or that potency deserves to be preferred and is to be selected. Of such guiding rules we hitherto have not been able to find anything but the above mentioned one, the falseness of which is evident and at the same time moves within very limited spaces." Quite in opposition to those false assertions, after the experience of a long life—and what an experience his was—Hahnemann laid down the rule that provided the correct selection of the remedy according to symptoms-similarity the dose can never be

small enough still to overcome the disease. This is what our "*minimum*" means, and if we will follow the master of our art in other things we must follow him also in posology.

In thus following our own course we do by no means reject those who still dwell upon the lower rungs of the ladder, and invite them to come up to a higher perception of Homœopathics, such as is the true spirit of Hahnemannian Homœopathy, by our institution of junior membership. By it the applicant is not required to indorse the Declaration of Principles at once, but has the privilege of the floor for the discussion of medical topics, and of presenting such papers as are indorsed by the board of censors, and is entitled to a copy of the transactions. If then after three years of attendance he wants to stay with the International Hahnemannian Association, he is welcome to active membership subject to the necessary conditions. If he don't want to go on, why there is no necessity for it and he simply drops off, a thing, however, which thus far has never happened. It is certainly true, that the low potentialists are much more liable to fall back upon the doubtful resources of Allœopathy in critical cases, and use means condemned in no unmistakable language by Hahnemann. They are also more inclined as a general rule to make pathological reasoning their guide, which, as pathology always tends to generalizing and adapting cases to the patterns of diseases arrived at by it, is apt to lead the homœopathic physician to neglect the necessary individualization of each case according to its symptoms. This necessity of healing, the proper taking of the case in all its details and consideration of the value of the different symptoms in regard to similar symptoms of the pathopœtic medicine, will always be the essential duty of the Homœopathician. The difficulty of coming up to this requirement deters him who looks at disease as an entity, for which he must find a counter-picture in the pathology gotten up by



the Old School, containing patterns of every disease which he has only to adapt to his case in order to work the miracle of a cure in which he is sure to fail. The salient point in the pathological description is not always the salient point in a pathogenetic picture for which we are bound to find the appropriate remedies. The pathological patterns are generalizations drawn from a multitude of cases during life under alloëopathic treatment with crude substances, large doses and injection of morbid substances, and derived from post-mortem examinations of the diseased parts of the body, and consequently they can not govern our treatment of the individual case before us. Pathology takes very little heed of the subjective symptoms which play the most conspicuous part in our purpose of healing, for they are the signs of life, the manifestation of the life-force which through them calls to us for help. On the other hand, our remedies have been proved upon the live, healthy body and the subjective symptoms as a general rule are of greater importance than the objective ones which the physician can and, of course, must also observe; nay, the subjective symptoms frequently acquire an objectivity which leaves the observation of objective symptoms far behind.

One of our best men contends that Homœopathy is a pathological science, because it deals with the cure of diseases. Hahnemann has long ago refuted such a narrow view when he wrote in the first paragraph of his *Organon*, even in the first edition of 1810: "The physician has no higher aim than to make sick men well." The difference, little as it appears at the first glance, is a great one between treating a disease in an individual and treating the sick individual itself. The disease is treated as an individual, according to pathological knowledge, and the living individual is eclipsed. If Hahnemann taught to heal by a *ὁμοίον παθος*, *homoion pathos* (similar suffering), he did

not mean by the pathological codex laid down by the Old School, but by the knowledge of healthy individuals made sick by medicine in order to learn its pathopœtic symptoms. All the knowledge conveyed by our *Materia Medica Pura* is composed of the collection of these pathopœtic symptoms observed in many individuals, which, when arranged in a convenient order, reveal the peculiar character of making people sick in the direction of the force which the medicine is able to exert. To this collection is added what medical writers on the positive actions of the medicaments have recorded. This is a pathology quite different from what is called pathology in the Old School, and is a branch of medical science worth studying more than the accumulating theories of alloëopathic pathology, since it tends to better knowledge in healing the sick who apply to us for help, but not for pathological speculation. Thereby is not meant that the pathological study is not necessary, and pathological knowledge need not be cultivated and increased. Certainly not. The study of pathology is as necessary as the study of physiology to a certain extent, but it should not take the lead in our endeavor to heal the sick. The efforts to find the pathopœtic actions of medicines by poisoning animals and cutting them up alive belongs to the savage science, which unfortunately too many embrace under the apprehension of increasing the realm of true science. It leads to a degeneration of the medical profession, which delights in cutting and slashing and numerous operations, but in the ordinary mind gradually deadens that sensation of human fellowship, which should never be forgotten even when treading the highest pinnacle of science. How many sick people are sacrificed to this moloch of a savage science which loves to maim and kill, nobody knows better than the homœopaths, to whom they afterward come for help when they escape, or from whom they depart under the



erroneous impression that the homœopathic treatment is insufficient, in order to be taught a dreadful lesson on the operating table of the surgeon and gynæcologist. You are well aware that there are certain limits where without doubt surgical treatment is required, but the knife should always be the *ultima ratio* of the physician as the sword is that of the kings. These limits should never be overstepped. It has been the aim of Homœopathy from its beginning to remove those limits as far as possible, and we are happy to say that there are many surgeons and gynæcologists in our ranks who, though up to date in the proficiency of their specialty, are in full accord with this effort. There must always be a critical line which requires a keen judgment to demarcate. We have been told that e. g. in appendicitis the surgical treatment should step in when there is yet hope for a successful termination. The same is said of croup, incarcerated hernia, as also in poisoning, in bites of venomous animals. This sounds quite reasonable. But where is that debatable line? Every medical man must decide for himself about it and act accordingly. But it should not be left out of sight that Homœopathy, if properly understood, with assistance of its rich *Materia Medica Pura* and in the possession of the best homœopathic potencies of all grades, has an enormous advantage over the operator who has only a limited or no homœopathic knowledge may his surgical acquirements be without limitation. We need the surgeons, we need their exact anatomical knowledge, their keen judgment, their skillful hands, their steady purpose, their kind management of serious cases requiring their aid, we want to attach them more and more to the art and science of Homœopathics in order to reach that high goal expressed in the old adage: *salus ægroti suprema lex*. (The well-being of the sick is the highest law.) Every one has his own gift, one is a good prescriber, another a good prover, another a keen searcher in

philosophy, another excels in surgery, another in gynæcology, another cares for hygiene, another is proficient in preparing medicines, and so on—if everyone does his best in following out his predilections and natural gifts always within the principles of Homœopathics which we, one and all, profess as the principles of healing, our noble cause must progress victoriously and gradually spread its insensible action like a high potency working throughout the human world, and finally also bring those to their senses who now with the aid of public ignorance, political influence, and power exerted in the wrong direction, try to extinguish the light which our own Hahnemann has kindled just one hundred years ago. They will never, *never* succeed! Looking at the enormous progress in the departments of Physics, Chemics and Surgery, a striking contrast is presented when observing the shortcomings of internal Medicine in the physico-chemical school, which are deplored by the physicians belonging to it themselves. The shocking mortality in Diphtheria in contrast with the small percentage of death under Homœopathic treatment has forced the allœopaths to adopt a mode of treatment neither isopathic nor homœopathic, as shown above, but true to its old standard, simply allœopathic. If thereby the rate of mortality is lowered it must, in the interest of those who are to be saved by it, which is still doubtful, be hailed as a progress though very insignificant in proportion to Homœopathic success. The late discovery of Röntgen, of the penetration of the negative electric rays through solid bodies in the dark tube exhausted of air connected with pathopœtic effects upon the operator, shows how the attenuation of air under the air-pump gives the electricity conveyed to it an opportunity to exert an energy, which escaped the observation in broad day-light and in the open air. Yet these cathodic rays no doubt act even under ordinary conditions upon sensitive organisms exposed to



them more or less all the time; for electricity is omnipresent around us and must have an effect upon sensitive natures though it is generally not observed. This reminds us of the thorough investigations of Reichenbach some forty years ago which he preserved in his large work "Der sensitive Mensch," and in some more writings before and after its publication (*Der sensitive Mensch und sein Verhalten zum Ode*, Stuttgart, Cotta'scher Verlag, 1854, 2 volumes.) Already, in 1862, Reichenbach showed this emanation of light in complete darkness from a large quartz crystal directed with its negative end to a photographic plate for fifteen minutes, producing the picture of a cross cut out of a piece of pasteboard which was placed upon the plate. Still more interesting was his experiment to show the light emanating from the fingers of the right hands of five men, placed upon a glass-bar about an inch and a half long and directed with one end upon a similar cross over a photographic plate for seven and a half minutes in the dark chamber, by a picture of a brown color of the cross upon the plate. At this time (1862) he offered to the Berlin professors sixteen experiments, in all of which he could show light to emanate from the walls and ceilings of the rooms, the points of crystals, the poles of magnets, the organism of man especially the finger-tips, from chemical action, friction, amorphous masses of metals, triturated kitchen salt, the focus of a lens, but these noble professors disarranged his arrangements and frustrated his design in the old allœopathic crooked way, (*Odische Bezebenheiten zu Berlin* in 1861 and 1862, Schröder, Berlin, 1862.)

Now the emanations of light from these various sources, which can be seen by sensitives in the dark as luminous phenomena, can equally act upon the sensitive photographic plate in the dark and produce pictures upon it as the common daylight does.

It has already been surmised that Röntgen's discovery will have an important influence upon diagnostics in Medicine as the value of it is already acknowledged in Surgery. But also here Reichenbach is more than forty years in advance (*Der Sens. Mensch* §2252). "Mrs. K. found it amusing to bring the back of her fingers so near to the conductor that her tips absorbed the electricity. Thus the fingers became luminous and transparent as if before a candle flame, only much purer, so that she could distinguish in them veins, nerves, tendons, fibers of the ligaments, so beautiful and fine beyond conception, that she thought never to have seen anything more beautiful." The remark of Reichenbach on this occasion is prophetic and has materialized already at the present day: "This can become an object of incalculable importance for the healing art, especially for diagnostics. It will succeed to make the whole sick organism transparent for high sensitives, and it will be possible to see which internal organs are diseased, and which progress the disease may make, forward or backward. But also the processes in the healthy body will be examined in this manner." The great work of Reichenbach containing thousands of carefully made experiments, arranged and commented on in the true scientific spirit and serving as a model of scientific research, was denounced by Dubois Reymond, a late Rector magnificus of the great Berlin university as "one of the most deplorable aberrations to which since a long time a human brain has fallen a victim; fables which deserve to be thrown in the fire." Well, in the whirligig of time, the magnificent professor's condemnation came to be executed but in another sense than he dreamed of in his philosophy. Reichenbach's fables are fired into the Röntgen rays and teach the wise men that not all wisdom emanates from the big schools of learning. Nay, since that very discovery of the x-rays, a magnetician, Tormin, has within forty-five minutes obtained photographic pictures



from emanation of light from the finger tips of his right hand, pressed upon the cover of a closed wooden case in which was contained a photographic plate (Ludwig Tormin, Magische Krahlen Dundorf, 1896.)

You ask what have these interesting discoveries to do with Homœopathy? Where is here the principle of *Similia Similibus*, the first enunciation of which by Hahnemann a hundred years ago we to-day celebrate? The reason of presenting these few experiments is to show, how the elimination of matter enables the forces, carried by it as their vehicle, to exert their specific energies. As in the light first discovered by Reichenbach, emanating from all matter in light and darkness, which he called Od, and now in the light, emanating from the electric cathode in the vacuum and darkness, breaks loose from the crude mass and assumes new properties in the transference from crudity of air to fineness, so also the medicinal forces are liberated from the crude vehicle confining them and, by distributing through and transference upon inert vehicular masses, unfold their specific power when brought in contact with the organism of man in the necessary proportion, indicated by the state of the life-force in its pathogenesis, through the Hahnemannian law of *Similia*. Nay, more, the potentiation of the crude medicinal substance is necessary for rendering it Homœopathic to the system to which it is to be administered. And here is in point Hahnemann's early observation, (Org. first ed. §7): "There must be a healing principle in the medicines; the understanding forebodes it. But its essence is not perceptible in any wise, only its utterances and actions may be deduced by experience," and (id. §254) "the action of the healing anti-disease-potencies, which are called medicines, upon the living human body happens in such a penetrating manner, it spreads from the point of the fiber endowed with nerves, upon which the medicine is first applied with such an incomprehensible rapidity and universality, through all

the parts of the living individual, that their action might be called almost spiritual as vitality itself from which its action is reflected upon the organism; the body animated by irritability and sensation, receiving its specific impression, lends to this action a kind of life." This spirit-like, dynamic, life-like action of the medicine, potentiated on the Hahnemannian plan, is certainly as similar to the vitality reflected upon the organism, which he later termed the life-force, as the symptoms of disease to be cured by remedies, capable of producing similar symptoms on the healthy. Such fine preparations of medicines as Hahnemann had in his mind's eye were not to be compared to any preparations emanating from the pharmacology of the physico-chemical school. They have nothing in common with them, because no methods known to physical and chemical science are able to detect the least particle of matter in them, not even a molecule, nor less an atom, nor even one calculated by the greatest mathematicians of the age, because they all are left behind in the mode of potentiation, which leads to the conclusion, that the crude substance containing the medicinal, "almost spiritual" force as a mere vehicle, allows it by the method of transference to medicate an enormous amount of inert material, which now as another vehicle of matter keeps the imparted medicinal force in a high potency for the use in disease for the sake of healing, and in health for the sake of proving. This is, therefore, the *Similia Similibus* which by the new principle enunciated one hundred years ago was the necessary consequence of its application in practice, and can not be omitted when celebrating the *Similia Similibus* in regard to the similar symptoms. This unity of *Similia* carried into practice, and forming the nucleus for further scientific investigation, forms the eminent problem which the International Hahnemannian Association has to solve. May all the members conceive it deeply in their minds, because it grows out of the true Hahnemannian conception of Homœopathics.