[In January, 1876, Dr. Dunham presented Dr. Guernsey with an interleaved copy of Bœnninghausen's *Pocket-book*, containing many important MS. additions and corrections, taken from the author's office copy in 1856. By the kindness of Dr. Guernsey we have been able to add all these improvements to our own copy. The symptoms which we have quoted above were added by Dunham himself, in red ink.—EDS.]

PARAGRAPH 27 OF HAHNEMANN'S "ORGANON OF THE HEALING ART," WITH COMMENTS.

BY ADOLPH LIPPE, M.D.,

PHILADELPHIA.

Read before the Central New York Homœopathic Society, June 17th, 1879.

Paragraph 27. The healing powers of medicines depend on the faculty which they possess of creating symptoms similar to those of the disease itself, but which are of a more intense nature (secs. 12–26). It necessarily follows that disease cannot be destroyed or cured, in a certain, radical, prompt, and permanent manner, but by the aid of a medicine which is capable of exciting (in the health of a human being) the entire group of symptoms which bear the closest resemblance to those of the disease, but which possess a still greater degree of energy.

Comments.—This paragraph is evidently a summing up of the previous fourteen paragraphs, and contains the great principles on which our healing-art was and for ever must remain based. At this time it becomes especially necessary to dwell on these fundamental principles. The departures attempted in our days, setting partly aside, or only partly and with mental reservation accepting these principles, have so multiplied, that they threaten to retard the progress and acceptance of a school based by its founder on just such principles as we find in this paragraph.

The law of the similars is the only law alluded to, and is the only natural law on which a healing-art, or a system of therapeutics, can safely be based. We find professing Homœopathists, nay, even the Homœopathic Medical Society of the State of New York,

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issuing a report through their Committee, putting upon record an avowal of their position.

They fully indorse the law of the similars, and the formula, *Similia similibus curantur*, BUT not as enunciating *the* great therapeutic law for the treatment of disease. A GREAT law! why do they not use the true term, ONLY law of cure? HAHNEMANN, in the above paragraph, claims it to be the *only* law of cure. Declaring it to be the only law of cure is a declaration that Homœopathy is an exclusive system of the healing-art; declaring it a *great* law leaves open the doors to the declarations now so abundantly proclaimed, that there are other laws as well; that, therefore, we must not be held up any longer as sectarians and dogmatists; that other laws, auxiliary and supplementary, discovered or discoverable, may as well be applied by those who call themselves Homœopathists.* If the law of the similars, as evolved by induction, formulated by the venerated HAHNEMANN, tested and approved by thousands of physicians during scores of years, is not now held to be a *universal* law in therapeutics, it never will be so held. The report further states, "That we have not in the past, nor do we now, yield one tittle of our rights as physicians to use any means or appliances of the general profession . . . in the palliation of the suffering of our patients through the application of any physical, surgical, chemical, or hygienic law, leaving the question of such use to the individual judgment of the practitioner, assured that they will be the least used by those who are the best acquainted with our *Materia Medica*, and best able to wield its immense *armamentarium*."

The report evidently admits that other laws besides the universal law of the similars may be applied by homœopathic physicians, and they may claim the right to do so under the plea of a lack of ability to apply this universal law, for want of a knowledge of our *materia medica*, and because they do not possess the same knowledge which others have so diligently acquired, which enables others to dispense with all, more than useless, palliative measures; all this is left to the individual judgment of the practitioner.

* *Hahnemannian Monthly*, vol. xiii., p. 662.

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HAHNEMANN tells us, in his *Organon of the Healing-Art*, in paragraphs 54, 55, and 56, that there exist only three modes of applying medicines for the cure of diseases:—

1. The *only* salutary and efficacious—*Homœopathic.*
2. The *Allopathic*, or heteropathic.
3. The *Antipathic*, or enantiopathic, which is merely *palliative.*

The avowal that it must be left to the individual judgment of the practitioner, when to treat the patient homœopathically and when to resort to palliatives, certainly places our school in a false position before the world. Whether these palliatives come through the application of any physical, surgical, chemical, or hygienic law, they are not in harmony, but entirely in disharmony, with the laws governing our healing-art.

We find nothing in the 27th paragraph of HAHNEMANN, either directly or impliedly, warranting such practice as is now, in these days, left to the individual judgment of the physician; on the contrary, HAHNEMANN most emphatically declares that the law of the similars must be applied in *every* case of homœopathic treatment. He tells us on what faculties the healing powers of medicines depend; and when we claim the liberty to exercise the right of the physician to be guided, when our individual judgment calls for it, into the application of "chemical laws" for the palliation of the sick, do we not then clearly abandon the homœopathic law of cure? And what do the chemical laws teach us? If, in the individual judgment of the physician, he abandons the universal homœopathic law in therapeutics, he steps outside of the school to which he professes to belong, and he does so with the full knowledge he is supposed, and professes, to possess, that chemical laws govern inorganic bodies, and that they do not govern organic bodies; that the laws governing inorganic bodies are *never* applicable for the cure of the sick, just because organic bodies are governed by quite different laws. Homœopathists acknowledge this fact, and it in reality constitutes the vast difference between the Allopathic school and the Homœopathic healing-art. If our organic bodies were subject to chemical laws, then would the materialism of the old school have to be acknowledged.

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HAHNEMANN, in this paragraph, says, "Diseases are to be cured by the aid of *a* medicine;" he does not say a word about alternations of medicines, and here, as in all his writings, advocates the single remedy. He further says, "Diseases cannot be cured but by the aid of *a* medicine which is capable of exciting (in the health of a human being) the entire group of symptoms which bear the closest resemblance to those of the disease." Here, as elsewhere, he consistently asserts that the totality of symptoms alone represent the disease to be cured. Impliedly he excludes all and every pathological classification of diseases. He speaks of a similarity between the symptoms excited in the health of a human being and the entire group of symptoms of the sick; had he intended to say "form of a disease," he would have so expressed himself; his intention was to say, and the true translator should have said, "*sickness*." Under the entire group of symptoms we comprise all objective and subjective symptoms observable in the sick; but we may not take the liberty to formulate them into any one of the known forms of disease, enumerated and classified as such in the ordinary pathology of the allopathic school. And when the report further is made, "That, contrary to the opinion held by some, we most thoroughly endorse, and would most earnestly enforce, the study of pathology and pathological anatomy in our schools and by our students, as determinating in the direction of a broader medical culture," may it not be asked whether any one in the homœopathic profession ever opposed the study of pathology or pathological anatomy, and where and when such opposition was expressed and made? In paragraph 27 we are directed to find, first, the entire group of symptoms of the sick, and this direction cannot be construed by any possible sophistry to mean a pathological form of a classified disease; it means nothing more or less than all and every symptom showing the deviation from health, both in the sick and in the prover of drugs. The study of pathology, as it now stands, is just as necessary a study as that of any of the collateral medical sciences; but if the report implies that such study has been thought unadvisable or superfluous, or that it will lead to a broader medical culture, in making our healing-art or our therapeutics subservient to it, the report is in error. What

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"a broader medical culture" implies is very apparent; it just means that we should, "as healers," make use of pathology, and, adopting broader medical views, abandon HAHNEMANN'S teachings, and, instead of "the totality of symptoms," ascertain the pathological aspect of a case of disease. If this ambiguous language means anything at all, it means just this: "pathology and pathological anatomy will enable the physician to form a broader view, a better judgment, of a given case of disease, than will be at the command of the healer who follows HAHNEMANN'S advice in examining the sick, in his *Organon*, paragraphs 84–104." That pathology should be studied for the sole object of pressing our Materia Medica into the modern classification of diseases, perverting it into pharmacodynamics, and using our so-mutilated Materia Medica for the purpose of curing forms of diseases, we do utterly deprecate. To discard HAHNEMANN'S teachings is to slide back again into the dark uncertainties of the old school. The more we know of the present pathology the better for us; we will the better be able to meet our allopathic erring brethren; we will be able to show them how erroneous a thing it is, always has been, and for ever will remain, to first give the disease we have to treat a name, and on this hypothesis base a treatment; to first ascertain in what manner physiology has sickened, and treat this sick physiology; to build up an hypothesis, and by another hypothesis, the imagined knowledge of the action of unproved drugs, attack the first hypothesis. How much, furthermore, pathological anatomy can help us in ascertaining the hypothetical condition of the sick, the sick physiology, the pathology of the case, we know but too well.

Hippocrates tells us already how important it is for the healer to "prognosticate," to tell, not only what we really find, which everybody can easily see for himself, but what will happen in the near future. Surely the healer who knows most of our pathology, such as we find accepted by the allopathic school, and also the corrections and additions made by observing homœopathists, will enjoy the greatest confidence of the people. With our more developed knowledge of drug-actions we will, many a time, be able to better diagnosticate the condition of the sick; we will, many a time, be able to *prognosticate* a speedy recovery of a case of

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apparently grave disease, which has only been the result of, first, an erroneous diagnosis of the disease, and, secondly, the following blind heroic treatment with poisonous drugs. A very accurate knowledge of pathology and Materia Medica will make it an easy task to discern between a natural and an artificially-produced disease—will allow us to gain great victories over our erring, blind, allopathic brethren.

If we accept the teachings of the Master, found in this 27th paragraph, we shall never for a moment advocate any of the modern departures—we shall scorn them; and there will be not the slightest danger that the advocates of unlimited liberty, and of that fallacious cry for the supremacy of individual judgment over the application of fixed immutable principles, will ever pervert Homœopathy into Eclecticism—which, in reality, seems to be the aim of every healer who discards HAHNEMANN's teachings, and claims for his own individual judgment superiority to any fixed principles.

COMMENTS ON THE 7TH PARAGRAPH OF HAHNEMANN'S "ORGANON OF THE HEALING-ART."

BY ADOLPH LIPPE, M.D.,

PHILADELPHIA.

Read before the Central New York Homœopathic Medical Society, July 17th, 1879.

HAHNEMANN shows, in this paragraph, that "To cure disease, it is merely requisite to remove the entire symptoms, duly regarding, at the same time, the circumstances enumerated in paragraph 5." In this fifth paragraph alluded to, HAHNEMANN showed that "In the cure of disease, it is necessary to regard the fundamental cause, and other circumstances." In paragraph 6, HAHNEMANN shows that "For the physician, the totality of the symptoms alone constitutes the disease."

The Allopathic school had in vain searched for the *prima causa morbi;* the theories as to that *prima causa morbi* frequently changed, each theory in turn giving place to another more ingenious theory, and still for ever did the hopes of disappointed

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