

**AN EPITOME OF  
HOMOEOPATHIC PRACTICE;  
COMPILED  
CHIEFLY FROM JAHR, RÜCKERT,  
BEAUVAIS, BOENNINGHAUSEN**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649054145

An Epitome of Homoeopathic Practice; Compiled Chiefly from Jahr, Rückert, Beauvais, Boenninghausen by J. Lillie & J. T. Curtis

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Cover @ 2017

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**J. LILLIE & J. T. CURTIS**

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BY

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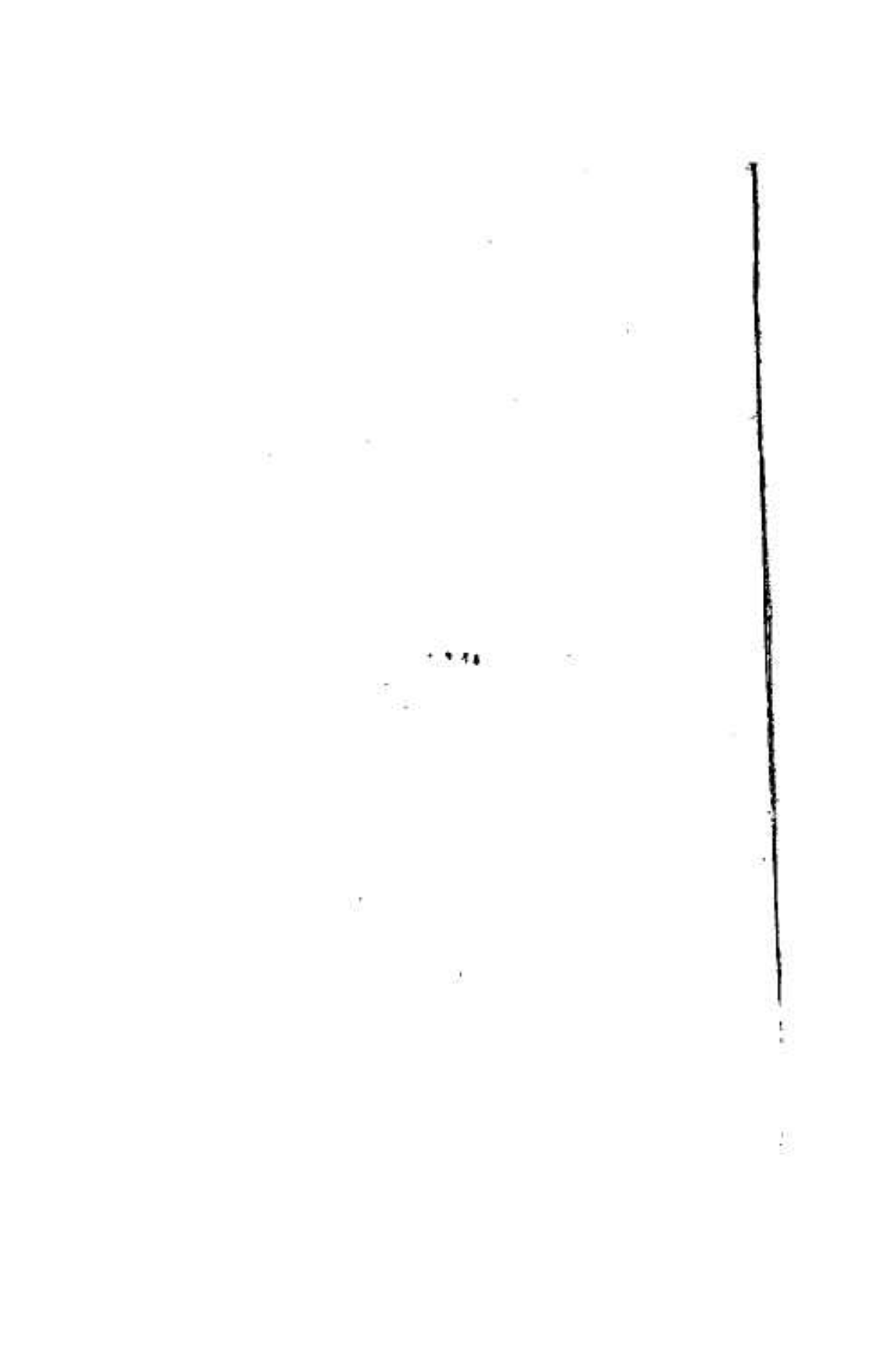
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*Omnia medicina ab observatione oritur ; sedula et accurata phenomenorum exploratio, fundamentum est cognitionis morborum.*

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NEW-YORK :  
W. RADDE, 392 BROADWAY.  
1843.

TO  
FEDERAL VANDERBURGH, M. D.,  
WHOSE  
UNTING REAL,  
GREAT PROFESSIONAL SAGACITY,  
AND  
BRILLIANT SUCCESS,  
HAVE MAINLY CONTRIBUTED  
TO THE  
PRESENT FLATTERING POSITION OF  
HOMCEOPATHY,  
IN THE  
United States,  
THIS  
VOLUME IS RESPECTFULLY  
INSCRIBED  
BY THE  
EDITORS.





## PREFACE.

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THE present work was undertaken in the belief that a volume more compact, comprehensive, and clear, than any that has yet appeared in our language, was much wanted for the novice in Homœopathic practice.

Jahr's *New Manual* of which this is essentially an epitome, possesses the merit of endeavoring to distinguish by appropriate marks, the different results hitherto obtained, in the unparalleled experiments, and benign and brilliant practice of the immortal Hahnemann and his school. That work, however, has its defects. As a manual it is too large. It seems a misnomer to apply such a title to four volumes, even though compressed into two; while it cannot be denied, that this bulk has been

attained, by the most glaring violations of brevity ; a cardinal virtue of style in general, and absolutely indispensable in a manual. Vain repetitions and downright tautologies abound in every page ; while the greater part of the work is occupied by pathogenetic results, which a practice of half a century has not yet confirmed. These undoubtedly have their value to the practitioner, especially to him who can study them in their details in the German records ; but being next to useless to every one else, are out of place in a manual, and would be still more inappropriate in a work like this.

We have been compelled to differ from the *New Manual* and the English translation in the rendering of some very important German expressions. We make these alterations, not for the purpose of finding fault, but because in an art so exact as Homœopathy,

exactness of phraseology is absolutely indispensable. Thus, *Kreuzschmerzen* is always translated in Jahr's book, by *maux aux reins*, which he says has exactly the same meaning in French, that *Kreuzschmerzen* has in popular language in Germany.

This is strange inadvertence. Jahr does not say that *Kreuz* means loins or small of the back. He must be aware that it means the bone between the hip bones known to anatomists as the sacrum. *Kreuzschmerzen*, therefore, must mean sacral pains, or in plain English pains of the rump. But he asserts (and he ought to know) that custom in Germany has changed the meaning to *loin pains*. Now though he were right in this, it would be no justification of his translation. For Hahnemann does not use the phrase in this sense; and it must never be forgotten that Hahnemann's records form the mass of our *Materia*