

# **ORGANON OF THE ART OF HEALING**

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Organon of the Art of Healing by Samuel Hahnemann & C. Wesselhoef

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**SAMUEL HAHNEMANN & C. WESSELHOEFT**

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# ORGANON

OF

## The Art of Healing.

BY

SAMUEL HAHNEMANN.

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AUDE SAPESE.

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FIFTH AMERICAN EDITION,

TRANSLATED FROM THE FIFTH GERMAN EDITION,

BY

C. WESSELHOEFT, M.D.

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## PREFACE TO THE FIFTH EDITION.

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THE following remarks are intended to illustrate the old school of medicine (allopathy) in general. In the treatment of diseases old-school physicians are in the habit of assuming the existence of excess of blood (plethora), or of morbid matter and acrid humors, which in reality do not exist. In order to remove them, the life-blood is wasted by venesections and various other devices for the expulsion of imaginary noxious matter, or for its derivation to other parts. For these purposes physicians resort to emetics, cathartics, sialagogues, sudorifics, diuretics, blisters, fontanelles, setons, etc. All of these are applied under the delusion that the disease is thereby weakened, and materially destroyed, while in reality the suffering of the patient is increased under the use of opiates, together with the waste of substance, which seriously prevents the restoration of health. Again, it is customary to assail the organism by repeated and massive doses of powerful drugs, the protracted effects and violent properties of which, are too often unknown to the prescriber; and these effects are frequently rendered still more incalculable by the deplorable habit, adhered to by the old school, of compounding in one formula several or many unknown substances, by the prolonged use of which, new and often incurable drug-diseases are added to those already present in the body. In order to beguile the patient\* by temporary suppression and alleviation, the old school makes use of palliatives (*contraria contrariis*) without regard to subsequent extension and aggravation of the disease.

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\* For the same purpose the ready-witted allopathist generally makes free use of the Greek name of the disease, in order to convince the patient that the doctor is as familiar with the disease as with an old acquaintance with whom it is easy to deal.

Affections appearing on external portions of the body are conveniently declared to be only local diseases, having no connection with the rest of the organism; and these are said to have been cured, when they have only been removed from the surface by external applications, while the real inner disease is compelled to fasten upon other more vital organs.

When the doctor is finally at a loss what to do with the obstinate and greatly increased disease, he boldly applies the maxims of his school in blindly administering an alterative to produce the desired change; and so life is often undermined by calomel, corrosive sublimate, and other mercurials in large doses.

The old or allopathic treatment of disease is often followed by the deplorable result that by far the greatest proportion of all diseases are made incurable, or hastened to a fatal termination, by means of prolonged debilitating treatment of patients already weakened by disease, and by complicating their complaints with new and destructive affections resulting from the use of imperfectly known remedial agents. Such results are far too easily occasioned by a certain levity of conscience which soon leads to thoughtless routine.

No doubt old-school physicians of the common kind are ready to defend these injurious modes of practice by arguments borrowed from prejudiced books and professors, or based on the authority of some other old-school physician. The most absurd and unreasonable methods of treatment have their defenders, notwithstanding the testimony of most painful results. Only the old physician who has at length quietly arrived at the conviction of the injuriousness of such practice, wisely prescribes harmless plantain-leaf tea and raspberry syrup for the most serious diseases, and loses but very few cases.

This most injurious system of practice has held absolute sway over life and death of the sick for many centuries. Firmly rooted and fastened upon mankind, it has destroyed more lives than the most pernicious wars, and has increased the sickness of millions to actual misery. It is my purpose to prove and illustrate the errors of that practice (allopathy) before I proceed to treat in detail of its direct counterpart, the newly discovered and truly rational art of healing.



The case is quite different with homœopathy. It will easily convince every thinker that human diseases do not proceed from material humors or noxious matter, but that they are purely dynamic disturbances of the spirit-like vital force. It is known to homœopathy that cures result only from the counteraction of the vital force against some medicine chosen according to correct principles, and that curative effects are speedy and certain in proportion to the energy of the vital force of the patient. Homœopathy, therefore, avoids every debilitating influence\* as well as the infliction of pain in the treatment of diseases, because pain also produces debility; it allows the use only of such medicines whose (dynamic) effects upon health and whose manner of altering it are thoroughly known. According to the principles of homœopathy, a medicine is selected which possesses the power (drug-disease) of extinguishing a natural disease by means of the similitude of its alterative qualities (*similia similibus*); such a medicine is administered in simple form at long intervals, and in doses so fine as to be just sufficient, without causing pain or debility, to obliterate the natural disease through the reaction of vital energy. The result will prove that the natural disease may be cured without weakening and without additional suffering of the patient, who will rapidly gain strength when convalescence is once begun.

*ru* 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 patient.

Homœopathy is a simple art of healing, unvarying in its principles, and in its methods of applying them. The principles upon which it is based, if thoroughly understood, will be found

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\* Homœopathy sheds not a drop of blood, prescribes no emetics, purgatives, laxatives, nor sudorifics. It removes no external disease by local applications; it orders no medicated baths nor enemata, and makes no use of blisters, sinapisms, setons, nor fontanelles; it objects to salivation, and does not sear the flesh to the bone by moxa or heated iron. The homœopathist dispenses only self-made, simple medicines, whose effects he has accurately and carefully studied, and he avoids all mixtures, and needs no opium to soothe pain, etc.

to be perfect and unassailable, so that the purity of principles also determines the purity of their application, and they are not disobeyed without sacrificing the honest name of homœopathy. These principles preclude every departure\* to the deplorable routine of the old school, of which homœopathy is the counterpart, and as distinct from it as day is from night.

Some physicians who would like to be regarded as homœopaths, have erred so far as to endeavor to combine allopathic routine and homœopathic practice. But such a course proceeds from complete want of appreciation of the principles of homœopathy, from indolence, conceit, and indifference to the claims of suffering fellow-beings. Besides unpardonable negligence in the selection of the most appropriate homœopathic specific for each particular case, the mainspring of this mixed practice is frequently to be found in desire for gain, and other ignoble motives. As for the result, it is easy to see that such practice, unlike pure and conscientious homœopathy, is unable to cure complicated and obstinate diseases, sending many a patient to that "country from whose bourne no traveller returns," while the doctor offers the soothing consolation to the friends that everything had been done for the best of the patient, unconsciously including many irreparable errors that always arise from allopathic practice.

SAMUEL HAHNEMANN.

KÖTHEN, March 28th, 1833.

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\* I regret, therefore, ever to have made the proposition savoring of allopathy, to treat psoric diseases by means of a pitch-plaster placed upon the back for the purpose of producing gentle itching, and to apply mild electric shocks in cases of paralysis. Since neither of these recommendations proved to be very useful, and have afforded imperfect homœopaths an excuse to indulge their allopathic proclivities, I regret ever to have made propositions of that kind, and *herewith emphatically retract them*. I do so, also, because our homœopathic art of healing has since that time approached so much nearer to perfection that measures like the above are no longer needed.

## PREFACE BY THE TRANSLATOR.

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HAHNEMANN'S *Organon of the Art of Healing* still continues to be the foundation which bears the new and growing school of medicine, known as that of homœopathy. There is a general want of a text-book embracing the fundamental principles of our practice, and yet but very few books of that kind have appeared, and none have outlived Hahnemann's original work, for which there has been a constantly increasing demand, that rapidly exhausted the last American and all British editions, including the superior translation by Dr. R. E. Dudgeon,\* which, being likewise out of print, the present edition became an imperative necessity. So far as can be ascertained, this is the third original translation of the *Organon* into English. The earliest was made by Charles H. Devrient, Esq., with notes by Samuel Stratton, M.D. Dublin: W. F. Wakeman, 1833. This has had several (four?) editions. Dr. Dudgeon's original translation has already been mentioned. The four American editions† are reprints of the original British translation, preceding that of Dr. Dudgeon.

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\* *Organon of Medicine*, by Samuel Hahnemann, translated from the fifth German edition, by R. E. Dudgeon, M.D. London: W. Headland, 1849.

† *Organon of Homœopathy*, by Samuel Hahnemann. First American from the British translation of the fourth German edition. Preface by Samuel Stratton, M.D., and another by C. Hering, M.D., 1836.

Second American edition, exactly like the first, 1843.

Third American edition, entitled: Samuel Hahnemann's *Organon of Homœopathic Medicine*. With improvements and additions from the last (fifth) German edition, with an Introduction by S. Stratton, M.D., and C. Hering, M.D. New York: Radde, 1848.

The last edition (fourth) of 1869, is now also out of print.