

Journal of the American Institute of Homœopathy (December-January 1955-56, Page 374):—

“The Homœopathic hospitals in London, Liverpool, Bristol and Glasgow are all in the scheme. The Government finances the running of the hospitals and the professional staff, with the assurance that there shall be no interference with the practice of homœopathic therapy”.

The principles of great respect for the wishes of the people and faithful attention to their needs, combined with the policy of carrying out all decisions through and by the specialists on the subject concerned, comprise the very essence of democracy, and the sooner they are adopted in India the better for all.

ORATION

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About 20 years ago, at the great international Rotary Congress in Vienna which had brought together 5,000 persons, I was lucky enough to discover in a bookshop a volume dated 1820. It was Hübner's *Lexicon* with over 150 steel engravings representing the most eminent personalities of the period, drawn from life. Beethoven was there with Chateaubriand, Goethe, Alexander von Humboldt, Carl Maria von Weber, Hufeland, the most celebrated physician in Germany, architects, geologists, geographers, botanists, musicians, sovereigns and great European military men. Imagine my surprise when, among this assembly of famous persons, I came across an excellent portrait of Samuel Hahnemann, the founder of Homœopathy. To think that this superior mind, this undersized great man found himself in such company gave me the keenest pleasure. He had indeed the place he deserved.

From 1755, the date of his birth, to 1843, the date of his death, many great events occurred and the world was

particularly rich in geniuses. Let me tell you a few words about the intellectual and moral climate in which Hahnemann, whose two hundredth anniversary we are this day celebrating, grew up and worked. 1755 saw Manchurian China's highest civilization and the decadence of Persia and India, the seven-year War, the alliances between England and Prussia, between France, Austria and Russia, and William Pitt's coming into power in England. Where art is concerned, it was the time of Outamaro and Hokusai in Japan, of the painters La Tour and Proud'hom in France. As regards music, 1755 produced Mozart, Scarlatti, Haendel and Gossec.

Literature was represented in France by Diderot and especially by Voltaire who fought for freedom, tolerance and justice; in England by W. Blake; in Germany by Schiller and the great philosopher Kant who published his *Critique of Pure Reason* with his theory of the categorical imperative. His philosophy exerted a great influence on Hahnemann who borrowed—if I may say so—Kant's way of presenting his works divided into paragraphs.

From the social and economic point of view, 1755 was the time of the great development of trade and industry in France and in Great Britain as a result of (1) economic liberalism; (2) capitalism through the perfecting of financial techniques, the creation of banks and the organization of credit; (3) of river transport and of the construction of roads and canals; (4) and, last but not least, mechanization.

In England, it was the time of Adam Smith, the apostle of economic liberalism. Personal interest, assimilated by the interest of society, ruled the play of supply and demand.

Where science is concerned, it was the time of Planta with his electro-static machine; of Blake who discovered carbonic gas. Mathematics, from Lagrange and his calculus of variations, to Euler, Clairant, Laplace, made astonishing headway. Astronomy had its Cavendish, Herschel, and Piazzi. Chemistry had its Bergmann, its Priestly who

discovered nitrogen and oxygen ; Scheele who discovered chlorine ; Cavendish with hydrogen ; and, finally, Lavoisier, the discoverer of the well-known theory of combustion. It was in Dresden, at the Hotel de Pologne, that Hahnemann met the great French chemist. At that time, knowledge associated with power ; fame with worth and success with genius were seen together.

Ladies and Gentlemen, you have now an idea of the time in which Hahnemann was born. How many events occurred during that life of his, between the end of the 18th and the beginning of the 19th century, how many discoveries were made ! How many eminent people and great deeds I might point out had I but time.

Let me, however, outline the main events of those great times from the birth to death of Hahnemann : the reign of Louis the Fourteenth, the French Revolution, the Republic and the coming of Napoleon. No need for me to tell you about the greatness of the Napoleonic era ; about his defeat at Waterloo, Saint Helena and his death in exile. Then came the Restoration under the reign of Louis the Eighteenth and at last, in 1839, Guizot's Ministry. It is he who in his capacity of Minister of Public Education granted to Hahnemann, *through a royal decree*, "*the right to practice homœopathy officially in the City of Paris.*" Some people, members of the Academy of Medicine, endeavoured to induce the minister to forbid the founder of Homœopathy to practise his new therapy. Guizot replied : -"Hahnemann is a man of great talent and science must remain free to everybody. If Homœopathy is but a fallacy, or a system devoid of foundations, it will fail ; but if it be a genuine science, it will spread in spite of all attempts to stop its progress. This is the very thing that the Academy ought to wish for, its mission being to promote science and to encourage discoveries." This authorization was so little approved of that the well-known paper, *Le Temps*, somewhat impertinently remarked : "This should not surprise anyone, for Dr. Hahnemann is a doctrinaire

just like M. Guizot himself. The former's doctrine consists in prescribing for his patients doses of medicine as small as the doses of freedom which the Ministry allows our country!"

In America, as you all know, it was the time of the revolution, the American War of Independence; freedom for your country; the presidency of George Washington. It was also the time of Monroe and his doctrine: America for the Americans.

In Europe, Prussia was becoming a great power under Frederick William the Second; Victoria ascended the throne of England; Cook undertook his first voyage to Australia.

Architecture, painting, sculpture, literature, music boasted of glorious names.

In England, Walter Scott ordered through Baroness von Ende two copies of Hahnemann's *Organon*. Goethe, in Germany, wrote in a letter from Karlsbad: "In this country we play a strange and unpleasant game, frowning upon novelty in all its forms; it is forbidden, for instance, to practice mesmerism, neither may one resort to Hahnemann's method of healing." It was at that time that Hahnemann had been sent for to treat the famous Austrian prince, Schwarzenberg, the victor of the Battle of Nations, one of the most celebrated people of that time. The eminent allopathic physicians to whom he had turned were attempting to cure him of a serious disease by repeatedly purging and bleeding him. Hahnemann refused to travel to Austria to see him. Schwarzenburg then had a stroke with hemiplegia of the right side and he suffered from serious sleeplessness. There was nothing for it but to have himself conveyed to Leipzig to see Hahnemann. The latter forbade his patient to touch alcohol and put him on a strict diet. This, together with the homœopathic remedies he was made to take, soon improved his condition to such an extent that he could take walks and was able to sleep

again. This rapid improvement, you may believe, greatly increased Hahnemann's fame.

It was a time when religion and new doctrines played a very important part and exerted a great influence on men's minds. America produced a rich harvest of men of genius; your great Emerson, Longfellow, Edgar Allen Poe, Walt Whitmann made your country famous all over the world. In Europe, we had such thinkers as the Rosicrucians, and the Swedish philosopher Swedenborg whose influence on J. T. Kent was so marked.

Hahnemann has been much criticized for the interest he took in Mesmer's theories on magnetism and for having dwelt upon them at the end of his *Organon*. It shows, in our opinion, that Hahnemann had a tolerant and open mind, though a critical one, and that he was aware of the new ideas and discoveries of his time. Magnetism, in those days, was as revolutionary a theory as sulphamides and penicillin were in our days when they were first heard of. Instead, therefore, of rejecting the new doctrine as the official school of medicine did, Hahnemann gave in this respect very wise and cautious advice:

I need not tell you all that happened and all that was discovered in those eventful years which proved so fruitful for Hahnemann: the American Revolution; the French Revolution; the industrial revolution spreading from England to France, Belgium, Germany; then growth of capitalism; the birth of socialism.....not to mention the smaller events which brought great changes too: Franklin's lightning conductor; James Watt's steam engine; the invention of the chronometer; the epoch-making introduction of potatoes into Europe; Fulton's steamship; Stephenson's steam engine; Niepce-Daguerre's photography; Morse's electric telegraphy; cigarettes; postage stamps; matches; and the substitution of steel pens for the picturesque but unreliable and spluttering quill pen.

In 1776, Jenner performed the first inoculations with cowpox vaccine, the principle of which is quite homoeo-

pathic and which Hahnemann mentions in his *Organon* "as a *beneficent and remarkable thing.*" (Par. 46).

Medicine and natural history were progressing apace. In this field, too, discoveries upon discoveries were made. We have Bichat's works on tissues, Schleiden and Schwann's discovery of cells in animals and plants, Claude Bernard's and Dalton's atomic theory, Lamarck's transformism, Darwin's and Laennec's theory of auscultation, Skoda's percussion, Agassiz discovery of the property of the lateral stripe in fishes and of glacier tables. The birth of Pasteur also belongs to that period.

Towards the end of his life, Hahnemann heard about anæsthesia. In every field of knowledge, great men made their mark and created an atmosphere which could not but contribute to form the mind and the heart of him who, for the first time, discovered a law and principles in the realm of medicine where, up to his time, empiricism and lawlessness had held sway.

Hahnemann's Message

The general survey I have just given you, brief and incomplete though it be, is sufficient to give you an idea of the circumstances and the influences which attended the growth of that prominent mind and nurtured its noble ambitions.

Medicine and therapeutics were indeed primitive in those days. They rested on preconceived notions and every opinion was exalted into a system. Hahnemann, disgusted with the arbitrary notions which prevailed, deeply affected by the diseases which afflicted his own children, resolved to give up this conjectural art and resolutely left off practising medicine. He took up translation, so as to be sure of doing no harm to his neighbors.

*It was a torture for me to walk always in the dark
.....my conscience no longer allowed me to prescribe
unknown remedies to cure the unknown diseases of my
suffering fellow creatures.....*

It was then that he made his great discovery while he was translating Cullen's works. Having reached the article on "China Bark," he came across the following amazing statement: "*a substance which produces certain fevers, but is also capable of curing them.*" It was the law of similars that he had thus stumbled upon and which his genius was to use as a basis for his method of revealing the therapeutical properties of drugs.

When he thought of all the seekers labouring in their endeavour to discover the possible causes of diseases and to exploit them, he could not help comparing them to flies and moths clinging to glass panes in the hope of reaching the space beyond the obstacle, a space which seems so easy of access, being so near and so visible through the glass. No direct contact is possible, however, and they are doomed to contemplate from outside that which can only be grasped when it is approached from inside. The window might be cleaned in order to make observation easier, various apparatus might be used to bring details into closer view, but whatever is attempted leaves unaltered the main fact that they are still on the other side. A stroke of genius enabled Hahnemann to cross the dividing space and to approach the problem from inside, to explore the human being so as to grasp the biological truth in its original purity.

At any cost, he must establish the "notion of passage" which is as important as that of "origin", the passage from the state of health to the state of disease, the two states being, he feels, in correlation with each other. Not on animals, not even on other people, but *on himself*, on his *own "suffering self"* was his work to be performed. Thus the patient and the seeker were to be one, and the entity "healer-patient" will for once be substituted for the traditional duality.

Such a decision was indeed outside the limits of classic medicine; it was an exception. Hahnemann was going to *experiment on his own flesh*, bringing it to the peak of

disease and restoring it to health. Thus the general problem of human physiotherapy was entering upon a new phase, and for the first time it deserved to be called a scientific problem. Tirelessly experimenting upon himself, Hahnemann, by his *exploration of the human "bios,"* established the bases of a new and fruitful medicine, and having learned how to ignore assumptions and conventions, impelled by his indomitable will, he shook off every conventional tie.

The first duty of an inventor, according to M. Le Roy, is to make a clean sweep of clogging routines. . . . The power of invention can be measured by the power of dissolution which liberates the mind. One of the most effective ways of shaking off the chains of tyranny is to declare war upon axioms, principles, allegedly indispensable forms and allegedly immediate evidence, in a word upon all explicit or implicit assumptions.

A thorough "cleansing" of the mind, solitude and silence are the preliminary conditions to any attempt at mental liberation. Silence and peace must prevail inside as well as outside, serenity being a cardinal virtue where inventors are concerned. Hahnemann worked in silence for twelve long years, fearing lest his findings should be revealed before their time, although each new experiment confirmed his theory. He knew that every important discovery must be tested not by one experiment only, but by a succession of experiments, a whole sequence of successful and new achievements. One experiment alone is not sufficient to determine a tendency, no more than the determination of a single point enables a curve to be drawn.

As he accumulated results, his mind worked subconsciously and, in the succession of correlated experiments, groped for the hidden link which connects the various phases of the discovery of a common truth.

What he then undertook was a real challenge, an exploration of the neuro-vegetative centres which he knew

to be the organs of alarm and control. He knew, too, that instinctive reactions never deceive. This showed how sure and infallible was biological instinct. He had resolved to study illness on himself and that this study, combining intelligence with observation, should concentrate upon neuro-vegetative centres.

Those centres are placed in the very heart of the human organism, the starting point and the goal of all the nerves which connect them with every part of the human territory. They control everything everywhere. The capital importance of subjective impressions in any experimentation consists in noting each symptom with all its manifestations down to the smallest detail. One link after the other, thus discovered, enables the seeker to find the law by virtue of which they are connected, the law of similars, "*similia similibus curentur.*" Hahnemann looked for the confirmation of his discovery in allopathic literature and resolved to publish his main work, which is a summary of about a hundred books and essays of his own under the title *Organon of the Art of Healing*.

He scrupulously sought in allopathic literature the cases of unconscious Homœopathy quoted by classic physicians; his *Organon* contains 250 observations culled from 440 physicians whose works and names are given together with bibliographic indications. I could not tell you here about all the original and passionately interesting ideas which Hahnemann had in the course of his career, but as his *Organon*, corrected and annotated by himself up to the last days of his life, represents the fruit of his long and varied experience, allow me to tell you about some unpublished parts of it which have so far passed unnoticed.

Several of our colleagues vented their disappointment with the 6th edition of the *Organon*. They thought it was merely a revision of the 5th and not a new one. What a mistake! It is a completely transformed 5th edition in which every paragraph, every sentence and almost every word has been re-examined, re-shaped in the author's own

fine, delicate handwriting. Amplifications and modifications made it necessary to add new pages to the text. I myself saw the original document in Stuttgart, where Dr. Haehl gave me several days for the study of Hahnemann's treasures. With one of my students, Dr. Künzli, I undertook to translate this fundamental work from the German text. It must be stressed here that this translation was not done in haste, but in a state of ataraxy which the country alone can produce. Every Sunday, every evening, every holiday for five years was dedicated to this task; and with the help of all modern and ancient dictionaries and by comparing all the American, English, French and German editions of the book, I endeavoured to interpret with the utmost accuracy the thought of the Master of Homœopathy.

Homœotherapy has the unique privilege of being based on the principles expressed by the law of similars. It establishes its prescriptions in accordance with the psychological, physical, subjective and objective symptoms taken as a whole. The patient is treated as an entity and homœotherapy may be termed "*the medicine of the person.*"

Unlike the other medical systems whose light has paled and faded since the Middle Ages, homœopathic therapy has not only survived, it has developed uninterruptedly and found increasing support and co-operation among physicians in all countries of the world who have been disappointed by the unreliability of the results obtained in the practice of official therapy.

The English and American translations of the *Organon* are unfortunately so wanting in clearness and make such heavy reading that few people have the constancy to plod through the whole book. I therefore wish that this important work which, in spite of its age, is so much in advance of our time, as Sir John Weir so rightly said, may find a really competent translator so that the treasures it contains may be fully enjoyed and appreciated by English-speaking readers.

Hahnemann, like Kant, the philosopher, has divided his dissertation into 300 paragraphs. They are not classified at random although the reader who hurries through the pages for the first time may think they are. It is in fact a remarkable expose of general medicine and therapeutics which comprises three main subjects.

The first describes the transition from the state of health to the morbid state and includes a study of semiology and of the investigation of the so-called morbid criteria to which the physician must proceed.

The second is the investigation of therapeutic means, not in accordance with speculative theories, chemistry, physics or the dead branches of medicine, but through biological experimentation on a healthy body of every substance likely to bring about a departure from the normal condition of a living being. This investigation is based upon the findings of auto- or hetero-experimentation on healthy subjects, or of inquiries into intoxications and suicides by poison. The preparation of medicines is subsequently undertaken by processes which are sometimes considered revolutionary. It is not only a question of quantitatively diminishing the poison or the toxic substance which is to become a remedy, it is also a question of increasing the qualitative potency through mechanical processes which intensify its latent properties by succussions, triturations, colloidal states, etc. . . This has been brought to the attention of the scientific world by the last report of Dr. W. Boyd of Glasgow on "Biochemical Evidence of the Activity of High Potencies" published last year.*

The third main subject links the former two together by establishing the rules for the clinical application of the therapy to the patient upon the basis of experiment and of the interpretation of the reactions produced by the remedies applied.

This is the general scheme of this book. I shall not go into details but merely point out the new findings for

* Brit. Homœo. Jour. No. 1. Jan. 1954.

which we have to thank Hahnemann and recall certain observations which have passed completely unnoticed in the former editions.

Although Hahnemann lived in a time when microbes and vitamins had never been heard of, he suspected their existence. During serious epidemics of cholera in Austria, in the year 1831, he stated in a letter addressed to Dr. Schreiter of possible *living miasma* in cholera. In 1791, in his translation of Monroe's *Materia Medica* he wrote on the subject of Itch: "I have often noticed it and I agree with those who ascribe a living cause to the itch."

With regard to vitamins, he stated (*Organon*, §266a) that cooking deprived the food of certain beneficial properties. He likewise suspected that the dispersion of crude substances through mechanical process brought about a kind of disintegration of matter and invested medical substances with an astonishing pharmacodynamic power which he called potency.

Hahnemann was, furthermore, a pioneer of vaccination, that is, he anticipated it as well as desensitization although his technique of application was for more individual and, quantitatively, much more attenuated than the technique of modern official medicine.

The first and the most revolutionary novelty, however, was his pharmacopollaxy (from the Greek *pharmakon*—remedy and *pollaxia*—several times), that is the result of his observations, on repeated application of a remedy. The indications given in the preceding editions have been further elaborated. The statement in § 246 to the effect that *any clearly marked and obviously increasing improvement is a condition which as long as it lasts absolutely debars any repetition of any remedy even in acute diseases*" is maintained and amplified by the permission to administer the remedies much more frequently, every 6, 4, 3, 2 hours and at even closer intervals in the case of acute or peracute disorders. In the case of chronic diseases, once a day or every other day and to be continued for weeks

and even months, on condition, however, and he insists upon it, that the remedy be modified each time it is applied and *always administered in liquid form.*

A new notion is brought into notice here, the notion of quantity and not only of quality. Hahnemann develops his preparation of 50 millesimals of which only one pill, the size of a poppy-seed is to be taken, dissolved into a bottle containing about 100 cc. of water which the patient is to shake 10 times before taking. All the people who have described this method and alluded to "plusing" have, I fear, not understood Hahnemann's precise technique at all. This is the reason why all that has been published in our English and French homœopathic journals as well as in international literature was bound to disappoint and discourage those who attempted to apply the so called new method of Hahnemann. I insist on the "so-called" as I had myself tried the method described in the *British Journal of Homœopathy* and had obtained no results whatever, whereas the results achieved ever since I applied it in strict conformity with Hahnemann's advice, have always been excellent.

One of my pupils, who has been a homœopathician for several years, has recently become father of a child born in sad condition: a very pale child, with eyes turning upwards, pinched nostrils, who started at the slightest noise and was afflicted with practically constant vomiting. A bilateral coloboma of the iris and rupture of the diaphragm were diagnosed. The father gave him *Arsenicum* 6, then *Arsenicum* 12, then 30. The child's forehead wrinkled, he vomited ceaselessly and his condition grew worse. He was given *Asafœtida* then *Æthusa*. Finally, they decided to operate on him on the 14th day after his birth. Besides the rupture, a volvulus was discovered. The rupture was reduced, the stomach fixed. The patient was watched day and night. He suddenly became even more pale, lost his appetite, grew adynamic. Each time he was given milk he vomited. Stenosis of the pylorus was suspected although

radiography showed a normal though atonic stomach which did not empty itself 3 hours after the meal. The doctor, supposing it was a case of pyloric constriction gave him *Phosphorus* 6H, his mother's remedy. The stomach contracted again, the pylorus worked, but the child kept vomiting, wrinkling his forehead and starting. He slept badly and suffered from thirst, especially at night. In view of the statu quo, the father gave him *Phosphorus* 30. The patient grew worse; he cried, coughed and was affected with violent peristaltic contractions of the abdomen and persistent vomiting. The study of the symptoms clearly indicated *Phosphorus*, particularly the vomiting which immediately followed the arrival of the food in the stomach and the wrinkling of the forehead. This was the occasion to apply the new technique of Hahnemann who asserts that by frequently repeating a remedy homœopathically selected and modified on each occasion, the evolution of the disease may be shortened and aggravation avoided. I advised administering *Phosphorus* 0/VI, 0/VII, 0/VIII, 0/X given at the rate of one poppyseed-sized pill of *Phosphorus* at the VIth 50th millesimal diluted in a bottle of 100 grams of water and administered by coffee spoonfuls, one after each fit of vomiting or, in any case, at least three times a day, the bottle being shaken ten times on each occasion and a new and unused bottle being substituted for each empty one with a single pill of the next potency, that is the VIIth, then the VIIIth and so forth. The result was immediate and excellent. The patient vomited a few times more, but stopped on the third day, he ate well, kept his food and gained weight. His condition has been improving ever since. He is much less nervous and assimilates his food quite well.

Although Hahnemann knew all about the high potencies made by Korsakoff, up to 60, 200, 1000 and even 1500, he did not know the very high potencies effected and applied in accordance with Kent's rules: 10M, 50M, 100M, etc. However his last process with 50 millesimals, if applied

lege artis gives really good results. The effects of this technique ought to be evaluated on the basis of a long clinical experience in order to be rightly appreciated. In most cases, Kent's new method gives such good results that this new process could be applied exclusively to chronic or serious cases, of course only if there is no response to the single dose. Remember, however, that Hahnemann did nothing lightly and bear in mind his imperative advice: Imitate me, but imitate well!

In this last edition, Hahnemann definitely rejects the repetition of a remedy in unmodified dose. He adds that the repetition must always be ascending, that is more diluted and more dynamised. All the details on this question of pharmacopollaxy will be published in extenso in *The Homœopathic Recorder*.

In this last edition he modifies all our ideas on the preparation and administration of the remedy. Instead of the mother tinctures formerly used to begin dynamization in water, he advises, for all medicines:

(a) to effect the three classical triturations for liquid, solid, dry or fresh substances.

(b) to give no more remedies in the form of pills, but only in liquid form in chronic as well as in acute cases and never to repeat if any clear improvement occurs after the first dose. Otherwise, to give the remedy daily or every day in chronic cases and several times a day in acute cases, stopping only when new symptoms occur.

There is another point I wish to draw your attention to, as it has been modified and developed in a new way. *Pharmaconomy* or the different ways of absorbing a remedy (pharmakon—remedy and nomos—administration) to the description of which Hahnemann adds two new ways, inunctions applied to the skin and in certain selective parts, then inhalations (and not olfaction, as has been repeated everywhere).

How many new things in this message! Every indication on prenatal and postnatal treatment; remedial nur-

sing; and the fascinating chapter on *defective diseases*, that is those with few symptoms; the exact technique to apply to *provings* and useful advice on the way sensitive or comparatively insensitive subjects should be experimented upon.

It took me months to grasp fully what the ever repeated but misunderstood designations "signs, symptoms and accidents" meant for Hahnemann. In fact, he calls signs objective symptoms and symptoms subjective ones. Did you know that we have over 80 different categories of symptoms? You may find them listed in the glossary which precedes the *Organon* (6th French edition). Accidents are what you call casualties, as Hering so aptly translated it.

Hahnemann's new theories on "dynamis" and "ætiology" are developed at length. His *theory of substitution* to explain homœopathic cures is nowadays quite comprehensible and compatible with the notion of transfer, as explained to psycho-analysis. His *classification of diseases* in §§72 and 73 clearly shows the difference between a chronic and an acute disease, between an acute disease proper like whooping cough, small pox, yellow fever and the exacerbation of a chronic disease such as zona, erysipelas, asthma, etc.

His *list of questions* to the patient and of the questions to be asked so as to prevent him from answering yes or no, is a model of its kind. The original text in obsolete German required careful handling by the translators as the English of the 6th edition is unfortunately wholly inadequate. The *psychology of the physician* in his relations with the patient, as Hahnemann describes it, is a masterpiece of subtle and keen observation (§§ 96, 98, 224 and 228, 229).

In §90 he explains with great intelligence how the physician must observe his patient and he indicates the ætiological symptoms which must be detected in the course of the consultation. In the hierarchy of symptoms, as you know, those are the first which should be chosen,

even before the mental ones, most of the ætiological symptoms being hidden by the patient who is ashamed to mention them.

Paragraph 93 contains a list of over 20 such symptoms. Hahnemann's advice on how the doctor should behave in cases of nervous and psychical disease rouses our admiration, particularly if we remember the time when they were written and the brutal and inconsiderate way in which mental patients were treated in those days. This advice, though 150 years old, is perfectly adapted to our modern conception.

Hahnemann's discrimination between local and localized disorders, as well as his description of the treatment to be applied, cannot be forgotten and, for their sake alone, the book would deserve to be carefully and thoughtfully read, even if it did not contain essential doctrines.

Towards the end of his life, and after many attempts, he persisted in conforming to the adage "quod fieri potest per pauca non debet fieri per plura," and in recommending monopharmacy. For him, each remedy was unique, like a king, not to be replaced by substitute or satellite. His final advice is on physiotherapy.

I feel convinced that the *Organon*, in its 6th French edition, will appeal to you. It looks different and worthwhile becoming acquainted with.

In conclusion, many recall that Hahnemann does not merely advocate the study of the man in bed, or in hospital. What he recommends is the study of the man before he becomes sick, the man on his feet. He it is who should interest the physician: his subtle symptomatology, his physical and particularly his physical integrity even before the occurrence of objective symptoms.

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