A detailed oil painting of Samuel Hahnemann, an elderly man with white hair, wearing a brown coat over a white cravat. He is shown in profile, looking towards the right. The background features a landscape with mountains and a body of water under a blue sky.

An interview with  
**Samuel Hahnemann**

by Iman Navab

Dedicated to  
**Vaikunthanath Das Kaviraj**

Foreword by Hal Sippel

Edited by Elie Lak

Similia  
Similibus  
Curantur



Cover artwork by Jane D. Taylor

An interview with  
**Samuel Hahnemann**  
by Iman Navab

First Edition  
2013

A must have, a must read, for all.

Based on the actual events, statements and writings of  
Dr. Samuel Hahnemann (April 10, 1755 - July 2, 1843)

Dear Reader,

There is no price for this book; it is free - a gift for you!  
Instead, if you can, please purchase a copy of the Organon by  
Dr. Hahnemann, and donate it as a gift to your local library.

Be well,

Iman P. Navab  
Homeopath Historian

Copyright © The ARHFC  
The Applied Research in Homeopathy Foundation of Canada

For Educational Purpose.

ISBN: 978-0-9739927-2-4



## INDEX

Dedication note – page 4

A message from late Vaikunthanath Kaviraj – page 6

Foreword by Hal Sippel – page 7

Part 1: You and Your Family – page 10

Part 2: Your Profession – page 23

Part 3: Your Love-Life – page 69

Bibliography – page 72

## *Dedication*

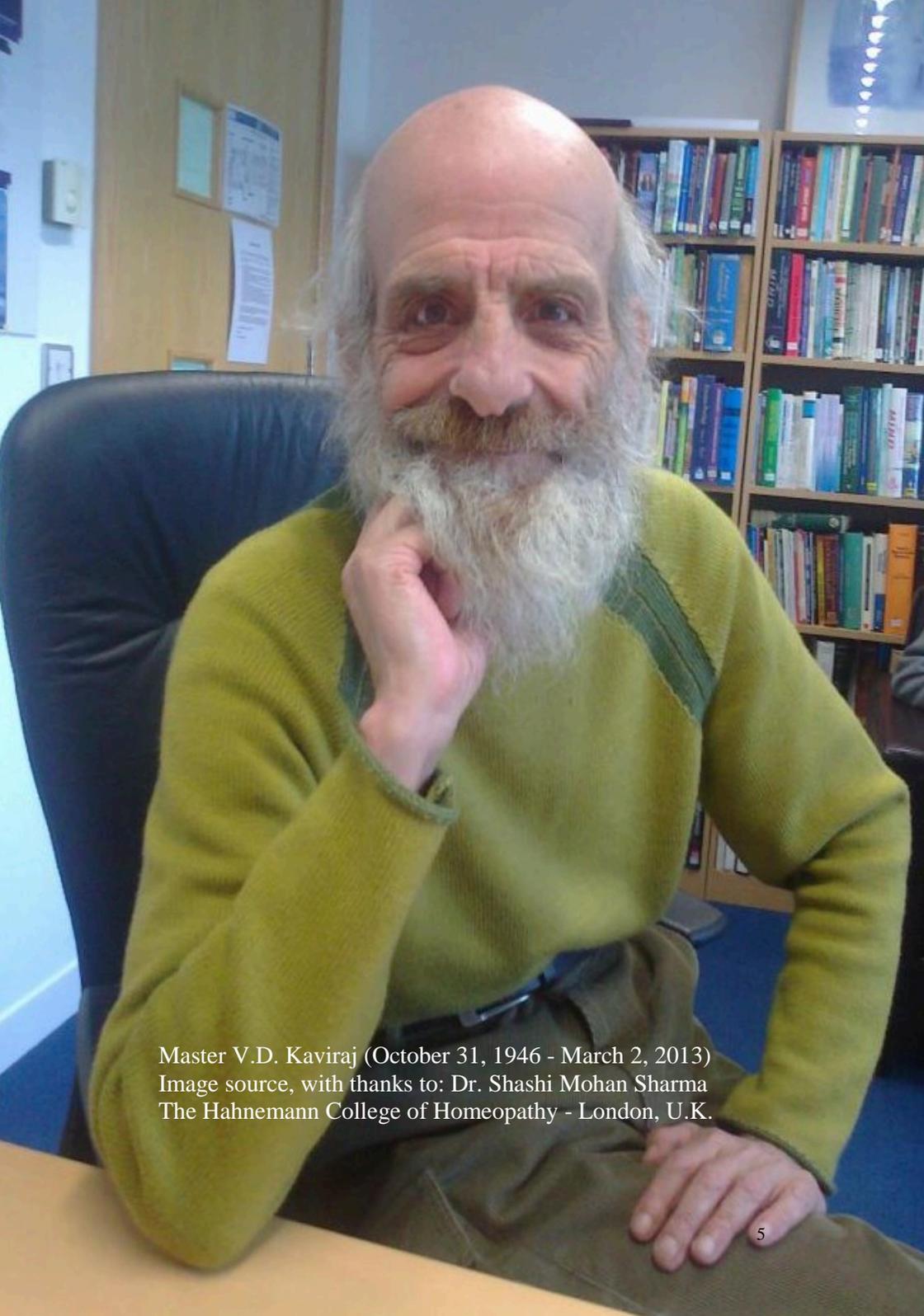


I dedicate this book with gratitude to  
my beloved wife, my dearest children,



and to my best teacher,  
**Vaikunthanath Das Kaviraj**  
a noble Dutch homeopath-scientist that  
left his physical-body on  
March 2<sup>nd</sup> of 2013 at 6:30 pm in France.

*Special thanks to*  
my friend Hal Sippel, for the great foreword for this  
book. His energy and dedication for investigating the  
science of homeopathy is outstanding;  
...my best friend, my wife, Elie Lak, for her  
unconditional love!  
the talented Jane D. Taylor, for her incredible talent and  
amazing vision for the artwork of Hahnemann!  
...and the advisory board and members of the Applied  
Research in Homeopathy Foundation of Canada, for  
their continuous support.  
Let's forward homeopathy together!  
Yours Truly,  
Iman Navab



Master V.D. Kaviraj (October 31, 1946 - March 2, 2013)  
Image source, with thanks to: Dr. Shashi Mohan Sharma  
The Hahnemann College of Homeopathy - London, U.K.

*A message from late Vaikunthanath Kaviraj:*

Hi Iman brother,

You should know the opposition as well as your own side. We need to understand exactly where they stand on every part of the way to death. Your own side you must know as well, to be able to cure. Organon, Chronic Diseases, V Boenninghausen, Hering, Allen, Nash, Borland, Boger, these are the names of the people you need to study. You may have noticed the absence of other names. They are simply not classical, regardless their claims. They are the system-builders we should avoid like the plague.

Hahnemann is my hero. I see Hahnemann as Saktyavesa-Avatara. He is the true “Father of Medicine”. Once you are well-versed in Hahnemannian homoeopathy, you can read their books and pick out a few useful ideas. These are never universal, but always specific, so they are easy to spot.

I feel I can say everything to you. I need not holding back anything. Thanks for all your efforts and I am looking forward to your package. Hope to see you again and not in the too distant future.

Warm regards and greetings to the rest of my family,

Kaviraj.

In the service of SB 1/5/33.

## ❧ Foreword ❧

Iman Navab is my mentor and friend. He has taught me classical homeopathy. He has founded a research foundation reaching out to homeopaths around the world. His passion and dedication have truly been inspiring.

Imagine living in Europe two hundred years ago. It was a dynamic time. The industrial revolution was under way in Europe, with mass production about to irrevocably change the world forever. It was the Classic Period of music: Ludwig van Beethoven was writing his 9th symphony, destined to become timeless itself. And a revolutionary new system of medicine was being formulated, based on ancient wisdom and modern scientific principles. And it too would change our world - forever!

Iman in his earlier work, the Miasma of Cancer shared with us his understanding of that disease. In this new work he opens a virtual time capsule and presents us with Samuel Hahnemann as though we had just sat down with him over a coffee. What follows is an insightful and informative discourse with the founder of homeopathy.

Hal Sippel  
Homeopath  
Toronto

“Scientific research is based on the idea that everything that takes place is determined by Laws of Nature, and therefore this holds for the action of people.”

~ Albert Einstein

## A Homeopathic Hospital Ambulance!



“Had Hahnemann been more tolerant of the errors and absurdities, he might not have met with the same opposition from the profession. But how could he?

It is the very nature of truth to have no toleration for error. There are no degrees of comparison for the adjective true. A thing must be either true or not true. Compromises in politics are said to be necessary at times; but compromises in science must be always unsatisfactory, for the reason that a scientific truth cannot compromise with an unscientific error.”

~ Dr. Campbell, M.D.

Member of the Board of Physicians & Surgeons,  
Ontario of Canada, 1892

## Part 1: You and Your Family

Interviewer: Your honour, what is your complete name?

Hahnemann: Christian Frederick Samuel Hahnemann.

I: Tell me about your place and date of birth:

Hahnemann: I was born on April 10<sup>th</sup> of 1755 at approximately twelve o'clock midnight in the Electorate of Saxony, one of the most beautiful parts of Germany. My baptism took place on the second day, which was Sunday.

I: Who was your grandfather?

Hahnemann: His name was Christoph Hahnemann, he was a professional painter. His brother's name was Christian. My grandfather had seven children; three sons and four daughters. The second son and fifth child of was Christian Gottfried, he was my father.

I: Tell me about your parents:

Hahnemann: My father was born on the 24th July of 1720. Like my grandfather, my father was a professional painter too. He was appointed as painter to the ceramic and chinaware factory at Meissen. He was able to marry at the age of 28 years. This marriage was of short duration, as the young wife died nine months later after giving birth to twins.

He was accustomed to family life, so he married again on November 2<sup>nd</sup> of 1750. His second wife, Johanna Christiana Spiess, was the only daughter of the Captain and Quartermaster of Saxe-Weimar. She became my mother.

My parents taught me how to read and write while playing. My father had found for himself the soundest conceptions of that which is good and can be called worthy of man. To act and to live without pretence or show, was his most noteworthy principle, which impressed me more by his actions than by his words. He was frequently present though unobserved, where something good was to be accomplished. In his deeds he differentiated between noble and ignoble to so fine a degree of correctness and practical delicacy of feeling, as was highly creditable to him; in this also he was my teacher.

While my father looked upon me with so much hope, this was his thought that: 'If this boy is permitted to grow up by God, I will give him lessons in thinking.' ...Later on, always at a certain hour he said: 'I must go home now, I have to give a lesson to Samuel, a lesson in thinking; that boy must learn to think.'

He also taught me never to be a passive listener or learner. His ideas on the first principles of creation, the dignity of mankind, and its lofty destiny, seemed consistent in every way with his mode of life. This was the foundation of my moral training.

I: When did your parents pass away?

Hahnemann: My father passed away in November of 1784; and my mother passed away in May of 1790.

I: You mentioned that your father was a painter like your grandfather; can you tell me more about that?

Hahnemann: My father Christian Gottfried and his brother, my uncle, Christian August, were painters, and both were employed in the porcelain factory as artists. Therefore, there were three painters in the family, my grandfather, my father and uncle. My father also published a small book on water-colour painting.

I: What are the names of your siblings?

Hahnemann: My sisters' names were Benjamina and Charlotta Gerharduna. My brother's name was Augustus.

I: Describe your family in one sentence:

Hahnemann: Spice of my life.

I: Describe your house in one sentence:

Hahnemann: My house was my castle.

I: The role of your wife in house?

Hahnemann: My wife had supreme control in the house.

I: What makes you anxious?

Hahnemann: To do justice to the truth.

I: What is your motto?

Hahnemann: “Aude sapere” – Dare to be wise!

I: What do you think of this life?

Hahnemann: Earthly stage!

I: What do you think of forgiveness?

Hahnemann: Remorse imposes atonement.

I: Do you like music?

Hahnemann: I enjoy and play music with my family. Occasional music is the best thing for cheering the human soul.

I: Do you have any pets?

Hahnemann: I had a dog at one point.

I: Are you a religious person?

Hahnemann: Pure human understanding is a voice of God. I have faith in a living God, the Almighty Architect of the Universe, Creator and Supporter of the whole world and of every individual. I believe in spiritualism. I'm a strong opponent of materialism. The mysterious, flight-like progression of spiders

horizontally and upwards in the air; if this does not show a perfect revelation of God's wisdom, power and goodness,... if true religion is not to be learned from it, then I am spiritually blind.

I: How is your relationship with God?

Hahnemann: I cannot cease to praise and thank God when I contemplate his works. Providence owes me nothing. I owe all to Providence. Yes, everything. With heartfelt gratitude I acknowledge the infinite mercy with which the Supreme Giver of all good things has hitherto upheld my strength and mind amidst all attacks of hostile men. Nothing without God's dispensation. The ever-loving God, for whom no sufficiently worthy name can be found, who tends all and cares for the infinitesimal needs of the little animals in the dust, invisible to the sharpest human eye.

I: What kind of pen and paper were you using for your writings?

Hahnemann: I used mostly rough paper for my writings of the earlier years with the use of an un-split quill. But in October of 1833, my son-in-law sent me the first steel pen with an ink powder, and from that time onwards I used nothing but steel pens, and a smoother writing-paper.

I: Speaking of papers, if one would be able to put together only the letters that you wrote to your friends

and colleagues, how much would they approximately weigh?

Hahnemann: Just letters - about 37 ½ kilograms by weight.

I: In total how many children do you have?

Hahnemann: Eleven children.

I: Who are your children? Tell me more about them!

Hahnemann: My eldest daughter and first child was Henriette, she married Christian Friedrich Forster, and he was a minister. Four children resulted from the marriage, two sons and two daughters - Louis, Robert, Angeline and Adelheid. After her husband's death my daughter spent the rest of her life retired in Dresdorf in the Harz district, and died there.

The second child was a son, Friedrich. Unfortunately he suffered from rickets, which left him high-chested and with a curvature of the spine. Despite his physical health issues he yet seemed to have abundant mental capacities and talents, which were developed in Torgau Grammar School, and later, from 1808 onwards, at Leipsic University. His knowledge and gift for languages were noticeable and celebrated in his case.

My son then received his own doctorate and soon afterwards Friedrich married and settled down as a homoeopathic physician in Wolkenstein where he also

acquired a homeopathic pharmacy. He was therefore able to prepare his own medicines unhindered by current legal regulations and administer the same to his patients. However, he soon drew public attention on himself by reason of his odd and unusual behaviour. In addition, there was the envy of the apothecaries and of his neighbouring colleagues because of his large practice. Hence he first moved to Holland, then stayed some time in Hamburg and finally migrated to England. This move alone showed his excessive nervousness. From 1818 onwards, his letters continue to bear traces of temporary mental disturbance, so I realized that my poor son is actually going mad!

In his letters the individual sentences are often spaced on a quarto sheet into capricious sections, separated from one another by blank spaces, two or three fingers wide. From 1828 onwards Friedrich was missing. What happened to him cannot be positively determined. Perhaps he migrated to America in that year because about the year 1828 there practiced in the state of New York a homeopathic physician, whose behaviour and external appearance coincided entirely with those of Friedrich, and that this physician was a German. He also often told people in America that he was the son of the founder of homeopathy and that he had left his native country in order to avoid the eternal persecutions constantly turned on him.

In the year 1832 there is said to have appeared in St. Louis, a cholera epidemic, and a physician whose description with regard to clothing, behaviour and

physical defects again tallied with that of my son Friedrich. He is said to have treated cholera patients with homeopathic medicines, and in spite of the favourable results which he achieved he would not accept any kind of payment for his service. After that period my son disappeared from this without leaving any trace, and most probably passed away. Friedrich's widow was living in fairly needy circumstances and died in March of 1858. Their only daughter was married to Principal Hohlfeld of Dresden. From the marriage there resulted six children, three sons and three daughters.

My third child was again a daughter, Wilhelmine. She married a musical conductor, Richter, of Gera, but she died at thirty years of age. Her only son, Hermann Friedrich Siegmund, died in May of 1866.

My fourth child was also a daughter, her name was Amalie. She was first married to a Dr. Suss, whose practice was in Wittenberg. Due to typhus he passed away from this life before the birth of their first child. Later the young widow with her son, Leopold, came back to my house. From that time onwards she was my right hand in my profession. It was her responsibility to keep my patients' registers organized and in order, and to coordinate my correspondence. In the year 1832 Amalie married for the second time with a mill inspector named Liebe. However the marriage did not last, she was separated from him after a few years. After that she lived with her two sisters in my house. There she died in December of 1857. Amalie's son, Leopold, born on the 24th October 24<sup>th</sup> of 1826, and lived at my house in

Kothen until he was nine because his father died before his birth. My grandson Leopold became a doctor too, and he was allowed to bear the name of S. Hahnemann. So for forty-seven years my grandson practiced in London as a homoeopathic physician. He was twice married and had one son and two daughters. In 1914, Dr. Leopold S. Hahnemann died.

My fifth child was also a daughter, her name was Karoline. She died unmarried, before her mother's death.

My sixth child, and the second son, was Ernst. He died as an infant, as a result of an unfortunate road accident.

The seventh and eighth children were twin sisters, of whom Friedrike lived while the other sister passed away at birth. Friedrike married twice. Her first husband was a Post Secretary to the Court. After his decease she married an inspector of clothing for the Post Office. Both marriages were childless. Later her second husband moved to Dresden. After the death of her second husband Friedrike was discovered murdered close to her house. As it seems, she had been busy in the garden on that day, when suddenly she was attacked by a man. After the crime her murderer had ransacked her house and took away all the money as well as all the bonds. By chance Friedrike's sister Amalie happened to know the numbers of the state bonds stolen and gave information to the police about them. Not long after the murder a respectably dressed man asked a man whom he met in a Dresden street, where state bonds could be sold. That man happened to be a plain clothes policeman and he

took the inquirer to the police station. Here it was discovered that the arrested man was in possession of the robbed state bonds. He was then imprisoned. But before sentence was passed he made an end to his life by hanging himself in the prison cell.

My ninth child was again a daughter, her name was Eleonore. She was married unhappily twice. Like her sister Friedrike, Eleonore also suffered an untimely end. Tragically her body was discovered in a pond. Suspicion was immediately directed on a solicitor, to whom my murdered daughter had donated all her fortune shortly before. On the day of the murder this solicitor had been seen several times in the company of Eleonore. After the discovery of the body in the pond, he was arrested as a suspect. But by showing a railway ticket he was able to prove that he had left the city when Eleonore was still alive. For lack of further proofs he was then acquitted. A few years later he committed suicide.

The tenth and eleventh children, my two youngest daughters were Charlotte and Luise, they were always called in the family, Lottchen and Luischen. They were together most of the time. Charlotte died unmarried in April of 1863.

Quite in contrast to the general strict training of my children, Luise, was petted as the “baby” of the family, and in consequence of this she was very stubborn and demanding. While still very young, only sixteen years of age, she married my assistant Dr. Mossdorf. However

the marriage had soon to be cancelled and Mossdorf disappeared without leaving any trace.

At the beginning of 1835 I bought the neighbouring house for my two youngest daughters and here they lived near me. With the outside world they had little contact and even in their own house they were obsessed by an almost morbid anxiety. This was probably the result of the strict training from their mother strengthened by the constant fear of succumbing to the same fate as their two sisters, Friedrike and Eleonore. At the last, Luise dwelt alone in the paternal home until her death in July of 1878.



## Hahnemann's Children Chart

No.	Name of Hahnemann's Children	Year of Birth	Number of their children; Hahnemann's grandchildren
1	Henriette	1783	2 sons and 2 daughters
2	Friedrich	1786	1 daughter
3	Wilhelmine	1788	1 son
4	Amalie	1789	1 son
5	Karoline	Early 1790's	None because she passed away unmarried.
6	Ernst	1794	None because he passed away in the same year due to a road accident.
7	Friedrike	1795	No children in her marriage.
8	Friedrike's twin sister	1795	None because she passed away at birth.
9	Eleonore	Early 1800's	No children in her marriage.
10	Charlotte	Early 1800's	None because she passed away unmarried.
11	Luise	Early 1800's	No children in her marriage.

## A Homeopathic Hospital Ambulance!



“Hahnemann introduced an entirely novel and scientific method of studying drug-action. He demonstrated the effect of drugs on the living human being. Surely a method far superior to the study of their toxic effect on animals!

Even if drugs did affect animals in precisely the same way that they affected all other animals and humans, which is not the case - what animal could initiate us into the suicidal impulses of Aurum, the terror of death of Aconite?”

~ Sir John Weir, M.D., Royal Physician

The Royal Society of Medicine, U.K., 1932

## Part 2: Your Profession

Interviewer: What was your very first job?

Hahnemann: My father at first put me in a grocery store to become a merchant but working in the shop was dreadful and unendurable for me because I was drawn irresistibly towards science and research.

I: That's interesting, tell me more.

Hahnemann: I had often been obliged to hide myself in order to be with my beloved books. I made a candlestick out of clay so that I might read and learn in my hiding-place at night, without my father noticing that a candlestick was missing. I did not allow anything to deter me.

I: How about your early school years?

Hahnemann: As a young boy, I was physically weak and delicate; I was frequently ailing from over-studying. I studied private all the time. I spent several years in the Town School of Meissen, and when about sixteen years of age I attended the Prince's School of that town. There is nothing of special note to report about me at that school, except that the Rector of the Prince's school, Magister, loved me like his own child. He was my teacher of ancient languages and German composition; and I owe him a great debt of gratitude, for in honesty and diligence few could equal him. In my twelfth year he

authorized me to teach others the fundamentals of the Greek language.

I: You mentioned that you were frequently ailing from over-studying; were you reading a lot?

Hahnemann: Yes but I made it my duty to grasp what I was reading rather than read too much, to read little but correctly and to classify in my mind the portion already read before continuing.

I: What subject didn't catch your interest?

Hahnemann: Politics.

I: What attracted you more in natural sciences?

Hahnemann: Amongst the natural sciences botany attracted me particularly.

I: What subject interested you more?

Hahnemann: Chemistry!

I: Interesting, but why botany and chemistry?

Hahnemann: Because from an early age I realized the great importance of chemistry and botany for medical science.

I: What were you doing in your spare time?

Hahnemann: Study of botany, chemistry, mathematics, geometry, astronomy, meteorology, and geography occupied my hours of leisure, and with small journeys to learn metallurgy and mining science filled some considerable gaps left in my education.

I: Other than German, what other languages do you know fluently?

Hahnemann: Latin, English, French, Italian, Greek, Hebrew and Arabic.

I: Tell me about your move to the Leipsic University.

Hahnemann: In spring of the year 1775, when I was 20 years old, I was going to Leipsic University with 20 thalers for my support, the last money that I received from my father. However by teaching German and French to a wealthy young Greek, as well as by translations from English, I procured for myself for a time the means of survival, as I intended to leave Leipsic after a while because the learning of practical side of medicine, for which there was no institution in Leipsic, encouraged me to go to Vienna at my own expense.

I: Where did you receive your medical training?

Hahnemann: I am grateful for my medical training to the hospital of the Brothers of Mercy in Vienna, or rather to the great practical genius of Dr. von Quarin. He was the physician to the Prince's family. I had his friendship; I was the only one at that time whom he allowed to

accompany him to his private patients. He singled me out, loved and taught me as if I had been one of his first pupils in Vienna, or more than that, and all this without ever being able to expect remuneration from me. My last crumbs of subsistence were just about to vanish when the Governor of Transylvania, Baron von Bruckenthal, invited me on honourable terms to go with him as his family physician and the custodian of his important library. My duty was to arrange, under the strictest conditions the Governor's extensive library and also collection of coins, and at the same time act as his family physician. Here I had the opportunity of learning several other languages, and of acquiring knowledge of some other sciences in which I was still lacking.

I: [When exactly did you receive your doctor degree?](#)

Hahnemann: On August 10<sup>th</sup> of 1779, I received my degree in Doctor of Medicine. I was 24 years old.

I: [What happened next?](#)

Hahnemann: Towards the close of the year 1781, I received an important appointment as Medical Officer of Health for Gommern near Magdeburg. The previous Medical Officer of Health, Dr. Wagner honoured me with his intimate friendship, showed me the duties of a physician in forensic medicine, for in his own branch of science he was a master, and with the consent of the town council he handed over to me, on account of his illness, for a year, his complete work in the hospitals.

This gave me an exceptionally valuable opportunity of gaining experience in hospital and making observations.

I: Did you also translate any books other than foreign medical books?

Hahnemann: Yes, my research in chemistry drew my attention to a well-known Frenchman chemist, Demachy. He was a well-recognised man in chemistry who was a member of the Paris and Berlin academies on account of his writings and investigations in chemical industry. Demachy's work, "The wholesale manufacture of chemicals, the science of preparing chemical products in factories", was not only of importance to France but to Germany also, because it tended to break the monopoly of the manufacturers of that time, and to attract the attention of intelligent and enterprising men to the various fields of practical chemistry which could be developed on a large scale. So I translated the whole work of Demachy, and I also inserted numerous footnotes, supplement facts and independent references. This translation was important and helpful for Germany.

Another two examples of non-medical books that I translated was my translation of the "Story of Abelard and Heloise", from the English version, which had 638 pages, and as well, the "Algemeine Deutsche Bibliothek" of 1792 - Vol. 106, 243 pages, that was about a story of the pair of French lovers, which had such an important bearing on the ethical and church history of the first half of the twelfth century, proves that

I had studied foreign classic literature thoroughly and not just as a pastime.

I: [Wow that's impressive!](#)

Hahnemann: Keep in mind that during the years 1785 to 1789, in four years, I published more than 2,200 printed pages, including translations, original works and essays. This increased activity as a writer brought me not only to the attention of the publishers, who approached me with valuable and important projects, but also distinguished societies elected me as an honorary member, such as the Leipsic Economical Society and the Academy of Science.

I: [You also researched in different fields including chemistry, give me an example about your work.](#)

Hahnemann: One of my research works was on arsenic poisoning. I wrote an essay on the forensic detection of arsenic poisoning. This sphere of legal chemistry received new stimulus through my research. In my work I also recommended three more test methods for arsenic in addition to those already known. I emphasised especially the necessity of the additions of acids in these methods. As well, I demanded prohibition of the sale of arsenic, which at that time was largely sold by various tradesmen under the description of “fever powders”. Hence I made detailed suggestions for the prescribing of poisons in general, which were carried out later. I

classified the large number of recommended remedies as antidotes and for poisoning by arsenic; I grouped together the best remedies resulting from my personal experiments.

I: You gave up your medical practice; so to support your family, you had to be supported almost entirely by your translation and literary work, right?

Hahnemann: Yes, and in order to live more cheaply and at the same time to provide a better home in better environment for my children, I moved after to the suburb of Stotteritz, four or five km south-east of Leipsic. Here also I had to struggle against poverty.

I: Tell me about your famous experiment on Cinchona - Peruvian bark in the Cullen's Materia Medica.

Hahnemann: In the question of the medicinal effect of Peruvian bark, Cullen defended the old opinion of the efficacy of this remedy through its tonic effect on the stomach. I opposed this opinion in his notes. By combining the strongest bitters and the strongest astringents we can obtain a compound which, in small doses, possesses much more of both these properties than the bark, and no fever specific can be made from such a compound. This undiscovered principle of the effect of the bark is probably not very easy to find. I took, for several days, as an experiment, four drops of Cinchona twice daily. My feet and finger tips, etc., at first became cold; I became lethargic and drowsy; then my heart began to palpitate; my pulse became hard and

quick; an intolerable anxiety and trembling; prostration in all the limbs; then pulsation in the head, redness of the cheeks, thirst; briefly, all the symptoms usually associated with intermittent fever appeared, yet without the actual rigor. Thus all those symptoms which to me are typical of intermittent fever, as the stupefaction of the senses, a kind of rigidity of all joints, but above all the numb, disagreeable sensation which seems to have its seat in over all the bones of the body, all made their appearance. This outburst lasted from two to three hours every time, and recurred when I repeated the dose and not otherwise. I discontinued the medicine and I was once more in good health. However, Cullen wrote in his book, quote: "I have endeavoured to explain, in my first outlines of practical medical science, that the bark in this instance acts through its tonic effect on the stomach, and I have found nothing in any writings which could make me doubt the truth of my statements". But if Cullen had detected that the bark had the power of producing artificial, antagonistic fever, certainly he would not have held so firmly to his mode of explanation.

Therefore, I opposed Cullen's statement and I wrote that Peruvian bark, which is used as a remedy for intermittent fever, acts because it can produce symptoms similar to those of intermittent fever in healthy people. In order to cure certain forms of intermittent fever, a kind of artificial fever must be produced.

I: But you know, your opponents now pointed out that Peruvian bark is not capable of producing intermittent fever symptoms, and that your experiment is without proof.

Hahnemann: For its effect it only requires a dosage based on individuality. For some individuals even very small quantities of Cinchona can produce this condition every time. Homeopathy is absolutely inconceivable without the most precise individualization!

I: What was your first experiment in homeopathic prophylaxis – in prevention?

Hahnemann: An episode with belladonna in a scarlet fever epidemic. I knew the extraordinary similarity between the symptoms of scarlet fever and those of belladonna poisoning: the burning skin, the dry sore throat, the red rash, the dilated pupils, and the delirium. In a family of which several members were attacked by scarlet fever, one, a child, whom I was treating with belladonna for some other ailment, remained immune. Therefore I gave this beneficial remedy to other children, who remained well, even when subjected to the greatest risk of infection. Here I made my first successful homeopathic prophylaxis!

I: You were also a pioneer in psychiatry and treating insane patients, tell me a little about that.

Hahnemann: I never allowed any insane patient to be punished by blows or other painful bodily chastisement, because there can be no punishment for involuntary actions, and because these patients deserve nothing but pity, and are always made worse and not better by such rough treatment. The physician in charge of such patients must indeed have an attitude which inspires

respect but also creates confidence; and never feel insulted by them, because a being that cannot reason is incapable of insulting. Friendliness and humanity, combined with firmness, inspire at the same time the necessary respect and confidence. These principles established by me, were entirely new to the psychiatry of that time.

I: Do you recommend food and lifestyle changes for your patients?

Hahnemann: For my patients I explained into the smallest details about food and drink for each meal, and gave exact prescriptions according to the condition of individual requirements; I recommended baths, and also cleanliness in the rooms, beds and body-linen; but above all I asked for admission of fresh air into the houses and regular exercise in the open air, walks, together with the avoidance of excessive physical or mental exertion, and violent emotions, etc.

I: Do you agree with a standard diet for everyone?

Hahnemann: Diet always remained one of the principal elements of my curative method; however, a universal diet...is an idle dream. I laugh at the idea of any standard or normal system of diet for all, even those in health. I insist on adapting the diet to the constitution and digestive powers of each individual. I must feel for myself, what is useful for me and how much of it; if I do not know it, no one else does. Therefore do not think

badly of me, if I am somewhat prejudiced against those universal rules of diet meant to apply to sensible people. For is not every man's stomach as peculiar to him as his foot? ...Moderation and attention to the needs of each individual constitution under any given conditions is important.

I: What are your thoughts on pollution?

Hahnemann: I condemn severely anything that pollutes the air. Fresh air, fresh water, free movement, are as a general rule, always the preliminary conditions of well-being.

I: Do you recommend exercise?

Hahnemann: Next to food, exercise is the most essential requirement of the animal mechanism. Exercise and good air alone set all the humours in our body in motion to fill their appointed places, and compel every secreting organ to give off its specific secretions, give power to the muscles and to the blood its deepest red colour.

I: What is your advice about raising healthy children?

Hahnemann: Children must be kept clean and in good air; to that must be added moderation in eating and drinking, the avoidance of sweets and fatty substances. Children, who are stuffed with cakes and confectionery, will soon be under the ground. They must have healthy and frequent meals, no meat, and no coffee.

The earliest education is the most important. To force a child to learn to speak too soon is just as reprehensible as to repeat words to children in a broken and garbled fashion such as they themselves are accustomed to use. They should sleep a great deal, going to bed and getting up with the sun. Writing should be preceded by the drawing of all kinds of material objects, also of squares, triangles and circles. Besides the natural and mechanical exercises of the body all the senses should be trained.

I: I would like to know your suggestions about control of contagious diseases?

Hahnemann: For the care of public health in infectious and contagious diseases; I made proposals for their treatment in general and isolation hospitals, and demanded the use of large, airy rooms. I established clear and comprehensive principles for the discovery, removal and isolation of those attacked by contagious diseases, and for the disinfection of all utensils and rooms used by such patients.

Also, in some cases, in order to save fuel and high rents, several families will often herd together, frequently in one room, and they are careful not to let in any fresh air through window or door, because that might also let in the cold. The exhalations from perspiration and the breath become concentrated, stagnant and foul in these places; one person's lungs do their best to take away from the others all the small amount of life-giving air remaining, exhaling will exchange impurities from the blood. Here contagious epidemics not only go on

spreading easily, but it is here that they actually originate and break out.

In laying out new towns no houses more than two stories high should be allowed; every street should be built at least twenty paces wide and perfectly straight, so that the air could blow freely through it, and behind each house, except perhaps the corner houses, there should be a yard and a little garden, running the width of the house and at least twice its length. In this way the air could easily be renewed behind the houses over the fairly large surface of the adjoining gardens; and this would be such an effective method for improving the general health.

I: [What about health care in prisons?](#)

Hahnemann: It is cruel to lock up several prisoners together, without allowing at least 500 cubic feet of air space to each. After the release of an inmate, a prison should be thoroughly cleaned and disinfected by heating it to a temperature of 120 degrees.

I: [You always treated your patients with one remedy at a time, why?](#)

Hahnemann: It is the masterpiece of art to give the right medicine, not the most complex. Hippocrates chose the simplest. When will it be recognized that the cure of diseases is better effected by simpler but properly selected remedies? Nature likes simplicity and can perform much with one remedy, while you perform little with many. Imitate nature. I have never prescribed more

than one medicine at a time, and I have never repeated the dose until the effect of the previous one had been exhausted; as a result, I have successfully cured patients to their own satisfaction.

**I: How is it possible to cure, homoeopathically?**

Hahnemann: At the bottom of every malady there is a peculiar stimulation contrary to nature and disturbing the harmonious working of our organs. If the two stimuli are very similar to one another, then the weaker will be totally annihilated with the whole of its action by the analogous power of the stronger one. To be able to cure, we need only have a suitable medicine for the unnatural stimulus present of the disease. That is, we need only apply another diseased power with action similar to that exerted by the disease itself.

**I: Why did you give up your ordinary medical practice at one point?**

Hahnemann: I was deviating from the ordinary practice of the medical art. My sense of duty would not easily allow me to treat the unknown pathological state of my suffering brethren with these unknown medicines. If they are not exactly suitable - and how could the physician know that - since their specific effects had not yet been demonstrated, they might with their strong dosage easily change life into death or induce new disorders and chronic maladies, often more difficult to eradicate than the original disease. The thought of becoming in this way a murderer or a malefactor towards the life of my

fellow human beings was most terrible to me, so terrible and disturbing that I wholly gave up my practice in the first years of my married life.

I scarcely treated anybody for fear of injuring them, and occupied myself solely with chemistry and writing. But then children were born to me, several children, and after a time serious illnesses occurred, in endangering my children, my own flesh and blood, made it even more painful to my sense of duty, that I could not with any degree of assurance procure help for them. This was a labyrinth, in which, only that man can remain at ease that is willing to accept as truth the assertions of the healing powers of medicines, because they are printed in a hundred books. It was said that “perhaps the whole nature of this science is such that it is not capable of any great certainty”, what a shameful thought!

The ever-ready prescription-writers know a vast deal better than the wise Hippocrates, whose name is constantly in their mouths, whilst in their acts they dishonour and deny him!

All they need to do is to ask the patient a couple of questions in order to be able at once to prescribe a lot of medicines. What a contrast does this superficial, bungling practice present to the careful, true, detailed observations of Hippocrates?!

I: Then when you were so unsatisfied what did you do about it?

Hahnemann: Well then, I thought if there must be a safe, more dependable method of healing, as sure as God is

the wisest and most beneficent of beings, let me no longer seek it in the thorn hedges of the ontological - the doctrine of the existing statements - in arbitrary opinions and false conclusions, even though they may adapt themselves wonderfully to a splendid system, nor yet in the authorities of highly celebrated men of delusions. No, let me seek it where it might be nearest at hand, and where they have all passed by, because it did not seem artificial or learned enough. It made its appeal only to me, who wished to be able to look on with normally easy conscience, should my endangered children die.

I: So what are the options?

Hahnemann: there are three ways; the first way, that of removing or destroying the original causes of the malady. The second way, the most used, *contraria contrarius*, i.e., treating opposites by opposites, which is objectionable in chronic diseases, and even with diseases which will easily degenerate into chronic diseases. For example, the palliative treatment of constipation by laxatives, does indeed offer relief at first, but does the more injury, the longer it is applied. The third way, traversed only occasionally by the more conscientious physicians of deeper insight, aims at rooting out by specific means. One should rely as little as possible upon chance and proceed as rationally and conscientiously as possible by experiments of the medicines on the healthy human body. Only by this means can the true nature, the real effect of the medicinal substances be discovered; from them alone can be ascertained to what maladies they are safely and successfully adaptable.

With this is made the first conscious step towards the new doctrine of healing, followed immediately by the second, in this general principle: Every effective remedy incites in the human body a kind of illness peculiar to itself, the more peculiar, the more marked and the more acute, according as the medicine is the more effective. One should apply in the disease to be healed, particularly if chronic, that remedy which is able to stimulate another artificially produced disease, as similar as possible; and the former will be healed.

I: You said experiments of the medicines on the healthy human body, why?

Hahnemann: How could you divide up medicines with reference to the pathological states for which they are created? One should observe how medicines act on the perfectly healthy human body.

I: What is the physician's mission?

Hahnemann: The physician's high and only mission is to restore the sick to health - to cure, as it is termed.

I: In your opinion what is the responsibility of a physician?

Hahnemann: The advancement of every means, even the slightest, to save human life or to secure health and safety, must be a sacred duty to the real physician.

I: When was the birth of homeopathy?

Hahnemann: In 1796, and originally it is Homoeopathy.

I: Why the name “Homoeopathy”?

Hahnemann: It is composed of “homoios” similar, and “pathos” disease. This principle is in contrast to contraria contrarius, also known as Allopathy.

I: Is it “similia similibus curentur” – “are to be cured”, or “curantur”, can you verify?

Hahnemann: In the introduction to the first edition of my book Organon, I wrote: To obtain a quick, easy and lasting cure, choose for every attack of illness a medicine which can produce a similar malady to the one it is to cure - similia similibus curentur. I never wrote curantur - not even in the sixth and final edition.

I: Give me a simple example for “similia similibus curentur”

Hahnemann: In the case of burns a cook never uses cold water but holds the burned hand near to the glow of hot flame, until the pain diminishes, so for burns one should not use cold water. Just as snow is used for frozen limbs and not warm water, just as an impetuous dancing girl, at fever heat and tortured by excessive thirst, would bring on herself destruction by taking off clothes in a current of air and by drinking a glass of ice-cold water although this would seem at the moment to be the greatest refresher.

I: Why some are so much against homeopathy?

Hahnemann: Because it is an unwelcome truth.

I: Has it always been like that?

Hahnemann: Before my time, and as long as there existed a medical science, all systems, all therapies, all directions for healing diseases, were included in the phrase, “Contraria contrarius curentur”, and whenever a wise man did occasionally venture to argue, in gentle language and propose a "Similia similibus" this suggestion was never heeded. The basic dogma of all medical schools “treat disease merely by opposing media” remained quietly prevalent.

The principles of homeopathy have been applied in former times including Hippocrates and his school; from the book “The Localities of Mankind” which he quoted that: Unless arises by similar things can the sick be made well; vomiting can be made to cease by means of emetics. An illness is caused by similar means and similar means can cure men of illness.

Hippocrates said: by the application of precisely what causes the illness, will the patient recover again from the illness.

If the supposed seeker after truth is not willing to seek truth where it is to be found, namely in experience, then he may leave it undiscovered; he cannot find it in the multiplication tables.

Homeopathy is an imminent and inseparable component of creation itself.

I found the road to truth, upon which I have to tread alone, a road far removed from the common highway of medical routine. The further I advanced from truth to truth, the further did my conclusions move from that ancient structure, which, having been built out of opinion, was upheld only by opinions, although I allowed no single one of my conclusions to stand unless fully confirmed by experiment.

I: What do you say to those that ignore and dismiss all evidences and clinical research studies in homeopathy?

Hahnemann: It is infinitely easier to contradict than to investigate, infinitely easier to mock at realities and to present them in a distorted light by twisting and falsifying, than to sacrifice one's whole life to tireless and conscientious investigation of truth, by faithful observation of the nature of things in the most careful experiments and to the unprejudiced employment of their results for the good of mankind.

Only those unbiased individuals, to whom truth and the happiness of mankind are of some value, will be receptive to our simple doctrine of healing.

I: What do you think of the biased journalists and bad-media that are politically motivated to put down homeopathy?

Hahnemann: All in vain. The better part of the informed, just and unprejudiced public and I take it upon myself to say, the greater part - knows very well with whom it can find medical trustworthiness.

Experience and scribbling are two very different things! Works of experience, such as my Organon, can only be confirmed or refuted by fresh, honest experiments. It is ridiculous, and more than ridiculous, to combat careful real experience by captious verbosity.

I: What is your argument against the opinion that nothing can be seen visually in homeopathic remedies due to dilution-and-potentization procedure?

Hahnemann: God himself is not visible, not perceivable by the senses, but He exists. All-powerful, All-permeating, transfusing every creature. I believe in the illimitable possibilities of medicine, because I believe in God.

This conviction strengthened me in the efficacy of small and extremely small doses in high and extremely high dilutions, such as cannot be perceived by the senses or determined by current science. The dynamization develops the medicinal powers lying in the substance and discloses these powers more and more by potentization.

I: I think there are doctors that might simply be afraid to defend the truth in medicine!

Hahnemann: There were times that the better minds had been so intimidated and discouraged that they did not dare to express their thoughts. Only the voice of the common mob was heard. A number of causes, I dare not to count them up, have for centuries been dragging down the dignity of that divine science of practical medicine, and have converted it into a miserable, degrading prescription trade.

But now, heroic courage, resolution, faithfulness, friendship, honesty of purpose, and for the love of humanity - truth will once more ascend the throne and that which is good will no longer be so derisively misunderstood.

Blind as many still remain, let us do them a service despite themselves, they will be grateful someday, because our principle is, like the light, one of the grandest truths of nature!

I: What do you call “quackery”?

Hahnemann: A quack nostrum is a medicinal agent prepared for public sale in a certain invariable way, and it is advertised as efficacious for one or several named diseases.

I: What do you call “healing”?

Hahnemann: The doctor's sole object is to make sick person well, this is “healing”, and it is an art. The highest ideal of the healing art is a speedy, gentle and lasting

restoration of health, or the removal and annihilation of the malady in its entirety in the shortest, most dependable, least harmful way, on easily understandable principles - rational healing.

I: How do you recognize diseases?

Hahnemann: Diseases are not to be recognised by the change they effect in the interior, but they are clearly recognisable by their symptoms. As far as the doctor is concerned, the disease consists merely in the totality of their symptoms.

We must recognise with great clearness what has to be eliminated from every disease condition in order to evolve one of perfect health, and every medicine must clearly demonstrate what are its curative powers that can be depended upon in the treatment of disease. Then only will medical science cease to be a frivolous gambol for human life and begin to be a sure deliverer from disease.

I: Many doctors in your lifetime accused that you attacked them with your strong words?

Hahnemann: Doctors are my brothers. I have nothing against them personally. It is medical science that is my object.

I: Why were some of the doctors really angry or fearful towards you?

Hahnemann: What would they have to fear from a little book of not many pages like my Organon?

It is just the successful result of my treatment of the severest diseases which made them very angry. My crowd of patients increased rather than diminished. By the grace of God I have successfully effected on patients abandoned by the doctors, whereby I have gained the love and esteem of this community and others.

The plain effect of my medical doctrine, aids human beings to recover their health in a straightforward manner; but I am powerless against simplicity and mighty force of this beneficent truth, and I humbly beg pardon, as Galileo did for the earth moving round the sun!

It must some time or other be loudly and publicly said, so let it now be boldly and frankly said before the whole world, that medicine requires a thorough reform from top to bottom. What should not be done is done, and what is essential is utterly neglected.

I: What do you have to say to those who gave you so much hardship and trouble in your mission?

Hahnemann: Shame upon them; they would not confound me. These miserable creatures cannot perform anything beneficial.

I: What is your advice for homeopaths that have to face the medical bigots and bullies?

Hahnemann: Do not give way to the wicked, but boldly meet them. All will come better if we only persevere.

I: Your idea of “Psora”, what is that all about?

Hahnemann: Psora was a common expression that was widely known in my era. Psora or “itch” was the general term for a whole series of skin troubles of the most varied kinds, well known from the very earliest times. I did not therefore coin this expression, but I rather used the word in a wider sense. Like other physicians I knew the cause of itch was the itch mite - *Acarus scabiei* or *Sarcoptes hominis*. I also had the view that the itch eruption could only develop on a favourable fostering ground, called “Internal Psora”. However it was not cured with the destruction or removal of the mites, although of course it was necessary first of all to remove the parasite. So my theory was that Psora, the internal itch, was totally different in my opinion from the external ailment, the primary eruption. The latter could be cured quickly and easily, while the internal psora, often remaining latent for a long time and only showing secondary symptoms. What the Allopaths could not expel by sulphur or mercury ointments, was no primary itch eruption at all, for that disappears with such ointments in two days and often in a few hours. No, that was definitely a secondary eruption, a real case of developed psora, which was showing itself in eruption as in so many cases. Do not be surprised that they could not easily get rid of these psora cases which are often so vicious. In newly contracted itch – an internal psora, which has developed into chronic diseases and eruptions,

is very different from that, in fact, that is the primary state while the other is the secondary, and worse in a case of this itch, newly infected, you will obtain easy success by treating with a mild sulphur remedy. Psora, breaking out from its latent state, can be observed in the most variable forms imaginable, according to the bodily constitution, the deficiencies of up-bringing, the habits, the mode of occupation and the external conditions of the individual.

The ultimate purpose of my Psora theory is to show the connection between skin diseases and the rest of the body. There are disadvantages of purely local treatment of external diseases.

I: Speaking of skin, what is your advice for treating skin conditions?

Hahnemann: If the physician desires to proceed in a conscientious and intelligent manner, no skin eruption, whatever its nature, should be removed by external remedies. The human skin cannot without the help of the rest of the living body produce from itself an eruption. In every case an improper condition of the whole body, of the inner living organism, is at the root of the trouble and therefore this must first be considered and should be removed by internal medicines, which will alter, improve and cure the whole.

I: What is your opinion about those practitioners who mix allopathic drugs with homeopathic medicines in their prescriptions?

Hahnemann: I call them Half-Homeopaths.

I: There is a myth, a misunderstanding, among some people that Homeopathy rejects medical sciences including physiology and pathology. What is your comment about this falsification?

Hahnemann: In fact, I definitely turned away all those who thought they might become homeopaths without earnest scientific training. I expressly demanded of a pupil, regular medical study before studying homeopathy. I laid before the candidate a number of serious and detailed questions, the satisfactory answering of which could alone lead me to regard him as a genuine homeopath student.

I: What is your comment about those people that in the name of homeopathy develop new systems that are mainly for business?

Hahnemann: Should any false doctrines be taught under the honourable name of Homeopathy, deserves to be branded and avoided. Their want of Homeopathic knowledge could not be the measure whereby the power of pure Homeopathy could be judged; seeing that they left uncured or sent to their graves, many whom true Homeopathy could have cured.

The purifying and separating of the true from the false which I undertook with the highest motives and which has the unmitigated approval of the best and most dependable of my students, must draw the world's attention to real values. What have you to fear from a

frank and earnest separation of pure homoeopathy? The science and I have need of fewer but truer adherents. I do not wish to see my colleagues increased by a large number of those false coiners.

If you really wish to do as well as the practitioners of Homeopathy, imitate the Homeopathic practice rationally and honestly. If you do not wish this, well then, harp away, we will not prevent you, harp away on your comfortless path of blind and servile obedience in the dark midnight of fanciful systems.

I: What do you tell those who consider the classical homeopathy as a difficult approach?

Hahnemann: Have you really read the Organon?!

I: Tell me about *Vital Force*.

Hahnemann: It is present in all parts of the organism. The material organism without the vital force is capable of no sensation, no function, no self-preservation; it derives all sensations and performs all the functions of life solely by means of the immaterial being - the vital principle, which animates the material organism in health and in disease.

A homeopath knows that a cure can only take place by the reaction of vital force against the rightly chosen remedy, and that the cure will be certain and rapid in proportion to the strength with which the vital force still prevails in the patient.

I: Your advice for homeopathy schools and colleges?

Hahnemann: Let us use all care to make it most perfect.

I: Any advice for homeopath researchers and scientists?

Hahnemann: Never take anything for granted, nor receive anything in any science as a truth, until you have investigated it for yourself.

I: Any advice for the homeopathic hospitals and clinics?

Hahnemann: Do not cease from announcing publicly in great detail your work in your institution by issuing quarterly reports of the results obtained by your pure homeopathy.

I: Give me one the reasons why you so much liked Dr. Clemens von Bonninghausen, and, Dr. Constantine Hering? Why they were among your favourites?

Hahnemann: Because Dr. Bonninghausen held the ultimate requirements for successful homoeopathic treatment, to be strict and accurate in making a detailed examination of the patient and a complete tabulation of the disease symptoms; and Dr. Hering because he believed in my idea that one should disregard all theories, even those of one's own fabrication, when they are in opposition to the results of pure experience.

I: Unprejudiced and unbiased observation is one of the key qualities of a good homeopath. How can one master this skill?

Hahnemann: I urged upon my pupils the propriety of addicting themselves to close thinking, by the study of the mathematics, of qualifying themselves for minute observation, by the study of natural history, and when possible also by the art of drawing, for the purpose of sharpening the sight to close observation!

The properties and varieties of natural bodies and natural phenomena, enormously numerous though they be, exist in order that we may observe them!

I encouraged my pupils in observations in objects...; e.g., in the description of every single species of plants; every joint of the rarest insects is described and counted; the tiniest worms are dissected and the peculiarities of their intestines noted; minerals are scrupulously described in all their infinite varieties of composition down to the minutest deviations. And quite right, too!

I: Many people commonly ask, “Do you believe in homeopathy?” ...but homeopathy is not a religion, it is an applied science. What is your response?

Hahnemann: See, I first called my work “Organon of the rational medical doctrine” - Heilkunde; but from the second edition onwards I changed the title to “Organon of the true healing art” – Heilkunst; I replaced the "rational" by "true" - genuine. The elimination of the term “rational” has been supposed to imply that my

followers were required to accept my doctrines as though they were the revelations of a new gospel, to be received as such, and not to be subjected to logical criticism. I am not ashamed to confess that I did not know yesterday what experience might teach me today. I am not afraid of being contradicted by experience. If experience should show you that my method is the best, then make use of it for benefit of the humanity, and give God the glory!

I: How did you take a patient's case?

Hahnemann: I often allowed my patients to tell me what they think their disease is and what it proceeds from. I like to know what sort of ideas people form of things. In each case, I wrote with punctuality the totality of symptoms, or entire group of sufferings of the patient. On the completion of my record, the symptoms of the disease were most carefully arranged to correspond with the indications of the medicine I deemed most appropriate to the case; but in reaching this conclusion I neither depended on my memory nor relied solely upon my previous case experience, but I rather checked the *Materia Medica*.

I: What was the Union of Provers of Medicine?

Hahnemann: I formed a group from my students, and designated the group as a Union of Provers of Medicine to conduct clinical trials. These people were: Karl Franz who participated in provings of 37 medicines, including 1900 symptoms; Gustav Gross who helped in

proving of 42 medicines, including 2380 symptoms; Franz Hartmann who helped in proving 28 medicines, including 880 symptoms; Christian Hornburg proving 24 medicines, including 750 symptoms; Christian Langhammer proving 47 medicines, including 1600 symptoms; Ernst Rückert in 8 medicines, including 100 symptoms; Johann Stapf helped in proving of 43 medicines, including 1000 symptoms; and William Wislicenus in the proving of 25 medicines, including 840 symptoms. I then examined every report of the group carefully and with exacting inspection.

I: Outside of medicine, what were your conversations about with friends, and did you even have time to chat?

Hahnemann: After the day had been spent in hard work, I was in the habit of recruiting myself from eight o'clock till ten by conversation with my family and circle of trusty friends. Outside medical science I liked to discourse on natural science subjects, the conditions of foreign countries and peoples. I had a peculiar fondness for the Chinese and for this reason that among them the children were brought up in the strictest obedience and respect for their parents - duties which, in the civilized countries of Europe, were becoming more and more neglected.



## An Incomplete List of Articles - Author: Dr. Hahnemann

No	Subject	Year
1	The wonderful construction of the human hand	1775
2	Instruction for Surgeons respecting Venereal Diseases	1789
3	The Friend of Health, Part One	1792
4	The Friend of Health, Part Two	1795
5	Description of Klockenbring during his Insanity	1796
6	Essay on a New Principle for ascertaining the Curative Powers of Drugs	1796
7	Case of rapidly cured Colicodynia	1797
8	Are the Obstacles to Certainty and Simplicity in Practical Medicine insurmountable?	1797
9	Antidotes to some Heroic Vegetable Substances	1798
10	Some kinds of Continued and Remittent Fevers	1798
11	Some Periodical and Hebdomadad Diseases	1798
12	A Preface	1800
13	Fragmentary Observations on Brown's Elements of Medicine	1801
14	View of Professional Liberality at the commencement of the Nineteenth Century	1801
15	Cure and Prevention of Scarlet-fever	1801
16	On the Power of Small Doses of Medicine in General, and of Belladonna in particular	1801
17	On a proposed Remedy for Hydrophobia	1803
18	On the Effects of Coffee, from original Observations	1803
19	Esculapius in the Balance	1805
20	The Medicine of Experience	1805
21	Objections to a proposed Substitute for Cinchona Bark and to Succedanea in general	1806
22	Observations on the Scarlet-fever	1808
23	On the present want of Foreign Medicines	1808
24	On the Value of the Speculative Systems of Medicine	1808

*Continued...*

## An Incomplete List of Articles - Author: Dr. Hahnemann

No	Subject	Year
25	On Substitutes for Foreign Drugs	1808
26	Extract from a letter to a Physician of High Standing on the great necessity of a Regeneration of Medicine	1808
27	Observations on the Three Current Methods of Treatment	1809
28	To a Candidate for the Degree of MD.	1809
29	On the Prevailing Fever	1809
30	Signs of the Times in the Ordinary System of Medicine	1809
31	Medical Historical Dissertation on the Helleborism of the Ancients	1812
32	Spirit of the Homoeopathic Doctrine of Medicine	1813
33	Treatment of the Typhus or Hospital Fever at present prevailing	1814
34	On the Treatment of Burns	1816
35	On the Venereal Disease and its ordinary improper treatment	1816
36	Nota bene for my Reviewers	1817
37	Examination of the Sources of the ordinary Materia Medica	1817
38	On the Uncharitableness towards Suicides	1819
39	Treatment of the Purpura Miliaris	1821
40	On the Preparation and Dispensing of Medicines by Homoeopathic Physicians themselves: Representation to a Person high in Authority	1820
41	On the Preparation and Dispensing of Medicines by Homoeopathic Physicians themselves: The Homoeopathic Physician is prevented by no existing Laws regulating medical practice, from himself Administering his Medicines to his patients	1821
42	On the Preparation and Dispensing of Medicines by Homoeopathic Physicians themselves: How may Homoeopathy be most certainly eradicated?	1825

*Continued...*

## An Incomplete List of Articles - Author: Dr. Hahnemann

No	Subject	Year
43	Contrast of the Old and New systems of Medicine	1825
44	The Medical Observer	1825
45	How can Small Doses of such very Attenuated Medicine as Homoeopathy employs still possess great power ?	1827
46	On the Impregnation of the Globules with Medicine	1829
47	Allopathy: a word of Warning to all Sick Persons	1831
48	Cure and Prevention of the Asiatic Cholera	1831
49	Appeal to thinking Philanthropists respecting the mode of Propagation of the Asiatic Cholera	1831
50	Remarks on the extreme attenuation of Homoeopathic remedies	1832
51	Cases illustrative of Homoeopathic Practice	1833
52	Two cases from Hahnemann's Note Book	1843

Dr. Hahnemann is also the author of 10 books in Latin and 23 books in the German language, which comprised four volumes. He wrote the Organon of Medicine in 6 editions, the Materia Medica in 6 volumes, and the Chronic Diseases in 4 volumes. He recorded his patients' cases in 40 volumes of 500 pages each, plus many letters and essays that he wrote to his students and colleagues.

As well, Hahnemann translated many books from different languages. For more information check the following pages.

## An Incomplete List of Dr. Hahnemann's Translations

No	Hahnemann's Translation from English to German:
1	John Stedtmann's – Physiologische Versuche und Beobachtungen. Leipzig, 1777. Original. Physiological essays and observations, by John Stedtmann. London, 1769. 8vo.
2	Nugent's Versuch uber die Wasserscheu. Leipzig, 1777. Original. An essay on Hydrophobia. London, 1753. 8vo.
3	William Falconer's Versuch uber die mineralischen Wasser und Bader. Leipzig, 1777. Original. On Mineral baths and Waters, by W. Falconers. Bath, 1775. 8vo.
4	Ball's neuere Herilkunst. Leipzig, 1777. Original. Ball's Modern Practice of Physic. 2 vols. 8vo.
5	Dr. M. Ryan's Natur und Kur der Lungenschwindsucht. Leipzig, 1790. Original. An Inquiry into the nature causes and cures of consumption. London, 1787. 8vo.
6	A. Young's Annalen des Ackerbaues. Leipzig, 1790. Original. Young's Annals of Agriculture. London, 1786. 2 vols. 8vo.

*Continued...*

## An Incomplete List of Dr. Hahnemann's Translations

No	Hahnemann's Translation from English to German:
7	Cullen's <i>Materia Medica</i> . Leipzig, 1790. Original. A treatise on the <i>Materia Medica</i> , by W. Cullen, M. D. Edinburgh, 1789. 2 vols. 8vo.
8	I. Grigg's <i>Vorsichtsregeln für das Weibliche Geschlecht, besonders in der Schwangerschaft und dem Kindbette</i> . Leipzig, 1791 Original. Grigg's <i>Advice to the Female Sex</i> . London, 1789. Svo.
9	D. Monro's <i>Arzneimittellehre</i> . Leipzig, 1791. Original. Monro's <i>Materia Medica</i> . London, 1788. 2 vols. Svo.
10	F. Ringby's <i>chemische Bemerkungen über den Zucker</i> . Dresden, 1791. Original. <i>Chemical remarks on Sugar</i> , by F. Ringby. London, 1788. 2 vols. 8vo.
11	Brown's <i>Elementen der Medecine</i> . Leipzig, 1801. Original. Brown's <i>Elements of Medicine</i> .
Hahnemann's Translation from Latin to German:	
12	Albrecht von Haller's <i>Materia Medica</i> . Leipzig, 1806. 8vo.

*Continued...*

## An Incomplete List of Dr. Hahnemann's Translations

No	Hahnemann's Translation from French to German:
13	Demachy's Laborant im Grossen oder Kunst die chymischen Produkte fabrikmässig zu verfertigen. Leipzig, 1784. Original. Proeedes chymiques ranges methodiquement et definis. Neufchatel, 1780. 2 vols. Svo.
14	Der Liquerfabrikant. Leipzig, 1785. Original L'art du Destillateur Liquofista, par Demachy et Dubisson. Paris,1775. 2 vols. 8vo.
15	Demachy's Kunst des Epissfabrikanten. Leipzig, 1787.,Original. Demachy's L'art du Vinaigrier. Neufchatel, 1780. 8vo.
16	Die Kennzeichen der Gute und Verfalschung der Arzneimittel, von I. B. Sande. Dresden, 1787. Original. La falsification des Medicaments devoilee. Bruxelles, 1784. 8vo.
17	De la Metherie uber die reine Luft und verwandte Luftarten. Leipzig, 1790. Original. Essay sur l'air pur et les different especes d'air. Paris, 1785. 8vo.
	Hahnemann's Translation from Italian to German:
18	A. Fabroni's Kunst, wein zu verfertigen, Leipzig, 1790. Original. Dell arte di fabre il vino.

## An Incomplete List of Publications in Latin

Author: Dr. Hahnemann

No	In Latin Language:
1	Dissertatio inauguralis medica. Conspectus affectuum spasmodicorum aetiologicus et therapeuticus. Erlangae. 1779. 4 vols.
2	Dissertatio historico — medica de Helleborismo veterum. Leipzig, 1812. 4 vols.
3	Fragmenta de viribus medicamentorum positivis S. in sano corpore humanis observatis. Leipzig, 1805. 2 vols.

## An Incomplete List of Publications in German Language

Author: Dr. Hahnemann

No	In German Language:
1	The wonderful construction of the human hand, 1755
2	A Treatise on the detection and cure of poisoning with arsenic. Leipzig, 1786. 1 toI. 8vo.
3	An essay upon the bad effects arising from the use of anthracite coal fires. Dresden, 1787. 1 vol. 8vo.
4	An essay upon the influence of various kinds of air. 1788. 4 vo.

*Continued...*

## An Incomplete List of Publications in German Language Author: Dr. Hahnemann

No	In German Language:
5	Directions for detecting Iron and Lead in wine. 1788. 4vo.
6	An essay upon Bile and Gall Stones. 1788. 4vo.
7	An essay upon a new and very efficient agent in the prevention of putrefaction. 1788.
8	An essay on Baryta. 1789
9	Upon the detection of a new constituent in Graphites. 1789
10	An essay upon the Principium astringents of vegetables. 1789
11	Remarks upon the Mercurius Solubilis Hahnemanni, with exact directions for its preparation. 1789. A second edition was called for in 1790.
12	A treatise on Syphilis, and its treatment with mercurius solubilis. Leipzig, 1789. 1 vol. 8vo.
13	An essay on the best means of avoiding salivation and the destructive effects of mercury! 1791
14	A treatise on the best method of preserving health. Frankfort, 1792. 2 vols. Svo. A second edition was published at Leipzig in 1796.

*Continued...*

## An Incomplete List of Publications in German Language Author: Dr. Hahnemann

No	In German Language:
15	The Apothecaries Lexicon. Leipzig, 1793. 2 vols. A second edition was published in 1795
16	Remarks upon the Hahnemannean wine test. 1793
17	Remarks upon the Cassel yellow. Erfurt, 1793. 1 vol. 4vo
18	Remarks upon the Hahnemannean wine test, and the new Liquor probalorius fortior. 1793
19	An essay upon the regulation of the passions. Leipzig, 1795
20	Socrates and Physon. 1795
21	An essay on the qualifications of a true physician. 1795
22	A Manual for Mothers. 1796
23	An article in defence of Klockenbring. 1796
24	An essay upon the new method of discovering the curative powers of medicines, and a criticism upon the methods previously employed. 1796
25	Are the obstacles to the attainment of certainty and simplicity in the practice of medicine insurmountable. 1797

*Continued...*

## An Incomplete List of Publications in German Language

Author: Dr. Hahnemann

No	In German Language:
26	An essay on Colic. 1797
27	Antidotes to several heroic vegetable poisons. 1798
28	A criticism of Brown's Elements of Medicine. 1801
29	A treatise on Continued and Remitting fevers. 1801
30	An essay on periodical diseases. 1801
31	Remarks upon the candor and humanity that distinguishes physicians of the 19th century. 1801
32	A treatise on the cure and prevention of scarlet fever. Gotha. 1801. 1vol.
33	An essay on the efficacy of small doses of medicine, and of Belladonna in particular. 1801
34	A treatise on the cure and prevention of Hydrophobia. 1803
35	An essay on Coffee. Dresden. 1803
36	Asculapius upon the balance. Leipzig. 1805. 1 vol
37	A new System of medicine, based upon pure experience. Berlin, 1805. 1vol. 8vo.

*Continued...*

## An Incomplete List of Publications in German Language

Author: Dr. Hahnemann

No	In German Language:
38	Remarks upon the proposed substitutes for Peruvian bark, and upon substitutes in general. 1805
39	An essay on scarlet fever. 1808
40	An essay on the value of the Speculative Systems of Medicine. 1808
41	Remarks on the insufficiency of the present Materia Medica. 1808
42	An essay on the abuse, and dreadful effects of mercury. 1808
43	Upon the necessity of a reform in the practice of Medicine. 1808
44	A treatise upon Syphilis. 1809
45	An essay on nervous fevers. 1809
46	On the Signs of the Times, as regards the practice of medicine. 1809
47	A monograph on the only three possible methods of curing disease.

*Continued...*

## An Incomplete List of Publications in German Language Author: Dr. Hahnemann

No	In German Language:
48	The Organon. Dresden, 1810. 1vol. 8vo. A second edition was published at Leipzig in 1819; a third, in 1824; a fourth, in 1823; and a fifth, in 1833.
49	The pure Materia Medica. Dresden 1811. 6 vols. 8vo. A second edition was published in 1822; a third, in 1830 and a fourth, in 1833.
50	A Dissertation upon the use of Homoeopathic remedies by physicians of the old school. 1812.
51	A treatise upon nervous and hospital fevers. 1814
52	A treatise upon Syphilis. 1816
53	An essay on Burns. 1816. A second edition was published during the same year.
54	Remarks upon Suicide. 1819
55	An essay upon Purpura miliaris 1821
56	Upon the most certain method of preventing the extension of Homoeopathia. 1825

*Continued...*

## An Incomplete List of Publications in German Language Author: Dr. Hahnemann

No	In German Language:
57	Chronic diseases. Dresden, 1828. 4 vols. 8vo. A second edition was called for in 1830, and a third, in 1835
58	An essay on Allopathia. Leipzig, 1831. 1 vol. 8vo
59	A treatise on Cholera. 1831. 1 vol. 8vo. A second edition was published in 1831; a third at Leipzig during the same year; a fourth at Berlin in 1831.
60	Remarks on the extreme attenuation of Homeopathic remedies, 1832.

### A Homeopathic Hospital Ambulance!



## Homeopathic Hospital Ambulances!



### Part 3: Your Love-Life

Interviewer: What do you think of love?

Hahnemann: What can we do but follow this sweet fragrance called love? It makes sense of our life and gives us new meaning and purpose.

I: What do you think about marriage?

Hahnemann: I think very highly of marriage in relation to the wellbeing both of body and soul. When kind Providence sends you the one who is worthy of you, for all unmarried people, I recommend marriage.

I: Tell me about your first wife.

Hahnemann: My first wife was Johanna Leopoldine Henriette. Her date of birth is January 1<sup>st</sup> of 1764. Her parents had an apothecary. I met her when she was seventeen years old, and soon I fell in love with her. She was also gifted in the musical sense. We married on the 17<sup>th</sup> of November, 1782.

I: When did Madam Johanna pass way?

Hahnemann: On March 31<sup>st</sup> of 1830, after nearly forty-eight years of happy married life, my beloved wife, Johanna passed away quite suddenly in her sixty-seventh years of age, due to an abscess in the liver which had opened into the lung. She was a noble companion in my scientific life.

I: Your second wife, Madame Melanie, how did you meet her?

Hahnemann: In October of 1834, a young French lady, Mademoiselle Marie Melanie d'Hervilly-Gohier, came to consult me about her health because of a lung trouble.

I: But what was the real reason that she came to see you in Germany, I mean was she really suffering from an illness?

Hahnemann: According to her own statements she had already discovered in Paris an inward calling to the medical profession and as a painter had seized opportunities of studying anatomy. The loss of several friends is said to have shattered her health. Then the French translation of my book *Organon* fell into her hands. Here was medical truth – in *Organon*; off to Germany, to its source. She came to me with the definite intention of learning homeopathy from the beginning.

I: What do you know about Melanie's childhood?

Hahnemann: She belonged to a wealthy family. One interesting story about her childhood is that Melanie learned to read only after her eighth year because she was bored with learning alphabets; then her father presented her with a copy of the “*Thousand and One Nights*” and read aloud to her one story and told her there were many such beautiful stories in the book. This motivated her to learn the alphabet.

I: When did you two get married?

Hahnemann: On January 1<sup>st</sup> of 1835. I was eighty years of age, and she was about thirty years of age.

I: Did Melanie really love you?

Hahnemann: She adored me.

I: And then you and Madam Melanie moved to Paris!

Hahnemann: We departed for France on the 7<sup>th</sup> of June 1835, and on June 21<sup>st</sup>, we arrived in Paris.

There was a fairly strong homeopathic activity in existence in Paris, when we arrived in 1835. My arrival was welcomed most cordially by the homeopaths of France. The next month on August 12<sup>th</sup>, I was granted by the authorities the right to practice.

I: On July 2<sup>nd</sup> of 1843, at 5 o'clock in the morning, at 88 years of age, due to bronchial catarrh, you left this life, in your house in No # 1 Milan Street in Paris, France.

Hahnemann: I have not lived in vain. At last I rest in peace!



## Bibliography

Organon, by Dr. S. Hahnemann

Defense of the Organon, by Dr. S. Hahnemann

Samuel Hahnemann, by Dr. R. Haehl

Hahnemann's Autobiography, by Dr. S. Hahnemann

Lesser Writings of Samuel Hahnemann, by Dr. S. Hahnemann

Hon. Gustav Lehmann

Lieber Freund!

Es bittet Dir, mir noch die durch Pöhlmann's Uebersetzung von der Einigkeit vorzuzuschicken  
Anweisung an Malajou zu übergeben, die Du  
mir noch nicht geschickt hast, Du wirst  
mir die selben mitbringen, mit abhelfen  
Geldes von Frau Gaud, damit ich weiß,  
daß Du noch dabei bist, auf welche Weise,  
gesund und glücklich bist, auf wie ich lieben  
Freunden viel beschieden!

Wenn Du's nicht beschieden und wohl sind  
grüßten Du sie, und dem Gaud

Paris den 23. März  
1841

Hon. Sam. Hahnemann

HAHNEMANN



SIMILIA  
SIMILIBUS  
CURENTUR

ON  
TILIS  
IXI