

## THE CURE OF MORAL DISEASES BY MEANS OF HOMŒOPATHIC MEDICINES.

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A few years ago an article went through many papers in which the endeavors of a French physician to remove human passions and defects of character by means of internal application of medicines were handed over to malediction or ridicule.

This physician was Dr. Gallavardin, a homœopathic practitioner of Lyons, who had established a polyclinic, especially for the treatment of morally diseased patients, and who had a considerable practice in this field. Dr. Gallavardin has in the meantime departed this life and his peculiar clinic has come to an end. But were his endeavors as ridiculous as they were represented in the papers?

Without entering into deep philosophic disquisitions, we may take it for granted, as resting on universal experience, that the soul and the body of man—his material and his spiritual principles—are in close relation of mutual dependency. We are convinced that a sound mind can only exist in a sound body, and that a diseased mind will gradually lead to a disease of the body. We know e. g. that certain diseases of the abdominal organs are followed by ill humor, and we also know that oppression of spirit is followed by disturbance of the digestion. We homœopaths also know that certain medicines in their provings on healthy persons give plain symptoms of a morbid influence on the mental sphere, so, also, that the understanding and the will are susceptible of morbid alteration through the effect of medicines; we are, therefore,

*a priori* obliged to maintain that it must be possible to curatively affect the mind through internal medicaments.

Is it not a knowledge of this mutual interdependence which makes the homœopath in the sequelæ of anger and passion to think of Chamomilla, Nux vomica, etc.; in those of grief and sorrow of Ignatia, Staphisagria, etc.; in jealousy of Hyoscyamus, Lachesis; in melancholy of Aurum, Veratrum; in cases of anguish and restlessness of Aconite; in religious phantasies of Hyoscyamus, Sulphur and Veratrum; in amorous frenzy of Platina, Lachesis, etc.? Whoever sees fit to laugh about this does not know Homœopathy in its essence and in the sphere of its power, or he ignores what it is that Homœopathy wishes to reach through these means. As a matter of course, the homœopath only wishes to do what it is possible to do. That homœopathic remedies should avail to make a lamb of a lion, or an extreme conservative of an anarchist, or an ascetic of holy living out of an inveterate sybarite and glutton, no rational homœopath would ever seriously affirm. But on the other hand, it is by no means impossible to remove acquired moral weaknesses and ailments, which are not yet so firmly inrooted as to become "a second nature," through homœopathic medicaments, in connection with a general corporeo-hygienic and moral treatment. By a general hygienic treatment I do not only mean the creation of all those hygienic conditions on which a truly natural and orderly mode of living may be built up, but also the practice of such exercises selected from the physico-therapeutic treasury which are apt to have an invigorating and stimulating effect on the will and the mind. By moral influence. I mean earnest admonition, loving serious advice, suggestive influences while awake, and only exceptionally hypnotic suggestions. These later means I would not do without, but still I do not think

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