

**Calvin Brobst Knerr**



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1896 - The friendship of Dr. Raue and Dr. Hering

1937 - Unpublished material from the writings of Constantine Hering

### **1896 - The friendship of Dr. Raue and Dr. Hering**

"A new and superb friendship." - Whitman.

" Happy is the house that shelters a friend." - Emerson.

Shortly after Dr. Raue's death I received a letter from a friend and colleague which ended with the words: " I am sorry about Dr. Raue. I feel as though I had lost another part of Dr. Hering."

These words found a ready response within myself, for I had been long and intimately associated with both. What I personally owe to the influence of these two men I will not undertake to express. To have enjoyed the daily companionship of men like Hering and Raue; to have been admitted to their confidence and inmost thoughts; to have been allowed to work for them and with them most of us would consider a rare privilege, a liberal education in itself. I have always looked upon it as the luckiest thing of my life, a boon bestowed by Providence upon an unworthy recipient.

What, in my humble way, I can contribute to the history of the friendship of these truly great men, beacon-lights in the history of our cause, I look upon as a labor of love, a duty as pleasant as the placing of flowers upon the graves of loved ones.

Dr. Raue was twenty-eight years old when he met Dr. Hering, who was born twenty years before him. This disparity in their ages formed no obstacle to their friendship. Raue came as a pupil, full of desire to be filled with knowledge at a fountain ever flowing. Nature and environment had prepared the way for this meeting; " immense must have been the preparations for men like these, faithful and friendly the arms that helped them."

The little land of Saxony, so important on the map of Germany, had cradled both, had educated them to a period when their independent spirits longed for more freedom and a wider sphere of usefulness. Monarchical institutions were distasteful to them. They were alike strong in their love of freedom and their hatred of privileged classes. They felt themselves "cribbed, cabined, and confined," and longed for expression.

Hering sailed for South America at the age of twenty-six, Raue for the United States when twenty-eight. They were destined to meet here, in the City of Brotherly Love, where Hering had established Homoeopathy after his pioneer work at Allentown, in this State.

Homoeopathy had a good foothold, but needed energetic spirits to keep it alive. Good instructors were needed, The news of the good reception accorded Homoeopathy in America had reached Germany. Raue heard of it and wanted to try his luck.

A letter of introduction from Dr. Hering's brother Carl, in Saxony, who knew young Raue well, was full of promise. To quote Hering's own words, taken verbatim from my notes: "Raue was assistant teacher to one by the name of Dressel, who was at the head of a higher institution of learning. Raue so highly distinguished himself in this capacity that Dressel wished to appoint him his successor, but Raue said: I I want to go to America, and I want to study medicine. There was a lack of funds. In order to obtain these he was advised to prepare a work for students on the Psychology of Benelce. He did so successfully, and made a sensation. He arrived in America and came to me. At first I advised him to study for the ministry.

He got furious. 'I want to be a doctor, nothing else, and I want to be your student!' I thought to myself, this fellow will be either very much, or else he will amount to nothing at all, and adopted him."

A close relationship thus began, in 1848, between Hering and Raue, which ripened into a friendship to endure thirty-two years, until the time of Hering's death.

What the foundations for this more than ordinary friendship were I will endeavor to make plain by drawing parallel lines in the characters and characteristics of the two men.

In personal appearance they resembled each other. They were not men of ordinary mould. They were grand, sturdy men, of medium height and rugged athletic build. They gave the impression of being very much taller than they were in reality by reason of their commanding presence, their towering foreheads, leonine heads, and fine, expressive eyes.

Raue's head was round, had very expressive prominent frontal bones, the orbital region very well formed (fit receptacle for the philosopher's brain), the eyes deep-set, gray, fiery, sunny, sparkling; the hair blonde, later in life tinged with gray, and worn long like that of his friend and as was the custom with their race in the olden time. No doubt some thought that Dr. Raue imitated Dr. Hering. In fact, on one occasion, someone impertinently said to Dr. Raue: "You are the little Hering. You imitate him!" Dr. Hering, who was present, said: "No, you are mistaken; Raue does not imitate me. We are both thick heads, that is all!"

It is a fact, however, the older Dr. Raue became the more he grew to resemble his friend in appearance; and this is not at all strange when we reflect how likeness in thought and soul-life shapes to similarity the features of those who live together long in close companionship and follow similar pursuits.

The grand head of Raue, set upon broad shoulders, assumed more and more the resolute and commanding look which people admired in Hering.

A workingman, in whose family Dr. Hering attended years ago, when engraving the block for Dr. Raue's portrait, to appear in one of the daily papers over an obituary notice, was struck with the resemblance and made the remark to his wife, "I made a picture of Dr. Hering to-day."

Small wonder that Raue should take on more and more the likeness of his friend when we come to realize that his whole world was bound up in him.

Daily, faithfully, and unflinching, through all weather, Dr. Raue paid his morning call to Dr. Hering, and Dr. Hering looked forward to it as to the rising of the sun. He would as soon have expected to have the one to fail him as the other, and surely Raue would have thought the planetary system out of joint if something had turned up to interfere with his visit to Dr. Hering.

In their dress both men were simple and unostentatious. Looks had to give way to comfort, fashion to common sense.

Their garments were worn loosely upon the body, their neck-wear was not in the fashion, nor were their hats, of soft felt with wide brims, and their shoes were broad-soled and a world too wide to be in style, but easy and comfortable to the feet. In externals, as well as internals, their natures would not bear restraint; as Carlyle puts it, their "contempt for earthly shadows was always extreme."

Men like these "were never measured, and never will be measured." They were not "contained between their boots and hats."

In speech they were quite similar. Their language simple, natural, bold, and strong, free from sentimental rhetoric. Ordinarily they were placid and self-contained, but as is the case with

men of great force, profound convictions, and energetic wills, they had a certain fierceness about opinions, in their minds indisputable, which they guarded jealously. When points like these were attacked, they became as explosive as dynamite, and their language was not always picked. They loved the truth and called things by their own names. Little cared they for consequences.

Relating to their utterance and tone of voice will apply the lines of Shakespeare:

" His voice was propertied  
As all the tuned spheres, and that to friends;  
But when he meant to quail and shake the orb,  
He was as rattling thunder."  
- Antony and Cleopatra.

Both Raue and Hering could put up with personal affront. The moment the cause was attacked they were up in arms; like their countrymen, the fighting spirit was strong in them. The expressions called in German "Burschikos," the vigorous, one might say good, slangy expressions of the student-days, clung to them all their lives, and very refreshing they were to hear.

The spirit of satire, coupled with delicious wit, though drastic at times and biting when turned against an enemy to the cause, belonged as much to Raue as to Hering, although it is fair to say of Raue he never permitted much of it to get into his writings. He was no friend to polemics in literature.

Many a hard knock was dealt in this way by Hering, but only when deserved and in defense of the cause. It has been said, " All faults may be forgiven of him who has perfect candor," and no one will accuse either of our friends of ever being lacking in that.

Both were patient in listening. If you had an anecdote or story to tell, an observation to relate, or an experience to contribute, you were their man; neither one of them was ever in a hurry to see you go.

The moral and emotional side of the two men was phenomenal; they possessed courage, firmness, resolution; the will to dare and do in the highest degree, but controlled and seasoned and kept in bounds by the supremest loyalty - loyalty to friends, loyalty to family, loyalty to the cause. The tough fiber of the human heart was in their friendships.

Neither one cared for temporal prosperity as much as for things immortal. Not money-getters. No money consideration was ever an inducement, cold calculation an impossibility.

On one occasion Dr. Raue was seen coming from Hering's study in a state of great perturbation of mind, one might say high dudgeon. The cause of his disturbance was Dr. Hering himself, who, in an unguarded moment, had offered Raue a share in some money the latter had earned from Dr. Hering's patients while he was sick and unable to attend to practice.

When Raue had gone, Hering said: " Er ist ein göttlicher Grobian," which must have meant something very tender and complimentary, for Hering's eyes were moist when he said it!

Their integrity was beyond all doubt or scruple. They might have been, and sometimes, were deceived; but they never deceived others, for they had an inborn hatred of all that is mean, and never could tolerate shams or smart ways.

Dunham's words, spoken of Hering, apply to Raue as well: "The study of their lives was not fabrics, nor wares, nor stocks, but the noblest of God's creation, that which He made in His own image - the body and mind of man."

The words spoken of Hering by Henry N. Guernsey, are as true of Raue: "He never plotted evil, and never sought revenge, but was innocent-minded as a child." It must have been

because in themselves dwelt this simplicity of heart, that their love and reverence for little children formed so marked a feature in their lives, stronger perhaps than any. If a child failed to smile for Dr. Hering, he pronounced it sick and in need of treatment! Dr. Raue was never happier than when he had little children, of his own or others, about him; his genial manner was then most genial, and when they were sick his kind heart overflowed with love and sympathy for them. In the sick-room he was then a welcome sight. The door would open. The house was brighter for his coming. He shed light like the sun. His hearty handshake, his merry laugh, his cheerful, healthy manner effused an atmosphere at once strengthening and saving. Hering had the same gift. Both men were strong believers in the saving power of optimism.

They took but little time for recreation and amusement, these two workers, not enough, and none for physical exercise as such. As someone expressed it, " their hygiene was very good, but it was for other people." Their industry, never flagging, was equaled only by their enthusiasm and power to endure.

That they both loved music goes without saying. They were Germans whose ears had become attuned from childhood to the best in music. To them were familiar and dear the chorales of Martin Luther, that sing of faith and hope, security and deliverance, eternal love and peace, and mighty praise such as armies offer up when the victory is won.

They loved well the music of Beethoven, never tired of hearing the septets, the sonatas, or the grander symphonies. Dr. Raue possessed a good tenor voice, with which he joined in singing the quartettes of Mendelssohn and other German four-part songs that were sung on birthdays and other festal occasions at either house.

They valued the excellency and nobleness of religion, these brave hearts, although they were not church-goers or worshipers in the accepted sense. They worked in the vineyard of the Lord with tenfold more earnestness than many who are. The mightiest are those in whom faith is mightiest. It was their custom to rail against dogma and empty form. If any one should happen to call Raue "a good Christian " in a sense a little distasteful to him, flaring up, he would say, "I am no Christian, and will not be called so in my own house." On the other hand, if unobserved, he would be apt to go to the bedside of his little ones, tuck them in for the night, and tell them "to say their prayers to the dear God."

As to Homoeopathy. As to the results of the concerted labor, the working methods, the teachings of these two friends, the sum total and outcome is incalculable. If Hering was a father to Homoeopathy in this country, Raue was an elder brother to it. If Hering was an able general, Raue was a noble captain in the ranks. For thirty-two years the two worked together side by side, having the one thought uppermost in their minds, to represent the master, and to represent him correctly. They were Hahnemannians - they believed in the principles, and lived up to them.

Their working maxims were something like this: "There is an individuality in everything the Lord has made. You cannot substitute one medicine for another. To mix medicines is a crime. Alternating is the half-way house to mixing. To make a poor prescription, when much hurried, is excusable; the questions which always must be kept freshly in mind are: What is your aim? What are you striving for?" They were wont to say, "If a homoeopathic physician once adopts the too-much-trouble creed' he is lost."

Their rules of practice - golden rules, they called them - were: " Learn to observe. Learn to prove. Learn to examine the sick. Learn to select a remedy. Learn how to repeat and how to change remedies. Learn how to wait. Learn how to profit by experience."

They consulted their materia medicas diligently, they ransacked their repertories, unhandy and incomplete as they were. They added daily confirmations and new experiences to them. They possessed the ability to detect the individual characteristics of a remedy, and had an eye as

well for the finer points of difference. They were artists in making prescriptions, Raue perhaps the greater therapist of the two.

Hering was a great promulgator of ideas, his fertile imagination constantly leading him on to new discoveries. When work was pressing Raue sometimes had all he could do to keep Hering from flying the track. He would say, "Hering is chasing a bee; I must bring him back!" If one was versatile the other was concentrated. They fitted together like two cog-wheels, and kept the machinery in motion.

As teachers they were admirably fitted. Both had made teaching their occupation when young. Both loved to talk to students. They were ever ready to help young men. It made little difference to them who it was that came. If he had capacity to absorb he went away rich; but they never troubled themselves with the poor fact that the receiver was not capacious. Emerson says: "It never troubles the sun that some of his rays fall wide and vain into ungrateful space, and only a small part on the reflecting planet; let your greatness educate the crude and cold companion. If he is unequal he will presently pass away, but thou art enlarged by thine own shining."

Raue himself had been absorbing wisdom for nearly twenty years when, in 1867, his first homoeopathic work, *Special Pathology and Therapeutic Hints*, appeared. It was dedicated to Hering in the following words:

"Honored Friend: - As a token of most grateful acknowledgment [of your uniform friendship so long enjoyed by me, and of my appreciation of your high attainments in science and vast experience in practice, I would dedicate to you this fruit of my humble labor.

Your ever grateful

" Philadelphia, December 3d, 1867." Raue.

This book, marvelous in its completeness and practical scope, into the last edition of which (1896) the author put what was new in the progress of medical science, as well as the remainder of vitality left him, the writing of the preface being his last stroke of work upon earth, is a monument to his industry - surely a book no homoeopath can afford to be without. It represents the making practical of what was theoretic, the showing of how the thing should be done. Hering inscribed his *Condensed Materia Medica*, likewise a text-book for students, to his friend Raue.

Raue's help in editing Hering's masterwork, *The Guiding Symptoms*, before and after Hering's death, was considerable. He not only contributed valuable material and advice, but he performed the arduous task of arranging and classifying the mental symptoms according to the system of psychology in which he was so well at home.

Let me say here that in respect to his later work, *Psychology Applied to the Solution of Occult Phenomena*, issued in 1889, Raue stands before the learned world an acknowledged master of his subject. To a homoeopath it means that medicine has a spiritual side; that we cannot be successful physicians to the body without at the same time being physicians to the soul. It means that we shall make use of our ability, as Dr. Heerman, of Paris, expresses it, "to modify psychical tendencies in infancy and improve the race." Or what was foreshadowed in one of the theses of Hering's inaugural address, in 1826: "Not to deliver men from particular diseases, but to deliver the whole human race from the cause of disease is the ultimate goal of medical science."

As it was Hering's aim to elevate Homoeopathy to a position among the sciences, as it was Beneke's effort to put mental philosophy on a firm ground, so it was Raue's purpose to continue that effort to a point where the human soul, "that being of which most men have but a shadowy idea, because they have never been accustomed to self-observation," may be

estimated and measured according to the same law that develops the body, the law of affinity - like attracts like.

Men like Hering and Raue realized that the mind of our medical world, gross of perception and materialistic as it now is, is to be remedied by a gradual transformation. That Homoeopathy should not be kept materialistic to adapt itself to the masses, but the masses must be educated to adapt themselves to it. It was their nature to proceed carefully; reasoning along the lines of inductive philosophy, setting firm ground for their ideas, waiting patiently for acknowledgment; realizing that -

"All truths wait in all things,  
They neither hasten their own delivery nor resist it,  
They do not need the obstetric forceps of the surgeon."  
- Whitman.

Nevertheless, men like these wear themselves out in the service of humanity.

One evening Raue was called to minister to his friend, who was experiencing then that bitter hug of mortality to which he was prepared to say, "It is idle to try to alarm me." Even the trusty Lachesis, which had saved a thousand lives, could not save this one. His friend was no more.

The time had arrived when "a friendly, beckoning hand withdrew him from things without, his senses closed to page and speech, unfolded to sources of joy and hope, and he departed at peace with himself, with God, and the mantled world." \*

\*A correct estimate of Hahnemann. - C. Hering, 1847.

Raue came next morning with bowed head, looked about the circle in which lay the dead friend, turned and went without a word, a broken-hearted man. He was unable to appear at the funeral.

No one understood Hering like Raue; and, I may say, no one Raue, like Hering.

Long after Hering had gone it was Raue's great delight to sit of an evening with a friend to whom the subject nearest his heart was congenial and talk about Dr. Hering and old times. Then he would become gloriously reminiscent, laugh, and be at his best; epithets rained, no end of adjectives.

Hering was to Raue "philosopher, guide, and friend." Raue to Hering what he named him, "faithful Eckhardt;" more than this, a complement to the incomplete circle, a man with whom to live on brotherly terms.

As said Dunham, Raue could truthfully say, "In Constantine Hering I gained the most helpful, generous, and genial friend I have ever made." Dr. Hering could say, "In Raue I have never been disappointed."

Sixteen years after Dr. Hering had passed away death came as a loving friend to Dr. Raue. He was content to go, for his weak body had ceased to be an instrument to his capable will.

Some time back, when still in the possession of his faculties, upon one occasion when found upon his couch fatigued and in a fit of depression, such as is common to humanity, he is known to have said to his friend Hermann Faber, the artist, who, I think, stood next, after Hering, in his affections among his friends, "Dying is unpleasant, a miserable arrangement. If we but knew what is to come next!"

Referring to the Psychology, Faber answered him, "Open your book, Dr. Raue, and read what you have written!"

"Oh, that is all very well, as far as it goes, but we know nothing. Anyhow, you are a humbug!" With that he arose from his couch and passed into a pleasant humor.

At the last, when his spirit was clouded and he recognized no one about him, not even his dear "Mudding,"\* he was heard to remark feebly, in German, "Es scheint mir es sind gerade 100 Jahre seit der gute Dr. Hering - " " It seems to me it is quite a hundred years ago since the good Dr. Hering - " The sentence remained unfinished. Apparently in his confused mind the centenary of Homoeopathy, celebrated this year, commingled with memories of his beloved friend.

\* Pet name for his wife, taken from Fritz Reuter's Stories.

These were Raue's last words. A few days later his earthly body was consigned to flames, to be resolved into its elements and primitive forces.

The flames his spirit have kindled will continue to burn brightly for the illumination of men's minds long after lesser lights have gone out.

These are the words of Emerson: -

" Let the soul be assured that somewhere in the universe it should rejoin its friend, and it would be content and cheerful alone for a thousand years."

They were brave, large, rough-hewn, of strong wide sympathies, these friends; believed in brotherhood, freedom, love, and hope. Are such as these destined to end in smoke, and ashes?

What next? Will there not be another sunrise, more glorious than any?

These are the words of the Good Gray Poet: -

"This day before dawn I ascended a hill and looked at the crowded heaven,  
And I said to my spirit, When we become the enfolder of those orbs, and  
the pleasure and knowledge of everything in them, shall we be filled and satisfied then?  
And my spirit said, No, we but level that lift to pass and continue beyond."  
- Whitman.

The intuitive and prophetic in us tell us that these comrades will continue their journey together: "They shall always persevere in the road which leads upwards." - Plato.

These are the words of the English poet, Symonds: -

"Morn now began to whiten in the wake  
Of Phosphor: far athwart dim olive bowers  
Freshened the breeze of dawning; so they rose.  
As one with toil forespent, with waning powers,  
Forth from the stifling city tumult goes,  
In summer to fresh fields and hills serene,  
For sure rejuvenescence and repose;  
So toward the Alps and upland breezes keen,  
The snows untroubled and the silver rills,  
That death doth hide from life in his demesne,  
Those comrades o'er the dew regenerate hills  
Went smiling. Arm in stalwart arm enlaced,  
Alike resplendent, and with wedded wills,  
They seemed twin gods, fraternal stars embraced."

(The friendship of Dr. Raue and Dr. Hering, by Calvin B. Knerr, M. D., An address delivered at the Raue Memorial Meeting at Hahnemann College, Philadelphia, October 17<sup>th</sup>, 1896, The Homoeopathic Physician vol. 16 (1896), p. 472-483)

## **1937 - Unpublished material from the writings of Constantine Hering**

"It appears to me to be unusually appropriate, and significant, that the International Association of strictly homoeopathic physicians should hold its meeting here, today, in this Athens of the New World where homoeopathy has flourished from its earliest history in this country, and where the torch still burns brightly showing the way to all who avidly search for its true and unadulterated principles. I refer with highest praise to the Post Graduate Course in Homoeopathic Medicine established here in Boston.

It is with extreme regret that we must admit that our precious principles are taught in so stepmotherly a fashion in some of our institutions. We reluctantly come to realize that newcomers about to take up the study of medicine would do well to first enter any of our modern universities where are taught the fundamental branches essential to a sound medical and surgical knowledge; to graduate therefrom, then, finally, to take a full course in homoeopathic materia medica and therapeutics so ably taught in this post-graduate course. It is here, in Boston, that men like the Wesselhoefts came to practice. One of these, the elder William, was a pioneer, who had stood shoulder to shoulder with Hering at the Allentown Academy, the first Homoeopathic college in the world, where homoeopathic literature had its beginning, where some of the earlier textbooks, printed in German, were translated and published for the benefit of its students.

It was there that Wesselhoeft gathered the seeds of sound doctrine which he later planted here in Boston, which has borne fruit manifold and is still productive in the hands of his successors.

Among the pioneers, the founders of the Allentown Academy, I am proud to name one of my ancestors, a country clergyman of German descent, the Rev. John Helfrich, who, like the honoured Boenninghausen, became a skilled amateur in homoeopathy, which he practised among his parishioners and friends and assisted in making provings and contributions to the literature of those early days.

I owe my affiliation with my great teacher and honoured father-in-law, which began directly after my graduation from Hahnemann College, in the year 1869, to the close friendship between Dr. Hering and my great-uncle.

To the few to whom it has been permitted, by Providence, to have shared in the lives and labours of great men, to have lived, walked and talked with them, shared their intimacies and confidences, observed them in their daily tasks of doing good in a great way, has been granted a privilege that cannot be too highly estimated, nor too deeply treasured in both heart and mind.

As I look back upon the past from what must be near the summit of a long life, longer than what is allotted to most men, I realize that the years in which I sat at the feet of Hering were years of golden opportunity.

From the moment of my entering upon my duties as assistant to the great Master, it was borne upon in my mind that this rare opportunity for acquiring supreme knowledge, would also be an opportunity for sharing with others of my profession, particularly those of a future generation, advantages enjoyed by me.

I forthwith began to record in a diary the conversations of Dr. Hering, his table talk, the daily incidents that occurred in his busy life, his interviews with other physicians of prominence, who came to consult or to be instructed and entertained by the sage so widely known and respected.

In the years that followed, eleven in all, with the exception of a year and three months spent abroad in hospitals, and interval, the book grew to a fair size filled with a mass of daily notes,

of a kind that are calculated to interest the general reader, the followers of Hahnemann, and particularly the neophytes in homoeopathy.

I have in mind, if my plans succeed, the place before the public, and the profession, a volume to bear the title, Conversation and Philosophy of Dr. Constantine Hering, in two parts; Part I to contain the Notes, Part II, "Appreciations by the Profession", in all covering about four hundred pages, to be neatly bound, and obtainable at a moderate price.

This first of a series of volume is to be followed by other volumes to contain the Lesser Writings from Hering's pen, consisting of essays on materia medica, and therapeutics; provings and history of provings; clinical observations; correspondence with eminent homoeopaths of an early period: Hahnemann, Stapf, Jenichen and others in foreign lands as well as that of a later period, letters from and to practitioners in this country: Allen, Dunham, Bayard, Bell, Berridge (of London), Boyce, Bute (Hering's student and predecessor in North America the one who coped with the cholera, in Philadelphia, before Hering's arrival), P.P. Wells, the Wesselhoefts, William and Conrad, and many from different parts of the world. I must not forget to mention the clever Satires and Skits written against the detractors and enemies of homoeopathy, without and within the walls; essays on natural science, charming anecdotes and fairy tales, remarks on art, drama, music, history and other subjects of national interest, including a pamphlet entitled Natural Boundaries, suggesting a line to be drawn between France and Germany. Most of the subjects, written in German, have been translated by me, and only require editorial workmanship from some willing hand in the ranks, sufficiently interested to prepare them for publication at such time as an appreciative profession may desire them.

From the manuscript of the first volume, Conversation and Philosophy of Constantine Hering, I have culled a few cases, hitherto unpublished, and some general remarks to illustrate Dr. Hering's method of practice.

#### CASE I.

Was that of Judge M., a prominent member of the bar and the judiciary, unusually bright and competent, who was born a hydrocephaloid. His head remained unusually large in his earlier years until he came under the care of Dr. Hering, who prescribed occasionally doses of *Calcarea phosphorica* in a high potency. At intervals the boy with the big head, as his deformity was corrected, required to be fitted with a smaller, not a larger hat, as is the custom with growing lads.

#### CASE 2.

A case of "kill or cure".

This very peculiar case, on account of its strange manner of treatment, happened in Dr. Hering's early years in Philadelphia. The doctor enjoyed relating it, mainly, I believe, on account of its dramatic incidents. He never offered an explanation of how, or by what rule, the cure was made.

Was it allopathy, homoeopathy, psychotherapy or hydropathy?

Dr. Hering states the case as follows:

A young man who had suffered along time from intermittent fever came to me with a doleful tale. He wished to marry the daughter of a rich manufacturer. He could only get her on condition that he would be able to fill the position of fireman in her fathers establishment.

This, he said, was impossible on account of being harassed by chills and fever. The young fellow was desperate; said he would either drown or shoot himself if he could not be relieved of the malady. He demanded of me a prescription which would either "kill or cure"!

I hesitated a moment then gave him the following advice: Go to the Schuylkill River when you feel the fever coming on. Undress. Get some of your friends to tie a rope under your shoulders so that they can suspend you in the water up to your mouth. Jump into the river and

force yourself to stay there during the chill. When the fever, which follows the chill, comes on remain there until the sweat appears, then leave the water.

My directions were followed to the letter. The patient soon became blue in the face; his friends thought he would die, but he mentioned to them that he wished to stay in the water. Soon the fever took hold of him and the poor fellow became so weak that he could scarcely utter a word. His friends again motioned to pull him out, but he decided to stand the ordeal. He had been in the water two hours when the sweat came on. He now consented to be taken from the river and his friends pulled him to the shore, wrapped him into warm blankets and took him home. From that day he had no return of the chills or fever, was married to the girl of his choice, and supposedly lived happily ever after.

Should I again be moved to advise this heroic treatment I would urge the patient to get out of the bath as soon as the fever came on. The remedy, in good faith, is one of kill or cure!

### CASE 3.

A young Cuban was brought to Philadelphia for treatment. I was called in consultation with some allopathic physician who had the case in hand. I found a young man, with black eyes, a mere skeleton filled with air, unable to swallow a morsel of food without vomiting it up directly after. He cursed at doctors in general and swore that he would take neither homoeopathic nor any other kind of medicine. I sent to the nearest confectionery shop for some plain cream of which I ordered a teaspoonful to be taken, with a little sugar, every half hour.

The patient took it. Next day he said he had not vomited once. In then increased the quantity of cream of dessert-spoonful doses, every hour. On the following day he complained of severe pain the stomach. I felt a large lump there the size of a fist. This his physician had pronounced to be cancer. It was none. I gave him two globules of Hyoscyamus on the tongue. He had no more pain after this.

I now ordered a tablespoonful of beef tea to be taken on the one-half hour, and the same quantity of arrow-root on the next half-hour, turn about. The young man kept on gaining weight steadily and in a short time he returned to his island a well man. When he received my bill, in the amount of one hundred dollars, he paid it promptly, at the same time telling me that I was the most sensible doctor he had ever met, and at the same time the most stupid, because he had expected to pay me no less than a thousand!.

This patient recommended a great many others to me, from Cuba.

### CASE 4.

Later, while still living on Walnut Street, there came to my office a father and son. The son was in almost the same condition as the case just described. The father asked me what he should do. I told him to give his son small quantities of food, and often. When I turned my back the two slipped out of my office without paying a fee. I subsequently learned that the father said: "Anybody could have given him the same advice!" And yet it cured his boy! There is much truth in small suggestions like these, often overlooked, or disregarded by reason of their apparent insignificance.

Hering did not contribute much of clinical material from his practice to our literature. He made constant use of cases cured by others. In fact he remarked somewhere that he intended to write a certain book as soon as he could accumulate a thousand or more typical cases. This book was not written.

Hering never failed to write down the symptoms of his patients at their first visit, and again at future visits, for which purpose he carried with him a small note-book to the bedside, and in his office he used tablets of note-paper about three by four in size. While there had accumulated stacks upon stacks of such notes, carefully arranged upon shelves, not one of them could be completely deciphered to be of any use, not even by those among us who were familiar with his handwriting.

Other papers on *Materia Medica* and other subjects, though hard to read, are not beyond recovery. Since, after his death, I am probably the only person living who can read the papers, I have made it my business through the many years that they have been in my possession, to rewrite, copy and translate most of them. There is much material particularly of what was written in German, that was copied by his secretary who wrote a clear hand, almost equal to engraving; all of it in ink which so far has withstood the corroding influence of time. The paper, of the best, also hold well. Good Lotzbecker snuff which the doctor used and let fall among his papers and the leaves of his books, has preserved them from decay and the ravages of the bookworm.

Hering says both Hahnemann and Stapf kept records of their cases in blank books, or ledgers, in which a single page was devoted to each patient. Between lines there was left room for remarks. The symptoms were numbered. After each symptom were placed the marks signifying better or worse, as the treatment progressed.

Hering was the first to condemn the giving of castor oil on the third day after childbirth, which was almost universally done to produce a bowel movement with the lying-in. He claims that the seventh day after childbirth is the natural time for passage; if it does not come then he advises a dose of *Bryonia*, or *Nux vomica*. We see with satisfaction that that practice of purging is being largely ignored even by the ordinary practitioners of medicine. Owing to sanitation and better care of the patient cases of puerperal fever are extremely rare.

*Hepar sulphur*. Before the advent of modern surgery Dr. Hering fought off lancing abscesses, which he thought bad practice, and unnecessary if *Hepar*, in a high potency, were given to the patient. This suggestion came from him as early as 1827, while in South America. At about the same time Hartmann, in Germany, introduced *Mercurius*.

I have heard Dr. Hering say that in five years he had not once prescribed either *Hepar* or *Spongia*, remedies then in general favour for so-called croup, and much abused, as was the case with *Aconite*. He had good results from *Arsenicum* in croup in cases of great weakness, or a suppressed urticaria; and *Belladonna* for the spasmodic variety.

*Nitrum*. A keynote of *Nitrum* is: Drinking often, but little at a time. The patient drinks but little at a time because the act of swallowing interferes with respiration. Hering says this is Grauvogl's observation.

*Euphrasia* and *Cepa*. Attention is called to a comparison between these two remedies. Hering laid stress upon the following with a complementary medicine where the previous remedy had ceased to be beneficial after waiting a reasonable time, with a similarly acting medicine, preferably one from another group, as for instance *Belladonna* after *Rhus tox.*; *Pulsatilla* after *Nux vomica* in many variations. The key to his will be found under Chapter 48, Relationship, in *Guiding Symptoms*, the *Condensed Materia Medica*, and in the *Repertory* to these works.

Certain remedies are inimical and should not be allowed to follow each other closely, as for instance: *Phosphorus* and *Causticum*, also *Rhus tox.*, and *Apis*; likewise *Nux vom.* and *Ignatia*. Only one of them can be properly indicated.

This is well illustrated by Hering in an account he gives of selecting, for proving, a specimen of the drug aloes. He says: I went into a drugstore in Philadelphia (Morris) to buy some aloes. He showed me two kinds. I told him that both of them were adulterations. He sent his boy out to all the drugstores in town for samples. An immense heap of aloes was collected, but all of them were bogus. The druggist was chagrined.

He sent to New York for more samples. I came to examine this large assortment but did not find a single genuine specimen among them. At last I noticed that the druggist held back a

small package, carefully wrapped in paper, which he did not seem willing to show me. I asked to see it. He handed it over, smiled as I said, "This is genuine aloes. Where did you get it?" He confessed that he had stolen it from a collection in the Academy of Pharmacy, of which he was a trustee.

The sample had been brought into the country by an expedition that had sailed around the world which had received the specimen from the Sultan of Muscat, who grew the plant from which the substance is derived. When you break a piece of aloes the fracture must show a purplish golden hue, almost transparent. The adulterated specimens were boiled in certain oils to such a degree that they made the paper in which they came greasy.

Aloes has its sphere of action in the pelvis. There is great congestion there, with a feeling of fulness, as if everything was tending there. Haemorrhoidal tenesmus.

Hering got the *Arum triphyllum* (Jack-in-the-pulpit) from an up-country Pennsylvania German who had it from an old woman, in one of the valleys of Pennsylvania.

After a proving it became a valuable remedy in his hands for scarlet fever in its worst form. Hering was called to see three children located in a basement on Cherry Street. The oldest child was in the last stage of the sickness, evidently dying. The second was in the second stage and very sick. The third had just begun to sicken. He thought of the Pennsylvania Germans remedy, the *Arum triphyllum*, which he administered to each of the three children, in the sixth dilution. All three recovered.

The chief indications for the remedy are soreness of the mouth, cracked lips and salivation. He tried the remedy again soon after, this time getting an aggravation, probably due to a lower potency; higher ones were made use of later.

*Hamamelis* (witch hazel) was suggested to Hering by a consumptive at the point of death, who controlled his haemorrhages with the quack medicine, which he himself had introduced, and which made him rich, but which he kept a secret. Hering thought if a substance can stop haemorrhages from a lung almost gone, it must be a good remedy.

The consumptive had a fair daughter who impressed the doctor. She revealed to him the formula. Her father had planted acres with the witch hazel, had built a distillery by which to extract the sap of the bush during the month of February, when it is strongest, just before the flowering season, when all plants are strongest in sap. Hering says if it had not been for consideration of the daughter, he would not have had any time for a man who discovered a healing remedy and guarded its secret for material gain.

Either everything is chance or all things that happen are governed by laws; otherwise where would a line be drawn between chance and rule?

The side that hates will lose.

Hering believed, with Jean Paul Richter, that all things that happen, happen twice, the duplicature of events. There are laws that govern history as well as laws that govern space, planetary movements.

There are four kinds of motion; 1. Up and down. 2. From side to side. 3. Forward and backward, the motion of the rocking chair, and the swing.

The first is the motion of health, liked by babies. The baby jumper is an excellent invention for the nursery.

The second is not healthy, but not quite as bad as the third, which is most detrimental to women and children, causing all manner of diseases with them. No person can stand a rocking chair in the long run.

4. A fourth motion, that of swinging around in a circle, is the worst of all motions.

Hering believes (with Swedenborg) that the nerves contain a gaseous substance which circulates from the periphery to the centre through the sensory nerves, and from the centre to the periphery through the motor nerves. In sleep this current is reversed.

Medicines placed upon the tongue are there changed to a nerve-gas, which is transmitted to diseased parts.

This would explain the lightning-like cures as mentioned by P.P. Wells and observed by others. Hering wonders if the metals contained in a battery are dissolved, disintegrated and thus pass on through the wires. He remarked, "Now we have only the effects from copper and zinc. Other metals might come into use".

The Rev. John Helfrich, a lay practitioner, associated with the Allentown Academy, once contributed a case to the Correspondence, a cure with Ipecacuanha in which the patient had no symptoms of this particular remedy. Why did he prescribe the Ipecac? Because a number of other patients with the same sickness, had gotten well under it. He had stumbled upon the law of treatment the genus epidemicus.

In cities we have not the same opportunity to observe this as in the country.

If a wrong is done, either from malice or from ignorance, Nemesis is sure to follow. This would appear to be a law of nature. I hold to the belief that history repeats itself and that everything happens in doubles. For example, this morning I had a patient who had a strange symptom not be found in our materia medica. This symptom is: He is constantly thinking of his sickness; cannot get it out of his mind!"

(Unpublished material from the writings of Constantine Hering, by Calvin B Knerr, Homoeopathy Vol VII (1938), No 2, February. Read before I.H.A., Bureau of Clinical Medicine, June 19<sup>th</sup>, 1937)