

**THE  
CHRONIC  
MIASMS  
with  
REPERTORY**

*Revised Edition*

**J. Henry Allen**  
M.D.

# The Chronic Miasms

*With Repertory*

Vol. - 1

**Psora and Pseudo-Psora**

Vol. - 2

**Sycosis**

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## PREFACE

(Volume - 1)

"AS OUR INSTITUTIONS ARE, SO ARE OUR PEOPLE."

As the teacher is, so are our schools and our students. We see these truths demonstrated every day, as we study the internal workings of our medical institutions, and we meet with the finished product of their teaching, in the form of the yearly out-put of graduates. In a brief period of time we see the effect of the Alma Mater upon the people with whom our graduates come in contact—"as our institutions are, so are our people."

We can only teach the people that which we are taught. We heal our patients as we are taught to heal them. The fount and source is our sea-level—we seldom rise higher.

It was these and like thoughts which prompted the author to write this book. The younger men of our profession stand greatly in need of such a work; they must become acquainted with Hahnemann's teachings and precepts, so wonderfully laid down in his Organon of Medicine (yet so difficult for many to understand), in order to apply the law of cure. The busy practitioner has no time, and perhaps no one to help him to work out the vital problems given us by the great teacher, Hahnemann. The demands of my students, and requests from the profession at large, have induced me to put my knowledge of these subjects into book form.

Like many others of the professors, we have patiently waited for years, hoping that some zealous student of the

Organon might come forward and write such a work, but no one came, so, the author has humbly taken up the work, hoping that it may in some degree meet the demand, if not the approval, of the profession.

\*The second volume, Sycosis, which is to follow soon, will give, not only a full and exhaustive description of the diseases and complications that arise in the primary, secondary and tertiary stages, besides a complete therapeutics of Gonorrhoea, the Kidneys, Bladder and Urinary organs in general, together with the treatment of Dysmenorrhoea in its multiple presentations, that of itself will be of great value to the profession.

A short description of how to use this work will be given at the back of the book.

#### THE AUTHOR

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\* The Chronic Miasms, Sycosis Vol. II, see Part II.

## PREFACE

(Volume - 2)

In presenting this second volume of the CHRONIC MIASMS, (SYCOSIS) to the profession, we trust it will receive the same welcome as did Vol. 1, **Psora** and **Pseudo-Psora**.

In the production of Volume 1, we had the teachings of Hahnemann to aid us and the writings of his many followers to sustain us with their volumes of research and their many established truths, but in the construction of this work, we had but scant data to draw from. Hahnemann has given us but a page or two on the subject SYCOSIS. The literature is meager even in the Regular School of Medicine. That which has been brought forth, deals largely, if not wholly with the primary or gonorrhoeal stage. Many no doubt have realized to some extent, its depth of action and the degree to which this terrible miasm has effected the human race. They have read between the lines in the great book of experience and have seen the profundity of its action, its persistent nature and its progressive movements and inroads upon the life force, yet have not brought their knowledge to the light of publicity. They have rather kept it under the proverbial bushel. I trust that my readers, after having read this work, will add to the literature of this subject, knowledge of which, is of such vital importance to the human race and to the medical profession throughout the world, for what is of interest to the human race, should be of vital interest to the profession and vice versa.

The theory of the CHRONIC MIASMS, as being the sum total of the causes of chronic diseases, meets with two strong

opposing forces, first from the pathological, material or chemical therapist who views life from its material side, and who is looking for finite or material causes in all that disturbs the living organism; secondly, from the therapists of symptomatology (the symptom doctor), they have their minds focused upon Section 18 of the Organon, therefore they maintain that the totality of the symptoms in a given case, should govern the prescriber in making a selection in every case, independent of any chronic miasm that might lie behind the grouping.

While we maintain these principles of the law of totality as the only guide in making such a selection, we also insist that the remedy that meets the true requirements of the law governing our therapeutics, should cover the symptoms of the active miasm, and especially is this true in cases of mixed or pseudo miasms. The author had dealt with this subject quite exhaustively and trusts that he has made himself clear to his readers on this important phase of the work.

The sycotic symptoms presented in the different stages of the disease, have been carefully observed and many times verified, so that we feel quite confident they will endure the test of further investigation. And we know that time and further acquaintance with the nature of sycotic diseases, will greatly add to their numbers and value.

In writing the therapeutics of this work, we have endeavored to give the indications of each remedy in as brief and concise a manner as possible, not to burden the prescriber with too many symptoms. The therapeutic index in the back of this work, will greatly assist in making a comparison of the different remedies and in some degrees take the place of a repertory.

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THE AUTHOR

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Volume - 1 |

## **Psora and Psuedo-Psora**

### **HISTORY AND PHILOSOPHY OF PSORA AND PSEUDO PSORA**

The discovery of the chronic miasms by Hahnemann was a deathblow to the erroneous conceptions of the etiology of disease, in his day, and it is none the less true in our day, although a century of years lies between, and an army of thinkers, and investigators, along these lines have arisen, and many of them departed this life since Hahnemann said that Psora was the parent, or the basic element, of all that is known as disease. Since his day many an etiological structure has arisen, but to fall with its own weight, or to be torn down and its debris removed to make room for the other structures no less endurable. Probably one of the greatest and most endurable of these structures, or in other words, one of the greatest attempts at formulating a theory, or basic principle of philosophy for the present so-called regular system of medicine, was Virchow's cellular pathology theory. So numerous were the followers of this high-class leader of that school that he has been styled the *high priest of cellular pathology*, which for more than twenty years formed the basis of orthodox medicine, but which has

been largely displaced and abandoned for other theories of no greater therapeutic value. Klebs has declared Virchow's theories to be undemonstrable and, indeed, extremely importable. But in his doctrine of independent activity of the cell there lay concealed *vitalism*, a thing untenable by any materialistic school of medicine. He came up to the very doorway of the truth. His cell, the unit of life, was vivified or deified, as the case might be, by chemical processes, or by chemical change. But the great Hahnemann had conceived of a life force that was before the chemical or mechanical; hence, his theory of the vital force, without which there would be no organic chemistry. Thus arose chemical medicine or chemical therapeutics, with all its multiplicity of chemical compounds and formulas, as seen in the prescription writing of today. It has ended, as we might expect, in empiricism, which is governed only by the seeming necessity of the case and the judgement of the individual in charge.

Hahnemann had gone all through this, had weighted and measured it, analyzed it from every standpoint, but found it wanting. No one can read carefully the sixty-eight pages of the introduction to his *Organon* without coming, positively, to that conclusion. He not only understood fully the unscientific workings of all the systems of medicine of his day, but he went farther; he was able to prophesy the outcome and the progress and path of these system. Why? Because he understood so well their unscientific basis, that he knew that their development could not be otherwise. "The spring could not reach a higher level than its source." How true this is. The systems have not changed materially; their modes and methods of procedure are unaltered. While they have abandoned some of their grosser and more objectionable methods, they have adopted others which are no less objectionable and no less harmful, and fully as detrimental to the good of the race. In this I refer, of course,

only to their therapeutic methods. Nor can it be otherwise where "no other law save man's reason regulates events," when no law dictates, or where care no divine principles to which to conform; where nothing is stable or fixed in the entire system, be it therapeutic, etiological or pathological, even; all are subjects of change and uncertainty. But Hahnemann has brought order from confusion; having formulated substantial laws and principles, he has removed uncertainty, and all his true followers are of one mind and one accord because of these facts.

Some one may ask, why it is necessary for a true homeopath to know about these chronic miasms. As long as he prescribes according to the law of similia he cures his cases. There are many reasons why he should be able to distinguish their presence in the organism, whether it be psora, latent syphilis, especially the tubercular form, or whether it be sycosis. Dr. Hering, however, in his introductory remarks in the *Organon* (3rd American edition), thinks it not of vital importance: "What important influence can it exert whether a homeopath adopt the theoretical opinions of Hahnemann or not, so long as he holds the principal tools of the master and the materia of our schools? What influence can it have, whether a physican adopt or reject the psoric theory, so long as he always selects the most similar medicine possible?" The last line is well timed: "*So long as he selects the most similar medicine possible.*" The fact is, we can not select the most similar remedy possible unless we understand the phenomena of the acting and basic miasms; for the true similia is always based upon the existing basic miasms, whether we be conscious or unconscious of the fact. The curative remedy is but the pathopoesis of a certain pathogenesis of an existing miasms. The proving of a remedy would be very indefinite to us if the name were withheld from us. Suppose that you were making a proving of Sulphur

or Aconite. Why, the first thing you would do, would be to ask for their names, you would say, I shall not attempt to use these remedies without knowing their names. So it should be with the disease-producing agent. We should know, not only the name of that underlying principle that fathers that phenomena with which we are so diligently and earnestly contending and combating. It is the difference between an intelligent warfare and fighting in the dark, it is no longer a battle in the mist. Again, suppose that we prescribe the similar remedy and have no knowledge of the laws of action and reaction (or primary and secondary action), how can we watch the progress of a case without a definite knowledge of these disease forces (miasms), with their mysterious, but persistent, progressions, pauses, rests, forward movements, retreats and attacks along unfamiliar lines, and of whose multiplied modes of action we have taken no cognizance? In fact, if we know nothing about the traits and characteristics of our enemy, is it possible to wage an equal warfare? Suppose that one would say that disease was due to bacteria, to a certain germ, to atmospheric conditions, to taking cold—facts to which the majority of diseases are attributed, would those facts assist us in the selection of the similar remedy? Would they help us to understand the phenomena of germ development, of taking cold? Why should he take a cold? Why should one have germs or be subject to atmospheric changes? are thoughts that come to the reasoning mind. Why should disease return in the same form or some diverse form? These are the things that disturbed the mind of Hahnemann, and in the end, led him to discover the psoric theory of disease. I say to Dr. Hering. NO, the men who select the similar remedy and who are ignorant of causes and effects are not true healers of the sick and have not the mind of the master. His is a true system of medicine, but there are thousands of men and women who become familiar with but