

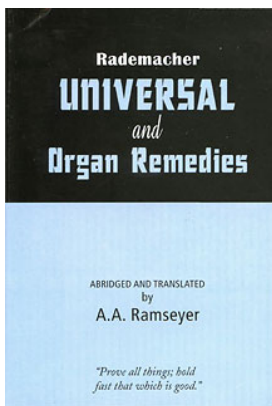
Ramseyer Rademacher: Universal and Organ Remedies

Leseprobe

[Rademacher: Universal and Organ Remedies](#)

von [Ramseyer](#)

Herausgeber: B. Jain



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UNIVERSAL AND ORGAN REMEDIES.

CHAPTER I.

INTRODUCTION TO RADEMACHER'S ORGAN REMEDIES.

In 1841 appeared in Berlin the first edition of a work which made no little stir in medical circles; in the short space of five years it reached its fourth edition. Its German title* is rather lengthy, but it is generally quoted in short as Rademacher's *Erfahrungsheillehre*, which we may call the empiric medical practice, not of Rademacher alone, but of the old alchemistic physicians, particularly that of Paracelsus. Having practiced that system during 25 years, Rademacher thought it his duty to communicate to the medical world what he knew about it. But in saying system, the reader must not think of this word in the sense of a theory, for, in his preface, the author warns us that he did not pick a so-called theory out of Hohenheim's (Paracelsus) writings, because he held the opinion that there were already too many theories; his (Rademacher's) idea

*Rechtfertigung der von den Gelehrten misskannten, verstandes rechten Erfahrungsheillehre der alten scheidekiinstigen Geheim-
arzte, etc., von Johann Gottfried Rademacher.

Justification of the empiric medical practice of the old alchemistic physicians, misjudged by the learned, yet perfectly rational, etc.

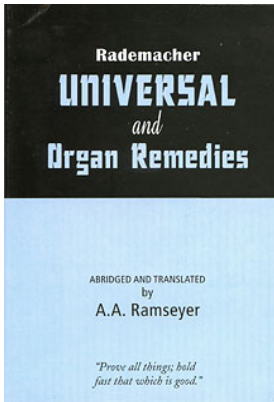
CHAPTER II.

PARACELSUS AND HIS MEDICAL DOCTRINES.

Rademacher seeks to defend Hohenheim against the attacks of his enemies, who had condemned him without reading him. Here are, according to the author, the principal doctrines of that celebrated alchemist:

Disease is something invisible, intangible; the physician must seek its origin outside of the patient, not in his humors, or excretions; he must recognize the *microcosm* (man) in the *macrocosm*, (external nature) in other words, he must study natural philosophy; he quotes the following passages: "If ye say, this disease is a disease of *Pulegium*, this one of *Melissa*, that one of *Sabina*, then ye have a sure cure from the name." "A natural and true physician says, this is *morbis terebinthinus*, that is *morbis helleborinus*, etc.; not, that is *Rheuma*, *coryza*, *catarrh*. These names do not proceed from medical knowledge; for similars must be compared with similars in names; from this comparison proceed the cures." "Who knows the number of the plants of nature and of the natural *arcana* (remedies)." "*Contraria a contrariis curantur*;'ri. e., hot drives cold away, etc., is false, and never was true in medicine; but rather *Arcanum* and disease, these are *Contraria*. The *Arcanum* is the health (principle), and the disease is contrary to the health; these two expel each other, they are the

*The efficacious principle hidden in a remedy.



Ramseyer

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116 Seiten, paperback
erschienen 2004



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