

PSORA

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The history and advent of Psora dates back to the beginning of man, from time immemorial. The tireless and unremitting labor, the keen observation and profound logic pertaining to related facts, appearing and operating in sequential order was Hahnemann's equipment that enabled him to perceive the true nature and cause of all human sickness, both physical and mental.

Hahnemann's achievement in the realm of cure, together with the philosophy upon which it is based, is best and most lucidly described by Dr. James Tyler Kent in his incomparable course, *Lectures on Homœopathic Philosophy*. As this work of Kent's is all-embracing and is expressed so clearly and perfectly, one can best convey to your consciousness the import and magnitude of this subject by quoting freely from it in the course of this talk.

Hahnemann devoted twelve years proving remedies, amassing facts from his observations on patients prescribed for, before he discovered the nature and cause of all human sickness in the world. With the remedies he and his disciples had proven, he was able to make many satisfactory cures in acute cases of disease, but after twelve years of treatment most of the patients were still sick with recurring manifestations of disease, stubborn eruptions returned and became more difficult to eradicate, severe attacks of asthma persisted with little or no palliation of the suffering; painful rheumatic states and many types of nervous complaints were more and more resistant to the seemingly best indicated remedies.

A man of lesser faith and courage would have ceased to struggle against such unpromising odds as faced him after years of painstaking effort, but Hahnemann had caught a glimpse of truth in the newly discovered, or revised, Law of Similars and his soul was inspired to go on over rough and uncharted seas. For the needs of sick humanity were great and medical treat-

ment was steeped in ignorance and superstition, devoid of any semblance of reason or logic and destitute of technique or law to guide or lighten the way to palliation or cure.

During this long struggle in the quest of help for the sick, Hahnemann and his dependents were harrassed with hardships and privations as a result of a poverty-stricken environment, his meager earnings were inadequate to meet his and his family's needs, and hunger and cold were persistent companions in his journey after truth for the good of his fellows. But in spite of these obstacles and discouragements he made some noteworthy progress in the solution of these deep medical problems. Only a soul driven and inspired by dire need and with an abiding faith in the goodness of Divine Providence could accomplish such results against such odds.

During these busy harrowing times Hahnemann made several interesting and important observations from which he was able to deduce the cause of illness and trace it back to its origin or beginnings.

First, the direction disease takes under the urge of the vital force both when operating in its normal natural state and when operating under the influence of drugs, both in crude and potentized form : to illustrate, patients who have had skin eruptions suppressed or driven into the inner skin or mucous membranes lining the internal vital organs, such as lungs, heart, kidneys and gastrointestinal tract by powerful metallic ointments. Such patients who were subjected to these suppressive treatments developed severe attacks of asthma or ulceration and inflammation of the intestine or kidneys of a serious type and when the right homœopathic remedy was given these conditions resulting from suppression were restored to health and order with the reappearance of the suppressed skin eruption.

This observation established the fact that the chronic psoric disease gets well under the curative remedy from within outward, from center to circumference, and the last symptoms to appear are the first to depart under the remedy.

The progress of disease unassisted by the curative remedy travels from without inwards, involving deeper and more vital tissues on its way inward.

These and other observations made by Hahnemann enabled him to perceive that there is a basic universal toxine or miasm that takes on many forms and manifestations of disease, both acute and chronic, and that ramifies throughout the organism embracing the mental, emotional and physical aspects of sickness.

Another observation made was that after a patient recovered from severe and acute manifestations of disease such as typhoid, smallpox, etc., many severe chronic diseases were much mitigated in their ravages and better general health in the patient prevailed with greater resisting power against all sickness thereafter. This was especially true when recoveries occurred under the impact of the homœopathic remedy. As many manifestations of disease, especially severe forms of skin eruptions and implacable types of catarrhal and asthmatic types of sickness occurred in the newborn infants the conclusion and inference could only be that such expressions of illness were transmitted and inherited from the parents.

Hundreds of such cases were studied and their family histories were checked and this was found to be true and thus was established the widespread universal racial aspect of all sickness.

Then Hahnemann set to work to prove remedies whose symptoms, nature and pace of action corresponded to the Psora with its many manifestations of chronic forms of sickness. Such remedies as *Sulphur*, *Calcarea*, *Lycopodium*, *Graph.*, *Mezer.*, *Kali carb.*, *Carb. veg.*, *Petrol.* and later *Psor.* were proven and classified by Hahnemann and Boenninghausen one of his best pupils.

These deeper remedies proved Hahnemann's concept of the cause of human sickness, for with them he was able to cure permanently many cases of intractable chronic illness that before the advent and development of these deep antipsoric medicines could only be palliated for a time but without a cure, as recurrence came on more frequently and severely while the patients remained sick until the psoric miasm or taint in the blood stream was eradicated by the suitable remedy.

This is but a brief and meager outline of the tremendous

contribution of this great and good man to the everlasting cause of true science.

But the science of Homœopathy as conceived and developed by Hahnemann, Hering and Kent, is much more than science; it contains and includes the doctrine of a faith in Divine Law and Goodness, hence the abiding power to heal through time and eternity. Material science as the world knows it today is not inspired and activated by Spiritual things that are the real permanent and ruling forces of the Cosmos. Hence the shifting changing aspect of theories and unstable conclusions, and this is more pronounced in the realm of general medicine than anywhere else.

That I may bring to you a clearer picture of Psora, I can do no better than quote some pages from Dr. Kent's Lecture on Psora, in his *Homœopathic Philosophy*. Page 137, Lecture XVIII, wherein he states; "Psora is the beginning of all physical sickness. Had Psora never been established as a miasm upon the human race the other two chronic diseases would have been impossible and susceptibility to acute diseases would have been impossible. All the diseases of man are built upon Psora; hence it is the foundation of sickness, all other sickness came afterwards.

"Psora is the underlying cause and is the primitive or primary disorder of the human race. It is a disordered state of the internal economy of the human race. This state expresses itself in the forms of the varying chronic diseases or chronic manifestations. If the human race had remained in a state of perfect order, Psora could not have existed. The susceptibility to Psora opens out a question altogether too broad to study among the sciences in a medical college. It is altogether too extensive, for it goes to the very primitive wrong of the human race, the very first sickness of the human race, that is the spiritual sickness, from which first state the race progressed into what may be called the true susceptibility to Psora, which in turn laid the foundation for other diseases. If we regard Psora as synonymous with itch, we fail to understand and fail to express thereby, anything like the original intention of Hahnemann. The itch is commonly supposed to

be a limited thing, something superficial caused by a little tiny bit of a mite that is supposed to have life, and when the little itch mite is destroyed the cause of the itch is said to have been removed. What a folly !

"From a small beginning with wonderful progress, Psora spreads out into its underlying states and manifests itself in the large portion of chronic diseases upon the human race. It embraces epilepsy, insanity, the malignant diseases, tumors, ulcers, catarrhs and a great proportion of the eruptions. It progresses from simple states to the very highest degree of complexity, not always alone by itself, but often by the villainous aid of drugging during generation after generation ; for the physician has endeavored with all his power to drive from the surface, and has thereby caused it to root itself deeper, to become more dense and invisible, until the human race is almost threatened with extinction. Look at the number of the population upon the face of the earth and notice how few arrive at the age of maturity. It is appalling to think of the number of infants that die, and these largely from the outgrowths of Psora. We see little ones born who have not sufficient vitality to live. The congenital debility and marasmus, and varying diseases of a chronic character that carry off the little ones have for their underlying cause the chronic miasms. The principal underlying cause is Psora, next Syphilis and next Sycosis."

From all of this we wonder why the race continues to exist, and it would not but for the fact that the Divine Creator endowed man and all His creatures of the lower orders with a most effective and unique defensive mechanism. For the preservation of his physical life and body man also constantly receives an influx from the sun called prana by the eastern savants but it is really the vital force described by Hahnemann and emanating directly from the creative source.

To quote Kent further, page 154, Lecture XIX : "In his work on 'Chronic Diseases' Hahnemann refers to Psora as the oldest, most universal and most pernicious chronic miasmatic disease, yet it has been misapprehended more than any other. 'Psora is the oldest miasmatic chronic disease known. The

oldest history of the oldest nation does not reach its origin. Psora is just as tedious as syphilis and sycosis, and is, moreover, hydra-headed. Unless it is thoroughly cured, it lasts until the last breath of the longest life. Not even the most robust constitution, by its own unaided efforts, is able to annihilate and extinguish Psora.'

"The three chronic miasms, psora, syphilis and sycosis, are all contagious. In each instance there is something prior to the manifestations which we call disease. We speak of the signs and symptoms of a disease, we speak of the outcroppings of the symptoms when we speak of syphilis, but remember there is a state prior to syphilis or syphilis would not exist. It could not come upon man except for a condition suitable for its development. In like manner psora could not exist except for a condition in mankind suitable for its development.

"Psora being the first and the other two coming later, it is proper for us to inquire into that state of the human race that would be suitable for the development of psora. There must have been a state of the human race suitable to the development of psora ; it could not have come upon a perfectly healthy race, and it would not exist in a perfectly healthy race. There must have been some sickness prior to this state, which we recognize as the chronic miasms psora ; some state of disorder, some state that it would be perfectly rational and proper for man to undertake to solve as to its cause, as to its history, and as to its very nature. Some will say, but if we undertake to do this we will have to take the word of God as historical, as relating to the beginning, because there is no other history going so far back. There is no harm in reasoning from that and I hope you will so accept it, not only as history, but as divine revelation ; not that I wish to quote from or refer to it, because I never do so in my teaching. If we look upon syphilis we will see that man's own act leads him to the place where he comes in contact with syphilis ; it is the result of action.

"Syphilis is that disease which corresponds to the effect of impure coition, of going where syphilis is, of coming in contact with those who have it. It is an action ; it is not so with Psora. Man does not seek it, he does not go where it is,

he does not associate necessarily with those that have it. He may be exposed; but syphilis is the result of his own action, which is an impure fornication or adulteration which he knows better than to seek, and knows enough from his intelligence to avoid. Syphilis, then, is a result of action, although after once ultimated it may be perpetuated by accident. There is always a state and condition of man that precedes his action, and if syphilis corresponds to man's action, and there is a state prior to it, a diseased condition that precedes, that state must correspond to that which precedes action, which is thinking and willing.

"Thinking and willing establishes a state in man that identifies the condition he is in. As long as man continued to think that which was true and held that which was good to the neighbor, that which was uprightness and justice, so long man remained upon the earth free from the susceptibility to disease because that was the state in which he was created. So long as he remained in that state and preserved his integrity he was not susceptible to disease and he gave forth no aura that could cause contagion; but when man began to will the things that were the outcome of his false thinking then he entered a state which was the perfect correspondence of his interior. As are the will and the understanding, so will be the external man. As the life of man or as the will of man; so is the body of man, and as the two make one in this world, there is evolved from him an aura which is vicious in proportion to his departure from virtue and justice into evils. . . ."

It is amazing to contemplate the fact, that this philosophy of medicine so beautifully perceived and expressed by both Hahnemann and Kent, the former nearly two centuries ago, is now being verified by an advanced group of medical thinkers known as the psychosomatic concept of disease and its cure.

This group of medical scientists now prove by modern laboratory methods and techniques that the impact of emotional stress, including hate, anger, fear, grief and unholy selfish desires are causative factors in blood and endocrine secretions changing them from their normal life-preserving qualities to a toxic disease-producing state, thereby inducing many forms

of serious chronic disease such as malignancies, intractable forms of arthritis and mental incompetence of various forms and degrees.

And the new physics with its advanced knowledge concerning the relationship of the interchange of matter and energy explains the power and energy inherent in potentized drugs; the quips and the sarcastic shafts of ridicule relative to small doses of medicine no longer carry weight. And finally the new science of genetics furnishes the most convincing proof of Hahnemann's theory regarding the inheritability of Psora and all forms of chronic disease.

Thus we see that the vanguard of modern science is only now beginning to rediscover the truths in nature perceived and formulated into a workable pattern for the benefit of mankind, one hundred and seventy years ago. Hail to Hahnemann, the torch-bearer who dissipated the darkness of ignorance and superstition with the light of spiritual insight, sustained by faith in Divine Providence against the many forces of evil that beset his pathway through life.

And hail to Hering and Kent, his two most loyal and effective disciples, who gave so much of their lives in the cause they loved and championed. And what of the later followers of these pioneers of the healing art, those of us who have inherited the precious archives of medical knowledge and who have basked in the golden light of their outstanding achievements, built up by unremitting toil and sacrifice of strength and life.

This magnificent edifice of Homœopathy resting on the solid foundations of immutable law is showing the corroding marks of time; the brilliance and glamour of its adornments is dimmed and marred by the visitations and calumnies of selfish and greedy agencies who are deaf to the cries of pain and unmoved by the dark gloom of death in its myriad forms, while agony and mental anguish are but the means of profitable ends to those interests, the manufacturers and purveyors of habit-forming, pain-killing and suppressive proprietary drugs. Rank commercialism in its rankest and most pernicious form is the

force holding back the progress of an enlightened medical art of healing.

As long as immense sums of money can be made from the manufacture and sale of these pernicious nostrums, so long will the advance of medical treatment be curtailed and hindered by paid propaganda and advertisement.

This same propaganda extends its power to preventing all medical knowledge that conflicts with its interest from reaching the public by means of the news agencies, newspapers, magazines, etc.

Shall we who have inherited so much from our benefactors stay dormant and voiceless and watch Homœopathy fade away and die when the world is in such dire need of healing remedies with no deleterious side effects remaining after cure ?

If this threatened catastrophe is not prevented, and prevention can only be accomplished by a program of education to counter the noxious propaganda of modern commercialized medicine, then such a program to be successful means that every individual homœopathic doctor, patient and friend of the homœopathic concept, art and science has a rendezvous with destiny to give his all, in time and means, to attain that desirable end. For not only we of today, but our children and all the children of all the races of the future are benefited and made free of sin and pain, to evolve and flourish in the glow of radiant health, and to build a better world to live in.

—*The Layman Speaks, June, '57*
