

CONCERN FOR HEALTH AMONG PARTISANS IN ECONOMICS

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We who know by experience the merits of Homœopathy continue to read; to study, and to exchange among ourselves our experiences, in the hope, as Dr. Julia M. Green has expressed it, that there "may come the enrichment of a new understanding of the philosophy of Homœopathy, widening out beyond the medical profession." (1)

To some of us that hope appears indeed to be a necessity, as we ponder the increasing reliance by the populace upon group action in preference to individual action, upon public officials in preference to self-reliance and individual responsibility, upon coercion in preference to understanding, upon socialist (that is to say,—collectivist or communist) philosophy advocating compulsion rather than upon Christian philosophy advocating volition.

Is it not obvious that any effective efforts to correct the economic and political tragedies of our day must be accompanied by a recognition of a public apathy, rooted in a general feeling by the typical wage-earner that there is little reason for concerning himself with problems of management, or of governmental policy? The very word *economics* comes from a Greek phrase meaning household management, used in a day when the Spartan military household comprised several thousand people eating their meals together. How large an enterprise does the typical wage-earner ever hope to own? While our people observe the Federal Statute called the Status of Forces Act depriving conscript military forces of that protection promised them by the United States Constitution in many respects other than in contempt for the 13th Amendment providing that "Neither slavery nor involuntary servitude . . . shall exist in the United States, or in any place subject to their jurisdiction", how many wage-earners are able to retain faith in their power to influence governmental policies?

But they, who therefore see no reason for concern with management and governmental policies, consider unanimously that

matters of health are worthy of careful attention. Accordingly, if we would master in any degree their apathy respecting economics and politics, would it not be wise to be equally as sincere respecting their health as was the Greatest of all Teachers? His was the teaching being promoted by St. Paul when, on that issue of politics and economics, he wrote to his followers, "We wrestle not against flesh and blood, but against principalities."⁽²⁾ Should not therefore the practice of Jesus respecting concern for health be today also our practice, if we in our day would be at all successful in wrestling with the problems of politics and economics? And should not the concern of Jesus for the health of his followers obligate the ministry of every Christian church today? Has not the time come for each of us to bring to the attention of some Christian clergyman the issues of an unending debate between the only two possible schools of medicine? It is the purpose of this effort to outline the issues of that debate.

Because an understanding of the issues require that some facts not ordinarily offered for meditation be made available, it is important to emphasize that the author of this essay, in addition to being a lawyer familiar with the ways of organizations, holds also a degree as a bachelor of science, a student of the exact sciences, and so is familiar with the subjects of chemistry and physics; but is untainted with any monetary interest as a physician might be in the suppression of the debate being exposed for public attention.

As we ponder the trend in favor of collectivism, in favor of group action, let us recognize that outside of government itself, in the hands of whose officials we license a monopoly of the coercive processes, the most powerful collectives today are the labor unions,—never lacking political concern.

An example taken from outside the field of immediate concern will perhaps widen sufficiently the horizon being viewed to emphasize the importance of the debate about to be uncovered. Even though an organization call itself a bankers' association, it is yet only a labor union, concerned primarily at its conventions with preserving for its members their monopoly over the grant of licenses (loans) to applicants for the privilege of issuing money. The licensee (borrower), when approved, can then manufacture

his own money up to the approved limit, with a fountain pen and a slip of paper, calling it a check. In the process he will purchase what others have offered, because no money can ever be issued except in the purchase of something. The license to issue money is rarely granted, however, except on the deposit of a satisfactory guaranty (mortgage, pledge, or note) that the money so issued will be redeemed within a given time by the sale either of goods or of services in an open competitive market, plus the payment of an agreed license fee (interest charge) which is usually excessive (often indeed called usury), because it exceeds the profit rate generally in the market, and is guaranteed in addition to the repayment of the principal amount, even though the temporary condition of the market may not permit general profit. At one time we might license each other, the foreclosure merely amounting finally to a sale, and generally involving only small amounts, although many of them. But our preference today for collectivism has enabled the banks to centralize and monopolize the control over the credit, indeed now of almost the entire world. That monopoly is the sole concern of the labor union called the bankers' association. Yet there never was a labor union that did not pretend its concern was for the welfare of the dear public, and discourage debate.

In such light must be viewed also the American Medical Association, principal agency of the drug manufacturing industry, which expends more for advertising and promotion than any other segment of the American economy. None can sufficiently realize the significance of that fact who have not read the heavily documented work by Frank Hughes, *Prejudice and the Press* (3) and a work by Morris A. Bealle, *The Drug Story* (4). Hughes was for many years and at the time of writing his book a staff member of the *Chicago Tribune*. Bealle for many years was also a newspaper writer and publisher. The successful suppression, however, of information of greatest importance to the public is very familiar to all who have taken a serious look at the cancer problem, and have seen the books, *K—Krebiozen—Key to Cancer?* by Herbert Bailey, and *The Cancer Blackout* by Maurice Natenberg. (5)

Like the associations of bankers, lawyers, plumbers, and

teamsters, the American Medical Association is a political organization, its ruling circles anxious, like those of all other labor unions, to serve the material interests standing foremost in the minds of the majority of its members,—namely, to help them enjoy by monopoly a comfortable livelihood. Suppression of debate for such purpose is a very ancient practice.

The result in the field of therapy is that the methods of treatment preferred by the majority, meaning always the less informed and the least skilled, have not failed to be the approved official methods. Such is the power of organization that the few who are better informed and more skilled have been curbed by quite effective measures.

In a 64-page book "*Printed for the Examination and Consideration of the Fellows of the Massachusetts Medical Society*" (6) are set forth the details of the trial and ouster of eight doctors of medicine by a committee of the Massachusetts Medical Society on the accusation of having been guilty of practicing homœopathic medicine. The facts that the physicians accused were not permitted such protection from committee dishonesty as a public trial would give them, nor to have friends present, nor even legal counsel, nor to make record of the proceedings under the hand of a secretary or reporter not controlled by the committee, nor any right to challenge members of the trial committee even for reasons of opposing interest or on any other grounds, and that the rules of the organization touching on such matters were quite completely ignored, are in full harmony with labor union practices throughout the centuries. The important fact is that the law courts, being creatures of government policy, have never been much inclined to protect individuals from collectives. The accused physicians were ousted from the society, publicly disgraced destroyed by the publicity. From that day the American Medical Association has actively sharpened its methods of punishment. Moving deliberately against the homœopaths, it adopted a strategy first of inducing them to join the Association's state and local societies, then held over them the threat of similar ouster and disgrace if they so much as even mentioned the merits of Homœopathy. (7)

The University of Michigan stopped teaching Homœopathy in 1923. *It is no longer taught in any tax supported institution in*

the United States. (Italics—J.K.) Additional factors, as will shortly be pointed out, would seem obvious,—a mere matter of political pressure by powerful economic interests.

Very few who today would seek out a doctor of medicine within the bounds of the United States would meet other than a member of the allopathic school, (Italics—J.K.) although the homœopathic school has grown tremendously in popular favor in other countries of the world following the work of Samuel Hahnemann (b.1755—d.1843) and the publication of his *Organon of Medicine*, of which the sixth edition was published posthumously, and in 1921 was translated into English by Wm. Boericke. (8)

Before outlining the issues of the debate between the two schools, it would be well for one to understand the meaning of the two words, homœopathic and allopathic. Since there is no such thing as a result without a cause, every patient who seeks the professional aid of a physician by reason of some discomfort or dis-ease will be complaining in fact of the results of a cause. If we say that the cause is the ill or ailment that befell the patient, then the total picture of the discomforts of which he complains will be the result of the ailment, the effect of the cause. In place of the words, *result* and *effect*, physicians prefer the term *symptom*; and the discomfort is recognized by describing the symptoms. No physician would prescribe any medicine at all unless he expected the medicine to produce its own effects or symptoms; and the physician prescribing medicine has only two paths to follow. Having noted the symptoms of which the patient complains, the physician may prescribe a medicine which in a substantial dose will develop in the patient a different picture of symptoms from those of which the patient complains. He may, for example, intend, in place of a chill of which the patient complains, to accomplish a normal temperature by giving a medicine which in a sufficient dose would produce a fever.

Quite obviously the new symptoms developed by the medicine, whatever they may be, must in the process accomplish a suppression of the symptoms of which the patient complains, so that the patient may consider himself cured; even though the final development of the full picture of new symptoms may in

some cases require months or even years, as in the case of X-ray burns producing cancer.

The physician may, on the other hand, follow an opposite path, making use of a medicine such that, if the drug relied upon were given in a substantial dose to a perfectly healthy person it would produce in that healthy person the identical picture of symptoms of which the patient is complaining.

It is perfectly clear that no third path is possible. The medicine prescribed must be selected either to produce a different picture of symptoms, or because by a substantial dose to a healthy person it would produce the same symptoms,—either a different sickness or the same sickness. For this reason the names of the two opposing schools of medicine are derived from two old Greek roots, Homœopathy from the Greek words *homos* (meaning same) and *pathos* (meaning sickness); Allopathy from *allos* (meaning other) and *pathos*.

But this explains only the names, and perhaps the homœopathic rule expressed in Latin, *similia similibus curentur* (let likes by likes be cured). It does not explain the fundamental principles on which homœopathic practice depends, two in particular; first, the laws of resonance; second, the fact that since drugs cannot be organized by one's body to comprise part of the tissues of a healthy body, and so are not foods, they must all be viewed as poisons and so treated.

Because the laws of resonance are involved, one is thereby informed that it is motion rather than substance which is the important factor. The science of physics is the study of motion. Resonance involves a particular kind of motion called periodic motion, in which the same motion is repeated in successive and equal periods of time. Other terms used to describe periodic motion are the words vibration and oscillation. If a person strikes the D note on a piano, the D string of a guitar in the same room will re-sound the note as any person can observe. Such resonance is familiar in many other ways. If three pendulums be hung from a beam, only two of which are of the same length, and if one of the two be set swinging, the other of the two will pick up the energy and start swinging, but the third will not be affected. It will remain still. If one is driving an automobile down the pave-

ment with a bump on the front tire, and if one drives at a particular rate of speed such that the frequency of the tire bump harmonizes with the frequency of oscillation that is natural to the car itself, it will threaten, one may feel, even to shake the car to pieces; while if one will either speed up or slow down by only a little, there will be no resonance noticed at all. Thus it is obvious that every piece of matter is characterized by a vibratory frequency that is peculiar to the size and shape of the body. Its mass or weight is also involved, for the heavy strings of a guitar vibrate at different frequencies from the light strings. Because a short pendulum oscillates so much more rapidly than a long pendulum, it is recognized that oscillations must be very rapid indeed to affect microscopic bodies, while much slower oscillations are required to affect a large body. Thus the ripples on a lake do not affect a large boat, but the swells do. An army marching across a bridge will be instructed to break ranks, lest the bridge be wrecked by the laws of resonance.

To understand the application of the laws of resonance to health, one must give attention to some fundamentals in biology. A person's body is made up of millions of microscopic cells, and each of those tiny chambers has within it in the liquid that fills the cell a central body called a nucleus. That nucleus, when magnified under proper conditions is seen to be comprised of a number of extremely fine threads called chromosomes. Each one of those threads is in fact a single giant molecule. Now any chemist will tell us that every molecule is made up of a definite number of atoms drawn toward each other by electromagnetic forces and arranged in very particular patterns. The chromosome in fact is comprised of anywhere from fifty thousand to five hundred thousand atoms, all arranged in a very particular pattern for each individual person, that particular pattern characterizing every chromosome in the person's body, and being peculiar to that person; for, aside from identical twins it is most unlikely that any other person either living or dead ever had chromosomes of exactly the same pattern,—most certainly no other person having both the same pattern plus the same experiences and memories. Thus every individual is peculiar and unique, respecting both the pattern and the oscillation frequencies of his chromo-

somes. Not even the bloods of two people are identical, although types do exist. The fact that, as every particle in the universe has its particular frequency of oscillation, so the chromosomes of a person have a frequency of oscillation peculiar to the individual, is to be emphasized. That particular frequency is the unique energy spectrum characterizing that individual, a vibrational energy which is the very energy of life itself, the particular individuality of that person. Energy is but another word for motion, motion only another word for life; for where there is no motion, there is no life, and different kinds of motion mean different kinds of life.

Let it now be supposed that by unwise diet or excessive exhaustion or other cause the body fail to eliminate waste in a proper and normal manner, so that an accumulation of toxic waste matter in the body becomes a serious burden upon the organs of the body. Let it be supposed that, because of such accumulation, certain toxic groups of atoms present in large numbers begin to attach themselves at given points in the chromosome patterns, held to the chromosome patterns at those given points by perhaps a particular type of attachment described by chemists as "proton binding". (9) The chromosome molecule now has a different size, shape, and mass. Will it have the same identical oscillation frequencies as before? As the number increases of similar toxic groups attaching themselves to said given points of the chromosome pattern, so that the intensity of the *discordant* oscillation becomes considerable, what will be the effect on the person? When one realizes that the color of one's eyes, or the shape of one's chin, or a dimple, is *inherited by the influence of the oscillation of an inherited chromosome pattern*; is it very difficult to understand that a disharmony of oscillation resulting from toxic atom groups attaching themselves improperly might cause one to feel uneasy, to feel dis-comfort or dis-ease?

If one hesitates to believe that an allopathic physician, unable to manufacture an egg in the laboratory, might nevertheless apply successfully his chemotherapy to disattach toxic atom groups from the chromosome patterns, at least the laws of resonance that we have come to understand by studies in the physical laboratory do seem to offer an explanation for the

remarkable experiences of the homœopathic physicians. If the toxic groups of atoms attached to the chromosomes can be made to oscillate with sufficient violence or amplitude perhaps to break loose from the chromosome and return to the blood stream, then possibly on reaching the kidneys they might be eliminated by the body's natural processes. Or perhaps the attachment of the toxic groups to the chromosome will not even occur in the first place if their vibration have sufficient amplitude. But whatever the correct explanation may be, it appears that by supplying the patient with an energy of oscillation in proper resonance with the oscillation characterizing the patient, his ailment disappears. Likes by likes are cured,—a mere application of the laws of resonance.

As already stated, to get a clear picture of what apparently takes place, a few moments of attention are required for yet other facts that are familiar in any physical laboratory, it being remembered that while the allopaths are chemotherapists, high potency homœopaths are physiotherapists. Chemistry is the study of substance. Physics is the study of motion.

Dr. Francis Bitter states in his recent book (10), "Atoms consist of very small atomic nuclei surrounded by clouds of electrons. In some kinds of atoms there are more electrons circulating in a clockwise sense around some axis than in a counter-clockwise sense. There is then a resultant rotational motion of the electrons around the nucleus. Such a motion of the electron cloud constitutes a magnetic field." Every such atom is therefore an ultra-microscopic magnet. If among a child's toys there happens to be a magnet, and if one will lay over the magnet a piece of paper, and will then sprinkle over the paper some iron filings, and will jar or vibrate the paper just a little; one will see the iron filings form into thin lines which appear as if they issued from one pole of the magnet and entered at the other pole. And if one will reach under the paper and move the magnet slightly, one will notice that each particle of iron filing will also move. In other words, if the magnetic field indicated by the iron filings be made to vibrate, then each magnetic particle subject to that field may also vibrate. The light from the sun is only one form of such electro-magnetic vibration, only by the oscillation of such an electro-magnetic field is it possible to have a sufficiently rapid

oscillation that it will cause atoms and molecules to pick up the energy as one pendulum will from another that is harmonious. But the harmony of resonance is required, for otherwise the energy will not be picked up or absorbed. One may thus recognize that the atoms (and molecules) comprising one's body are not subject to every oscillation of the magnetic (electro-magnetic) field, but are subject only to those oscillation frequencies which are harmoniously resonant with the oscillation frequencies that characterize the atoms and molecules. No person can get a program out of the air on his parlor radio until first he has adjusted or turned the radio to harmonize with the station sending out the program. Unless both sets are in harmony, in resonance, one will not affect the other.

There are yet two other questions to be explained. How does the homœopath manage to select the right frequency of oscillation with which to treat the patient? And how much work is involved in preparing for the treatment to be given?

The particular frequency of oscillation is recognized by its particular effects upon the patient. What symptoms do the toxic groups of atoms produce in the patient? One symptom alone is not sufficient to identify the treatment required. If, for illustration, the patient be suffering from a particular variety of the common cold, characterized by fluent catarrh provoked by the least draft, with periodic aggravation on alternate days which is entirely relieved temporarily by sweating, and is suffered particularly by patients who take much carbonate of soda to neutralize stomach acidity, with only temporary relief of course, and also by persons greedy for sweets who practice nibbling, a cold often characterized by excessive flatulence, with rheumatism, sour stomach, and belching, who feel better on eating and are driven to eat by an all-gone feeling and pain in the stomach, often so hungry at 5 A.M. as to be forced out of bed for early breakfast to obtain easing of discomfort, who cannot digest milk because it tends to give them diarrhea, who suffer from fatigue and weakness of mind and body, with ill temper, confusion of mind and nervous exhaustion, often experiencing flatulence and looseness of bowels from starchy foods, tending to feel worse from sun and heat, sometimes headache from the slightest mental exertion, even from

working under artificial light, with slow comprehension, stupid feeling, and inability to think, and great debility from heat of summer;—for such a patient the homœopath would get desired results by giving sodium carbonate in the thirtieth decimal (30X) trituration.

This the homœopath knows because a healthy person taking a sufficiently large dose of sodium carbonate will suffer from that same condition very shortly, although very frequently one will recognize only a part of the symptoms. Some two thousand drugs have been proven by recording the symptoms that have been suffered by patients (rather proves—J.K.) who swallowed, while healthy, large doses of the drug*. When then a patient comes to a homœopath showing the symptom picture which that drug produces, the homœopath knows he can rely upon a homœopathic dose of the drug to cure the patient, in accord with the homœopathic rule, *similia similibus curentur*. But because the drug itself is poisonous, the homœopaths have learned to use what they call high potencies, the preparation of which takes a great deal of labor.

In preparing, for illustration, the thirtieth decimal trituration of sodium carbonate, while the homœopath could perhaps absorb the oscillation frequency of the sodium carbonate in distilled water, or in alcohol, more likely he would use sugar of milk, which is also neutral to the human body. In the process he would place a gram of sodium carbonate together with nine grams of sugar of milk in a mortar and thoroughly work them together with the pestle. Then of this first trituration he would take a single gram and place in a second mortar, adding to it nine more grams of sugar of milk. When that second trituration is completed, a gram of the mixture taken out for a third trituration would be only one one-hundredth sodium carbonate, and ninety-nine one-hundredths sugar of milk. When the twenty-fourth decimal trituration has been completed, any chemist or physician would inform one that by Avogadro's Law there no longer would be present in the mixture even a single molecule of the sodium carbonate. Nevertheless the usual practice is to complete thirty such

*(also minute doses of high potencies in case of provers susceptible to the particular drug—J.K.)

triturations, thus to satisfy the operator that the medicine finally given the patient, while it will have absorbed the oscillation frequency that originally characterized the sodium carbonate, will have none of the drug itself. In this manner the patient is treated with a carefully selected oscillation frequency of the electromagnetic field, whether absorbed in sugar of milk or in distilled water, or in alcohol. But by the high potency of the thirtieth decimal trituration he receives none of the poisonous drug itself. So practiced, Homœopathy is a drugless therapy. The term "potency" is used because in applying the friction of the pestle in the mortar, the molecules of the mixture are excited to the point that they have absorbed from the friction of the rubbing and now radiate forth a much more complete spectrum of the energy of which those particular molecules are capable. The same effect is observed if we pick up a hot iron poker from the top of a stove and hold it in the coals for a spell. When first picked up it is merely warm. One can feel the heat radiated, but cannot see it. But on being heated a little, it begins to radiate pink light. With more heat it will radiate red light. With still more heat it will radiate white light, a much more complete spectrum of the energy of which iron is capable.

Whether the correct explanation involves an excitation of the toxic groups of atoms by resonance to greater amplitude of oscillation either to prevent a proton binding to points on the chromosomes, or to shake them loose from the chromosomes, in any event the desired result, as already stated, is not to be accomplished by just any vibrating. The requirement is for very particular energies. Except there be resonance, nothing happens to relieve the patient of the toxic material, any more than if he moved into the sun-light which may indeed radiate many millions of different wave-lengths of energies, yet fails to radiate the particular energies needed. The words of Dr. Bitter are (11), "When resonance absorption actually occurs, energy is taken out of the incoming wave and is absorbed by the resonating medium."

It is obvious from the foregoing description that there is as much difference between the chemotherapy of the allopaths and the drugless physiotherapy of the homœopaths as between the north and the south directions of a compass. The preparation of

homœopathic medicine, whether by alcohol or distilled water or little pills of sugar of milk, requires a great deal of labor; and the taking of a patient's history in order that proper selection of medicine may be made requires a very great deal both of time and of skill, because no two patients will have had identically the same diets, or identically the same picture of symptoms. *The fact that so little drugs are consumed in preparing drugless homœopathic medicines would obviously induce the manufacturers of drugs to ally themselves with allopaths in an endeavor to suppress completely if possible all homœopathic practice, and all debate between those two only possible schools of medicine.* (Italics—J.K.) Coercive processes have always been chosen for the purpose, and never in all history has there been a government whose departments and agencies have not been for sale. Because there is little profit in the publication of truth, it is up to the individual to assume himself the responsibility for digging it out.

Having herein described the process and told the story of the drugless therapy which powerful interests have endeavored with such determination to suppress, a fair consideration for the interests of them whose curiosity has induced their attention requires at least some indication of comparative results claimed by the homœopaths themselves. No better statement on that point has ever been summarized than that offered by A. C. Neiswander, M.D., of Alhambra, California, active in Public Health work, in an article of his appearing in the May 1957 issue of the *Pacific Coast Homœopathic Bulletin* and re-published in *The Layman Speaks*. (12) He wrote:—

“(The following) statistics were obtained from obituary notices of the *American Institute of Homœopathy Journal* for the past eight years and from the *American Medical Association Journal* for the past two years, accumulating 426 for the A.I.H. membership, and 725 for the A.M.A. membership. All these statistics were taken from records compiled since the advent of the miracle drugs, not before these so-called miracle drugs were used.

“Before the age of 75, 66% of the A.M.A. members had died; where only 45% of the A.I.H. members had died before the age of 75.

“At the age of 80, 82% of the A.M.A. members were dead, against 70% of the A.I.H. members.

“At the age of 85, 93.5% of the A.M.A. members were dead, against 83.5% of the A.I.H. members.

“At 90 there were only 2% of the A.M.A. members living, against over 5% of the A.I.H. members living.

“At the other end of the scale, only 7% of the members of the A.I.H. died before the age of 50, as contrasted to 12.5% of the A.M.A. members who died before 50. If the obituary notices as printed in the A.I.H. Journal, and the obituary notices as printed in the A.M.A. Journal are reliable, we can say that the homœopathic physicians, at least those who were members of the A.I.H., have lived a significantly longer period of time.”

At this point the individual will be asking: In view of the present trend favoring coercive processes in place of mere voluntary processes, what can the individual do toward protecting his own welfare in the field of health? The answer should not be difficult to understand. Religion is only the glorification of truth, known in church as God. They who withhold an active support of truth empower thereby against themselves every process of corruption and exploitation.

The *American Mercury* credits to Madame de Stael the aphorism: Search for truth is the noblest occupation of man; its publication a duty. But so vigorous are the efforts of all collectives to destroy competition, particularly to punish teachers of any truths which hinder exploitation of the individual by the collective; and so constantly throughout history has bribery been able to purchase governmental coercion; that really important truths must never long be expected to be available in public. Oppressed by Roman tyranny, the early Christians recognized their fellows often by secret signs, meeting generally only in small groups and only in private homes, or in such hidden places as the catacombs beneath the streets of Rome. Such are the underground processes by which truth survives only in the hands of them who love and seek it. We too must understand and follow the principles proven sound by ancient tradition. But at least for some little while yet we may still enjoy governmental permission to gather as laymen; and in order to preserve that privilege as

long as possible it will be greatly to our advantage to understand and support financially such activities in behalf of all the drugless therapies as are being conducted, specifically including Homœopathy, by the National Health Federation (13), which has maintained since 1957 an office at the national capital as a means of keeping an eye on the doings of the medical monopoly, and so as to be at hand whenever members of Congress have need of truth not theretofore easily available to them.

As laymen we will often have the benefit of teaching by homœopathic practitioners as long as meetings are restricted to private homes and small groups. Homœopathic practitioners can afford to be actual doctors (teachers); because, unlike the allopathic practices, which lend themselves to mass methods, speedy collections, and execution by unionized underlings as witnessed in every clinic and hospital, therefore to socialization by political racketeers and insurance companies, the essence of Homœopathy is the skill of the practitioner, acquired only by constant experience and constant study, applied to the completely individual differences of every patient.

Such skill cannot be turned over to underlings, so cannot be grabbed and socialized by politicians—and therefore obviously will be opposed by them in their efforts to grab a socialized monopoly in the field of therapy.

Furthermore the patient, who may be taught indeed how to use perhaps a dozen remedies, such as *Arnica* and *Calendula* and *Bryonia* and a few others, whereby to acquire confidence in Homœopathy, could not, even if he possessed the complete repertory of some two thousand proven remedies, even hope for sufficient experience to acquire requisite skill for more than a few extremely simple ailments. Accordingly his confidence, acquired by an understanding as well as by experience, not only enables him to advocate what the practitioner dare not advocate, but persuades him to support financially such political tools as the purely lay organization, National Health Federation; but it makes of him a permanent follower of the practitioner whose teachings have helped him to find the truth.

- (1) Dec. 1959 *The Layman Speaks*, p. 408.
- (2) Ephesians 6:12.
- (3) 1950, The Devin-Adair Co., New York, N.Y.
- (4) 1959, Columbia Publishing Co., Washington, D.C.
- (5) Bailey's work is available from the Devin-Adair Co., New York 10, N.Y.; Natenberg's from Regent House, Chicago. The former published in 1955, the latter in 1959.
- (6) Boston, May, 1873.
- (7) Alonzo Jay Shadman, M.D., in his book, *Who Is Your Doctor And Why* (1958—available from Lee Foundation for Nutritional Research, Milwaukee 3, Wisconsin) gives an excellent digest of the digest of the trial in Chapter 4 entitled The Decline of Homœopathy.
- (8) *Organon of Medicine*, Boericke & Tafel, Philadelphia, Pa., publishers, 1952.
- (9) *Textbook of Organic Chemistry* by Charl R. Noller (1951), Chapter 5, Note at p. 62 on Attractive Forces Between Molecules, W. B. Saunders Co., Philadelphia, Pa.
- (10) *Magnets, The Education of a Physicist*, toward the end of Chapter 2, 1959, Doubleday & Co., Inc., Garden City, N.Y.
- (11) *Magnets, The Education of a Physicist*, cited above. See the third page of his Chapter 7.
- (12) *The Layman Speaks*, Sept., 1957, 175, Hillside Ave., Needham Heights, Mass.
- (13) 709, Mission St., San Francisco, 3, California.

—*Layman Speaks*, March '60