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THREE SECTS

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There are three sects to which Hahnemann refers directly or indirectly. They are the atomists, the mongrel sect and the gamblers.

THE ATOMISTS

"To the ordinary mechanical, *materialistic, and atomistic heads*—and there is a vast number of such—it seemed not only paradoxical, but childish and incredible, that, according to the homœopathic medical doctrine, the administration of doses of only very minute fractions of a grain of the more powerful medicines could be of use."

I grant that it may certainly be *more convenient* to regard all diseases as accumulations of gross impurities, and active drugs as rough levers and brooms, or as chemical re-agents, consequently as palpable things. This may, I repeat, be *more convenient* than to regard those alterations of the being of living creatures (diseases) as pure dynamical affections of the vital force, and medicines as pure, virtual, tone-altering powers, as they are in reality, and to set about curing according to these views.

If we do not adopt these true views, but adhere to those ordinary material ones, the curative powers of medicines must be estimated according to their bulk and the weight of their dose; and hence the scales must determine the efficacy of the dose. But in that case we must first ascertain the weight of

the disease, in order to be able to reckon whether a disease weighing so many pounds (it has, indeed, been hitherto not unusual to employ the phrase "*grave illness*") could be prized out, as with a lever, by such and such a weight of medicine.

I willingly abandon to those colleagues of mine such atomistic views, by which the business of treatment can be carried on very comfortably, even when half asleep; for, as we all know, to us poor mortals nothing is more easy of comprehension than the material, ponderable, palpable, and sensible, because much thinking (and observing), as an Israelitish teacher says, is a weariness to the body. I can not suppose them capable of regarding diseases as immaterial alterations of the vitality, as pure dynamic derangements of our state of health, and medicinal powers as merely virtual, almost spiritual, forces. It is impossible to disabuse them of the idea that for such and such a grave disease a dose of medicine of such and such a weight is required, seeing that they could point to the traditional practice of thousands of years, when palpable quantities of medicine must always be poured into the patient from large bottles, pots, and boxes, in order that any effect should be produced in serious diseases, and *yet even this did not usually succeed*. I can readily believe this; the effect of the ordinary treatment of all times fully corroborates it! But how can they reconcile it with the atomistic, materialistic notions they entertain respecting the action of medicines and their curative powers, that a single *imponderable* spark from a Leyden jar gives a shock to the strongest man, and yet no ascertainable ponderable substance is communicated to his body? How can they reconcile with their atomistic, materialistic notions, the enormous power of mesmerism, when a powerful man with a strong will to do good *approaches* the point of his thumb to the pit of the stomach of a nervous patient? How can they, finally, reconcile with their atomistic, materialistic notions respecting the actions of medicines the fact that a carefully-constructed magnetic steel rod can effect such a powerful derangement of our health, even when it is not in actual contact with the body, but may even be covered with some thick material (such as cloth, bladder, glass, &c.),

so that we suffer therefrom violent morbid affections; or, what is equally remarkable, that a magnetic rod can quickly and permanently cure the most severe disease for which it is the suitable medicine, when it is brought near the body, for but a short time, even though covered as above described? Atomist! you narrow-minded wiseacre! tell me what ponderable quantity of the magnet entered the body in order to effect these often enormous changes in its state of health? Is not the centillionth of a grain (a fraction of a grain that has 600 ciphers for its denominator) still infinitely too heavy to represent this absolutely imponderable quantity, the kind of *Spirit* that emanated from the magnetic rod into this living body? Will you now continue to express your amazement at the homœopathic doses of powerful medicines of the sextillionth, the octillionth, the decillionth of a grain, which are gross weights compared with this invisible magnetic power?"
—*Materia Medica Pura*, Vol. II. pp 60-61.

THE MONGREL SECT

"But this laborious, sometimes very laborious, search for and selection of the homœopathic remedy most suitable in every respect to each morbid state, is an operation which, notwithstanding all the admirable books for facilitating it, still demands the study of the original sources themselves, and at the same time a great amount of circumspection and serious deliberation, which have their best reward in the consciousness of having faithfully discharged our duty. How could this laborious, care-demanding task by which alone the best way of curing diseases is rendered possible, please the gentle men of *the new mongrel sect*, who assume the honourable name of homœopathists, and even seem to employ medicines in form and appearance homœopathic, but determined upon by them anyhow (*quidquid in buccam venit*), and who, when the unsuitable remedy does not immediately give relief, in place of laying the blame on their unpardonable ignorance and laxity in performing the most important and serious of all human affairs, ascribe it to homœopathy, which they accuse of great

imperfection (if the truth be told, its imperfection consists in this, that the most suitable homœopathic remedy for each morbid condition does not spontaneously fly into their mouths like roasted pigeons, without any trouble on their own part). They know, however, from frequent practice, how to make up for the inefficiency of the scarcely half homœopathic remedy by the employment of *allopathic means*, that come much more handy to them, among which one or more dozens of leeches applied to the affected part, or little harmless venesections to the extent of eight ounces, and so forth, play an important part; and should the patient, in spite of all this, recover, they extol their venesections, leeches, etc., alleging that, had it not been for these, the patient would not have been pulled through, and they give us to understand, in no doubtful language, that these operations, derived without much exercise of genius from the pernicious routine of the old school, in reality contributed the best share towards the cure. But if the patient die under the treatment, as not infrequently happens, they seek to console the friends by saying that "they themselves were witnesses that every thing conceivable had been done for the lamented deceased". Who would do this frivolous and pernicious tribe the honour to call them, after the name of the very laborious but salutary art, *homœopathic physicians*? May the just recompense await them, that, when taken ill, they may be treated in the same manner!"—*Organon*, 6th Ed., pp 214-215.

THE GAMBLERS

"A fundamental principle of the homœopathic physician (which distinguishes him from every physician of all older schools) is this, that he never employs for any patient a medicine, whose effects on the healthy human has not previously been carefully proven and thus made known to him (Secs. 20, 21). To prescribe for the sick on mere conjecture of some possible usefulness for some similar disease or from hearsay "that a remedy has helped in such and such a disease"—such conscienceless venture the philanthropic homœopathist will

leave to the allopath. A genuine physician and practitioner of our art will therefore *never* send the sick to any of the numerous mineral baths, because almost all are unknown so far as their accurate, positive effects on the healthy human organism is concerned, and when misused, must be counted among the most violent and dangerous drugs. In this way, out of a thousand sent to the most celebrated of these baths by ignorant physicians allopathically uncured and blindly sent there, perhaps one or two are cured by chance, more often return only *apparently* cured and the miracle is proclaimed aloud. Hundreds, meanwhile, sneak quietly away, more or less worse and the rest remain to prepare themselves for their eternal resting place, a fact that is verified by the presence of numerous well-filled graveyards surrounding the most celebrated of these spas.

A true homœopathic physician, one who never acts without correct fundamental principles, never *gambles* with the life of the sick entrusted to him as in a lottery where the winner is in the ratio of 1 to 500 or 1000 (blanks here consisting of aggravation or death), will never expose any one of his patients to such danger and send him for good luck to a mineral bath, as is done so frequently by allopaths in order to get rid of the sick in an acceptable manner, spoiled by him or others."—*Organon*, 6th Ed., pp. 307 & 308.

The Gothic structure of Homœopathy rests upon the following columns :

1. (a) The Law of Similars
(b) Proving
2. Infinitesimal dose
3. Single remedy.

The atomist cuts at the root of the Infinitesimal, and seeks to replace it with the material and ponderable in dose. The mongrel pulls down the columns of the Similia and the Single remedy, to substitute in their place allopathy, heteropathy and their attendant evils of palliatives and polypharmacy. The gambler in homœopathy strikes at the idea of Proving, and wants to inaugurate a regime of hear-say, heresy and empiricism. They are the three principal enemies of Homœopathy.

They had been in the days of Hahnemann, and they are seen, still today, moving about in our cities and villages, though with their modernised camouflaged semantics, technique and equipments.

It is important and to your benefit that you look out for them.

HOMŒOPATHY IN HEART DISEASES

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Heart disease is still the number one killer. There are several reasons for this, some of which are known only to the homœopath. Like the majority of diseases, those affecting the heart are either functional (those uncomplicated by changes in the structure of the organ) or organic with local conditions leading to the formation of gross pathology, which assumes various forms according to the nature of the case. Space forbids but little more than the enumeration of those most often met with; for at this time, we merely wish to show you what homœopathy can do for them.

Functional heart affections are due chiefly to fright, anger, grief and other emotional upsets or over-exertion, and usually pass off spontaneously if the cause is not too overwhelming or too often repeated. They are not serious, but always cause much inconvenience and anxiety on the part of the patient, especially as they are marked by fluttering of the heart, irregular heart-beat, and at times some pain and alarming faintness. They may be merely a reflex irritation from some abnormal condition in another part of the body. Then they disappear under the action of a systemic remedy, which removes the source of the trouble.

Infectious diseases of various kinds, such as influenza, streptococcic sore throat, or so-called rheumatic fever, feared by physicians in ordinary medicine because it so frequently damages the heart in small children, are generally recognized