

TWO PHILOSOPHIES OF MEDICINE

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Before the time of Hahnemann medicine was without a philosophic approach, either in theory or practice. No fixed principles or laws were known that could be a guide for the practice of the medical art. The experience and observation of the individual physician, together with traditional precepts coming down from antiquity, served in place of law to decide the course of treatment needed.

Not enough was known of the basic science of anatomy, physiology, hygiene and diagnosis to be of much use in prescribing. Hence much was left to the whims, prejudices and preconceived opinions of the prescriber.

Many theories were rampant on how to treat the sick. One of the common concepts of that benighted time was that the patient either had too much blood or that his blood was pernicious with toxins and needed to be drained from the body. This was done and often the patient mercifully expired from exsanguination.

Today in a more enlightened age the reverse of this procedure exists. The patient is given transfusions of other peoples' blood at a fancy price. However, less serious results, though not all that might be desired, occur from this procedure.

The numerous theories and practices that were in vogue are so well known to all that we omit to mention them. It is enough to know that before the time of Hahnemann the practice of medicine was a hodgepodge affair and too frequently was an affliction and a menace fraught with suffering and danger to the patient.

George Washington, the father of our country, was attacked with a simple case of tonsillitis and was so weakened by repeated blood-letting that he died an easy victim to the combined effects of medical science and disease.

Lord Byron's departure from this mundane sphere at thirty-six years of age was largely due to the same cause, the

loss of too much blood, taken by his physician in his attempt to cure the malaria from which Byron was suffering.

With Hahnemann came the first semblance of law and philosophy to guide the practitioners of medicine. With the establishment of the Law of Similars medicine took its first step upward from the deep abyss of ignorance and superstition. The second step upward came with the discovery and application of potentized remedies, and the third step into the sunshine of enlightenment came with the creation of the homœopathic philosophy.

This philosophy is based on the observation of Hahnemann and thousands of his trained disciples and followers in the past hundred and sixty years in applying the law of cure with potentized medicines, observing the reactions and ultimate cure of millions of patients.

No one can deny the influence of this philosophy on the advance of general medicine. It now accepts and practices a crude type of Homœopathy in the application of its vaccine therapy. When it accepts and applies the Hahnemannian method of potentization to dilute its toxic remedies instead of using the blood or serum of animals, it will attain much better curative results with no consequential side effects to embarrass the doctors or their patients.

The single dose of the selected remedy is now a quite common practice among many prominent physicians of the regular school, and the dosage of medicine is getting smaller and smaller with each passing year because of the so-called side effects of larger doses of drugs.

Homœopathic philosophy emphasizes the necessity of a thorough and careful case history obtained by a judicial procedure of questioning and observation to obtain the facts in the case, then fitting the most similar remedy of the *Materia Medica*, by way of repertory and *Materia Medica* study, to the symptoms making up the case history, then giving the selected remedy in potentized form in a single dose.

The physician then watches the reactions in the patient as the processes of cure unfold and point toward recovery bringing the patient to a state of order and comfort.

After the similar remedy is given a sick patient, his reactions are a reliable guide in the process of his recovery to health.

The curative remedy causes symptoms to depart in the inverse order of their coming, the last to come being the first to go. Symptoms leave from above downward and from within outward. Often a suppressed eruption will reappear under the remedy with a complete cure of a severe asthma. Symptoms go from the vital centres and organs to the periphery of the economy. Such are some of the cardinal features of the philosophy.

In chronic disease the remedy needs repeating only after the recovery process has ceased, as shown by the signs and symptoms of the patient.

Regular medicine can hardly claim a philosophy even in these times of advancement and discovery. Much of its effort and achievement has been along the lines of better diagnosis. This is laudable and good, but it is inadequate for the prescribing of remedies for the sick, because no two blood chemistries are alike, as the experience and technique of transfusions prove.

While the science of diagnosis is improving, it is still far from seventy-five per cent correct and the basing of a prescription on the diagnosis entails a large percentage of error to start off with. Even were it one hundred per cent, accurate prescriptions based on it alone would prove disappointing in a large number of cases because different patients react differently to the same toxin, or infection, or drug.

Each patient is an individual with his individual blood type and chemistry, with his own peculiar nervous, mental, emotional and physical symptoms responding to the stimuli of environment.

Much of the procedure of regular medicine is empirical and based on trial and error which is expensive and often uncertain. Until laws are discovered and applied in any branch of human endeavor and the principles formulated into a science, there can be no success or progress made.

The new young science of genetics, especially that sec-

tion treating of the black genes, the purveyors of pathological cell development, sustains the homœopathic claims of the transmission of inherited disease from generation to generation. The homœopathic potency is the only known force in nature subtle enough and at the same time potent enough to reach and modify the activity of those tiny arbitrators of human destiny, the genes.

The advance in the sciences of physics, chemistry and genetics is opening the portals of knowledge to reveal the subtle truths of homœopathic Law. Infinitesimal doses of medicine no longer appear to be mysterious in action or power. The known specific effects of bacteria and viruses on the organisms of man and animals are additional proof of the power packed into minute organisms and things that can cause illness and even death when lodged in a susceptible soil and under certain special conditions and circumstances.

What better weapon can be found to cope with those tiny but destructive entities than the homœopathic potency of the attuned remedy adapted to each specific type and variation of disease-producing cause? Those who have seen the action and reaction of these subtle forces nulify each other to leave the host at rest, free from all semblance of disease, can only give thanks to a benign Creator for the wonder of His works and the illumed instrumentalities He gave His children for their welfare and growth.

—*Journ. of Am. Inst. of Homœopathy, June '56*