

Just as the medicine to be reliable must be free from endogenous impurities and protected against exogenous impurities, so the doctor, if he is to be reliable should undergo similar disciplines. Thus he should be able to face the hatred, the laziness, the smugness, the pseudo-science, and the lack of discrimination.

In this march towards perfection, our vocation of doctor ought to help us, for, as Johann Martin Honigberger wrote in his introduction: "Nulla re homo accedit ad deum, quam salute hominibus danda". (Nothing makes a man resemble God so much as when he comes to the aid of his neighbour's health).

BIBLIOGRAPHY

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are the weak, no matter how large their majority may be.

When there was but one homoeopath in existence, Hahnemann himself, even then Homoeopathy was stronger than the entire world of medical obscurantism arrayed against it. Why then should homoeopaths of the present day with thousands of duly qualified adherents, and millions of lay supporters harbour any doubt as to our ultimate victory?

We may not all be Kents, but we must all be touched with the fire of the enthusiasm of Homoeopathy, if we are worthily to fill the position of trust we have accepted, in joining its ranks. The more complete our devotion, the more fiery our zeal, the greater is the glory we render to our system, our leader, and our benefactor, the immortal Hahnemann.

BE LOYAL TO HOMOEOPATHY

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At a time when there seems to be so much confusion as to what genuine Homoeopathy is and when the large majority of practitioners seem to be engaged in controversy and decrying one another to the detriment of Homoeopathy, I think I could do no better than state what no less a person than the great Dr. J. H. Clarke has to say on the enthusiasm of Homoeopathy. It is regrettable to note the disunity that is prevalent among the large majority of practitioners today. This attitude is the more deplorable because it can be attributed to nothing more than personal and selfish motives. No homoeopath worthy of the name should consider himself superior to the others. As homoeopaths it is our bounden duty to help and co-operate with each other to the greater glory of Homoeopathy. Instead of looking at it from a monetary point of view I wonder how many of us realize the true greatness as well as the power of Homoeopathy to bring about miraculous cures when all other systems have failed. Clarke says: "Homoeopathy is a jealous mistress; she will brook no rivals." It has been stated that no person can attain the first rank with any game with a ball and be first rate in any other line of life as well. Whether or not Homoeopathy is to be reckoned as such a game by virtue of its globules, pilules, etc. it is certain that it provides scope for the best energies of everyone of us and of as many more as are likely to come into our fold and a life devotion to Homoeopathy will not leave much energy to spare for anything else and from whatever point of view we regard it, Homoeopathy is a proud mistress of whom we have every reason to be proud. From whatever angle we may regard it, be it as a philosophy, science, art, or all combined, we may well be content to devote our lives to its exposition, elucidation, and advancement.

If anyone wishes to know what is my religion, I reply, "I am a homoeopath". My politics? "I am a homoeopath". My father-land? "Homoeopathy". With me Homoeopathy is first and second and third, and everything else that is desirable comes after that. This should be the proper attitude for us homoeopaths to assume. If you are to make anything of Homoeopathy, you must devote your whole life to it, and associate yourselves with others who do the same; in short there is no help for it, you must go the whole hog or none. The only possible line of progress is to think a thing out to the bottom, to reduce it to a point where a 'yes' or 'no' is all that is required. Is it a fact that 'like cures like' or is it not? This is the first question to be answered. The answer I emphatically state is 'yes'. Let this question of Homoeopathy be settled once for all. It is not a matter of creed, it is a matter of knowledge, it belongs to the everlasting 'yes'. I have noted that the genuine homoeopaths are disparagingly called 'puritans' by some ignor-

amuses. A genuine homoeopath takes Hahnemann's *Organon* for his scripture, and prescribes in accordance with its directions, irrespective of the name of the disease, the patient may be suffering from and cures his patients. My personal belief is that "the further from Allopathy, the nearer to Grace, and the nearer to Allopathy the further from Grace". Every homoeopath should be inspired with one enthusiasm, the enthusiasm of Homoeopathy. The law is one, and we must all aim at one ideal, and the higher we aim, the more likely we are to reach high attainment. It matters not what our grade of homoeopathic practice may be, so long as we are ever moving onward, forward, and upward, farther away from the region of allopathic name-fetters and negations. We are contributing to the evolution of our art and the welfare of our race, and as Clarke puts it, "the force which can alone move us is enthusiasm—the enthusiasm of Homoeopathy".

In the clash of conflicting creeds, the enthusiasm of Homoeopathy should be put forward as an all-sufficient motive power to inspire the efforts of every good man. In all homoeopaths the spring of all our efforts against human ills, the force which carries us onwards, towards the perfecting of our art, is the enthusiasm of Homoeopathy. It was this which inspired Hahnemann when once he had grasped the idea, to undertake those mighty labours, the magnitude of which even his followers but imperfectly recognize. It was this which upheld him through all the persecutions with which his professional brethren greeted his great discovery. The enthusiasm of Homoeopathy has had its martyrs, as well as its heroes; and who shall say that its martyrs, have not suffered in a manner worthy of their pains. Enthusiasm knows no laws of human-making but only the laws of nature herself.

There was a time when a homoeopath cured a patient, he did not worship the man who cured him, but was at once on fire with enthusiasm for the *system* which had cured him. The gratitude to the doctor no doubt there was, but the greater glory was the glory of Homoeopathy. It seems to me that nowadays things are somewhat reversed. I should like to point out that the only Homoeopathy that cures and works wonders is the Homoeopathy of the *Organon*, the *Materia Medica*, and the *Chronic Diseases*. We are no longer slaves of authority, we can go direct to nature and interrogate her ourselves. There is no high priest of medical science, there is no church, there is no academy which we are bound to ask to do the interpreting for us. Hahnemann has abolished all that ceremony and has given liberty to the medical world. The 'helots' of medical science prefer these chains to the alternative of having to do the thinking themselves; and herein lies the strength of the academies in their efforts to strangle Homoeopathy. They may spare themselves the trouble. Homoeopaths are sometimes aghast when they contemplate the numbers of the opposition, they forget that in such things numbers do not count and where the numbers are opposing a law and the few have the law on their side the few are the strong and the many

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