

ELECTRO-HOMOEOPATHY

VACCINATION CONDEMNED

NEW REMEDIES

Before I go on to explain the character of the factors which may be employed in electro-homoeopathic treatment, I shall have first to indicate clearly which remedies—according to the fundamental roles of homoeopathy and diagnosis from the eye—should absolutely be forbidden.

Under the heading of prohibited remedies I am compelled, if I would review the subject fully, to include, not only curative remedies, but also some known as preventive remedies, and likewise some foods, which cannot be taken without opposing Nature's own work.

One of the first sins which parents commit against their little babies is that of having them vaccinated.

It may be quite possible, that the hairdresser and barber, Jenner, was in possession of a vaccine matter, which, in accordance with the fundamental principle of the homoeopathy, that "like cures like," was capable of curing variolous disease, but this original lymph was lost long ago, and since the introduction of artificial vaccine matter the secondary diseases have become far far too grave for people to allow themselves to embark into such dangerous experiments as that of poisoning the whole of the blood and of the lymph of their little babies with an animal and inflammatory product, such as vaccine matters must be regarded to be.

There are thousands of sensible doctors over the whole world, who oppose vaccination, and in this country there are organised societies and a voluminous literature the existence of which fully proves the justification of a protest having been raised against the useless and injurious system of vaccination, and I, therefore, need not enter into any further details about this matter.

May I, however, point out, that Diagnosis from the Eye, which must be regarded as the highest court of justice in this case, has taught us the following:—Shortly after a little baby, with bright and sky-blue eyes, has been vaccinated the first time, the iris of the child grows darker. This is accompanied by the appearance of symptoms of catarrh in the region of the iris, where troubles of the stomach and of the bowels are indicated, and a dark ring is formed along the periphery of the iris of the eye, which before that time was quite clear and bright.

This means that there the foundation of catarrh of the stomach and of the intestines has been laid, and further, that the blood has been poisoned, and that there has been created a disposition for diphtheria, scrofulous, and skin diseases, tuberculosis, nerve pains, &c.

It may thus easily be understood that all Electro-Homoeopaths, Homoeopaths, and those practising the diagnosis from the Eye, for this reason long ago placed the vaccine matter on the black list.

And besides, when treated properly by the aid of our remedies, variolous diseases are, to a large extent, harmless.

In regard to Behring's serum for diphtheria, it may be observed that a critical examination of the ex-

heria, it may be observed that a critical examination of the existing statistical figures does not show any decrease of the percentage of mortality worth mentioning, i.e., of real diphtheria patients, who have been treated with the serum. On the other hand, they proved that the secondary diseases, such, for instance, as diseases of the heart, paralysis, tuberculosis, disease of the joints, &c., call for the making of an indignant protest against these unnatural injections.

And what is the use of these dangerous and violent encroachments on Nature, when for years we have been in possession of quite harmless remedies, which have been proved capable of reducing the mortality from diphtheria to a minimum.

For decades, before Behring discovered his serum, Homoeopathy had treated patients with Mercurius Cyanatus D6, and with such excellent results that the mortality never exceeded 6 per cent.

Since Mattei discovered Dom-fin, we have treated diphtheria Electro-Homoeopathically, and the mortality is not even 1 per thousand.

Were it only on account of the discovery of this excellent remedy for diphtheria, monuments of bronze ought to be erected everywhere in the world in honor of Cesare Mattei. But instead of this being done, despite is done to his memory, and his modest followers are ridiculed and expelled from medical associations, whilst Behring and his poisonous serum are honored and praised by Allopathists, who, however, even with their best will, and by a constant use of the remedy which they praise, are not able to reduce the mortality to a figure below 14 per cent.

I scarcely need to waste many words about all the other injections of toxin, which have become fashionable to a degree, which is really ill-omened. All injections, including tuberculine and the ill-famed "606" are dangerous, unnatural, and altogether contrary to common sense; when reviewed by posterity they will be regarded as a blot upon the record of the medical art of our century, a proof of the ignorance of many practitioners, and an illustration of the complete bankruptcy of the twentieth century allopathic medicines for internal use.

But the strangest, and at the same time saddest feature is this, that the greatest part of the people of the present generation do not possess sufficient judgment to enable them to comprehend that this restless hunting after new remedies forms the best proof of that uncertainty and deficiency, which represent the ruling power within the boundaries of the authorised medical "Monte Carlo," where the question of life or death is so thoughtlessly made the stake of the game.

When we know this fact, that health depends upon the blood and the lymph being healthy, i.e., upon the blood and the lymph being in a normal condition, free from uric acid, acrofula, cancer, syphilis, lead, or any other poison, it ought to be easy to understand that disordered health can never be restored by injecting another poison into the blood.

Mercury and strychnine in the food are poisonous to rats and foxes, and human beings as well, and these substances are, and will always be, a poison to the blood, even if only employed in the form of ointments or pills.

Arsenic is very dangerous, even in wall-paper, but it is still more dangerous

Arsenic is very dangerous, even in wall-paper, but it is still more dangerous when employed for injections, and this is so, even if the remedy be named "608."

Nature, therefore, should never be violated by injections. And the homoeopathist should not even permit such injections as those of seawater, which have been recommended by a single section.

This may seem to be quite harmless, but still, it will always be a dangerous experiment to introduce directly into the blood the diluted poison of a post mortem room, and it is quite impossible to exercise any control as to the particular common sewer, which may have poisoned the water one may have been lucky enough to get hold of and to employ.

If anyone has a taste for seawater, and really believes that seawater is a better remedy than a natural mode of living, and Mattei's Scrofaloso, the remedy for scrofulous disease, then let him just try to drink seawater.

This, in any case, is less dangerous than injections. May I, however, point out, so as not to be misunderstood, that we have no objections to raise against injections of a solution of salt (1 : 1000), after the occurrence of great losses of blood during operations.

In the same way, we also frequently employ subcutaneous injections of white electricity, &c., in cases where immediate palliative relief is essential.

I myself am making a very extensive use of subcutaneous injections, in order palliatively to remedy the deficiency in the blood of any of the necessary mineral salts, &c., such for instance, as phosphate of lime in the case of cancer.

But the solutions employed in such cases are prepared from sterilised and distilled water, which contains the salt in question in exactly the same quantities, and in the same proportion, concludes Dr. Andersson in "Modern Medicine," as it is found in the human blood, from 6th to 12th dec. dilution equals from 1 part, or 1,000,000 to 1,000,000,000,000 parts.

Christianity is a religion which speaks of the past, the present, and the future. Our religion looks forward and backwards, and teaches us at once lessons of patience and of hope. We are confronted both in the individual and in the social life of the community with that which perplexes and distresses. It is the very essence of Christianity that it does not lose heart or temper in our own hearts or in the world at large.—Lord Hugh Cecil.