

be left alone to run its course. If it causes much discomfort, the homœopath will see it does not exhaust the patient, but if fairly mild, no medicine is given. It can prove of definite value to the patient as the body is getting rid of something and must be allowed to do so. The danger is that if the patient lives at a distance, some interfering busybody will fill him up with aspirin, etc., instead of ringing up his homœopathic doctor for advice.

I read recently of a case of a patient dying of cancer of the prostate. He was very far through and very depressed and because of his profound dejection, the homœopath gave AURUM. The patient's tongue was black and so hard and dry that the pellets rattled on it as if it was a piece of wood, and had to be washed down with water. When the homœopath called next morning, the patient was devouring ham and eggs for breakfast and his last ten days on earth were not clouded with any pain whatsoever. Such is the power of homœopathy.

—*Homœopathy, Jan., '57*

HAHNEMANN OPENED A DOOR

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How strange that our age should be prepared to accept homœopathy only in practice, not in theory. There are thousands of homœopathic physicians all over the world, Queen Elizabeth and Pope Pius XII consult them—surely the stamp of respectability!—and the People's Dispensary for Sick Animals, with its almost exclusively homœopathic therapy, has grown to be the largest animal charity of its kind in existence.

Yes, the health and healing homœopathy offers is accepted thankfully by those fortunate enough to have been introduced to it, but the staggering implications of this form of treatment have been either ignored or suppressed. In particular has Hahnemann's work made little or no impact on the scientific

developments of the last hundred years, for it may be said without exaggeration that science dare not believe the facts of homœopathy. If it did it would have to sacrifice some of its most treasured concepts, and would be obliged to start almost from scratch in several fields of research. Scientists are human, and just as prone to overlook an uncomfortable truth as the rest of us.

Make no mistake : homœopathy is dynamite ! It does, of course, give us the most effective answer to all physical and mental ills. But more than that, much more. Homœopathy, out of inescapable necessity, leads to a new and majestic picture of man and the nature of material substance. The door Hahnemann holds open for us leads into a realm of mystery and wonder, so unlike that to which we are accustomed that we might understandably reject it as hallucinatory were it not that simple, everyday experience proves that Hahnemann's ideas *work*.

Where, at a time when substances are explained in terms of atomic structure, may one begin to seek a rationale of the power of the potentized remedy ? It is an homœopathic commonplace that after a certain attenuation has been reached, definitely before the thirtieth centesimal potency, not a single molecule of that substance remains. Yet the thirtieth and higher potencies, apparently "less than nothing", have a demonstrable effect, and are curative often when the untreated substance (ordinary salt is a good example) would not itself bring about any reaction.

That remarkable man Rudolf Steiner likened this phenomena to the management of money. In a rhythmical way the homœopathic chemist reduces a substance in quantity until a zero point is reached, when that substance ceases to exist. But he continues the process into minus values ! Just as one may spend all one's money and then begin to build up a debt so, says Steiner, is a potentized substance a sort of debt to nature. To the scientist bound by the purely quantitative, atomistic, view of matter this pronouncement must verge on the fantastic. It becomes credible only when we begin to see substances qualitatively, as the products of forces in perpetual interaction

with other forces in the surrounding cosmos. If a substance has no significance beyond its own physical limits then, obviously, no debt can occur; the sole inhabitant of a desert island could hardly become bankrupt! Thus in order to understand the properties residing in, say, a pilule of *Pulsatilla* 200, we must direct our attention to its cosmic environment, we must consider the role of *Pulsatilla* in the larger scheme of things. The inadequacy of materialist science with its microscopical eye could not be more evident than it is here. Yet macrocosmic thinking, as it may be called, is not entirely foreign to some aspects of science: we would not dream, for instance, of explaining the behaviour of a compass needle without reference to the earth's magnetic field.

The potentization phenomena may lead eventually to a new and more realistic philosophy of matter. And what a drastic change it demands in our concept of man! Think what must happen in the human economy between the time of taking a potentized remedy and the time the first improvements are felt. A tablet of lactic sugar dissolves and the curative agent, an intangible "something", is released to do its work. Upon what in the body does it take hold, and what are the stages of cure? Clearly, the solution to a problem like this will not be found while we regard man as an especially cunning piece of plumbing and electrical wiring. The answer must always elude those who try to explain man mechanistically, those who try to interpret his metabolism merely as a series of chemical changes.

Hahnemann caught a glimpse of man's true stature and dignity as an ensouled being, an organism permeated by cosmic forces, capable of being healed by those forces. In the law of *similia similibus curentur* he taught us how to recognize the forces that make up our invisible anatomy as they are expressed in external nature. To illustrate: one remedy known only to homœopathy is *Silicea*, derived from pure flint or silicon oxide. What is the task of silica in nature? In living organisms, animal and plant, we find it predominantly in the outer covering or skin, separating the organism from its surroundings. This substance, above all others, makes the perfect

container. It is hard and water repellent, and its transparency presents no barrier to sunlight on the ultra-violet rays so essential to plants.

Now silica is the manifestation in the outer world of a force from which the human soul derives its ego-consciousness, the sense of being a separate entity, isolated and insulated from its environment. As a remedy it brings us into right relationship with what is outside us, on one hand preserving intact our mental and physical "skin" and on the other regulating the several highly necessary exchanges which must take place between self and not-self. The principal exchange is the conversion of an alien substance, food, for the body's use, and an important indication for *Silicea* is defective nutrition arising from imperfect assimilation. *Silicea* promotes the expulsion of foreign bodies from that most obvious boundary of selfhood, the skin, and the remedy is recommended for countering the ill effects of vaccination and for promoting suppuration. Another aspect of the same tendency can be seen in unbalanced psychic states needing *Silicea*, when there is often an obsession for pins, for these symbolize a threat to the "skin".

Again, the increased susceptibility to stimuli (ordinary daylight can cause a pain in the eyes) and the exaggerated reflexes noted by provers are typical of the disordered relation between self and the immediate environment. The *Silicea* patient is sensitive to all impressions and not sufficiently detached from what lies outside himself for his own peace of mind. He is also likely to be cold, and to want to hug the fire and wrap up warmly, because he is so poorly insulated that animal heat is lost too rapidly. The mental symptoms, too, arise from being insufficiently "self-contained"; the ability to act as an independent entity is drained away, and instead of action we see only reaction. Those people who are strongly ego-conscious, secure in the fortress of their skin, will rarely be wanting *Silicea*.

The materia medica is witness to the fact that man is one with nature, that his indwelling forces are the same as those working in the many plants and minerals which make up his world. He is a microcosm, reflecting the whole of creation.

And the most useful faculty an homœopath can have is to be able to discern a unity in the symptoms of a remedy, despite their seeming diversity and detail, for whether we can see it or not every remedy represents a single force.

The hints provided by the modalities of the remedies are particularly evocative, and take us another step towards a realistic understanding of man. Take the times of aggravation or amelioration. We learn that *Arsenicum* is often worse at midnight, that *Sulphur* gets a sinking feeling at eleven in the morning, that *Pulsatilla* does not feel so well with the approach of evening. Such modalities are extremely characteristic and play a big part in prescribing. It may sound flippant, but is not really so, to enquire whether Summer Time (and Double Summer Time when it was in operation) alters "the times of the remedies". During the summer does the *Sulphur* stomach sink at noon?

The only sensible answer is that the "times" do not obey the clock, but are connected with the natural revolution of the earth. In other words, the sun-earth relationship has a profound effect on the human organism. *Arsenicum* is aggravated not at clock midnight, but when the sun by the earth's rotation has reached its most northerly point. If the sun's relationship with the earth produces modalities, may not the moon's also? Our repertories record several drugs as being sensitive to new or full moon, but there is no mention of her rising or setting or her meridian passage, simply because such events are not usually observed—the provers were not aware of them. Future provers please note!

Indeed, why stop at the sun and moon? The astrologers may be right after all, man may not only be an embodied earth but an embodied universe. Such a stupendous assumption is more in accordance with homœopathy's deeper implications than is the view presented by orthodox science. Here is the challenge of homœopathy today. The door has been open long enough. It is time now to enter that unfamiliar world of which Hahnemann was a prophet.

—*Health & You, March '57*