

fundamental link and hidden spring of Hahnemann's experimental method, for, by recommending the 30th potency as the starting-point for any proving, it enables the vital psychical symptoms of the subject to be disclosed at the outset.

The neuro-vegetative centres that compose the "ceiling" of the physiological entity form in exact coincidence the "floor" of the psychological entity, to which a modern allopathic writer, Portie, has given the name neuro-vegetative endo-consciousness.

These neuro-vegetative centres, which are to record all the valuable symptoms of the drug to be tested, are of great importance to us, for it is there that Man's physiology and psychology meet: meet and, better still, coincide. Hahnemann's genius grasped the need to exploit the opening offered by this cardinal ambivalence which, from the neuro-vegetative centres to the endo-consciousness—coincident and identical, a Janus double—and yet single-visaged—operate the relays and transformations from the physiology to the psychology, that is, to the discursive intelligence which is thus infused, animated and adapted.

The experiment thus carried out is psychological as well as biological, hence the discursive exo-consciousness can become acquainted with the incidents of the organic life.

—*The British Homœopathic Journal, July-Oct. 1954*

## THE BASIS OF INVESTIGATION OF BACTERIAL THERAPEUTICS

DR. BENJAMIN C. WOODBURY, M.D.

Undoubtedly the proper basis for investigation of bacterial therapeutics is a thorough study of Homœopathy. Men speak of determining the cause of disease; in reality the cause is in the beginning, yet the cause or causes were before its popularly recognized beginning; that is to say,

the beginning referred to in common parlance is a substantial or demonstrable manifestation of disease, in contrast to that which is immaterial or potential.

The beginning of disease, pathologically, refers to the first manifestation of its ultimates. The cause or causes which produced it may have long since ceased to exist as such, or are still in operation in the inner essence of the disease-process. To those versed in this philosophy of beginnings and ultimates, the assumption that bacteria are the cause is evident fallacy. "The bacteria are the results of diseases. In the course of time we shall be able to show perfectly that the microscopic little fellows are not the disease-cause, but that they come after, that they are the scavengers accompanying the disease.... They are the outcome of the disease, are present wherever the disease is. By the microscope it has been discovered that every pathological result has its corresponding bacteria."

As in histology and physiology we study the minutiae of structure, as in embryology we study the phenomena of morphogenesis, so in bacteriology we acquaint ourselves with disease-ultimates. The conclusion of bacteriological investigation will eventually show to the most skeptical that the real or actual cause of disease cannot be reached by the most painstaking microscopical study, for however far we progress in the world of the visible phenomena, there yet remains beyond our optical vision the noumenal world of the invisible. It is in this unseen world that we find the reality of disease. At its portal disease-cause assumes the mask of disease manifestation and becomes discernable by our material vision. The primal causes of disease are nevertheless perceptible to our reason; if unseen they are none the less real.

Bacteriologists who study the subject with a previous understanding of Homœopathy may in the near future adduce new proof of the stability of that science. It is well known that Hahnemann's pathology was dynamical; the field of dynamic pathology is as yet but little explored.

Hahnemann taught of the associated infections or "animated" accompaniments of disease. "Bacteria have a use, for there is nothing sent on the earth to destroy man. . . . the cause of phthisis is not in the bacteria, but in the virus, which the bacteria are sent to destroy. Man lives longer with the bacteria than he would without them."

"Everything that can be seen, that can be observed with the aid of the finest instrument, is but the result. Nothing in the world of immaterial substance can be seen with any faculty that is capable of seeing things in the world of material substance. The employment of instruments of precision will enable us to see the finest disease-results, which are the outcome or results of things immaterial. . . . but the cause of disease is a million times more subtle than these, and cannot be seen by the human eye.

"The finest visible objects are but the results of things still finer, so that the cause rests within. The morbid agents Hahnemann refers to are simply the extremely fine forms of simple substance, or to bring them down to human thought we might call them viruses. But viruses are often gross, as they can sometimes be observed by the vision of man, and therefore we must remember that within the virus is its innermost, and that innermost is, in itself, capable of giving form to the outermost, which is the visible virus aggregated and concentrated. The coarser forms would be comparatively harmless were it not for the fact that they contain an innermost, and it is the innermost itself that is causative. Every virus is capable of assuming forms and shapes in ultimates. The causes of ultimates are not from without, but from the immaterial invisible centre."

We are told that it is not only the precipitate of the tubercular tissue that contains the virus, but the supernatant fluid which—if potentized to a degree where no bacteria can be found—will "establish the nature of the disease in the economy which was prior to phthisis." It is to the investigation of these prior conditions that we

should direct our attention. It is to this prior disease that Hahnemann refers when he states that there is a first cause of all such diseases.

From the starting point of disease in the immaterial we must reason that the product of the disease has a twofold form. While it is an ultimate of causes that have operated before its appearance, it is, in itself, causative, in that it is capable of reproducing through the agency of bacteria, which it has—in its innermost—conceived. Hence the disease-product becomes a focal point for new disease action (propagation or infection). Regarded from this standpoint of their innermost and outermost natures, the bacteria and their carriers (blood serum, cellular elements, detritus—together constituting pus) must represent both cause and results.

The advocates of autotherapy employ the fluid parts of disease-products for cure, namely: the clear fluids obtained after passing the disease-exudates through a porcelain filter, and the resultant filtrate is then administered either in its crude form or in attenuation.

It is interesting to note that Dr. Duncan, of New York, the most recent advocate of "natural toxines" or autotherapy—as he terms an original method of using the products of disease—while he was at first impressed with the curative powers of the crude substance, in his more recent writing advocates their use in potentized form and as high as the one-thousandth potency. "The remedy to be homœopathic must be similar in *quality* and similar in *action* to the disease-cause."

Homœopathy, fortunately, at the present period of its evolution has very little to do with "experiment" on the sick. Its experiments have been—and should be—made upon the healthy and not upon the sick. The time is not far distant when bacteriology will be investigated after the accurate and scientific method given to us by Hahnemann as a basis for therapeutic procedure.

—*The Layman Speaks*, Sept. 1955