

HOMŒOPATHY AND THE HYPODERMIC NEEDLE

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Senator Neuberger of Oregon is pushing a proposal that the United States Government top all private funds and put a half billion of dollars every year to work on an all-out once-and-for-all war on cancer. Never in his life has he been so stirred until recently when he himself was a cancer case and realized by experience that modern researches in cancer were the means of saving him. As he explains, the destruction of cancer growth by x-ray had long been known and had been strongly advocated as a treatment, but only recently and just in time for him was it possible to focus x-ray so nicely on the right internal spot without damage to surrounding tissue. If private research has done that much, he suggests, by all means have the Government provide more research. If a foe from abroad could attack the United States and kill Americans by the million as he says cancer does, no one would hesitate to spend forty billions a year for military defense, but all he is asking is one-half billion.

Senator Neuberger is sure that cancer is an enemy of man, that instead of nuclear bombs and intercontinental missiles the cancer attack is delivered by unruly cells running riot in the human body. Senator Neuberger has that concept from the authorities on cancer who had him in charge, who routed the riotous cells and delivered him back vigorous and strong to the Senate. He accepts it. Now he suggests basing on that concept a gigantic federal undertaking.

That concept assumes that there is no cancer until the riotous cells begin rioting and that there is nothing wrong within except the riotous cells. It rules out altogether and without investigation the continuity of human life in which the malignant tumor named cancer is after all but an instant. Every bit of the evidence is swept aside that points to inept suppressive medicine through the years, coupled with shallow thinking and corrupted living, largely encouraged by the precepts—or lack of them—broadcast under ordinary medicine, the cumulative result of which culminates in cancer. Every bit of clinical experience is ignored that shows up the progress toward cure—where the right remedy is chosen and enough vitality is left—over the course that through the years led up to final cancer, backward in reverse sequence. According to the easy concept that Senator Neuberger assumes, there is nothing to cancer but misbehaving tissue cells, and nothing to the problem of cancer but the task of destroying them. If the half billion of dollars a year that he calls for brings forth some shots through a needle that stop the rioting tissue cells, that will be the end of the “war” on cancer—that is, according to current ordinary theory.

Necessary to that concept is the pyramiding demand for laboratory research, mental and general hospitals and practicing specialists, also subsidized in part by the Government, that was outlined in Boston, December 16, when the President of the National Fund for Medical Education honored Mr. Ralph Lowell for his efforts on behalf of medical education of the ordinary type and the Dean of the University of Virginia School of Medicine addressed the distinguished audience of 100 Boston industrialists and educators. The Dean used the explosive demand for research to justify a corresponding demand for more medical schools by citing as an example the fact that Columbia University in the last four years of account exploded its expenses for research from \$200,000 to \$7,000,000. The Dean estimated that it would take more doctors coming out of medical colleges if the present ratio of doctors to population is to be kept, but he did not touch on the possibility that through better medical *principle* fewer doctors might be trained to take better care of more population. His whole mind was on body pathology which embraces the visible results—not the invisible causes—of disease. The more that concept is subsidized, the more it determines national policy, and the less chance of hearing about anything different or better.

The concept itself stems principally from Edward Jenner, whose theory of vaccination channeled medical thinking in the groove of seeking specific causes of specific maladies and trying to spoil those causes. His prime observation was that milkmaids often took cowpox from the udders and that those who did often failed to take small-pox from whatever was the cause of that. The observation was not original with Jenner, but it occurred to him to see if the morbid products of cowpox put through the skin into the blood would likewise set up immunity. Apparently it did when he tried it, and it also set up unlookedfor side maladies. To avoid these, it was later found that a 50% solution of glycerine would kill most infectious matter in the vaccinia but that the cowpox itself would keep its sick-making power, and this is the strategy up to today.

Jenner, born in 1749, was six years older than Hahnemann. It was after Hahnemann had been so disappointed in medicine that he quit it, that Hahnemann's attention was called to the possibility that likes might be cured by likes. As this hypothesis was under test by Hahnemann's experiments, Jenner was announcing that the vaccinia which would set up cowpox in a human being would act in the blood to prevent infection by smallpox, a similar malady but more severe. So parallel did this seem at the time to the then incubating hypothesis that likes might be cured by likes that Hahnemann cited Jenner's results as corroborating evidence.

When a singular mind is at the threshold of a great truth, it is natural to look about for company and to over-reach in welcoming companionship. This seems to have happened in all ages, for indeed the prophet is lonely. In this case as in many another, further development along the path brought the two to a fork where one took the left and the other the right.

Jenner's branch led down the ages through Pasteur, always seeking specific maladies, to the modern vaccine therapy and the hypodermic needle. Always the focus was on the malady and the design of treatment was fixed by the diagnosis (giving the malady a name). The malady, when it had been named, was imagined as an individual thing apart from the patient, which was an enemy of the patient and was to be conquered in protection of the patient. With Pasteur's germ theory on top of Jenner's vaccine, modern times see fabulous sums collected and spent on separate maladies—cancer, tuberculosis, heart disease, diabetes, poliomyelitis, muscular dystrophy, cerebral palsy, multiple sclerosis, and so on without end—assuming without proof or question that maladies by name are the things to be cured. And the modern school of medicine assumes the same and makes it the pattern to which young doctors are cut.

Early in the Fifth Edition of Hahnemann's *Organon*, the portion where he first gives the Law of Similars, he insists that it is essential for the physician to consider, not simply a part of the patient or the local malady, but all of the patient, and he calls it the "totality". He goes on to say that the "totality" means the total of all that is peculiar about the patient as a separate person, all that distinguishes that one patient from all other patients. At this point he is diametrically opposed to handling any one patient according to the malady which has been called by a name (diagnosed) and so lumping patients together by a single treatment or therapy for the group.

In the same book, Hahnemann has a lot to say about the spirit-like power within the living being, the power that departs eventually leaving the body dead, and he calls it the "dymis". Jenner and Pasteur and their legion of intellectual descendents give this no place in the reckoning, for they are out to beat a ponderable supposed enemy, not to cure an imponderable vitality. The way to reach the dynamis with such influence as to benefit it, Hahnemann learned laboriously by experiment, was to free from the drug or other material its essential medicinal power, and he expressed this in parallel terms, calling it the "dynamis" of the remedy. Experiments by Hahnemann and his colleagues left them no choice but to understand that in the sick person it is this invisible power of life (dynamis), now out of order and in need of aid, that is to be influenced by a similar invisible power elicited from the medicine, and when this is done according to well defined principles the symptoms (including the malady if one has been named) fade away.

When it is clear, as Hahnemann abundantly made it, that disease is in the vital force and not in the organs or tissues, it is not something that treats the organs or tissues, but something that influences the vital force that can bring a cure. When Jenner was pointing out the similarity between cowpox and smallpox and was adapting one to prevent the other, he was describing a resemblance between maladies. When Hahnemann was propounding the

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alertness, reaction to affection and anxiety which can easily be observed in children. The main differences between *Phos.*, *Calc. phos.* and *Ferrum phos.* are discussed, and a few other remedies occasionally resembling *Phos.* are mentioned.

REFERENCES

- ¹ Tyler, M., *Drug Pictures*, pp. 622, 623.
² Foubister, D. M., "The Carcinoin Drug Picture", *British Homœopathic Journal*, July, 1958, p. 203.
³ Kent, J. T., *Materia Medica*, 4th, edition, p. 777.
⁴ Borland, D. M., *Pneumonias*.
⁵ Tyler, M., *Drug Pictures*, p. 158.

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Law of Similars, he was describing a resemblance between a medicine and an individual person. Since no such thing exists as a malady apart from a person, the Jenner concept has no reality. This is why as time goes on the Jenner-Pasteur theory runs to ever higher complication and cost with no end in success.

According to the Jenner-Pasteur scheme, there is indiscriminate blanket therapy. According to Homœopathy there is individualization.

Finally, starting with Hahnemann and continuing with his successors, therapy was found by experiment to be curative only when it agreed with biologic law. Biology everywhere teaches and shows that life of every kind proceeds from center to outside, from center to periphery, from within outward. The skin is outward but is made from within. The purpose of skin is two-fold. The skin is a principal organ for discharge of waste; the skin is the protective coat meant for preservation. Medicine in order to cure must start centrally and work outwardly. To jab medicine inwardly through the skin with a hypodermic needle outrages the very design of nature and never produces either a cure or an improvement in health. Its only final result is greater liability to be sick. The ebb tide of smallpox since Jenner's day coincided with the rise of living standards and sanitation, not with the use of vaccinia, and in practice there are cases by the thousand where chronic illness dates from the day of vaccination.

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