

A report submitted to the Homœopathic Enquiry Committee, Ministry of Health, Govt. of India

*The place of Homœopathy in relation to Medicine in
all its aspects including Prevention, Treatment and Control
of diseases.*

Medicine, in the widest sense of the term, means the whole science and art of healing by which whatever therapeutic appliances besides drugs, known to men, are taken recourse to, for combating all the varieties that human flesh is heir to i.e., the whole body of knowledge covering the whole sphere of existing diseases of multitudinous varieties and diverse causations incidental to human being, with their descriptions as regards their nomenclature, ætiology, clinical course, pathological basis, diagnosis and differential diagnosis from other allied diseases and prognosticans, etc. In this sense, it includes medicine proper, surgery, obstetrics, gynæcology, etc. In medical parlance the system of medicine signifies this connotation.

In the above sense, Homœopathy is not a complete system of medicine. As Homœopathy is primarily and pre-eminently a specialised system of Drug-therapy, it is claimed to be a *complete system of Therapeutic medication*. Homœopathy as set forth by Hahnemann, while not perfect, is complete in all essentials as a drug therapeutic system. It is supreme within its legitimate sphere because it is the only method of therapeutic medication which is based upon a fixed and definite law of nature. Homœopathy, therefore is a department of general medicine, like Anatomy, Physiology and Pathology.

Homœopathy implies a particular way of applying drugs to diseases according to a scientific principle, known as *Similia Similibus Curentur*; and the theories of vital power, of chronic miasms and dynamisation of drugs by a process of dilution and succussion.

Homœopathy does not cover the whole field of drug-therapy. There are other methods of prescribing drugs, e.g., Palliation method, Substitution method, and Parasitidal method that are valuable in their respective spheres. But Homœopathy looks askance on these methods on the ground that Homœopathic method of application of drugs is the best method for curative purposes. The general drug therapeutics consist of palliative, curative and preventive medicine.

The place of Homœopathy in palliative medicine:—

This method rests upon the principle "*Contraria Contrariis Opponenda*," which means that relation of opposition and contrariety should exist between the symptoms of the patients and the symptoms which we are to select to cure him is capable of producing.

Its objections are two-fold:—

(i) It rests upon a confusion of ideas. The procedures of Hygiene are confounded with those of therapeutics.

(ii) But when we come to symptoms which results not directly from abnormal supply of stimuli, but from a modification of the vital force and which consists in an alteration of sensation and functions of tissue, how can we find the contraries, the opposite of these symptoms? What symptoms produced on a healthy subject by a drug can be opposite or contrary to Sore-throat, gastralgia, a miliary rash, Small-pox, etc.?

But it may be said that this interpretation does not do it justice. It may be argued that we are to seek not contraries of the symptoms themselves, but opposites of that physiological or pathological state which give rise to these symptoms. This view includes that of treating diseases upon general principles. This method ignores any therapeutical law, its possibility or necessity. The reliance of this method is upon pathology by means of which science, it proposes to ascertain the interior changes in tissue and structure, which lie at the foundation of, and gives rise to

the symptoms of the patient, and thus get a rational appreciation of symptoms. It studies the symptoms produced by the drugs in the same way. After having formed a theory of the conditions which produce these symptoms respectively, the mode of treatment proposes to select a drug capable of producing a pathological condition opposite or contrary to that which give rise to the symptoms of the patient. Instead of opposing symptoms to symptoms directly, a theory is formed respecting each series of symptoms and the theories are opposed to each other. To theorise upon the proximate or ultimate causes of these symptoms is not to add anything to our knowledge. The pathological statement is a mere restatement of the symptoms; it is nothing else, but the raw and crude resort to unmethodised, empirical experience. It is clear, then, the relation between symptoms of disease and the symptoms of a drug that will remove them, cannot be that of contrariety or opposition.

Hence Homœopathy does not favour palliative method, on principle, as its aim is to cure the whole disease and not to relieve one or other particular symptoms, however distressful to the patient that may be.

Homœopathy admits that palliation in disease becomes necessary in all hopeless disorders and medical emergencies. But it makes use of palliation in its own way. By the use of correctly prescribed Homœopathic remedy, it does not cure (when the case is incurable) but often relieves. When that also fails we may use customary anodynes, as a last resort, to relieve, as much possible, the suffering of a patient.

Proper palliation is one of the most priceless services of the physicians and it must be admitted also one of the most abused. For apparent speedy relief the patient falls a victim to this irrational method; and the large growth of all sorts on pain killers and patent medicine shows to what extent palliation has usurped the place of rational healing art.

(a) **Substitution method and Parasiticial method:—**

Homœopathy is not primarily concerned with these methods. As regards the role of parasites and micro-organisms in the causation of diseases, Homœopathy holds a view which is different from that held by the orthodox school. So Homœopathy never uses the drugs as parasiticides for the cure of diseases.

(b) **The place of Homœopathy in Curative medicine:—**

Homœopathy claims the homœopathic method of application of drugs as the best and surest method of treating diseases. The primary rule in Homœopathy is "Treat likes with likes"—it is not a law of cure; strictly speaking (or as uncritically accepted by the Homœopathic profession)—it is purely and simply a finding principle—a means of selecting a particular remedial agent in the given condition.

The field of Homœopathy is definitely limited. Within this field it is exclusive and supreme. Outside this field, it does not intrude. It endorses Surgery and emphasizes the fact that every surgical case has a medical aspect, and as such, may be a candidate for a Homœopathic remedy.

Homœopathy as an art.

Homœopathy works in perfect harmony with all necessary non-medicinal and mechanical therapeutic agents, surgery, obstetrics, hygiene, dietetics, sanitary science. Chemistry (as it is applied in the preparations of medicines and ejecting and antidoting poisons) and physico-therapy all find in Homœopathy their congenial and most powerful ally.

Hahnemann differed with regular medicine in its interpretation and application of several fundamental facts of Science. It is these differences of interpretation and the practice growing out of them which give Homœopathy its individuality and which serve to continue its existence as a distinct school of medicine. Homœopathic philosophy views the facts of the universe, in general and medical facts, in

particular from a Vitalist-Substantial stand point—which regards all things and forces, including Mind and Life, as substantial entities having a real objective existence.

Scope and Limitations of Homœopathy:—

(1) Homœopathy, is opposed in its constitution and principles to all forms of treatment by direct or physical medication, and to physico-chemical treatment or treatment based on chemical theories.

(2) Homœopathy, is opposed to the use under ordinary conditions, of drugs in physiological doses for mere palliative purposes, since its primary objects is always the cure or obliteration of disease and complete restoration of health.

(3) Homœopathy, is opposed to the method of Vaccine and Serum therapy, although it is claimed by many that these "isopathic" methods are based upon the homœopathic principle. It grants that this may be true so far as underlying principle is concerned, but opposes the method of applying the principle as being a violation of sound natural principles of medication and productive of serious injury to the living organism.

(4) Homœopathy, is opposed to so-called "pathological prescribing" or to "group treatment" of diseases, by which individual peculiarities are ignored and patients are grouped or classed according to their gross, pathological organic lesions alike. Homœopathy deals with individuals and not the class.

(5) Homœopathy, is opposed to all forms of external, local or topical drug treatment of the external, secondary symptoms of diseases, except in surgical cases. It directs its curative agents through the normal channels of the body to the physiological centres of vital action and reaction which govern all functional activities in the living organism.

(6) Homœopathy, is opposed to polypharmacy. It depends for all its results upon the dynamical actions of single, pure, potentiated medicine prepared by a special

mathematico-mechanical process, and administered in minimum sub-physiological doses.

(7) Homœopathy, in practice, bases the selection of curative remedy upon the totality of the symptoms of the individual patient, including a consideration of the ascertainable cause of the disease. For the Homœopathic prescriber this constitute the disease. It is the basic difference between the orthodox medicine and Homœopathy, that orthodox medicine is a science based on a notion of causality (though confused, from the strict philosophical point of view) and therefore, subject to the "regressus in infinitum," to the endless search for causes and everchanging conceptions and terminologies whereas Homœopathy is a descriptive science, based on phenomenalism and not concerned principally with causal explanations—that distinguishes one system of medicine from the other.

(8) The sphere of operation of the Law of Similars:—

(a) Homœopathy relates primarily to no affection of health where the exciting cause of disease is constantly present and operative.

(b) Homœopathy relates primarily to no affection of health which will themselves, cure after the removal of the existing cause by chemical, physical or hygienic measures; which are occasioned by the injury or destructions of tissues which are incapable of restoration; where the vital reacting power of the organism to medicines is exhausted, obstructed or prevented; the symptomatic likeness of which may not be perceptibly produced in the healthy organism by medical means, nor to the affections in which such symptoms are not perceptible.

(c) Homœopathy is universal and paramount to all other method in that class of affections of living organism in which perceptible symptoms exist, similar to those produced by pathogenic means, in the organisms having the integrity of tissue and reactive power necessary to recovery, the

existing causes of the affections and obstacles to cure having been removed, or having ceased to be operative.

(d) Homœopathy relates to those agents as remedies which affect the organism as to health in ways not governed by chemistry, mechanics or hygiene, but those capable of producing ailments similar to those found in the sick; and hence relates to no agents or drugs for their direct or physiological (so-called) effects.

When all has been said and the scope of Homœopathy has thus been defined as clearly as possible, it is evident that there is a border land between Homœopathy and its relate sciences, around which it is impossible to draw a sharp line of demarcation. In this region each physician must be governed by his own individual judgment and the circumstances of the case.

The distinctive features of Homœopathy:—

In a wider sense, Homœopathy in the first place means a method of scientific study and therapeutic practice; in the second place means the facts discovered by this method; and in the third place, signifies the theories that have been propounded to explain, and correlate these facts. In other words Homœopathy implies a particular way of applying drugs to diseases according to a specific principle *viz.*, "Similia Similibus Curentur," and the theories of vital force, of chronic miasms and potentiation (dynamisation) of drugs. In a narrower and stricter sense, Homœopathy means a specialised system of drug therapy, nothing more or nothing less. As Homœopathy looks upon diseases as altered conditions of the vital forces of the vital principle of a human being, Homœopathy as a therapeutic method is concerned primarily with the morbid vital processes in the living organism which are perceptibly represented by symptoms irrespective of what caused them. Homœopathy, then, is concerned only with disease, *par se*, in its primary functional or dynamical aspects.

With the morbid agents themselves Homœopathy has no more to do than it has with the tangible products or ultimates of disease. It is taken for granted that the physician acting in another capacity than that of a prescriber of Homœopathic medicines will remove the causes of the disease and the obstacle to cure as far as possible before he addresses himself to the task of selecting and administering the remedy which is homœopathic to the symptoms of the case by which cure is to be effected. Thus Homœopathy deals directly with disease itself, the morbid vital processes manifested by perceptible symptoms in the functional side of the disease. In fact Homœopathy might well be defined as Science of vital dynamics. It is confined to and operative only in the sphere of vital dynamics.

As Homœopathy is primarily and pre-eminently a specialised system of Drug Therapy, it is not a complete system of medicine (in the widest sense of the term); but it might legitimately claim itself to be a complete system of therapeutic medication. It is supreme within its legitimate sphere because it is a method of therapeutic medication which is based on a fixed and definite law of nature.

Homœopathy may have many details which need be filled up; may have many points of obscurity which need illumination and clarification and may imply many directions in which Researches can be carried out—but it is and will continue as a distinct system of healing art as it is uncompromising with regard to following items which can be claimed as specialities in itself.

The most important speciality of Homœopathy lies in the distinctive mode of approach to the study of diseases and drug actions. It is the clinical method of approach and the art of individualising patients and drug-actions. The clinical phenomena are those which render themselves perceptible to our senses as a resultant of the actions and reactions of the forces, physico-chemical, vital and psychological operating in and through the diseased human organism. Homœopathy disregards all the hypothetical and ever-

changing explanations of physiology, pathology and uses this plane of clinical phenomena as a guide to reach the unseen activities operating below the surface.

The *second* speciality is with regard to classification of diseases. The dominant school of medicine follows the system of classificatory sciences of Botany and Zoology. It classifies diseases into genus and species. But Homœopathy goes further and concentrates its attention on individuals—so it is close to concrete reality. The "Totality of Symptoms" is taken to be guide for individualisation.

The *third* speciality is with regard to this: The essential question in Homœopathy is not what the patient is suffering from, but in what kind of way he reacts. Diagnosis in Homœopathy does not mean the labelling of the patient with the name of a disease and then treating that nominal entity, but diagnosing the patient in terms of drug action which would restore its vital equilibrium. The patient is to be diagnosed in terms of treatment.

This is Homœopathy in nutshell. "It is a shell which some find hard to crack, but when cracked it is found to be packed full of sweet and wholesome meat, with no worms in it."

(c) The place of Homœopathy in Preventive medicine:—

(1) A strict interpretation of the symptom-similarity relationship of Homœopathy does not admit the use of Homœopathic remedies for Prophylactics, for it is obvious that in order to prescribe a Homœopathic drug we must have symptoms. These do not make their appearance until a disease is established. It has been found however that practically *certain Homœopathic remedies do also exert a prophylactic action*. Certain symptoms are anticipated, as it were, and assumed to take a certain course, then a remedy which picture this syndrome can be given with every chance of benefit, e.g., Prophylactic administration of 'Belladonna' in Sydenham's smooth scarlatina (*vide pp. 115, foot note 17, Organon by Hahnemann*).

(2) Homœopaths make use of a great deal of inadvertent preventive medicine in their daily round of practice due to the abortive effects of the clearly prescribed remedy, e.g.

A cold in the head does not turn into severe Bronchitis. A Streptococcal throat is not fraught with long convalescence and possible complications.

A typhoid fever is reported by Kent to have been aborted (3) *Records of prophylactic action of certain Homœopathic drugs against epidemic diseases, e.g., Small-pox etc.*

- (i) The use of 'Variolinum' in Small-pox—(*vide* Clarke's Dictionary of Materia Medica, pp. 1503).
- (ii) The use of 'Thuja' as prophylactic against Small-pox — (*vide* Dictionary of Materia Medica, pp. 1420).
- (iii) The use of 'Sarracenia' as prophylactic against Small-pox — (*vide* Dictionary of Materia Medica, pp. 1109).
- (iv) The use of 'Malandrinum' as prophylactic against Small-pox (*vide* Dictionary of Materia Medica, pp. 390).
- (v) The use of 'Camphor' in Cholera (from Hahnemann's Lesser Writings).

The above facts clearly show that Homœopathic drugs do exert prophylactic action in certain acute infectious diseases.

(4) Homœopathy and Vaccination or Inoculation, in general:—

Homœopathy is opposed to the method of applying the principle of Vaccination as being a violation of sound, natural principles of medication and productive of serious injury to the living organism. It has been proved experimentally and clinically that such methods are unnecessary, and that the results claimed by their advocates can be attained more safely, more rapidly and more thoroughly by the administration of homœopathically indicated medi-

cines in sub-physiological doses, through the natural channels of the body, than by introducing it forcibly by means of hypodermic needle or in any other way.

The place of Homœopathy in the Control of diseases (epidemic):

(1) There are two ways in which Homœopathy can assist in an Epidemic—say in Small-pox.

(a) *One way* is by administering an immunising agent by way of the mouth, potentized like other homœopathic remedies, and selected for its similarity with the particular form of the epidemic.

(b) *Second way* is by elevating the patient to that higher level of health which bestows the utmost general immunity and the greatest power of recuperation. This is accomplished in a matter of course through chronic treatment. The action of this constitutional remedy (not by any means the same for everybody) is to cure morbid tendencies, to build resistive powers, to bestow power of recovery, and thus to promote the highest general immunity.

The best public health is the sum total of individual healths. Health is not merely a state of being. It is power. Health is power to resist, power to recover, power to adapt life to conditions without fear, the power to live a full life in the world. The aim of Homœopathy is to build that power.

The constitutional remedy is the best protection not only against small-pox but against every other contagion.

(c) Following vaccination there is always a lessening of "Resistance," as they say, and increased susceptibility to contagions in general. Opposite to this is the working of Homœopathic treatment. The remedy, in order to cure, enables the patient's vitality to assert itself better, by relieving disorder and restoring order. Stronger vitality is the result not the weaker. The best protection from small-pox therefore, is the higher level of health to which Homœopathy can lift its patients. "The right constitutional

remedy at work is worth as an immuniser than all the Specific Decoctions that could be packed in a ship."

It is not vaccination at all but it can be called the ideal and internal vaccination.

(2) So long, Homœopathy has never been given a chance to be used for public health purposes by any Government of any country. It would have immunized people against all sorts of epidemic diseases and would have avoided all the ill-effects immediate and remote, from crude processes of vaccination and inoculation as they are practised now.

The American Medical Liberty League have published figures taken from England, Scotland, Queensland, Australia and Philippine Islands, which shows that aside from all other distresses vaccination increases small-pox instead of diminishing it:

England and Wales—1871-75, vaccinated 97.6%; died of small-pox 228 per million of population.

1910-20, vaccinated 43.9%; died of small-pox 0.4 per million of population.

Scotland 1855-74, vaccinated all children by law; died of small-pox 9,087 children under five.

1907-19, vaccinated about one-third of the children; died of small-pox 7 children under five.

Queensland . . . Australia vaccinated 1 child in 1500, died of small-pox none.

Philippines Islands 1918-19 vaccinated under military law all persons; small-pox epidemic through the two years totalling 107,981 cases; died of small-pox 59,741, the highest small-pox mortality yet on record out of a population of less than 11,000,000.

Manila the best vaccinated place, the death rate was highest.

Mindanao the least vaccinated province, the lowest death rate.

(Extract from Bulletin issued by 'Bureau of the American Foundation for Homœopathy, Inc.)

The harm of present method of vaccination that the lay man can see:—

It almost happens in almost every one's experience that a friend or relative has been physically damaged by vaccination. This damage runs all the way from deep and stubborn sores to general eruptions, long-continued fever and intestinal troubles, chronic cold and catarrh, post-vaccinate encephalitis, and in some cases, swift death. Deaths of this kind are seldom recorded as caused by vaccination, because of the reflection that would have on the practice and on the attending physician, but they can safely be spoken of, when they came into our range of observation, as 'following vaccination.'

The harm that Homœopath can see:—

The Homœopathic doctor meets often in his searching case-taking process, with veiled insidious morbid states that can be dated from patients' last vaccination time.

Again the examination complete, the remedy given, and the doctor watching the result, he perceives his remedy is not yielding a clear reaction. There is some thing interfering. Investigation in cases like this often show that trouble is because of past vaccination. Persons free from such artificial taints react clearly. Homœopathic literature abounds in such records. Burnett's researches into the remote effects of vaccination known as 'Vaccinosis'—is a case in point and is verified by every careful Homœopath.

The Homœopath prefers not to administer anything with the specific purpose of immunizing against small-pox or against any other special disease. He would employ that way, if he were allowed, only when his patients were endangered by the disease being epidemic in the neighbourhood, and in so doing he would select that remedy as an immunizer that corresponds most closely to the special form of the disease that is spreading at the time. It is scarcely scientific to use one substance for every circumstance. It has been found that oral administration of potentized pre-

paration of vaccine made from the pock of small-pox, taken from the human, instead of the calf—gives protection sufficient not only to ward off epidemic attack of small-pox, but to render the ordinary vaccination which is itself a purposeful engrafting of small-pox—unsuccessful. Persons protected in this Homœopathic way and later vaccinated failed to have their vaccinations "take."

Thus it is evident that the best way of preserving health is through Homœopathy. The Homœopathic conception of health tallies with the modern conception as we find in 'Bhore Committee Report of the Health Survey and Development,' the following remarks:

The term health implies more than an absence of sickness in the individual and indicate a state of harmonious functioning of the body and mind in relation to his physical and social environment, so as to enable him to enjoy life to fullest possible extent and to reach his maximum level of productive capacity.

Statistical Illusions in connection with prevention and control of Diseases:—

The orthodox school shows to the world at large, by statistical figures, the efficiency of any remedy or any particular method of applying remedies. To advertise any remedy or operation has only to pick out all the most re-assuring advances made by civilisation and boldly present the two in relation to cause and effect: the public being ignorant of the laws of evidence and of statistics, will swallow the fallacy without a wry face.

(1) Statistics in small-pox are based on the idea that all small-pox is the same or every one would have fallen a victim to the disease during an epidemic—but for the previous vaccination. As an attack of even the commonest disease is an exceptional event, apparently overwhelming statistical evidence in favour any prophylactic can be produced by persuading the public that everybody caught the disease formerly.

An Example: If a disease is one which normally attacks 15% of the population and if the effect of a prophylactic is actually to increase the proportion to 20%, the publication of this figure of 20% will convince the public that prophylactic has reduced the percentage by 80% instead of increasing it by 5%, because the public left to itself and to the old gentlemen who are ready to remember, on every possible subject, that things used to be much more worse than they are now. (G.B.S.—Doctor's Dilemma).

Even trained statisticians often fail to appreciate the extent to which the statistics are vitiated by the unrecorded assumption of the interpreters. There is the percentage dodge or comparisons which are really comparisons between two social classes with different standards of nutrition and education, are palmed off as comparison between the result of a certain medical treatment and its neglect. In the case of a prophylactic enforced by law, this illusion is intensified grotesquely, because only vagrants who have naturally little power of resistance to any disease can evade it.

(2) Statistics quoted on small-pox usually relate to that disease only. Statistics of Diphtheria, Typhoid, Pneumonia etc. deal with these diseases separately. Publicists and advertisers would have us enlist with the old school doctors in a separate attack on each separate disease, on the theory that if we eliminate them one by one, we shall finally arrive at a disease-less state which they confuse with a state of health. Suppose however that small-pox were reduced and at the same time the general death rate had been increased, of what advantage would fewer deaths from small-pox be to the community?

We should be very critical of the usual medical statistics for they seldom even tell half-truth, many of the old scourges have disappeared or have been mitigated by better living, as civilisation has progressed, among them small-pox. Small-pox is a filth-disease. In modern times there has been great improvements in standards of living, conditions of work, public sanitation etc. It is unfair to speak of

vaccination as if it had reduced small-pox without better sanitation and some pains ought to be taken to show just how each of these has affected the prevalence and virulence of epidemic disease. So medical statistics have got to be scrutinised very critically.

G. B. Shaw justly remarks that "It does happen exceptionally that a practising doctor makes a contribution to Science; but it happens much oftner that he draws disastrous conclusions from his clinical experience because he has no conception of scientific method, believes, like any rustic, that the handling of evidence and statistics needs no expertness." He cuts a bitter joke on doctors for their imperfect generalisations, hasty conclusions and faulty ratiocinations: Often one wonders whether it is possible for a man to go through a medical training and retain a spark of common sense. Homœopathy is certainly above this reproach.

(3) Homœopathy knows only too well that specific diseases can be eliminated only at the expense of the patient, that his health can be lowered instead of being raised thereby, that one disease can be turned into another by wrong treatment, and in the name of Cure. The one test of efficacy for any wholesale treatment, so far as statistics go, is improvement of general death-rate.

Homœopathy and General Hygiene:—

Homœopathy never grudges any better general hygienic measures taken by the Government of the State. In fact, Hahnemann, the founder of Homœopathy took a prominent part to enlighten the Government of the day, by his numerous writings *e.g.*

- (i) Protection against infection in epidemic diseases.
- (ii) Plans for eradicating malignant Fever (in a letter to the Minister of Police).
- (iii) Suggestions for the prevention of Epidemic in general, specially in Towns.

All these articles appeared in the "Friend of Health" (Hufeland's leading medical Journal of his time) between 1792-1795. Dr. Wheeler justly remarks that these papers testify strongly to the keen observations, the shrewdness and the essentially practical nature of Hahnemann as a man as far removed as possible from the dreamer or imposter for which he is sometimes ignorantly taken. In days when the Science of Public Health did not exist, when Bacteriology and all the light which throws upon infection and immunity was unknown, careful observation and shrewd deduction alone led Hahnemann to formulate these suggestions (far too much in advance of his age to be accepted), of which it is not too much to say that by far the greater part of them would hold good today, and in a country where the latest resources of civilizations are unavailable most of his plans could be followed with nothing but advantage.

Now-a-days Homœopathy is more applied to restore and maintain *individual health*; but given a chance and proper facilities this system will also hold its own in the field of public health (much to the greater benefit to mass in general).

Thus it is evident that Homœopathic system of drug-therapy can be used as Curative, prophylactic or preventive medicine.

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