

HOMIOPATHY


THE
HOMIOPATHIC
MEDICAL
SOCIETY

C. FRANK M. GIBSON, C.D.

DIRECTORY OF HOMŒOPATHIC CHEMISTS.

Reprinted from "The Homœopathic World."

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HOMCEOPATHY

HOMŒOPATHY

A LIVE EXPLANATION OF WHAT HOMŒOPATHY
IS AND WHAT IT MEANS TO YOUR HEALTH

BY

FRASER MACKENZIE

(Companion of the Order of the Indian Empire)

WRITTEN AND PUBLISHED FOR LAY READERS



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DEDICATION

TO ALL BROAD-MINDED MEDICAL
STUDENTS, IN WHOSE HANDS LIES
THE FUTURE OF OUR MEDICAL
SYSTEM.

PREFACE

THE other day I was in a Park marvelling at the wonders of the human eyesight. Close to me was the grass and one could distinguish every blade. Further off were trees with hundreds of twigs and branches ; in the distance the snow clad mountains and the sky with varying shades of blue and gold. The people as they moved appeared bigger or smaller, and birds flew by at great speed. Yet all this scene was focussed and appreciated by the eye without the least effort, and as one moved one's head the entire picture changed with stupendous rapidity.

It is not difficult to understand how extremely delicate must be the mechanism controlling the eye ; and how easily injured by heavy dosage of crude drugs. I asked myself : Do not all the bodily functions have similar delicate controls ?

Considerations of this nature induced me to study Homœopathic Philosophy, and the more I studied the greater the truths which became

unveiled. A peculiar idea struck me that a reasoned contradiction of the Homœopathic principles has never been published. There has been ridicule and invective, but I have searched in vain for a logical refutation. Moreover, the ridicule has come from interested sources, and I, therefore, decided to make an unbiassed presentation of the subject.

Some Doctors allege that the Public are not competent to judge medical matters, but provided they are not misled on facts, the Public seldom fail to arrive at correct conclusions. In a series of articles I propose to supply these facts drawn largely from authoritative works. I ask you then to forget prejudice against the word "Homœopathy" and to judge the facts on their merits.

It is time that laymen examine our medical system for themselves, firstly, because sooner or later the subject has vital importance for every individual; secondly, to see whether it truly is scientific; and thirdly, because the interests of Doctors are not exactly the same as those of the public.

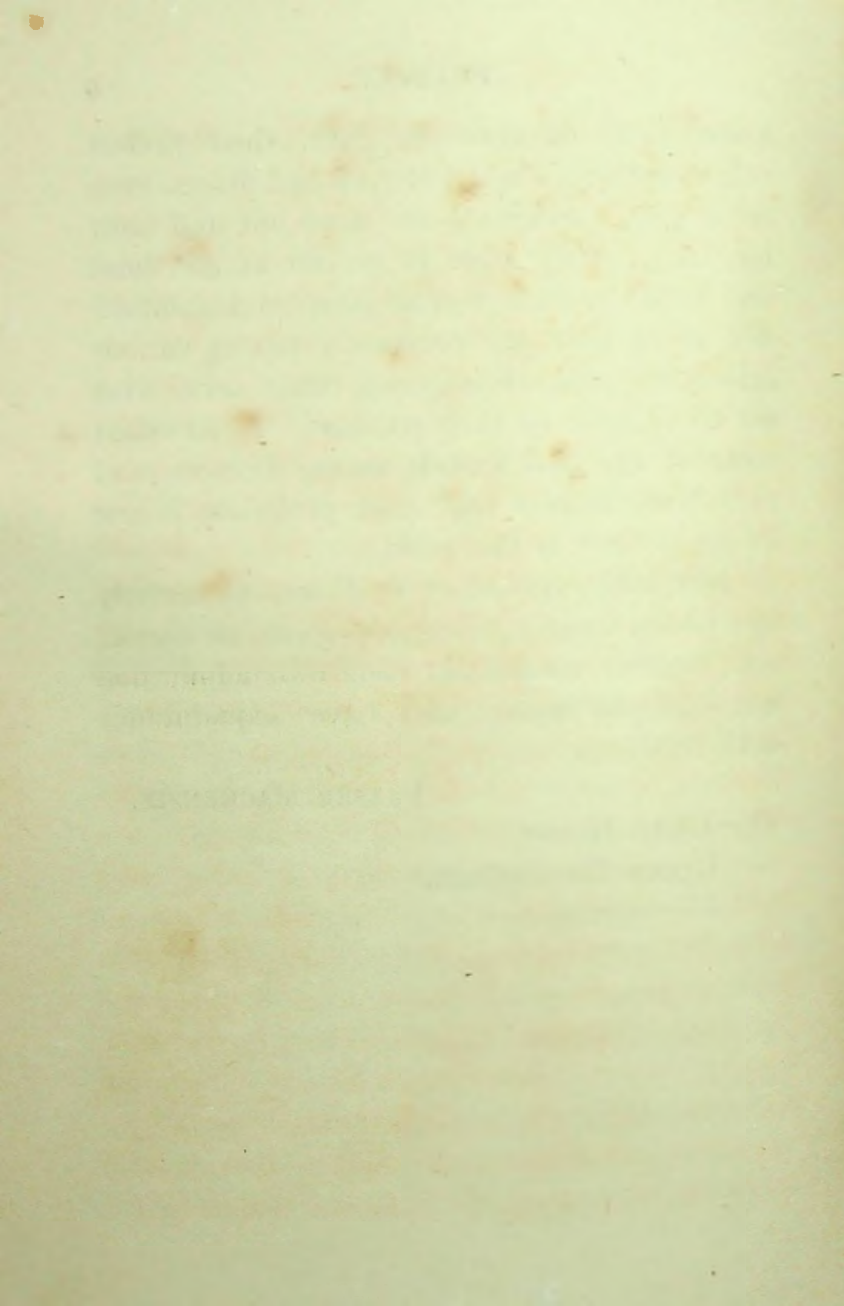
I write with no animosity against Doctors. That indeed would be foolish, because we all derive much help from them in sickness. We

know their devotion to duty, their tireless endeavour in the relief of pain and illness, even when they themselves are worn out and unfit for duty. They have to go out at all times and in all weathers at great personal discomfort. We know they are constantly risking various infections, and endangering their own lives for the benefit of their patients. I can count some of my best friends among Doctors, and everybody admits that their profession is one of the noblest in the world.

But their system of medicine, as entirely apart from surgery, nursing, hygiene, sanitation, etc., neither commands their own admiration nor that of many who have acquaintance with it.

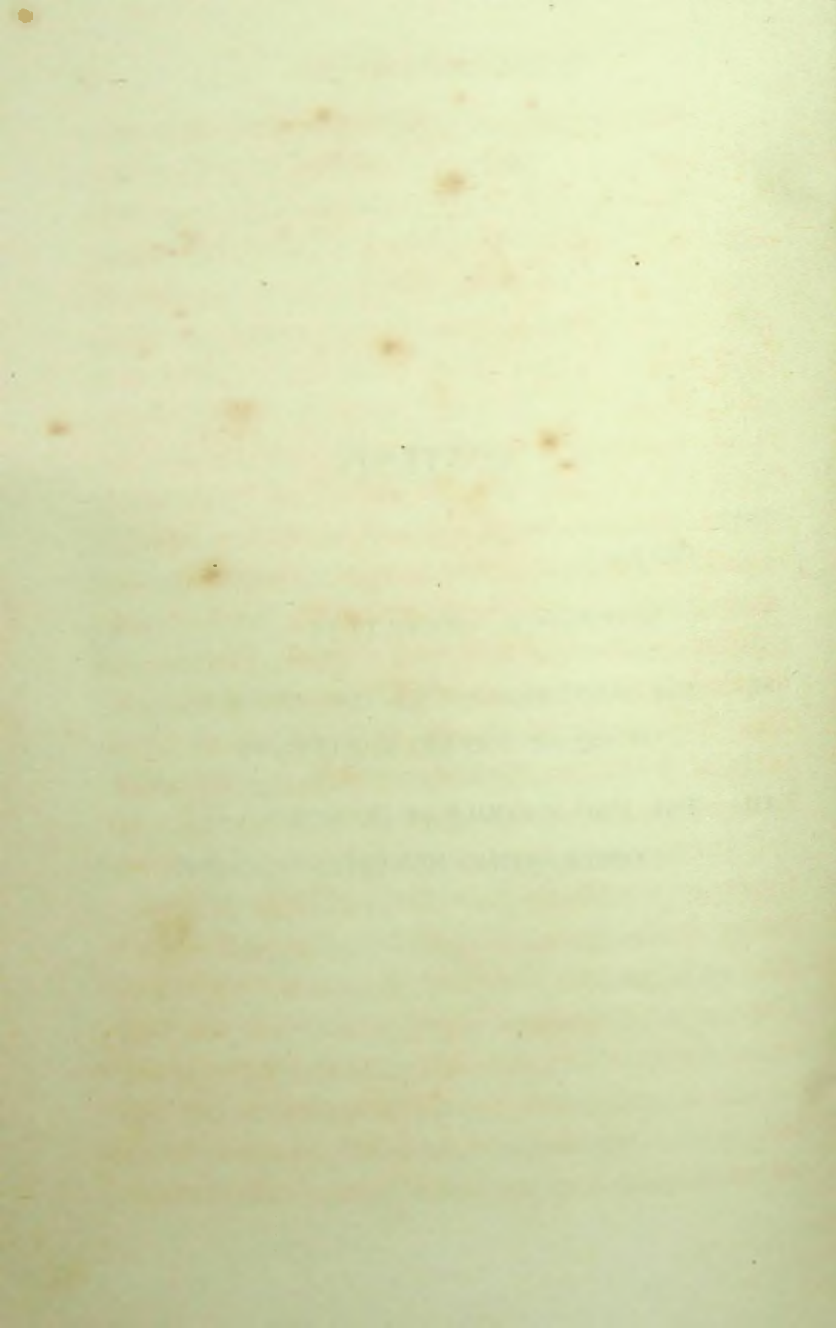
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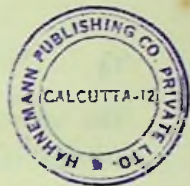
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CHAPTER I

HOMŒOPATHY : WHAT IT IS

“ There is a principle which is a bar to all information, which is proof against all arguments, and which cannot fail to keep a man in everlasting ignorance ; this principle is contempt prior to investigation.”—SPENCER.

MANY thousands of gallant men have been invalided on account of chronic disease caused or aggravated by wounds, sickness or nervous troubles contracted in the various campaigns in which they were engaged. I write especially for the benefit of these, some of whom may remember this article in days to come, after they have exhausted every effort in their attempts to get cured.

It is not likely that they will try Homœopathy before then, because it is very difficult to shake off the preconceived ideas with which one was brought up, and also because it is hard to swim against the stream. In many instances efforts to get cured by orthodox medicine will fail, and then some may avail themselves of this new school of medicine, and obtain from it

the same advantages which I and thousands of others have obtained. I write especially for chronic invalids. Acute disease is generally simple to treat, and a high percentage of cases recover, if well nursed, whether medicines are given or not. In chronic disease a very high percentage remain uncured.

Many people may wonder how it is possible to believe in a doctrine like Homœopathy. If large doses of medicine cannot cure, surely it is absurd to imagine that small doses can do good! At one time I also scorned the idea, and was only convinced by the personal benefit obtained.

I had been under orthodox allopathic treatment for seven years, and had taken advice of several London specialists without any advantage. On the contrary, I was gradually getting worse and was told I was incurable unless they cut out my kidney.

Homœopathy saved the operation and enabled me to serve three-and-a-half years in Mesopotamia including four summers in succession without any leave. It also took me over malaria and other troubles incidental to that unhealthy climate.

What is Homœopathy?

It is the principle of treating sick people by

giving them drugs which if given in large doses to healthy people would cause symptoms similar to those of the patient.

Homœopaths say that every medicine is harmful to the body, and giving large doses to sick people injures various tissues and organs in the body. Therefore only small doses should be given.

They maintain that medicine itself is never curative, and that cure can only come from the reaction of the vital forces to the drug, and the greater the dose the less curative is this reaction. They allege that doctors never cure ; they only treat. Cure comes from the patient's vitality, and the patient cures himself. The business of the doctor is to choose the correct stimulus which will restore order to the disordered vital force.

They do not like the orthodox way of treating lungs, livers, hearts, kidneys separately, because these are only parts of the whole ; so they prefer to treat the general or constitutional condition, because if the Central Government is correct, it will maintain the functions in good order, and then there will be no bad lungs, livers, etc.

Homœopathic doctors have been attacked

specially on account of their liking for small doses. I propose in this article to deal with that point especially.

Before beginning, I should explain that the System is based on well-known natural Laws, namely, "Action and reaction are equal and opposite," and its corollary, "Let likes be treated by likes."

If you ask people what is Homœopathy, they may reply, "It is just nothing," or "It is the method of giving infinitesimal drugs," or "It is a hair of the dog that bit you." This last reply, although intended as a joke, contains more truth than its propounder is generally aware of. It has a similar idea to Homœopathy, and has the same idea as that underlying the curative treatment by inoculation for various infections and the prophylactic treatment by inoculation for plague, cholera, typhoid, etc. In fact, it is difficult to resist the conclusion that all vaccine and inoculation treatments owe their power and efficacy to the fact that they are based on the Homœopathic Law of Similars. Of course Doctors often do harm by inoculating too large doses or repeating too frequently; and often select the vaccine from local rather than constitutional reasons, but on the whole this

crude adaptation of Homœopathic principles is not without merit.

Everything in Nature has two opposite effects. If a person takes too much alcohol, the next day he is likely to feel rather a wreck. The reason is that alcohol is primarily a stimulant and its secondary effect is in the opposite direction. Again, if you take a large dose of Ipecacuanha the vital force is broken down and you will get violently sick; but a small dose which encourages vital reaction, stops sickness. (Hale White, *Materia Medica*, 17th Edition, p. 470.) This does not mean that Ipecacuanha will stop every form of sickness, but it will stop those forms to which it is similar. I could quote numerous examples from standard medical works, but this is unnecessary, because in Nature a rule is always general and does not act by exceptions. I repeat that Homœopathy is based on a simple natural law of Action and Reaction, which is fundamental and unchangeable.

The point may be easier to follow if you remember that Homœopathic treatment does not cure by the direct action of the drug, but by the stimulation of the vital force by the drug to act in the direction necessary for cure. A drug

is given and the Vital Force says to it : " What business have you here poisoning my body ? There is nothing natural about inserting poisons into my system, so out you go." And in expelling the drug and the symptoms induced thereby, the vital forces act towards the expulsion of the disease which has the same symptoms.

Exactly the same action is noticed in vaccine treatment. The dead bacilli injected do not cure the disease by their specific virtue. Their function is to stimulate the vital force to act in a direction adverse to the poisons set up by the disease. If given in too large or too frequent doses they break down the vital force and defeat their own aim.

The main objections I have heard to Homœopathy are :

(a) Smallness of dose.

(b) That if there were anything in the system it would by now have made greater progress in civilised countries.

(c) That orthodox allopathic doctors have examined and proved the system and found it wanting.

(d) That only the weak-minded believe in it, and such cures as are achieved are purely faith cures.

I now proceed to discuss these matters separately.

First objection : Smallness of dose.

Firstly it is a mistake to say that the dose is essential to the principle of Homœopathy. The dose may be big or small, provided that the drug is selected on the Law of Similars. Generally speaking, small doses are given, because we do not wish to break down the vital force by a poisonous drug. We wish to stimulate this force by the natural reaction, and therefore a small dose is found preferable. For instance, to soothe an irritated nerve anybody can break down the vital force by a big dose of bromide or aspirin, which simply deadens that nerve and acts as a palliative. This does not require much skill. How far more beautiful and scientific is the action of the small dose of drug which causes the vital force to soothe the irritated nerve.

Here Homœopathy is following the Biological Law: "To any given stimulus, thermal, electrical, chemical, protoplasm reacts differently according to the dosage of the stimulus. Small doses encourage life activity, large doses impede live activity; very large doses destroy life activity." Of course, the boundaries between large, medium and small doses vary according

to the nature and conditions of the living cell experimented on. As an example, Arsenic present in yeast in a strength of $\frac{1}{1,000}$ stops life activity. If present in $\frac{1}{3,000}$ or $\frac{1}{5,000}$ it impedes life activity, while if in strength of $\frac{1}{10,000}$ or even $\frac{1}{100,000,000,000,000,000}$ the life activity will be stimulated. (Extract from a work by Dr. C. E. Wheeler, M.D.)

Secondly, when discussing a broad principle it is illogical to quibble at the size of a dose. If it is found to be curative, that is sufficient. The size of the dose will depend on the drug, the type of illness, the constitution of the patient, and the degree of similarity of the drug.

A Homœopath may administer (say) Nux Vomica in its mother tincture, or in medium doses, or in very minute doses, but since he is able to do this he will not purely for the sake of perversity choose a minute dose. He chooses a minute dose generally because he finds its curative power greater. To give Homœopaths the attribute of perversely selecting minute doses would be to stigmatise them not only as faddists but fools. All that Homœopathy requires is that the drug selected for a patient should be able to develop in healthy persons

symptoms similar to those noticed in the disease to be cured.

Thirdly : What right have we to say that the remedial action of a drug depends on its weight rather than on the surface over which it acts ? We know that matter is indestructible and therefore even in high potencies there is some of the drug present in atomic or electronic form. The number of atoms even in a minute dose of drug may be judged from the following example : " If a glass globe four inches in diameter were absolutely empty and air molecules admitted at the rate of one hundred millions a second, 50,000 years would elapse before the globe was full. (*Nineteenth Century*, March, 1916, " This World's Place in the Universe.") Accordingly, even in a small dose of a drug, there are millions of electrons at work.

It is not disputed that some minute electronic action is the basis of vital action, and I submit that our object must be to stimulate these forces in the correct direction. By minute sub-division the countless molecules of a drug have a larger sphere of activity, and in accordance with a natural law acquire an increased energy, as may be seen from the power of steam or high explosives. The molecules appear also to obtain

increased potency in the form of energy developed during the special process of preparation. The atoms of the drug in this free condition can diffuse through the body just as the molecules of oxygen diffuse through the blood and tissue cells.

This is the natural law of diffusion. Minute sub-division does not entail destruction ; on the other hand it imparts to the molecules, atoms or electrons power to expand and diffuse through the body so as to reach the very smallest diseased tissue cells. If you will observe these simple matters of fact, you will to a large extent have conquered one of the chief difficulties to the proper understanding of how minute doses are able to act at all.

Fourthly : Everything in Nature acts through minute agents. The most solid structure, just like the lightest gas, is composed of molecules. Consider how minute is a vibration of light. Think how infinitesimal is the power of a single vibration transmitted by a wireless installation. It is the number of vibrations rather than the size of each which gives the power, just as the number of liberated electrons give radio-activity to Homœopathic high potencies.

Now let us notice the power of minute drugs that we all know. The mere scent of asafoetida, or of a rotten cabbage is enough to cause a sensation of nausea, while the most delicate trace of some perfume may bring back far away memories, or give other sensations with which we are all familiar. A ball of musk will emanate scent for a year, and it is difficult then to trace any loss of weight. This shows that inconceivably minute particles of the drug from which the scent is produced, or possibly electrons acting on the olfactory nerve, causes an intensely powerful action. Who would be so rash as to say that the olfactory nerve is the only part in the body sensible to such minute influences, and who will deny that, if these effects are produced in health, they may not be intensified in a diseased body.

A single puff of tobacco can upset a person unaccustomed to its use; $\frac{1}{5,000}$ of a grain of atropine will cause an extraordinary effect on the human eye; $\frac{1}{500,000}$ of mercury perchloride will stop growth of bacilli; a single drop of prussic acid will cause a person to fall dead. What is the weight of radium rays, the manifestations of which are so powerful? The power of these rays on the body is due to

their capacity of diffusing right through, and is not due to their weight, which the most delicate scale would fail to record were it a million times more delicate.

The weight of poison introduced into the body by the legs of a centipede, the sting of a scorpion, or the bite of a tarantula, is not great, but this poison will diffuse through the system and often set up fever in a healthy person, while it may kill a sickly one. And what about the poisons from many plants? Why should the weight of medicine required to cure a disease be greater than what is necessary to cause sickness?

If we could put prejudice on one side, and merely decide in accordance with evidence and facts, we would declare that LESS medicine is required to CURE, because the DISEASE CAUSE has to break down the Vital Force, whereas the CURATIVE REMEDY has the help and assistance of the Vital Force.

We cannot leave the question without touching on the point of radio-activity. Physicists now think it probable that all atoms have the latent power of radio-activity, and that this could be obtained if we knew how to apply a suitable stimulus, but so far the secret is not unlocked.

A famous scientist calculated that burning a hundred tons of coal afforded less energy than that contained in an inaccessible form in an ounce of apparently inert material simply by reason of its atomic construction.

It seems certain that Hahnemann stumbled on this natural fact unwittingly, and the method he employed of dividing drugs into infinitesimal particles, encouraged the liberation of electronic energy, the potentialities of which are only now beginning to be understood. Broad-minded scientists will not close the door to investigation.

When we are called on to decide whether small doses are capable of producing benefit, and if we are not prepared scientifically to investigate the matter for ourselves, then at all events the evidence of those who have personally tested the matter is deserving of more confidence than the assertions of those who have not. This is a fundamental principle of evidence accepted in all our Courts of Justice. Negative assertions are of equal value to those of unbelievers a few years ago who said that wireless telegraphy and telephony, or telephotography were impossible freaks of the imagination.

Second objection : That if there were anything in the system it would by now have made greater progress in civilised countries.

As a matter of fact, Homœopathy has spread to every single country in the world, and in America there are over 9,000 qualified practitioners. The medical authorities there, with the approval of the State, permit and encourage joint Homœopathic and Allopathic Medical Colleges, which work side by side under the same Senate, and continue research along two different lines. Can we in England afford to treat with scorn a theory which has been officially entertained and given an honourable position in the United States ?

In England Homœopathy has certainly spread less, and probably some of the reasons are :

(a) That we are a conservative race and in many things slow to start.

(b) There has been the greatest opposition to Homœopathy just as there has been to every new scientific discovery since the world began. For instance, there was great opposition to the theory that the world moved round the sun. When Harvey discovered the circulation of the blood, he and his followers were called

“Circulators” by their brother doctors. There are other instances without number. Hahnemann, the founder of Homœopathy, was persecuted and driven as an exile from Saxony, yet now, the city of Leipzig from which he was banished, contains a bronze statue in his memory.

(c) The prestige of the old school and the livelihood of druggists and chemists is believed to be seriously threatened by the introduction of Homœopathy and the use of small doses. As a matter of fact this is not the case, because the care required to prepare “potencies” entitles the chemist to charge as much for the small doses as for the large ones. It is always difficult to make progress against vested interests.

(d) When an orthodox doctor becomes converted to Homœopathy, he is at present discredited by the Medical Council, although he acts from conscientious motives, after due trial of both systems, and often at pecuniary loss, since the majority of patients are accustomed to go to Allopaths. Such a doctor’s articles, although they may have been willingly accepted before, no longer find any place in a Medical Journal, although it is curious logic that makes the articles of a person who is

conversant with both systems less meritorious than the literary work of the same person when he was only acquainted with one system. The Medical Journals naturally act as they please, but my point is that such secret methods, and repression of truth, put an unfair restraint on the spread of Homœopathy.

(e) It is difficult to get any Editor to print an article on Homœopathy, because it is not yet popular. It would be like a Liberal paper extolling a Unionist Minister, or vice versa. One ostensible reason for not printing Homœopathic articles is that it would be teaching people wrong and vicious principles. The value of publicity in other matters is not contested, but Homœopathy is an exception. It is too dangerous altogether, and yet they say there is nothing in it!

Third objection : That orthodox doctors have proved the system and found it wanting.

With regard to this point there are several matters to notice.

(a) Many doctors have told me that in lectures at Medical Colleges, Homœopathy is held up to ridicule, and they therefore know it is nonsense. The result is that they are prejudiced against it from the start. More experienced

doctors, who have learned that there are many extraordinary and at present inexplicable facts in this world, are far less sweeping in their statements, but few entirely lose this prejudice imbibed in their youth.

To ask Allopaths to examine the merits of Homœopathy is comparable to sending a Protestant Missionary to investigate the merits of Buddhism, or asking a Cabinet Minister to confess that his Government ever made an error of judgment. But Homœopathy, by virtue of its truth, demands investigation by a committee of orthodox doctors, provided that there is one absolutely disinterested civilian as President, and one Homœopathic doctor is on the commission. It is the orthodox doctors and not the Homœopaths who are afraid of investigation.

(b) It is true that certain capable conscientious doctors have tried Homœopathic methods of treatment, and have recorded their failures, but is that any more wonderful than a blacksmith who is accustomed to wield a heavy hammer failing in his endeavours to put a hair-spring in a small gold watch? As the Persian poet "Sadi" said: "For some purposes a long spear is advisable, but for others a fine needle," and because a doctor dabbles in Homœopathy

without fully understanding the subject, which is more difficult than it looks, and fails to get successful results, there is no adverse conclusion to be drawn. On the other hand, I have never heard of a conscientious doctor who has studied the methods and results of a Homœopathic hospital for a year, and then given an adverse opinion.

Most doctors who really study Homœopathy adopt it themselves, but their articles to Medical Journals are not printed, because they are no longer orthodox, so they cannot expound the truth. There is practically nobody left who can write, because if a Homœopath writes he is accused of having an axe to grind, self-advertisement, etc.

Fourth objection : That only the weak-minded believe in it, and such cures as are achieved are purely faith cures.

With regard to this objection, perhaps, the two best-known believers were Lord Beaconsfield and Whately the logician. The latter was logical except in becoming a Homœopath, but he did not give up his original belief without a struggle!

First his daughter was cured by a Homœopath and Whately said it was a "faith cure," and

asked the doctor to cure his dog of mange, for which it had been treated without success by many veterinary surgeons. In six weeks the dog was cured, and Whately became a Homœopath and remained one to the end of his life.

It is, however, childish to talk of Homœopathic cures being worked by faith. People, never having studied the question, do not believe in Homœopaths. They only go to them after trying everything else. Such persons are then more difficult to cure, not only because the disease is of longer standing, but also because the constant absorption of large doses of drugs (which are all poisons to the human body) has altered the construction of the tissues of the body. The body has been obliged to adapt itself as well as it can (Darwin's Law) so as to cope with the unnatural poisons which have been administered. First, the accumulated effects of these poisons have to be rectified, and, secondly, the cure of the disease has to be undertaken.

Moreover, a person who goes to a Homœopath is in a sceptical frame of mind, not only of the efficacy of Homœopathy, but also on account of his past failures to obtain relief. Would not you yourself go in the first instance to a

Homœopath in a sceptical, half apologetic mood? Then why attribute the cures to faith? Rather they are cures in spite of the patient. Certainly confidence, once established, is a great help to cure, but an Allopath also likes to create confidence in his patients.

I may mention that Mr. Harding, President of the United States, is a staunch Homœopath, and Shackleton, the explorer, was the son of a Homœopathic doctor.

Just a few closing words. I have dealt with this medical subject because the public should form opinions on questions of health independently of what is retailed to them by doctors, whose interests are not the same as those of the public.

So far Homœopathic doctors have been unable to obtain a fair hearing from the profession, though I must note the liberality of Charing Cross Hospital and Queen's University, Belfast, both of which Institutions recently invited a lecture on Homœopathy. Such incidents are the swallows portending the advent of summer. May we not say that the appointment of Dr. Weir as physician to His Royal Highness the Prince of Wales *is* the summer?

A most significant truth is that Homœopathic

doctors are loath to inform the public of the real poisonous nature of drugs. They consider it is a breach of etiquette to tell the public the harm that is often done by large doses. In this respect doctors form something of the nature of a Trade Union and the public must realise that fact.

I must be considered independent, since I am not professional and I believed firmly in orthodox medicine for thirty years.

It all looked so simple and correct. For instance a person was constipated, and the Doctor gave him a pill and immediately the constipation is cured! This will not stand examination. What happens is that the pill is poisonous to the system and sets up a violent irritation, which causes a diarrhœa to eject this poison. When the poison is expelled, the constipation returns in nine cases out of ten. Such treatment is neither scientific or natural, and certainly is not curative.

One day the good sense of the British Nation and the fair play of Parliament will insist on a Commission to investigate the grand Law of Cure. Such a Commission is inevitable in the near future. I only ask you to-day to examine the subject on its merits, and not to entertain the idea that because a doctor is a Homœopath

he is necessarily foolish or less versed in anatomy, pathology or bacteriology than any other doctor. Nature has rounded us up pretty well, and there is not much to choose between the average intelligence of two similar classes, however you may be invited to believe the contrary. All Homœopathic doctors hold full orthodox Medical Degrees.

I hope nobody will read into my words that I disparage doctors. I criticise the system but certainly not the individual. There is no profession which is so devoted to duty. They are the most self-denying and conscientious in performing difficult and not always pleasant work. They go out at night and in all weathers, often when ill themselves. Their surgery frequently borders on the marvellous. Their technical knowledge is very excellent; their analyses of morbid conditions, their diagnoses and prognoses, are extraordinarily clever.

But their capacity to cure chronic disease is admitted by themselves to be slight, although they can generally alleviate the symptoms. The truth of this may be ascertained by looking round you. Some people are suffering from chronic indigestion, others from asthma, rheumatism, piles, varicose veins, chronic

constipation, neuritis, and a hundred other chronic ailments, for which they have been treated for years without eradication!

That there is a great lack of efficacy in medicine (as distinct from surgery, hygiene, nursing, diet, sanitation, prophylaxis, etc.) was naïvely admitted at the Medical Conference held in connection with the experiences of the War. I quote from the discussion on Influenza, as it appeared in the leading papers: "Scorn was poured over the number of infallible cures by Dr. W. J. Tyson, a civilian doctor from Folkestone, who drew the loudest cheers of the day for the statement that there was only one cure—when a temperature occurs go to bed at once and stop there. The Chairman (Colonel Haven Emerson, of the Medical Department of the United States Army) then convulsed the meeting with the dry remark: 'We have reached unanimity for the first time.'"

Additional proof was afforded a short time ago by Sir George Newman, Chief Medical Officer of the Ministry of Health. In a memorandum drawn up by him, it was stated that upwards of 270,000 years per annum are lost in England and Wales from invalidity or

disablement, while nearly half a million persons under the age of fifty years die every year, and that during the war a million recruits were found to be unfit for effective enlistment.

Is it not then obligatory on the leaders of public opinion, the press, to leave no stone unturned scientifically to establish the true Law of Cure? At present drugs are given without solid basis on Natural Law. The Medical is the only scientific profession which has no established Law to guide it. Chemists, Engineers, Geologists, Breeders of cattle, Astronomers, Horticulturists, all ascertain the natural Laws relating to their professions and use them as foundation stones.

The only Natural Law for cure yet expounded is "*Similia similibus curentur*"—"Let likes be treated by likes," but while pouring unreasoned contumely on its author, the Medical Profession have failed to prove that the Law is incorrect, and have never made public the true Law governing the cure of disease.

Perhaps the Minister of Public Health will one day remedy this state of affairs, but probably in the first instance courageous newspapers whose editors do not shrink from the Truth will have to start the investigation.

CHAPTER II

THE SUPERIOR CURATIVE EFFECT OF HOMŒOPATHIC TREATMENT

“To declare a thing impossible because one cannot understand it, is to determine at the same time both pride and inferiority of intellect.”—BALMES.

HOMŒOPATHY is the science of curing disease by administering a drug, which, if given in large doses to a healthy person, would induce symptoms *similar* to those of the patient. The size of the dose depends on the drug, the type of disease, and the sensitiveness of the patient.

Allopathy consists in giving drugs on other principles than the above, and usually medicines are given which induce symptoms *contrary* to those noticed in the patient. By this system, insomnia is treated by narcotics, constipation by laxatives, acidity by alkalies, etc., and such treatment is considered as the height of scientific practice at the present day.

I now proceed to enumerate some superiorities of Homœopathic treatment, and will then deal briefly with each point mentioned.

- (1) Homœopathy means Progress in Medicine.
- (2) Homœopathy is based on a Law of Nature.
- (3) No drug poisoning, as frequently noticed from large doses.
- (4) No drug habits or other sequelæ.
- (5) No annoyance to weak patients from strong action of laxatives.
- (6) No hindering of cure by administration of narcotics.
- (7) Pleasantness of taste to both palate and stomach.
- (8) Rapidity of action.
- (9) Beneficent action on the insane.
- (10) Treatment of the individual, and not of a disease name.
- (11) Cure from within outwards.
- (12) True Cure.

I am making no attempt to prove that small doses can have effect. My article in the *National Review* for November, 1920, gave some ideas in this direction, and one can also consider the enormous powers of infinitesimal vitamins and electrons. The best proof for any one interested is to go and see the results of small doses at any Homœopathic Hospital.

(1) HOMŒOPATHY MEANS PROGRESS IN MEDICINE.

Every Homœopathic doctor obtained his degrees in orthodox Medical Schools. He therefore has the same knowledge of the orthodox system as every other doctor. He knows both systems and as Euclid taught us, the greater contains the less.

(2) "HOMŒOPATHY IS BASED ON A LAW OF NATURE," viz., ACTION AND REACTION ARE OPPOSITE.

This law applied to the body is "Similia similibus curentur." Let likes be treated by likes.

The idea is that whenever a drug or other poison stimulus is introduced into the body, the vital forces endeavour to react against it in the opposite direction.

For example, alcohol or opium give primary stimulation and afterwards sleep. In fact every drug which is known has two opposite actions : the first due to the force of the drug, and the second resulting from the REACTION of the body to the drug.

The great beauty of this law is that being a Law of Nature it is unchangeable, and can always be relied upon. It must not be imagined that any claim for miracles is asserted. If the

Vital Force is too feeble to react, the patient cannot be saved ; and when disease of tissues is so far advanced that grave pathological changes have occurred, then the patient may only look for palliation.

Basis on a Natural Law gives the advantage that Nature will help the cure all the way. That indeed is part of underlying idea that medicines do not cure, but in themselves are evil-producing, their function merely being to stimulate the Vital Force to cure the diseased parts of the body.

(3) NO DRUG POISONING, AS IS FREQUENTLY NOTICED WITH MATERIAL DOSES.

Owing to the benign influence of Homœopathic philosophy on medical theories during the past century, we can happily state that drug poisoning is much less evident to-day because the orthodox school are giving smaller doses than formerly. Still we cannot help remarking those people who, for instance, have had too much quinine. They may not perhaps have recurrent attacks of fever, but they are not well. Or observe those injured with mercury and other drugs. How many asthmatic people, and others, have their stomachs ruined by the medicine prescribed ? How frequently do we

read in papers of persons who have died from sleeping draughts ?

(4) NO DRUG HABITS OR OTHER SEQUELÆ.

The morphia habit often springs from a patient being treated with this drug, and also the cocaine, veronal, chloral, sulphonal habits, etc. There are no harmful consequences from the small dose.

(5) NO ANNOYANCE TO WEAK PATIENTS FROM POWERFUL LAXATIVES.

Constipation is an evil attendant on lying in bed, and of many illnesses. When patients are treated they are sometimes given an opening medicine as part of routine. This has four disadvantages :

(a) It tends to induce the constipation habit.

(b) If the drug to cure the disease has been correctly selected, the introduction into the system of another poison is a further strain on the body mechanism, and interferes with the curative action of the curative drug.

(c) If you give an aperient regularly to a healthy person, you will make him ill, although he may not attribute his illness to the drugging. What then is the harmful effect on a person who is already sick ?

(d) On account of idiosyncrasies it is difficult for even the cleverest doctor to adjust his aperient dose to the individual, and the result is that sometimes a violent, painful and fatiguing action is produced on the patient.

I will not be dogmatic, and occasionally a laxative must be given, but physicians and patients should realise that it is a palliative and not a curative measure. Against these disadvantages you have the single small Homœopathic dose of a drug, which covers the totality of symptoms, including the constipation, and can do no possible harm to the already weakened vitality of the patient.

(6) NO HINDERING OF CURE BY ADMINISTRATION OF NARCOTICS, SEDATIVES, ETC.

The pathetic part of administration of narcotics is that when the patient observes the absence of pain, he believes that the drug administered is "curative."

On the contrary, all such drugs hinder cure.

Pain in neuralgia is not the disease, but only the telegraphic message, and to stifle this by strong drugs leaves intact the morbid process that is going on within. Dr. Compton Burnett wrote: "It is irrational, shallow, harmful, damnable to deaden, lull, kill or otherwise to

silence a neuralgia by nerve sedatives, local pain killers, lotions, hypodermic injections or whatsoever else.”

While we all agree that such palliatives are sometimes obligatory, their habitual use in orthodox practice is a confession not only of weakness, but of ignorance of curative drug action.

Similarly sleeping draughts. When the nerves are half paralysed by these drugs, how is it possible for the curative action either of the body, nature or anything else to take proper effect ?

It is not my business or desire to criticise the orthodox school, but occasionally a few words are essential to bring out the beautiful contrast. The Homœopathist in selecting his drug (which covers the totality of symptoms) is obliged to consider the symptom, sleeplessness, neuralgia, etc. The small dose does not cause nerve deadening, but only gives the slight stimulus to the Vital Force—the Central Government of the System—to cure its sick parts.

(7) PLEASANTNESS OF TASTE.

Nowadays when nauseous medicines are carefully wrapped up with sugar and other devices, the palate escapes the horrible flavour

of many drugs. But what about the unfortunate stomach? Especially of children, invalids or dyspeptics. I remember being given Ipecacuanha after dysentery. I had to take three large doses on consecutive days, and was ordered to lie down after taking, to avoid vomiting if possible. Twice I was able to retain it, but the third occasion was disastrous. How can drugs in such doses ever stimulate the body to cure?

Perhaps the taste and stomach by themselves cannot always select infallibly what things are good for the body and reject those that will do harm, but they certainly can distinguish in the majority of instances. Can anybody imagine an animal habitually taking into its system material doses of poisonous drugs?

Now let us look at the facts. Very few orthodox doctors have any belief in their medical system with the exception of a few drugs for certain conditions. They know they would do better to let Nature work, and to aid Nature. But their patients often will not allow this, and if the doctor does not give a prescription, they go elsewhere.

The majority of people believe in drugs because when children they were told, "Doctor is coming,

and will give you a good medicine which will make you quite well ! ” This idea takes root.

The Medical Council and doctors in general tacitly endorse this deception, but they should fulfil the high trust of their profession and tell the public the truth about the poisonous nature of drug action. I cannot exonerate Homœopathic doctors in this matter, because many of their leaders refuse to tell the public the truth—alleging that this would be a breach of Medical Etiquette ! It is fortunate for the world that Christ (and other reformers) did not take such sectarian views.

Pleasantness of taste then is an advantage, as the patient knows that in taking medicines in small doses, he will not ruin his digestion or do other damage while palliating his asthma, rheumatism, or other malady.

(8) RAPIDITY OF CURATIVE ACTION.

Now let us consider the difference between “ Cure ” and “ Palliation,” which is so often mistaken for cure. By cure, I understand, “ a complete radical and permanent disappearance of all morbid symptoms, whether mental and subjective, or physical and objective.”

By palliation, I mean the temporary removal of one or more symptoms without removal of the

original cause. For instance, the administration of a sedative for neuralgia is palliative, because when the nerves recover from the stupefaction of the drug they recommence (either immediately or at some interval) to give pain. The irritability which caused the neuralgia, has not been cured, but only stupefied by the drug. Thus many "cures for asthma" are not cures, but palliatives, e.g., the asthma returns, which would not happen in the case of a real cure.

Since many people think that the small doses of Homœopathy are slow to act, I will give two instances of the contrary. While staying in Basrah, a man came to me for treatment with a swelling about the size of a pigeon's egg under the left armpit, which was red and inflamed. I gave the man a small dose of finely powdered Silica 3x, which is commonly supposed to be inert, and the next morning there was no sign of either swelling or inflammation. I take the opportunity of mentioning how unfounded is the contention that Silica is inert.* Enquire from your own

* Since writing this, the orthodox school have promulgated "as a discovery" the connection between Silica and Tuberculosis—known to Homœopathic School for a century, as may be verified from their literature.

medical adviser ; he will say the above story is absurd. But I know it to be true. Then ask him to explain what is the action of the Silica, which is always present in certain tissues of the body, if this substance is really inert.

Another day I treated my servant, who was suddenly taken ill with a violent attack of dysentery, having severe vomiting and many excretions of what were little more than pure blood and mucus. I administered Ipeca. 3x and Potassium Phos. 3x—alternately. After the first dose the vomiting ceased, and within two days there was no trace of blood. These were true cures from within outwards, as the symptoms were not merely suppressed, and driven inside the body by material doses of powerful drugs.

Cure of chronic disease is slow. Cure of acute disease is rapid. NO MEDICINE CURES. It only gives the correct stimulus to the body to cure itself.

(9) ITS BENEFICENT ACTION ON THE INSANE.

Insanity is often impossible to cure, but there is good reason to believe that a greater percentage of cases are cured under the new School than under any other treatment. If a patient, who fancies he is a great personage, is

curable by drugs, then it must be by a drug which can reach that part of the brain which causes such imaginations. Or if he is furious, then the drugs that are able to touch exactly the diseased part of his brain, must be those drugs which in large doses can make a healthy person furious in the same way.

Insanity is a form of disease, and each disease attacks more particularly certain tracts of the body. Drugs have no inherent curative virtue, but they also attack certain tracts of the body, and no two drugs known attack exactly the same parts in exactly the same way. If a drug is to be curative, then it must be selected from its propensity to attack exactly the diseased parts of the body, because if it attacked parts that were functioning pretty well, it could hardly be of use in the particular disease.

If that is clear, it is not difficult to conceive that a large dose of a drug which is selected especially to attack an already diseased part, is likely to aggravate the illness, especially if it is the brain which is sick. Accordingly a small dose is preferred by the New School. You see that the system is simple and always uniform in action because it is in accordance with Law. It is difficult in practice because the Science

demands a minute study of specific drug effects.

I produce some statistics selected from America. Homœopathy is not yet fully recognised by the State in Great Britain, and I have preferred documents relating to Governmental rather than to private asylums.

Let us frankly admit that statistics must be used with caution, and I do not record the following figures as proof that Homœopathy is better than the orthodox system in treatment of the insane. I introduce them to show that the New School may be a great deal more wonderful than is imagined. That is not surprising when we remember that Hahnemann was the first* to revolutionise the treatment of insane by insisting over a century ago on the greatest humanity in dealing with lunatics.

Name of Government Insane Hospital.	Homœopathic Beds.	All mental cases received fifteen years, 1895-1910.	Recovery Average per cent.
Westboro (Mass)	1000	"	} 43.31%
Middleton (N. York)	2046	"	
Watertown (Ill.)	1500	"	
Patton (California)	1296	"	

Fifteen Allopathic Govt. Insane Hospitals 28.80%

These Hospitals are all under State control, so one can verify figures from State Reports,

* Can be proved from literature.

and the statistics show fifty per cent. better results from Homœopathic treatment. But this really means far better results than fifty per cent., because the first twenty-five or thirty per cent. cases of insanity are comparatively easy to cure, and very likely will recover with ordinary care and nursing, while each one per cent. cured above thirty per cent. shows superior treatment in the more difficult cases.

When I add that narcotics and sedatives are not used in these Homœopathic hospitals, the orthodox mental specialist will be amazed, if he takes the results as seriously as the large number of beds and the authenticity of the State Reports demand. Friends of those bordering on insanity please note.

(10) TREATMENT OF THE INDIVIDUAL AND NOT OF A DISEASE NAME.

It is more obvious than any of my preceding remarks, that the physician should treat the individual rather than the disease. A disease may be the ordinary one of pneumonia, or influenza, but different patients will show ten or more varieties of symptoms and consequently varieties of the disease. The reason is obvious—the right, left or both lungs may be attacked—here are three forms; a patient may be young,

middle-aged, or old, male or female—or may have weaknesses of heart, liver, or kidneys, or rheumatic, gouty, tubercular, or other tendencies, and each of these idiosyncrasies will cause some modifications in the case.

From so many types of patients and different constitutions, you will get a large variety of disease pictures. It is therefore more scientific to give the drug in each case which most nearly represents the “disease picture” of the patient than to use some specific like aspirin, which obviously cannot cover one tenth of the pictures,* even if it is very simple to prescribe.

In the previous sub-section we have seen that a drug to be curative must attack the parts specially invaded by the disease. No drug can do this more completely than the one which represents the totality of symptoms. Of course the drug is difficult to select, but nobody has ever claimed that the art of Homœopathy is easy.

Perhaps I can make the point more plain by taking as an example rheumatism. For this malady we know that unless a patient is given

* In March, 1920, a chemist giving evidence in an investigation by the Massachusetts State Legislature, stated that during the influenza epidemic of 1918-1919, he put up over 2,000 prescriptions ninety-one per cent. of which called for aspirin !!

salicylates, he is considered by orthodox school (in the large majority of cases), almost to be the victim of malpraxis or unskilful treatment.

Yet there are many varieties of rheumatism. For instance :

- (I.) Rheumatism with pains increased by movement.
- (II.) Rheumatism with pains increased by rest and decreased by movement.
- (III.) Rheumatism with pains increased by warmth (this is rather a curious symptom).
- (IV.) Rheumatism of muscular system.
- (V.) Rheumatism with exhausting night sweats.

We know that each of these forms of rheumatism can be produced in healthy persons, by Bryonia, Rhus Tox, Mercury, Actæa Racemosa, Phosphoric Acid, and anyone doubting this can prove the truth by taking doses for a few days. Then can we say that each of these entirely different forms of rheumatism are crying out for the same drug salicylates? And since there are many more forms, can anyone seriously say he thinks all the other forms are also crying out for salicylates, or for the individual drug which can produce similar symptoms?

Moreover, the orthodox idea of administering drugs which induce opposite effects is illogical and in fact IMPOSSIBLE. They can give drugs which are opposite to a "part" of the disease, but not opposite to the "whole."

What drug is the opposite in effect to a pain, coming on at night aggravated by warmth, increased by rest and relieved by movement? One can find drugs which cause bad effects in the body similar to these, but NO DOCTOR can find a single drug which can cause the opposite effect.

Drugs are all, without a single exception, producers of DISEASE, and if given in doses sufficient to cause opposite effect, the harm to the system (stomach, nerves and other tissues) is often greater than the benefit gained from the temporary alleviation.

When the patient only has subjective symptoms, such as feeling out of sorts, irritability, worse in cold weather, worse near the sea, or has some special morbid fear, etc., yet has no objective symptoms in the way of physical lesions or swellings, and no serious nervous derangement can be traced, then the system of opposites cannot be applied and is absurd.

These signs are out of the normal and show

the beginnings of disease, and demonstrate the individual peculiar characteristics of the patient. Sometimes these patients can be temporarily patched up with tonics,* but the condition is best remedied by that drug which covers the totality of symptoms and certainly not by a drug which covers an entirely different or opposite picture of symptoms.

You may argue that drugs cannot be found to cover the mental and subjective symptoms, which show clearly the individual constitution. As a matter of fact they can be found and are the most precious of all indications to a student of specific drug action, because they represent the brain and the innermost of the individual. I will explain this in a future article.

(II) CURE FROM WITHIN OUTWARDS.

If you realise that all disease products have to be expelled from the body, there is no doubt that from within outwards is the only scientific direction of cure. We must reconsider some of the ideas ingrained from childhood. For instance, you have probably seen cases of skin disease checked and driven in by powerful

* Tonics are only a crude form of Homœopathy, because in larger doses they would increase the sickness. They are crude Homœopathy because they are chosen empirically.

applications. It is quite easy to find drugs that can do that, but it is not cure. That is the orthodox method. An erysipelas may be nicely cured (!) by zinc or other ointment, but a few days later the poor child may have an ulcerated sore throat or other complication, and the mother wonders why little Jackie is so delicate. Obviously Nature must try to throw off the disease and not being able to do so in one way tries another.

A case of eczema on the chest, after being superficially cleaned up with powerful drugs, may develop pneumonia as "complication," and die a few days later. A child may have a discharge from the ear, which is dried up according to orthodox methods by powerful applications. Then we wonder how it got cerebral meningitis.

We often see tuberculous glands nicely cleaned by a surgeon, and often the child looks better for a time, but if the suppurating glands were Nature's process of dealing with the poisons and this process is checked, the poison sooner or later may have to find another exit, thus causing so-called "complications." The unfortunate patient rarely connects the "complication" with the treatment, because

there may be weeks, months, or years between, and even when he does connect the two matters he is pooh-poohed by the doctor.

Many women are invalided for life through catarrhs and discharges being checked by powerful injections. People do not realise that severe forms of disease are frequently caused in this way.

Occasionally when an invalid falls into the doctor's hands for some chronic disease, he gets out of them with difficulty, and may not recover until he cuts the gordian knot and ceases all dealings with doctors and medicine. The more "energetic" the treatment the more dangerous the results which may occur.

I am not pretending that Homœopathy is a panacea. There are good and bad Homœopathic doctors as well as good and bad in the Orthodox School. That cannot be avoided, but what I do show is that the above dangers are not run by patients in the New School treatment. To remedy by violence or force is to jeopardise the FUTURE.

All the above cases are instances of where diseases are met by "opposites." The external signs and symptoms of the disease are checked, palliated, driven in, and only the strongest

persons will escape the later effects which may occur after a short interval or not for five, ten or even twenty years. Kidney, liver and heart troubles, etc., result from these battles between the driven-in poisons and the eliminating agents of the body.

Even those who do not believe in Homœopathy will admit that small doses cannot cause such effects, and so far therefore must acknowledge its advantage.

Many thousands of doctors can bear witness that the New School treatment aims at curing from within outwards. Very likely during a course of Homœopathic treatment, the patient will be surprised to find an old eczema, diarrhœa, discharge or some other long-forgotten malady break forth. Should that be observed, he will know that he is on the way to a real cure from within outwards.

(12) TRUE CURE.

I have already written about this in previous sections. It is little use talking of cure in ordinary cases because the cure may have taken place even without medicine. If I talk of extra-ordinary cures you may not believe me.

Cure in acute disease is comparatively simple.

The Vital Force calls up all its reserves, and forms anti-bodies appropriate to defeat the morbid causes. With good nursing even without medicine, in most cases the Vital Force succeeds in winning the day. It is, therefore, difficult to say exactly how far medicine has benefited any particular case, and how far recovery is due to the wonderful methods of combating disease that Nature has developed during the course of centuries of evolution. Whatever may be the reasons, we return to the certainty that acute disease is comparatively simple to cure.

The contrary is true of chronic disease, whether resulting from accidents, heredity or from failure to "cure truly" an acute disease. We see people who have suffered from asthma, gout, rheumatism, etc., for twenty years or more. Their pains become better and worse from time to time, and are palliated with various strong drugs; but are they cured? If not, why not? Doctors often do not cure hæmorrhoids or an ordinary cold in the head. Why then pretend to cure more complicated ills? The only True "Cure" is for the body to cure itself and the effort to cure by large doses of medicine is neither scientific or possible.

GENERAL.

Is it because the present system of medicine is perfect, that millions of persons remain uncured? Nobody demands perfection in this world, but we have a right to expect that every effort should be made to approach as near as possible to the ideal.

I have endeavoured to be just, and even supposing that fifty per cent. of what I have written is controversial, we can still claim that a broader view should be given to medical research; but if only one per cent. of what I have written is true, then the public have the right to demand more knowledge of this Homœopathic system, which has survived persecution* for over a century, and which is to-day a force hundreds of times more powerful than at its birth. If I, in a short article, can unveil some errors of present-day medicine, how much more potent would an independent investigation prove?

There are nearly 300 Homœopathic doctors in Great Britain, and over 9,000 in the United

* On January 20th, 1888, the *Times*, in a leading article, held that the "Odium Medicum" against Homœopaths was established. To-day there is less opposition but that is because every advance of science has more and more proved the truth of Homœopathic principles. Charing Cross Hospital in November, 1921, invited a lecture on the subject. Let us do homage to their liberality. Queen's University, Belfast, have done the same.

States. It is inconceivable that these fully qualified doctors should in this age of progress, be pursuing a Will o' the Wisp. America has out-distanced the British in this science, because a new country is less conservative than one with older institutions, and in the United States, Homœopaths have the great advantage of being recognised and honoured by the State.

If all Homœopathic physicians are the unbalanced creatures that the Orthodox School maintains, then the General Medical Council have committed one of two errors :

(a) Either they should make the examinations for medical degrees more difficult than they are at present, so as to eliminate these foolish doctors ; or

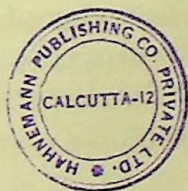
(b) They should have made some representative enquiry into the doctrine of Homœopathy in a manner which would inspire public confidence i.e., by a Committee of undoubted impartiality.

The first of these hypotheses is difficult to maintain, as you will observe by a glance through the register of doctors who are members of the Homœopathic Society.

One cannot fail to remark that for such a large number of men, their qualifications are

exceptionally above the average. But if they can be supposed so wanting in intellect as to believe in Homœopathy, and yet hold these degrees, then there may be hundreds of Orthodox doctors similarly wanting in intellect, since they hold similar and less important degrees.

Why then does the Medical Council not inquire into the merits of Homœopathy? Is it because they shrink from the conclusions which would have to be made public, since these conclusions might be opposed to what they and their predecessors have been publishing through centuries. Truth must prevail in the end.



CHAPTER III

THE TWO SCHOOLS OF DOCTORING— HOMŒOPATHIC BENEFITS—CANCER

“Whoever outside the sphere of pure mathematics employs the word ‘impossible’ commits an imprudence.”

—ARAGO.

It was once the custom to despise Homœopathic doctors, to consider them inferior in pathology, bacteriology, surgery, diagnosis, etc., and to look upon their patients as deluded cranks.

This belief was always without foundation, because by the laws of the land all Homœopathic doctors before practising, are obliged to pass the same examinations, and obtain the same degrees as orthodox doctors. After that they generally spend two or more years in hospitals, and then must study Homœopathy for some time before becoming truly proficient.

In this article I propose to show that in the study of the specific action of drugs, which is an important part of a physician’s art, the Homœopath has a far deeper knowledge than his Orthodox colleague.

Perhaps it is best to explain what is meant by Homœopathy as many people believe that it has some connection with doctoring at home.

The term is taken from the two Greek words "Homoios (like)" and "pathos (disease)." A Homœopathist endeavours to cure on the principle "Let likes be treated by likes," and whenever this principle is adopted in the treatment of disease, as for instance when emetine is given for dysentery, or when a frost-bitten foot is rubbed with snow, then the doctor is acting on the Law of Similars, and consequently Homœopathically, whether he knows it or not.

The orthodox of the Allopathic School endeavour to cure disease by remedies which produce symptoms opposite to, or different from those manifested by the patient.

To make this more clear I will quote a concrete example. To a patient who has constipation a Homœopath would give a small dose of a drug which, if given in a large dose to a healthy person, would induce constipation.

The orthodox treatment for the same disorder consists in administering a drug which causes diarrhœa, by irritation of the stomach, liver or intestines.

Therefore two points will be observed :

(a) The Orthodox School act as though disease can be cured by direct action of medicines and believe that material doses are necessary.

(b) Homœopathic doctors declare that medicine in large doses can only palliate disease, and that true cure can only come from the vital reaction of the body to the drug. As a corollary, Homœopaths maintain *that a small dose must be used so as not to aggravate the disease.*

One should not imagine that a Homœopath can never give a drug in material doses. For instance, he can give morphia to alleviate pain in advanced cases of cancer, but as soon as he gives a big dose of any drug, he recognises that the effect will be palliative, and not curative.

He was brought up on the system of large doses at the Medical Colleges, and therefore has this advantage over his Orthodox colleagues, that he knows two systems and can utilise either at desire.

The following is a brief historical sketch of how Homœopathy arrived at its present stage of world-wide importance.

In 1791 Hahnemann, an orthodox physician

of renown, suddenly created consternation in medical circles by openly declaring that all the methods in use at that time, e.g., bleeding, purging, blistering, sweating, beating the insane, etc., did the patient more harm than good.

He retired from the practice thus condemned, and to earn his living began to translate foreign medical works, as he was acquainted with several languages. While translating Cullen's "Materia Medica," he noticed that Cinchona (Peruvian Bark), of which quinine is an active principle, was used by the inhabitants of Peru for curing fever of malarial origin. Being dissatisfied with the explanations in Cullen, as to how Cinchona acted on the body, he decided to test the drug on himself, a healthy person. After taking it for some time he had an attack of fever—a type of fever which started with shivering, went on with heat and ended in perspiration.*

He said to himself: "Here is a drug which can cause fever, and is also believed to cure it! Is this a peculiarity of Quinine, or is this a manifestation of an universal law?" He

* He does not say that these exact symptoms will occur in every healthy person who takes cinchona in rather over-doses. Neither does quinine cure all cases of malaria. Every individual is different and, within certain limits, reacts differently to every drug.

continued to prove the exact effects of various drugs on himself, his friends, and other "healthy" individuals, and noted carefully every symptom that occurred, thus forming the basis of the *Homœopathic Materia Medica*.

From these facts you will observe that the New School *Materia Medica* records the results of a slow or chronic, in addition to acute poisonings, and therefore has a far greater wealth of details and particulars of symptoms, than is found in the Orthodox *Materia Medica*. The Homœopath is able to use both *Materia Medica*, since he is not so bigoted as to say that one system alone embraces all the good in the world. Accordingly, he has a far wider knowledge of "Drug Action" than could otherwise be secured.

Continuing his researches, Hahnemann noticed that Belladonna gave rise to a sore throat, brain symptoms and a rash which resembled certain types of scarlet fever, and he found the drug useful in the cure of this disease, and also as a prophylactic. I must here warn you against the idea that Homœopathy uses any specific for specific diseases; on the contrary, when a scarlet fever does not present Belladonna symptoms, then another drug will be given,

which can cause symptoms resembling more exactly those exhibited by the patient.

Hahnemann, however, did not hastily jump to conclusions, and it was only in 1810, after nineteen years' of careful research, that he published his *Organon*, upon which is based the science of Homœopathy. He laid down among other things: (a) the single drug—to replace the horrible mixture of drugs in vogue; (b) the most similar drug selected according to the totality of symptoms; and (c) a small dose to avoid aggravation.

He recommended that all the drastic orthodox methods then in vogue, such as purgatives, diuretics, sudorifics, causing to vomit, bleeding, blistering, leeches, setons, moxas, cauteries, beating the insane, should be abolished. We can now see clearly that although ridiculed by the Professors of the period, a hundred years ago Homœopathy was preferable to orthodoxy.

In the middle of last century the results of Homœopathy were so superior to orthodoxy during the cholera epidemic in London, that the official inspector, Doctor McCloughlin appointed by the Board of Trade wrote as follows: "Although an Allopath by education,

principle and practice, yet were it the will of Providence to afflict me with cholera, I would rather be in the hands of a Homœopath than an allopathic adviser."

About the same time Dr. Gull in discourse to British Medical Association at Oxford in 1868 said, "We know further that the means formerly considered essential to the cure of these diseases were either useless or pernicious."

In more recent years, Sir James Goodhart, in an address before the British Medical Association, "Why do we give medicine? We often give drugs as an 'experiment' in the hope that they will do good, and frequently not because the disease demands one, but because the patient is not happy till he gets it."

Wood Hutchinson says, "Food, rest, sunshine, exercise, bathing, massage: these are the sheet anchors of our new *Materia Medica*."

Sir Frederick Treves, "The time is not far distant when the bottles on the Doctors' shelves will be reduced to a very small number, and resort will be had to simple living, suitable diet, plenty of sun and fresh air. I look forward to the time when people will leave off the extraordinary habit of taking medicine when they are sick."

Sir Almroth Wright in 1912 speaking of Vaccine therapy said, "The previously erected edifice of medicine has broken down, and a new one has to be erected from the foundations. We must cast aside all our old beliefs and admit we have been practising quackery."

All these doctors practically admit that drugs as given by the orthodox school are harmful rather than beneficial. But they do not tell the public so clearly.

Some hundred years after Hahnemann they have admitted what Hahnemann then preached. It is clear we must try new methods.

So much for past history ; if we look at the position to-day, four most striking facts emerge.

(1) Orthodoxy has given up a large number of drastic treatments which Hahnemann opposed, thus admitting his accuracy tacitly, though without the courage to do so publicly.

(2) Orthodoxy has followed Hahnemann's advice by reducing their doses considerably, and by much less mixing of drugs.

(3) The orthodox school have adopted—perhaps unconsciously, and at all events without acknowledgment—many Homœopathic methods of prescribing on the Law of Similars. Seventy

such instances were demonstrated by Dr. Dyce Brown. Their use of vaccines and inoculation afford examples of crude Homœopathy and their administration of thyroid and other glands are instances of "likes being treated by likes."

(4) The Homœopaths have not moved one inch from their position that "similia similibus curentur" is the Law of treatment. Now after one hundred years of abuse some broad minded Hospitals (Charing Cross and Queen's University, Belfast) have invited lectures on the principles of this Law. Let us take our hats off to the liberal authorities at these institutions.

The layman is of course told that changes in orthodox principles are due to the advance of science. But science is based on Truth and Truth does not change, so what sort of science is this that requires constant changing. Let us not be afraid to admit the Truth that the art of medicine in the orthodox school has no pure scientific basis. These are hard words and to soften them I am delighted to bear witness that in every other respect the profession is the finest and greatest in the world.

Dr. Quin in 1827 introduced Homœopathy to England, and it has increased in spite of

bitter opposition, until to-day there are nearly 300 Homœopathic physicians in Great Britain, with some twenty Hospitals, while in America there are 9,300 qualified Homœopathic Doctors.

In Italy and America Homœopathy is recognised by the State. In England after the extraordinary results of the New School in the cholera epidemic Parliament legalised the practice of the new medical art Homœopathy, but it is not allowed to be taught!! The reason is that the Medical Council has been both Party and Judge in the case, and there is no appeal from their dictum to any scientific body of men in the country. They actually concealed the cholera statistics of the Homœopathic Hospital, but a vote of Parliament forced them to produce these.

I will now note some benefits of utilising a proved Natural Law in the treatment of disease.

(1) It enables a doctor to treat *en maître* any illness however obscure or unknown it may be.

(2) It enables a doctor to individualise and treat his patient rather than a disease name.

(3) It enables a doctor to prescribe for the whole sickness, whereas under all other systems only a part of the sickness is treated.

(4) It enables a doctor to treat the beginnings of disease before DIAGNOSIS.

(5) It enables a doctor to help the vitality of the body to cure its diseased parts. Every other system breaks down the vitality by powerful drugs.

It is beyond the scope of a single article to treat these points fully, but I will now briefly explain these benefits.

(1) It enables a doctor to treat any illness *en maître* however obscure and unknown it may be.

When a new disease (e.g., Spanish Influenza) springs up, doctors have different opinions as to the suitable drug to be given: in fact, the Medical Conference held in connection with the experiences of the war came to the conclusion that there was no cure for it. This was so marked that the Chairman, Colonel Haven Emerson observed, "We have reached unanimity for the first time."

Such an incident impresses the fact that present-day medicine is in a state of confusion. This is well-known to doctors but not to the public. Why is there this confusion? Because orthodox medicine follows no LAW.

A Homœopath has no doubt whatever because he is guided by Law and must select the drug which can cause symptoms similar to those of the patient, whether he has Spanish Influenza or any hitherto unknown disease. He can immediately treat the case as a master, and his drug will go straight to the cause (even if unknown), because he selects the remedy which can cause the totality of symptoms noticed in the patient. It is therefore certain that such remedy must touch the same parts of the body as are touched by the disease.

In the early stages even when exact location of the illness is unknown, the more similar the remedy is to the symptoms of the disease the more certain and direct is the curative effect. The drug could not cause symptoms similar to the disease if it did not affect similar parts of the body, and if the drug did not affect similar parts of the body as the disease, then it would not be a suitable remedy for that particular case. From first principles of logic we therefore find that the system is logical.

The capacity of being able immediately to treat illness however unknown is sufficient to place Homœopathy on a plane far higher than the orthodox expectant treatment.

To present a further explanation of treatment *en maître*, I give an instance of a rare, peculiar, individual and characteristic symptom, e.g., "A patient craves cold or icy drinks, and when the water becomes warm in his stomach he vomits."

This is indeed peculiar, but it is this type of symptom which permits the selection of one particular drug out of hundreds. The above symptom gives to the Homœopath a clue to the drug Phosphorus, because he knows that Phosphorus can cause such curious changes as will induce this peculiar symptom in a healthy person. Hence it affects exactly the same part of a healthy person as the disease has affected in the patient, and if other symptoms accord, it is the only scientific drug to administer, because one must touch the diseased part if one wishes to cure it. Please remember that the drug chosen must cover the totality of symptoms in addition to the rare or individualistic symptom, because the wiping out of any single symptom may only palliate without true cure.

Without knowledge of the Law one could only grope in the dark and find the true drug by chance, and on the same principle whenever

rare and peculiar symptoms occur in a patient, the Law enables a physician to treat the case *en maître*. I do not suggest for a minute that other drugs would not help. They might, but they would not be the absolute best, and that is what the patient requires.

Another practical advantage may be seen in cases where persons working in special circumstances are afflicted with lead, arsenic, phosphorus and other poisons.

Take lead, for instance. The mere fact that minute emanations of lead produce severe forms of colic cramps, convulsions, collapse, etc., should suffice to show what nonsense is talked when people say that Homœopathic small doses of drugs cannot take effect. When you think how insoluble lead is, and then imagine it painted on the wall of a room, you will begin to wonder what was the quantity of lead necessary to make them sick. I have seen a person vomit and be ill for days from the effects of paint in a place several rooms away.

Now there are nineteen known antidotes* for chronic lead poisoning and there is no logical reason to suppose, if one can select the "very best antidote," that it should be administered

* Dr. Gibson Miller, *Relationship of Remedies*.

in a dose larger than the dose of lead which caused the illness.

But which one of these nineteen antidotes should be used? Every instance of lead poisoning though having the main features of "lead," will have distinctive individualistic features peculiar to the patient. These characteristics will guide to the exact choice of the drug but unless guided by a Law the doctor will flounder among the antidotes in a welter of confusion, and the patient will remain uncured.

(2) *Enables a Doctor to individualise.*

Every doctor admits it is desirable to individualise, but do they carry their theories into practice?

For instance take malaria. In a big percentage of cases, a doctor will administer quinine, simply because the disease is malaria. Is that individualisation? No, it is treatment of the disease!

All will acknowledge that quinine is valuable in malaria, but all must admit that many people take quinine for months and years without eradicating the disease. The larger doses they take, the more anæmic they become, because quinine attacks the white blood corpuscles in addition to the malarial parasites.

Certainly quinine in sufficient strength will kill the malarial parasite, but that is making a "test tube" of the body, and leaves out of consideration the harm that the quinine in such doses can do to the blood cells, etc., and the unkilld parasites retire to the spleen or elsewhere for a period.

I am not particularly concerned with the dosage of quinine, but I wish to show that, if the beneficent action is merely due to destruction of the parasites, then it is curious that its effect varies so often, and it is frequently powerless to cure. The main point, however, is that this is not individualisation, as doctors not only order quinine for practically all malarial patients, but they give quinine irrespective of their symptoms and of the varying types of malaria!

Then as regards tonics. The principal tonics used are Arsenic, Strychnine, Quinine (we have seen above that in large doses quinine attacks blood cells, and hence in small doses is tonic to certain conditions), Iron, Phosphorus in the form of Phosphates. All these drugs are poisons, and hence it is no novelty to Homœopathists—either in theory or practice—to employ them as tonics.

Frequently, however, patients are worse

after taking a so-called tonic, and they then say, "Arsenic does not suit me." This may be due either to the fact that the dose is too large, or because the drug chosen is counter-indicated by the symptoms of the patient. If doctors are not guided by Law, then such mistakes are inevitable.

The present practice of tonic giving is in fact crude Homœopathy. The drugs are poisons, and hence in small doses are tonic to those parts which in large doses they would injure. This is Homœopathy in principle, but it is crude Homœopathy because tonics (poisons) are often selected for a patient without any clear symptoms indicating them, i.e., when the patient would obtain a greater tonic effect from another poison capable of attacking more closely his relaxed tissues, and consequently far more individualistic because capable of causing the very symptoms from which the patient suffers.

Arsenic and Strychnine (like all other drugs) are endowed with an inherent tendency to attack and do harm to particular parts of the system. They do not say to themselves, "I am introduced into X's body in a large dose and must therefore act poisonously," or "I am introduced into X's body in a small dose, and must therefore try to act benignantly."

NO. They always act POISONOUSLY.

Therefore, the only possible benefit from medicines is due to the fact that the Vital Force or body cells are able to eject a small dose and are actually fortified in so doing.

To gain the best individual tonic, one must select that poison which attacks most closely the weakened tissue. Because if it is going to attack quite a different set of tissues, how is it going to be tonic to those which require help.

True individualisation prohibits the search for "specifics," which have been the magnet of doctors for centuries. If you use specifics you cannot individualise, and the system which searches for specifics stultifies itself.

Whenever specifics have been found they can easily be shown to be Homœopathic, i.e., similar to the disease. For instance mercury salvarsan and potassium iodide can all produce sickness in healthy persons extremely like the syphilis they are used to cure.

Quinine can produce fever and ague similar to malaria. In fact, the ability of quinine to cause fever in the healthy was the Newton's apple which drew the attention of Hahnemann to the principle of Likes.

Emetine, the orthodox dysentery specific,

can cause vomiting and bloody stools, which is dysentery.

Salicylates for rheumatism, colchicum for gout, aspirin for influenza, urotropin for bacilluria, radium and X-rays for cancer, are all instances of the search for specifics.

I do not say these drugs are always wrongly used, because the symptoms may demand these drugs. I merely point out that to use them in every instance shows poverty of scope and incapacity for individualisation.

CANCER.

We know that radium, X-rays, and many other drugs can cause cancer, and they have been used by Homœopathists with success for many years as a curative measure for certain types of cancer which have similar symptoms.

What stultifies the great part of Orthodox School work in this direction, is that many of them act as if they believe there may be a specific for cancer, as indeed they appear to think there may be for all above-noted diseases, if only it could be found. Until they give up this idea and take to individualisation, little permanent progress is possible. Whether radium or any other treatment can or cannot

cure certain types of cancer, has nothing to do with the argument, as I merely desire to show that the use of specifics tends to destroy capacity for true individualisation.

The munificent gifts of £20,000 and £10,000 by Lord Atholstan and Sir William Veno, offered an example of the conception that one has to find specifics for cancer. This thought is fostered by the wrong idea of disease. Human beings may resemble each other, but they have very notable differences in construction, so that no part of two men is exactly the same. Every individual leads his own different life, and the consequence is that every cancer is the outcome of different causes, and should be dealt with on its own distinctive features.

Not only does cancer of various parts of the body require various drugs, but different patients will require different drugs, even for the same part. Unless individualisation in disease takes the place of the present "hunt for specifics" we are not likely to make a great deal of progress either in the cure of cancer or any other illness.

(3) *Homœopathy enables a doctor to cover the totality of symptoms.*

To explain this, I quote from "Repertorising," by Dr. M. Tyler and Dr. J. Weir.

Mr. B., age twenty-eight, had following symptoms ; May 6th, 1910.

“ Pain and distension abdomen for last three years, especially at 6 a.m. or 4 p.m. Distension not for some time after eating.

“ Symptoms relieved by escape of flatus, and also by hot drinks. Slept well till wakened at 6 a.m. by pain.

“ Appetite good, some heartburn.

“ Rheumatic pains general, with no special modalities.

“ Mentally : Felt worse in himself if angry. Quick tempered, but controls it. Weak concentration.”

Lycopodium was prescribed as apparently suiting the case, but patient returned 19th May, and medicine had not caused slightest effect. The following additional symptoms were then recorded.

“ Pain especially at 6 a.m. Comes in waves or spasms ; has to draw up knees on abdomen ; causes him to roll in discomfort. Increased if he gets angry. Decreased by coffee. Gets cramps in arms.”

If you examine Kent's Repertory, you will find under the heading Abdomen :

(p. 556) "Pain increased 6 a.m. : Coloc ; Oxalic acid.

(p. 556) "Pain increased 4 p.m. : Causticum ; Coloc ; Belladonna ; Lycopodium ; Magnesium Mur ; Phys.

(p. 557) "Pain increased by anger : Chamomilla ; Cocculus ; Coloc ; Nux Vomica ; Staphysagria ; Sulphur.

(p. 557) "Pain decreased by coffee : Coloc."

On these symptoms Colocynth 1 m. was prescribed.

May 27th. Been practically well. No medicine.

June 3rd. Nothing wrong with me. No medicine.

June 29th, 1910. Not wakened at 6 a.m. now ; never feels pain at 4 p.m. ; sleeping perfectly ; but some flatulence still about ; no heartburn ; distension hardly present ; rheumatic pains gone ; almost but not quite well.

Prescribed Colocynth 10 m.

June 18th, 1911. Mother reports that the medicine upset him somewhat at first, but since then and now is perfectly well ; not least trouble.

A single example affords very little proof of Homœopathy, because before being satisfied a scientist would require hundreds of examples. These can and will be given when necessary.

I merely quote the case to show how Homœopaths go to work in dealing with the totality of symptoms. The patient "Mr. B." had taken the orthodox "specific" of Sodium bicarbonate without success for three years, presumably as a contrary to "flatulence" or "acidity." But Allopathy cannot individualise such symptoms as "worse from anger," "worse at 4 p.m., and at 6 a.m.," "better from coffee," because their *Materia Medica* entirely lacks the finer shades of drug action on the human body. The system is at fault, not the individual.

There are some important points to observe. In this case rheumatism was present; the patient was not specifically treated for rheumatism and yet the rheumatic pains disappeared.

Secondly, the man was not treated specifically for indigestion, nor for the flatulence, and yet they disappeared.

The reason is that the drug was selected according to the totality of symptoms; the patient has been treated as an individual, viz.,

all the symptoms of his physical and mental individuality have been taken into consideration, and he has not been treated merely as a case of flatulent dyspepsia.

Homœopathists believe :

(a) Every symptom which is out of the normal expresses a part of the disease. Therefore, when selection of the curative drug is made the mental, general and particular symptoms, must all be considered.

(b) That the mere crushing or even elimination of one or two prominent symptoms, generally only leads to a temporary palliation, and not to a true cure of the illness.

(c) That no doctor should aim at palliation when cure is possible.

(d) For curative purposes it is of little benefit to prescribe a drug which does not cover the totality of symptoms.

This seems clear enough, but it makes us wonder whether it is not an Utopian myth to find the drug which covers the totality of symptoms.

The orthodox doctor may say it is impossible to find a drug to cover the totality of symptoms, but the reason is that their *Materia Medica* is

lacking in details of the exact effects of drugs on the human frame.

I admit it is difficult to find the most similar remedy, and the task requires the most intimate knowledge of the Homœopathic Materia Medica, which has been prepared to show all the symptoms noticed during "Provings" of the various drugs.

A "Proving" is made by the administration of a drug to healthy men and women, in moderate doses, over a period of time, and noting the effects.

All the symptoms resulting from each drug are recorded by the most minute and careful observation, and doubtful symptoms are eliminated. Aggravations and ameliorations occurring at different times of day or night—alterations in symptoms after changes of weather etc., are noted. Effects on mentality, nerves, sleep, and in fact every possible modification which that drug can cause on a person's health are recorded with the utmost precision and caution by several observers.

Since hundreds of drugs have been "proved" in this manner, hundreds of "symptoms complex" are available, and a skilled Homœopath is able to prescribe that drug whose

pathogenesis (creation of sickness) is most individualistic to his patient.

Even the cleverest of men would find it impossible to memorise all the symptoms, and accordingly necessity has been found for Repertories. These books take each possible symptom and modification that has ever been known to exist, and show the drug or drugs that can cause that symptom.

A monumental work of this nature has been compiled by an American genius named Kent, and a study of his admirable masterpiece will convince even the most sceptical that Homœopaths at least have a wonderful foundation to guide them in the art of Healing. Dr. Clarke's Repertory and Materia Medica are of equal value in England.

One essential fact has been noticed in all these provings, that there is not a single known drug which has a benign influence on the body, even if taken in moderate doses.

Every medicine is harmful, noxious and sick making ; quite the reverse of the ordinary idea that medicines are health-making.

Every medicine not only attacks most powerfully certain parts of the body, but also attacks in a lesser degree every single part of the body.

What then can we deduce from these facts ? and they are facts because they can be indisputably established by anyone who cares to prove medicine on himself.

Firstly, we deduce that if benefit is to be obtained from a noxious thing, then this benefit can be obtained only through the body-reactions to that noxious thing, e.g., vaccines, serums, etc., are all noxious and disgusting substances.

Secondly, if a drug were beneficent in itself, then the more we took of it the better, but we know that a mistaken idea.

Thirdly, if we are not to aggravate the disease, we must administer the drug in small dose.

Fourthly, if we give large doses to get rid of a particular symptom, then we will create a disturbance in other parts of the body. These disturbances may be slight and at first unnoticeable, but if the medicine is persisted in, will increase and eventually become a fresh disease. This happens to all habitual medicine takers, and the time taken to bring about such a disease merely depends :

(a) on the strength of the individual.

(b) on the quantity of drug taken.

(c) on the nature of the drug.

We therefore find it is dangerous to give large quantities of drugs—it is especially harmful to sick persons who are sometimes infinitely more sensitive than healthy ones.

Fifthly, since every drug attacks to a greater or less extent every part of the body, the best cure will come from that drug which in its pathogenesis (creation of sickness) most closely resembles the disease, because it will affect especially those parts that are diseased.

Any other drug would cover a different “totality of symptoms,” and therefore would tend to affect parts of the body which were less diseased, and consequently would be less valuable to that particular patient.

Sixthly, the brain is the controller of the body, and if the body is sick, then also is the brain (more or less) involved. Sometimes illness of the brain makes the body sick. Hence any deep-acting cure must touch the brain.

Although orthodoxy may consider the effect of “large doses” of drugs (poisons) beneficial to the liver, lungs, kidneys, bowels, etc., there can be no doubt whatever that the action of large doses on the brain is deleterious,

even if they do produce a temporary lucidity or stimulation, such as coffee, alcohol, morphia, cocaine, etc., are able to excite.

If then, large doses of drugs are deleterious to the brain, and the brain is the mainspring of the body, it is evident that the only scientific method of cure lies in giving doses as small as possible, compatible with physiological effect.

The minimum doses for each particular drug can only be found by experiment. Without such experiment it is illogical to say to Homœopaths: "Your minute doses can cause no effect."

The only relevant evidence on the subject, whether legal, scientific, or mathematical, is the evidence of those who have made the experiences and not the opinions of those who deny them on theoretical grounds.

Anybody who, without enquiry, denies facts which are solemnly put forward by many thousands of fully qualified doctors, commits an imprudence, and if a body of Scientists (General Medical Council) without enquiry brush aside such statements, then they commit a grave imprudence, for they endanger their right to the appellation of "Scientists."

(4) *The Law enables a Doctor to nip illness in*

the bud, and abort disease before any pathological change occurs sufficient for diagnosis.

“Prevention is better than cure” is an old adage. Is it possible to prevent illness? Most certainly it is. Homœopathy can do it. Illness is either chronic or acute. The more acute bacterial types, we already try to prevent by hygiene and Homœopathic prophylactics, such as vaccines and inoculations for small-pox, typhoid, plague, etc.

This is Homœo-prophylaxis, which from an orthodox point of view, must be somewhat regrettable and perplexing! As a matter of fact, in addition to serums, etc., one can stimulate body resistance to bacilli and other disease causes, etc., by drugs in small doses.

It is rather the every-day chronic diseases, such as asthma, rheumatism, diabetes, neuralgia, etc., that will interest most of my readers.

Can these be prevented by Homœopathy?

I have no space for a long discourse, but will simply give some ideas which I will explain more fully on another occasion.

Broadly, chronic disease is either :

- (a) hereditary ;
- (b) due to weakness left after some acute illness,

which was never truly cured, although the acute symptoms disappeared.

(c) due to accident ;

(d) due to a gradual accumulation of unhealthy causes.

Some cases when seen by doctors are quite incurable, but are any cases incurable in their early stages ?

Before a cancer has definitely formed can it be said the person is incurable ? But once formed comparatively few cases are actually cured.

Millions of people have tubercular lesions at one time or other of their lives—the majority throw off the disease by body resistances without knowing it and without medicine !

What is the condition of a person shortly before diabetes or Bright's disease actually declares itself ?

The majority of chronic cases exhibit themselves in middle life, but they have been coming on for years before being diagnosed. Orthodox medicine is so materialistic that unless the doctor can find a calculus, a lesion, a tumour, or some other pronounced pathological change, he considers the patient comparatively well

and says: "I can find nothing whatever the matter with you. You are run down, suffering from nerves, anæmia, etc. Go for a change and take this prescription." (Generally a favourite tonic which will be given to each of his patients in similar condition, regardless of their individual idiosyncrasies.)

In some instances this advice proves sufficient, but think of the millions of sufferers who gradually go from bad to worse till they develop chronic indigestion, rheumatism, diabetes, Bright's disease, gout, etc. Thus diagnosis is not made until it is nearly too late and the diagnosis is then made of Disease Results. All treatment based merely on these results is predestined to fail because it should be based on the causes which permitted the development of the tumour or whatever it might be.

Well, it stands to reason that if the early "subjective" appearances of the disease were fully understood, the ultimate terrors of chronic disease in a large majority of cases need never be suffered.

Now where there is no definite disease, unhealthy subjective symptoms such as: Jumps when door slams—I cannot stand a noise. Desire to commit suicide—I am very depressed.

I cannot endure this heat—This cold weather knocks me out entirely—Morbid fears, etc., are the Red Danger Signals hoisted by Nature to inform the individual that he is not well.

The drug which can cause the totality of such individualistic symptoms can provide the stimulus necessary to readjust the balance and is the exact Tonic required for that individual, because it is the “drug” capable of touching the spot most closely. At present only Homœopaths can find that drug with certainty, because they are the only physicians who follow a Law. Others can only stumble empirically on the best drug.

(5) *Being a Law of Nature, it follows that Nature helps the cure and does not oppose it.*

Laws of Nature are unchangeable and hence we have a solid rock as a basis for the science of Homœopathy. The Law is “Action and reaction are equal and opposite.” You cannot change this Natural Law. If it were changeable it would no longer be a Law. Newton propounded it and nobody contests it to-day.

Its corollary is that the body endeavours to react in the opposite direction to every poison (drug) that may be administered to it.

Every stimulant is finally a depressant and

every depressant administered in a sufficiently small dose is finally a stimulant. The effect produced only depends on Dosage, Time, and Individuality.

Hence, in order to cure a "nervous system," which is depressed, you must give it a "depressant." If you administer a stimulant the ultimate effect will be further to depress the condition, although stimulants may often act well as palliatives, to tide over a serious moment.

Accordingly it is not absurd for Homœopaths to maintain : "Let Likes be treated by Likes."

It is difficult theoretically to prove a point of this nature, especially when a superficial examination of the question leads to an opposite and more popular conclusion.

Interested readers can follow up the matter practically at the London Homœopathic Hospital or elsewhere.

If I have shown that the Homœopathic conception of drug action is worthy of the fullest independent investigation, and if I have indicated a hope of relief for thousands of sufferers, then I am satisfied.

I repeat that I have the greatest admiration for individual doctors of the Orthodox School, who are untiring in their devotion towards the

sick. The poverty of their results in chronic disease is simply due to their system, and nobody should read into my words anything more than a desire to make known the scientific nature of Homœopathy.

Let me emphasise that I have only acquainted you with a few of the marvels connected with the subject. The deeper one enquires, the greater are the wonders that become unveiled.

How long will the General Medical Council refuse to investigate? Five, ten or twenty years? Not possibly longer can they wait, for while in Britain they have refused a fair hearing, Homœopathy has spread to every single country in the world, and is practised by doctors of every nation.

FINIS.



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