

refilling the same vial each time the potency is raised instead of using a new one at each step. Magnetic influence is almost certainly a factor here.

We may speculate and perhaps reason out why such things ought to be so and so, but this does not advance us very fast, nor does it tend to open up those new vistas which are the invariable accompaniment of pure investigation. Perhaps frequent homoeopathic prescribing tends to make blind imitators of us; it sometimes looks like it. If this be true, it also deters original investigation because it in a manner appeals to our imagination, fascinates, satisfies and enslaves us, by its successes and constant picture building—pictures which portray for us the tragedies of life and death. But in extenuation we must remember that it also brings renewed hope, the thing that we so desperately need, in the hour of trial. If then the gladsome victory of making a cure is born in the vision of the prescriber, how well should he know his work, and how little will all else become in his sight. We cannot help but think that the hope and cheer which go with real curing are just as strong as they ever were, and our young men are just as anxious to learn how to do these things as they were of old, but the teachers of the truth are few, while smatters and imitators of allopathy fill the world with loud and discordant cries.

The seeker after homoeopathic truths needs the guidance of someone who has himself been over this very difficult ground. Even the learned man will do well to begin by first reading Clark's *"Homoeopathy ; All about It,"* along with Burnett's *"Fifty Reasons for Being a Homoeopath,"* as both of these books open up the subject in a very agreeable way; then should follow Hahnemann's *"Organon,"* along with Kent's *"Philosophy"* as a commentary, but if the transition step seems too abrupt Nash's *"Leaders"* will entertain as well as instruct by the very helpful sidelights which they throw on the main thesis. Next comes Farrington's incomparable materia medica, which also by means of its many comparisons really introduces us to the study of

the repertory. The next step is taken by learning the use of the synoptic key, wherein repertory analysis is combined with an illuminative synopsis of each remedy, whereby the prescriber may correct his bearings, either before or after consulting the detailed materia medica text in Hahnemann's "*Materia Medica Pura* or the *Chronic Diseases*." The aim of the above outline for study is to make the practical application of a working knowledge of the materia medica keep pace with a proper understanding of the principles and philosophy of Homoeopathy in general.

Hurry characterizes the modern world; hence the practice of pure Homoeopathy which demands time, patience and careful consideration, is not an easy thing for the man who fails to get it thoroughly drilled into him through all the four years of his college life. As true as all this is, it is indeed strange that our colleges can't or won't see that our very existence depends upon real homoeopathic work. All other methods are subterfuges and evasions that will in the end discredit their advocates and bedim the law. The doers of these things often talk loudly in praise of what Hahnemann did, but in private practice resort to the most absurd, not to say, unscrupulous things to obtain successes which are presumed to be homoeopathic, but are in reality the very basest of quackeries. The end of such things is, however, not far off, and the public will learn to repudiate such men with all their debasing arts. Order will surely come out of this chaos and be visible to all eyes that can see, for the disorder characteristic of the prevailing modes of treatment is in itself their greatest condemnation, and convicts its advocates out of their own mouths. In the face of all this regular medicine is too prejudiced to look into the only science of therapeutics that exemplifies natural law, but prefers to pursue its own devious ways, stumbling over a curative fact here, or making a crude homoeopathic application there, all to no conclusive purpose because it cannot or will not see that stabilizing or curative action must always in its finality be similar action.

We are brothers in a great and true cause, the highest of earthly

slings; nothing should divide us, but we can and must press forward with an increasing and holy zeal to cure, to heal, and to teach others how to do the same thing in order that man may be lifted up from the blighting power of ignorance, from pain and from shame

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The Standing Of Homoeopathy (1911)

As all homoeopathic practice is of a positive nature, it does not appeal to every form of mind. Much depends upon the soil into which its seeds fall and the parable of the sower finds another illumination. For this reason it is easy to see why it is accepted haltingly or even deserted by professed followers.

Again much of the stress under which it labors must, in common with the difficulties of the other sciences, be laid at the door of faulty instruction; a state from which we are only just beginning to emerge. It should be self evident that in proportion as we cease trying to force the mind into fixed channels we will develop the inner faculties of reflective thinking.

While much must necessarily be taken for granted, it is fundamental that true learning begins with the laying aside of all bias and preconceived ideas—like little children. We will find causes after we have learned to know their effects. The latter have indeed been with us from the beginning, but only now and then has a mind been keen enough to read their language, only too often to be misunderstood and have its work swallowed up in the surrounding gloom. Such was emphatically the medical age, in which Hahnemann appeared, armed with a message of deep import.

the law which the master expressed is always demonstrable, if we will for a while lay aside our blinding prejudices, those last remnants of a darker age when men reveled in the blood of their adversaries, all for opinions' sake. If the material advancement

of the race has too often been written in blood, its agonies have likewise been lulled into the sleep of death by lethal drugs, shame for such things. This and less refined barbarities were and are the practices which Homoeopathy strives to reform.

The pen of the founder of Homoeopathy was far too vitriolic for regularity, and it cast him out; but his disdained law has become the cornerstone of a new house. What it has done, all may read; what it shall do, depends upon the faithfulness of its disciples to truth. The world is waiting to be shown, to see you demonstrate your case. Are you able to do it? That's the question. The demands of college curricula which force the student into straining every nerve for the purpose of passing faculty and state examinations will never do it. Such forcing methods don't teach, they cram, and their product is but poorly equipped to meet the exigencies of daily practice with curative measures.

The struggle between dynamism and materialism will not end in our day, and the mechanical mind will always be with us. An appeal based on the finer dynamics will always be well beyond the mental grasp of the latter and unless we can hold it by showing the most convincing of results it must inevitably drift into forcible methods.

The power of the similimum is a constant source of pleasure to the careful prescriber. Almost every day brings something new and he does things that can't be done in any other way. A case in point, Sixteen years ago Mr. C. had the arch of his left foot crushed down. The surgical treatment which he received did absolutely nothing, but left him with a constant dull pain in the injured member which has been absolutely flat ever since. He is a very well educated man and scouted the idea of obtaining help from any source whatever, for which reason it required a deal of persuasion on the part of a near relative before he would venture to even try Homoeopathy. After looking the matter over carefully I came to the conclusion that *Symphytum* was the only remedy that offered the least hope of relief and accordingly gave him one powder of the sixth centesimal potency. This brought

complete relief for six weeks, much to the patient's surprise, and gave me his confidence which was all important in this case. A repetition of the same potency was now without effect hence I administered a single dose of the 1 M, since which time he has remained entirely free of pain. A case of this sort is one for serious reflection on the part of doubters. Here was an irremovable cause, and yet the indicated remedy stopped the pain which had been of sixteen years duration. The patient was too intelligent to allow the use of morphia or any narcotizing drug. Can palliative medication do as well?

Homoeopathy is full of experiences like this, hence it lives nor will it die, in spite of assaults from without and misrepresentation from within. State boards, prejudiced examiners and lying about it do no harm; but false practice is its greatest enemy.



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What Homoeopathy Means (1920)

That likes seemed to cure likes was noted in the earliest times, but that similia is the law of cure is not generally accepted, even now in spite of ever increasing evidence in its favour. It seems that truth can only become truly active through conviction.

Science has greatly broadened the scope of Homoeopathy so that it does more things now than formerly, but it does them no better. It was Hahnemann himself who predicted the successful treatment of cholera as well as demonstrated that of typhoid fevers. A little later Homoeopathy triumphed decisively over every other method, including no treatment, in pneumonia, in the Vienna Clinic. Still later it surprised and confounded its adversaries by the record it made in yellow fever, while recently we have all seen how surprisingly efficient it can be in influenza. It is a proud and convincing record.

We might recite victory after victory over acute diseases, epidemics and opposition only to finally realize that every day medicine remains firmly wedded to strongly materialistic ideas and that sanitation is gradually showing us how much better prevention is than even the best of cures. At the other extreme surgery is removing one after another of the end products of disease, so that at last we are left to choose whether it be better to rely upon the unfettered recuperative powers of nature, upon surgical relief or upon the stabilizing power of dynamic drug action, without which there can be no real Homoeopathy .

The Homoeopathist knows that the governing life principle but

seldom reacts directly and specifically to strong measures, but will respond quickly and effectively to a similar or more or less synchronously acting force. It may be well to remember here that the calming down of disturbed vital action is a daily task that cannot always wait upon the decisions of the microscope or the knife.

To my mind there is necessarily a close relation between things able to excite and other things capable of calming down similar vital disturbances. Reaction, whether to drugs or disease is clearly of a kind; it not only discloses susceptibility, but its speed is governed by its adaptability, the amount and convertibility of vital energy present and the obstacles to be overcome. Viewed in this light there is certain to be a vast difference between recovery and cure, while susceptibility is finally resolved into one of the great miasms.

When the life forces vibrate in an unusual way, symptoms which we may finally call disease, appear; they serve as indices for diagnosis, prognosis and treatment, as the case may be. The coarser ones are of more diagnostic and the finer ones of therapeutic import. That they unfold gradually should argue strongly against a hasty prescription.

The mind which is trained to sense material things only takes to the giving of strong drugs like a duck takes to water. For it the supersensible world is a void, that absurdity of physics; it is not fitted to comprehend such ideas. This is the real reason why the dynamized potency looks absurd and impractical and its seeming effects are viewed with suspicion. Such ideas are viewed with a feeling akin to that which caused the burning of witches and the flogging out of sins, only we hate to admit that many of us are still bound hand and foot by such bigotry, narrow-mindedness and conceit. Because we can't rapidly see the other side we would fain make ourselves believe there is no such thing.

I take it that many of you have come here with an open mind; not quite satisfied with your former results you are looking for better

things and perchance Homoeopathy looks worthwhile. If this is your idea, let me beg of you to remember that all things contain only what we patiently work out of them, and Homoeopathy is no exception.

All true science is really grounded in philosophy, and the only therapeutic guide which has stood the fire test of painstaking investigation is the natural law of similia, whose various aspects, ramifications and philosophy, dovetail most intimately with most of the sciences, in itself a fact of momentous import. It must be mastered from this point of view, which will then soon show how little it encourages the idea that the adaptabilities of millenniums of years can be lightly set aside by the brain racking concoctions of the modern therapeutic laboratory.

Nothing happens without an adequate cause and successful remedial measures carry their own evidence of correctness. The use of simples as well as the selection of curative herbs by animals most assuredly arises from impulses, themselves born of the prompting of and the involuntary obedience to this same law. In the nature of things it can not be, nor is it otherwise.

How easily we carry a load of nascent poison until vital resistance falls, when it suddenly expands its scavenger hosts and overwhelms us. In a panic we hunt microscopic life into its remotest recesses and consult the pathological findings of the dead house for an explanation; but an indefinable something has escaped us. The distress signals thrown out by nature can't be answered, because in our mad rush after material things we have not learned her code.

It took ages to realize how the apparently sinking ship on the horizon proves the earth's rotundity. Just so, you who see mostly with the pathological eye, objective phenomena exclusively or mental states only, etc., all partial and often variable factors in the sum of the evidence, must finally come to see that these are but expressions of a single central disturbance before you can grasp the full significance of sickness and how it must be handled.

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