

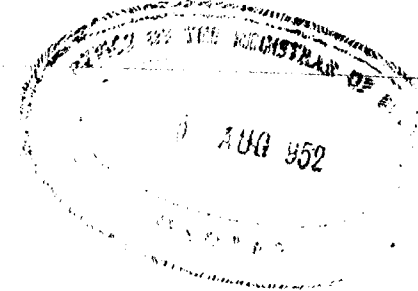
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HOMOEOPATHY

FOR HEALTH & LIFE

308

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All problems become smaller if you don't dodge them but confront them. Touch a thistle timidly, and it pricks you; grasp it boldly, and its spines crumble.

William S. Halsey.



JOURNAL OF THE
INDIAN INSTITUTE OF HOMOEOPATHS

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JULY

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THE HOMOEOPATHY

VOL. 1

JULY '52

BOOK 7

REGISTRATION FOR HOMOEOPATHS?

There is feverish activity among homoeopaths of the Madras State to have their names registered according to G. O. No. 142, Development, dated the 12th January last. When the word "Registration" appears along with the word "Homoeopaths" any where, it at once arouses great activity among homoeopaths and we have been watching this impatient activity among homoeopaths from time to time. Once in a way some unscrupulous person will advertise in the papers asking homoeopaths to send him a certain sum of money to get their names registered and many of our brethren would not fail to 'act according to instructions' and be robbed of their meagre resources, however small it may be! In order that homoeopaths of our Province may know the full implications of the present "Registration" we give herein full details of the present order for registration of homoeopathic practitioners.

The present registration of homoeopathic practitioners of the Madras State is not in respect of any

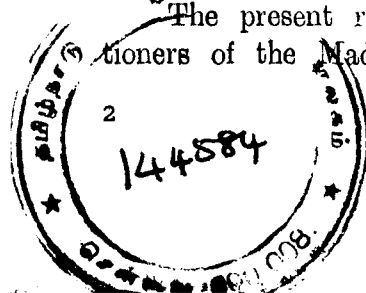
Homoeopathy

medical legislation but it is under the prohibition act. According to the original act and rules in respect of prohibition, homoeopathic medicines were exempt from all the provisions of the said act. This privilege probably led a few unscrupulous individuals to misuse homoeopathic medicines and as such Government had to withdraw this rare privilege and impose certain conditions for the possession by any one of spirituous homoeopathic preparations. Whereas according to the original orders any individual could possess, carry and transport any quantity of spirituous homoeopathic preparations, according to the present G. O. only homoeopathic practitioners can possess any quantity and one who is not a homoeopathic practitioner can have with him at a time only in quantities of less than 2 drams of each medicine at a time. So far as this goes that is all very well, but who is a homoeopathic practitioner? Since there is no other registration for a homoeopathic practitioner in this State, the Collectors of the districts have been asked to collect and maintain a register of homoeopathic practitioners in their districts and the name of a homoeopathic practitioner is to be included in the register if he has to his credit at least four years' practice in the district or possesses a diploma or certificate from any institution teaching homoeopathy.

Although this registration does not confer any other privileges, it does entitle one to possess spirituous homoeopathic preparations in quantities exceeding 2 drams in each medicine at a time. Incidentally this register will serve as a census of homoeopathic practitioners in the State.

July '52

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system in this country and every time it all goes wrong!

* * * *

EXIT L. I. Ms.

The Madras Government has wisely (?) decided to abolish the Indian Medical School and they propose only to continue the Indian Medical College. It is all very well to think and talk in terms of one class of medical practitioners and the abolition of the "caste" system. It is only on the basis of this thinking that the L. M. P. course was abolished some years ago and it resulted in the dearth of medical aid to the rural population. At least the L. I. M. course was producing a small number of practitioners, who were practising a sort of a combined medicine (neither purely Indian nor purely modern) and were settling in the rural areas and this also is now denied to our villages. We have now only the costly college course in Indian medicine and the wants of the villages would become more acute than ever.

We, as Homoeopaths, may utter a word of thanks to the Government in this connection, because we will have a wider field in our village practice! This is probably a blessing in disguise so far as we are concerned.

RURAL MEDICINE

Speaking in the House of the people on the demands for grants of the Ministry of Health Dr. N. M. Jayasoorya stressed the importance of the government encouraging the indigenous systems of medicine and Homoeopathy. He rightly said that "to-day homoeopaths and practitioners of indigenous medicine formed part of the village organization." But for the timely and efficient aid given to the rural population by these practitioners the poor villagers of our country would be without any sort of medical aid. As Mr. Vartak pointed out, "it is a very sad reflection on the social life of India that while 85 per cent of the population live in the villages, 85 per cent of the so called qualified doctors prefer to practice in towns". He also pointed out that Ayurvedic, Unani and Homoeopathic medicines were affording much needed relief in the rural areas and asked government to realise the importance of these systems and to help them by affording facilities for research and systematic study of these systems.

The medical council of India, that all-powerful body so far as medicine is concerned in this country, can only think in terms of allopathy and any thing that cannot be measured by the standards of allopathy can only be "unscientific" and quackery! It has been the sad experience of homoeopathy that only "Homoeopathic Quacks" have got to decide the fate of this

Dr. Samuel Hahnemann's

ORGANON OF MEDICINE.

By "Gemein"

(Continued)

Para 3. (*The Qualifications of a Physician.*)

The Qualification for one to be a physician is elaborately stated in this paragraph. He must have a very sound knowledge of all diseases and he must also know the nature of each disease, as to what is curable and what is not. He must also have a very thorough knowledge of the medicines, their individual characteristics and actions. Having had a thorough training in the above, the physician, if he must succeed, should have a sound common sense to select the right medicine to the particular disease, according to the homoeopathic principles, and as such it becomes necessary for him to understand the "Principles of the Homoeopathic system of medicine". Again it is also necessary for the physician to know the exact method of preparing the medicines, the actual quantity to be administered per dose, the proper period to repeat the dose and also to overcome any obstacles that prevent recovery in each case. In other words the physician must know all about diseases, he must know all about medicines and he must have sufficient intelligence to select the correct remedy suitable to each diseased person.

Para 4. (*Prevention of diseases*)

It would not be sufficient for a physician only to treat diseases when they occur. He must also know how

to prevent diseases and to advise people as to how to live properly so that they may avoid diseases. He must be able to advise individuals as to what makes them get sick, so that they may avoid them to live healthful lives.

Para 5. (*Fundamental Causes of Diseases*)

Diseases can be classed as acute and chronic and the physician must be able to get all the particulars of each disease so that he can find out the fundamental cause of the disease. In acute diseases it is necessary for him to know of any circumstance or immediate cause that might have excited or caused the disease to appear. In chronic diseases, the fundamental cause may be one or more of the chronic *miasms*. In order to assist him to cure a case, the physician must thoroughly investigate not only the physical constitution of the patient, but also his moral and intellectual character, his occupation, his habits and his mode of living, his social and domestic relations, his age, his sexual functions etc. These will have to be taken into consideration in chronic cases.

Para 6. (*Totality of Symptoms*)

For a homoeopathic treatment of a disease, it would not be sufficient for a physician to simply diagnose the disease, that is, to classify and name the disease as is done in the other schools. But the physician must attend each case with an unprejudiced mind and without preconceived notions. His experience of treating a *similar* case on a previous occasion will not be of much use to a homoeopath. His powers of penetration and investigation must be great and he should be able to note the changes in the health of the body and of the mind of the patient. He

must note the actual deviations from the previous healthy state, by obtaining the requisite information from the patient himself; also obtain such information from those who are intimately connected with the patient. The physician must also use his sense of perception in this respect. All these, taken together, is the disease proper and only this can be considered as the portrait of the disease.

(To be continued)

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EMOTIONAL CONFLICTS AND THE PROBLEM THEY PRESENT TO THE PHYSICIAN*

EUGENE UNDERHILL J.R., M.D.

Emotional conflict is a major cause of disease. Everyone suffers in some degree from such conflict. The more an individual lives in his emotions, the more strife will he encounter both from without and within. Conflict produces tension, stress, strain of both body and mind. If intense and long continued, physiologic equilibrium cannot be maintained and dysfunction will begin in the weaker structures of the organism. If uncorrected, organic disease will ultimately result.

It is impossible to live without conflict. Even a passive, vegetative existence implies effort, for life cannot manifest without struggle. However, it is not so much the resistance from without that is detrimental, it is the turmoil within.

Inner conflict signifies the presence of antagonistic drives, motives and desires. There may be one or many such battles raging more or less simultaneously. Like subterranean fires they smoulder within the depths of the mind, sometimes erupting in violence when the internal pressure become extreme. Indecision, vacillation and a divided mind have a depleting and disintegrating effect upon the constitution, whereas earnestness of purpose and concentration of effort are constructive and health building.

Many people are torn between what they want to do and what duty or necessity compels. Some, finding it impossible to travel in contrary directions at the same time, throw scruples to the wind and neglect duty in the pursuit of pleasures which in the end elude them.

Much stress and conflict may be avoided by cultivating the reflective faculty, thinking first and then acting. Many act first and think afterward, if at all.

It is often impossible to prevent the occurrence of an event within one's circle of environment, but what may be controlled is one's reaction to the event once it has occurred. However, the reaction of an individual may be determined by patterns so firmly established as to amount almost to compulsion, habit having made the mind its prisoner.

The homoeopathic *Materia Medica* and the *Reper-*ories placed great emphasis upon mental and emotional states and their correlation with bodily function and disease many decades before the word *psychosomatic* began to be quarried out of the dictionary on a mass production basis.

In taking case histories it is important to discover anything of possible significance that may have happened prior to the onset of the first symptoms. Inquire regarding any emotional shock or upheaval that may have turned the constitution in a wrong direction. When a patient says, "I have never been well since"—, his entire case may be wrapped up in what immediately follows, be it mental or physical. Of course the patient may be wrong in his opinion as to what originally caused his

trouble. That is a matter for the physician to determine. If an event important to the patient and directly affecting him occurred prior to, and especially just before, the appearance of the first symptoms it may easily have been the initial cause of the ensuing disorder, if after, it has only added insult to injury and should be listed as contributory.

Since most people live in their emotions, this aspect of the case is important not only from the standpoint of etiology but for therapeutic purposes as well. Effort should be made to cover all the mental and emotional symptoms. This may require information which some member of the family can supply in addition to that given by the patient.

Much depends upon the type of emotional complex present. The following are of frequent pathologic significance:

Anxiety. This in varying degree affects practically everyone, even the person who "never worries about a thing." Fright is often the cause of both acute and chronic illness and is included under this heading as it is anxiety or fear experienced in its most extreme form. Fright produces a shock reaction and may even disturb the function of the endocrine glands.

There are over forty remedies in the *Materia Medica* which are frequently indicated in patients who have never been well since a severe fright. There are many more which are occasionally indicated. *Aconite*, *Arsenicum*, *Lycopodium*, *Opium*, *Phosphorus* and *Phosphoric acid* are especially related to complaints resulting from fright.

Thuja is seldom required following the shock of a severe fright, yet it proved to be the remedy in the case of a girl whose menses were suppressed for two years following a very narrow escape from a maniac. With the suppression of the menstrual function a growth of coarse hair appeared on the face. The period returned in a little over two months after the remedy and gradually the coarse hair was replaced by that of a finer texture. Improvement in health and mental attitude began within a few days following the prescription.

Many suffer or at least appear to suffer from "free floating anxiety." As soon as one problem is solved they find something else to worry about. Negative, introverted individuals often show this tendency. Unless corrected it may become a fixed habit of mind.

There are two hundred remedies listed in the repertories under the rubric ANXIETY. Even this by no means covers the drugs which have expressed the symptom pathogenetically or removed it clinically. This further emphasizes the state of anxiety and fear in which humanity exists, for drugs only unfold that which is already present or latent within the constitution.

Frustration. It is impossible to live without experiencing frustration. While often detrimental in its effect upon the individual, it is nevertheless beneficent in the totality of its action. Without it the world would have gone out of business long ago. There are many kinds of frustration. Even grief comes under this classification for it means the loss or denial of what should have been years of continuing happiness.

A young man was obliged to give up his medical course at the end of his second year. For a number of years he was able to secure anatomical specimens through a friend at the medical school and spent long hours studying anatomy in the basement of his home. This was a compensatory reaction which probably saved him from serious illness or mental aberration. Fortunately this man's wife allowed, or at least did not prevent, the expression of the deep inner urge. Had it been suppressed, a serious tragedy might have occurred.

Many cases of illness are caused by grief and the rubrics GRIEF and AILMENTS FROM GRIEF should be consulted much more frequently than they are. Grief is not limited to the death of a loved one. In the case cited above it was the death of a life's ambition.

Resentment. This emotion produces more tension and generates worse toxins than any of the others. A deep longstanding resentment is the underlying cause of many a case of gastric ulcer and such ulcers often undergo malignant change.

There are many kinds of sickness caused by emotional disturbance. Much depends upon the chemical structure of the poisons generated and the direction of susceptibility in the individual constitution. Ulcer is merely one of the many serious consequences of profound resentment. If for no reason other than "enlightened self interest" envy, hatred and resentment should be forever banished from the mind and heart.

In Kent's Repertory we find the rubric ENVY and scarcely more than a dozen remedies listed. JEALOUSY

which is very similar to but not always identical with envy includes almost a score of drugs. There are about the same number under HATRED but here we are referred to MALICIOUS which covers more than sixty remedies and to MISANTHROPY under which about thirty remedies are listed.

Care is needed in using all parts of the Repertory but confusion of terms is especially marked in the mental and emotional fields. Envy, jealousy, hatred, maliciousness and misanthropy all express the same underlying emotion of resentment.

Frustration is conspicuous by its absence in the Repertory but the rubrics GRIEF, AILMENTS FROM GRIEF, DISPAIR, DISCONTENTED and DISCOURAGED may be consulted as indicated by the symptoms. Sometimes frustration may turn the mind toward INDIFFERENCE, INDOLENCE, SADNESS, MORTIFICATION or even PROSTRATION OF MIND.

Extreme frustration may drive the negative, introverted person farther within himself in the direction of schizophrenia, whereas the active, extroverted type may react with resentment and this may turn such a one in the direction of manic-depressive insanity.

In prescribing for patients in whom the emotional factor is an important one of the following program will generally prove effective:

1. Clear the field by discontinuing all medication.
2. Unburden digestive tract and rid the system of food toxemia.

3. Correct diet and see that is adequate and well balanced.

4. Prescribe the remedy *after* removing obstacles to recovery.

5. Try to secure the patient's earnest lasting co-operation.

In some cases the patient will need sound psychiatric advice. This he will probably receive in better spirit after the remedy has been prescribed and is acting curatively as he will then be in a more cooperative frame of mind and will have gained confidence in his doctor.

If there is no improvement mentally and emotionally following the remedy either the prescription was incorrect or considerable pathology is present. If the latter, one or more of the nosodes or a deep antipsoric may be required to arouse the vital force.

Recurrence is the word in many chronic conditions, especially in mental and nervous disorders. Progress toward recovery appears to stall before the goal of cure is reached. In some cases one or more of the underlying causes of the trouble may have remained undiscovered or uncorrected and is still feeding the diseased state. Again, some of the obstacles to recovery may not have been successfully and permanently removed and this may include more or less concealed emotional factors or environmental circumstances beyond the patient's ability to modify.

Homoeopathic treatment of emotional conflicts and complexes is far superior to any other therapeutic

approach. It lacks two important essentials to popularise it—a sufficient number of well qualified homoeopathic physicians and the all persuasive power of modern advertizing. Unfortunately many of the real Hahnemannian practitioners are content to jog along on the basis of an occasional brilliant prescription which helps to offset the seventy or seventy-five percent errors made in daily practice. What does the average practitioner really know about diet and nutrition? Almost nothing. What progress is he making in the study of modern psychiatry and psychosomatic medicine? Perhaps he is awaiting the opportunity to take a special “refresher” course in the subject some uncertain time in the future.

There is nothing but himself to prevent any physician from keeping up with the times and as for clinical material every patient is in some degree both a psychotic and a somatic problem.

— *The Homoeopathic Recorder.*

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THE MYSTERY OF THE INFINITESIMAL HOMOEOPATHIC DOSE *

By RICHARD HOPE, M.R.C.S., L.R.C.P.

WE all of us love a mystery. Indeed, one might say that when mystery flies out of the window boredom comes in by the door—one might even go further and say that boredom is always present unless mystery lifts us out of it. In fact, it is mystery that supplies the main, if not the whole zest in living—mystery, and its unveiling.

And now for our mystery. The mystery of the infinitesimal homoeopathic dose is really the mystery of the non-existent dose—a mystery worked daily by countless homoeopaths, all the world over, who cure illness by giving doses of medicine, which, so far as material standards are concerned, are non-existent.

Those who endeavour to cure the ills of the body by medicine can broadly be divided into two camps. The orthodox and numerous allopaths, and unorthodox and few homoeopaths—and they work on exactly opposite principles.

If you have a pain in your head the allopath tries to cure it by giving you a pain killer—aspirin or morphia for instance. If he is a progressive and enlightened allopath he will also investigate the pain and try to discover its cause. But if he finds it he will attack it on the same principles. If he finds eye strain, he will provide spectacles. If he finds a tumour, he will call in a surgeon to

remove it or a radiologist to snite it. If he finds hardened arteries, he will seek for a drug which has been proved experimentally on animals, or clinically on human beings, to have the opposite effect—the effect of softening arteries. That is to say, he works by opposites, he endeavours to adjust the disharmony of the body by opposite forces drawn from outside nature—unless he happens to use autogenous vaccines, in which case he is drifting dangerously near to Homoeopathy.

If, however, you go to a homoeopath with a pain in your head, he works differently. Instead of using an opposite force, he uses a similar force.

The homoeopath possesses a vast *materia medica* of over a thousand drugs, drugs of mineral, vegetable and animal origin. The action of each of these drug upon healthy human beings has been exhaustively studied. They have not been given to laboratory animals, but to healthy human beings over considerable periods of time and the reactions or symptoms that they have caused in the “provers”, as those who take the drugs are called, have been noted down.

Some of these drugs were peculiar in that they produced headaches, and the homoeopath tries to match the headache that you have got with the headache which provers experienced when they were taking one particular drug.

Some drugs caused headaches which began at the front of the head, other caused headaches which began at the back of the head; some caused headaches which were

relieved by pressure, other caused headaches which were accentuated by pressure.

For instance—if you have a headache which began at the back of your head, which came over the top of your head and which settled over your right eye, which was worse for pressure, because the scalp was so sensitive, and which was better from warmth so that you got relief by wrapping a towel or something warm lightly round your head you would probably get a dose of *silicea* which produced just such a headache in its provers.

If, however, you had a headache with boring pain over the left eye which was relieved by tying up your head tightly, because you felt that your head was huge and must be compressed, you would probably be given a dose *Argentum nitricum*; for this is the sort of headache that *Argentum nitricum*, silver nitrate, produced in its provers. I say probably, because the good homoeopathist does not deal with his patient solely on the basis of his immediate and pressing symptoms, he always takes the totality of his patient into account. Like the allopath he will consider the possibility of eye-strain, tumour, arteries, etc.—but he also considers whether his patient is fat or thin, placid or excitable, chilly or warm, and seeks for all the thousand individual idiosyncrasies which distinguish one person from another.

But this difference of principle between allopaths and homoeopaths does not really concern us now. The difference that primarily concerns us is one of quantity, a substantial, material difference.

July '52

The allopath gives his drugs in substantial, ponderable doses. The Homoeopath gives his drugs in insubstantial imponderable doses. He works with what are called potencies, which are made as follows:—

One drop of, say, silver nitrate solution is added to ninety-nine drops of water or alcohol, and vigorously succussed. This is called the first centesimal potency.

One drop of *this* is then again added to ninety-nine drops of water or alcohol and again vigorously succussed. This is called the second centesimal potency. The first gave us a dilution of one in one hundred. The second gives us a dilution of one in ten thousand. If we repeat the process six times we get the sixth centesimal potency, which contains one part of silver nitrate in one billion parts of the diluent.

By the time we get to the twelfth centesimal potency there is no longer any silver nitrate left, and most homoeopaths work with potencies of thirty upwards to a hundred thousand—potencies in which there can be no question of any trace of the original drug remaining; and they claim to get better results with these high potencies than with low potencies such as the sixth.

Hence the mystery of the infinitesimal dose.

With our present limited knowledge there is only one possible way in which we can think of the homoeopathic dose, and that is in terms of energy.

We know, for instance, that the original drop of silver nitrate solution contained comparatively little actual substance, about one billionth of it was substance. But this substance was moving about with such incredible rapidity, owing to some unknown source of energy, that we were able to know it as a tangible, substantial drop of silver nitrate.

When we potentize that drop we disperse it evenly through the liquid in which we potentize it, and in doing so it is conceivable that we release some of its energy, so that the energy inheres in the liquid. When we repeat the process it is conceivable that we release more of that energy. There is then only one ten thousandth part of the original drop left, and its energies are diffused through the liquid, so that the liquid has changed, it is now charged with the energy of silver nitrate.

This process continues with the succeeding potentizations until the last molecule of the silver nitrate has been winnowed away, and only its energies remain; so that eventually, somewhere about the twelfth potency we have no silver nitrate left at all, but only those mysterious energies which are silver nitrate, now freed from their material envelopes, transferred to the liquid.

What further potentizing does is less easy to conjecture. Possibly the energy of each vigorous shaking is added to the released energies of the drug. But that is really outside our present problem. The point is that we are dealing with energy and not with matter.

As I see it then, when the homoeopath give a dose of silver nitrate at the twelfth potency or higher, he gives, not silver nitrate, but those energies which are in reality silver nitrate in its material form. But the immediate point is that the material envelope has been winnowed away, and the actual reality of that material envelope—its energy—remains and exercises its curative effects upon the living body when it is correctly administered.

*From a Lecture given under the auspices of the Health Education and Research Council. Reproduced from Homoeopathy"

ROLE OF HOMOEOPATHY

Criticism of the Indian Medical Council and the Central Homoeopathic Inquiry Committee for considering homoeopathy as "another mode of therapeutic treatment only" was expressed by Dr. S. Pattak, President of the All-India Homoeopathic Association, in Bombay on Saturday.

"They have lost sight of the fundamental basis on which homoeopathy stands and have failed to analyse the theories on which homoeopathy is founded," he said.

Dr. Pattak made these remarks in the course of his presidential address at the 21st session of the All-India Homoeopathic Medical Conference at Hira Baug. About 100 delegates from all over India are attending the two-day session which will be followed by the Western India Homoeopathic Medical Conference on Monday.

Dr. Pattak, said that many of the premises of the Report of the Homoeopathic Inquiry Committee were unfounded and many of their recommendations, if implemented by the Central Health Ministry, would prove disastrous to the cause of homoeopathy.

Mr. S. K. Patil President of the Bombay Pradesh Congress Committee, who was to have inaugurated the conference was unable to attend due to unforeseen circumstances.

In a message to the Conference, Mr. Patil said: "I am glad that the Government of Bombay have taken the initiative for enacting the Bombay Homoeopathic Act 1951-52. This Act, I am sure, will go a long way in putting Homoeopathy as a branch of medical science on a sound and firm footing"

Dr. Rasik R. Thakar, Chairman of the Reception Committee, welcomed the delegates.

—Times of India

MENTAL EMOTIONS AND BODILY HEALTH

BY M. S. KAMATH, M. B. & C. M.

(Abridged from *Towards a Happier Life by the*
"Homoeopathic Outlook")

Our thoughts, various mental states and emotions do all produce their effects on the physical body. Suppose a telegram brings sudden and unhappy news, you grow pale, you tremble and you might even fall into a fit; or, a friend says something to you at the dinner table and, something which is unpleasant, you feel hurt by it, you have been enjoying your dinner, but from that moment you have no appetite for food. Again, a sudden emergency arises, you stand trembling and weak with fear and powerless to move; or you are for a moment dominated by a fit of anger and for a few hours afterwards you complain of violent headache—all this because your thought and emotions have produced their effects on your system. For the same reason, people given greatly to mental worry cannot be strong and vigorous or active.

We have several well-authenticated cases of the relation of the mind to body-functions like the following;

A mother has been dominated for a few moments by a sudden and intense passion of anger and the child at the breast has died within the next hour; so much poisoned became her milk under the influence of anger. In other cases, similar fits of anger on

the part of the mother have caused severe illness and convulsions in the child at the breast.

It is well known that sudden and violent emotions have not only weakened the heart but have caused death or insanity.

It has been discovered by scientists that there is a chemical difference between that sudden cold sweat of a person under a deep sense of guilt and the ordinary perspiration, and the state of the mind can sometimes be determined by chemical analysis of the perspiration of a criminal. It is well known that fear has killed thousands, while courage is a great invigorator. Small mental emotion often causes giddiness and vomiting; extreme anger or fright may produce jaundice. A violent paroxysm of rage has caused apoplexy and death. And, indeed, in more than one instance, a single night of mental agony has wrecked lives. Grief, long-standing jealousy, constant worry and corroding anxiety have in several instances developed insanity. Sick thoughts and discordant moods are the natural atmosphere of disease and crime is engendered and thrives in the miasma of the mind.

(To be continued)

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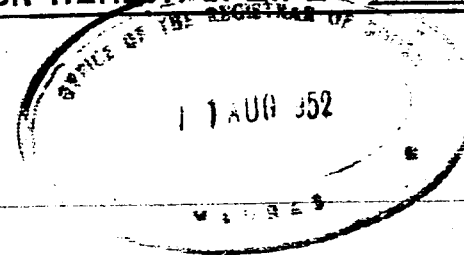
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AUGUST 1952

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HOMOEOPATHY

FOR HEALTH & LIFE



A great deal of talent is lost to the world for want of a little courage. Every day sends to their graves obscure men whom timidity prevented from making a first effort.

—Sydney Smith
(READERS' DIGEST)



JOURNAL OF THE
INDIAN INSTITUTE OF HOMOEOPATHS

Price Annas Five

The "HOMOEOPATHY"

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The "HOMOEOPATHY" is the official organ of the Indian Institute of Homoeopaths, (Kumbakonam and Madras) and is published on the 1st of every month

Original contributions and articles of interest connected with Homoeopathy and allied subjects are solicited and will be published, if accepted. Writers of original contributions of extraordinary merit will be suitably rewarded according to the decision of the management. Contributions which are unsuitable for publication will be returned to the parties, if so desired, provided return postage is enclosed with them.

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VOL. 1

AUGUST '52

BOOK 8

Mr. Shetty Speaks.

The Honourable Minister for health of the Madras Government, Mr. A. B. Shetty, has after all spoken on Homoeopathy. In reply to a question put to him by some good soul in the Assembly, he said that the Government did not propose to register homoeopathic practitioners, now practising in this state, and the reason he gave for this decision of the Government was that anybody with a small chest of medicines and a book on homoeopathy called himself a homoeopathic physician. When he was asked as to why this state should not do the same thing as some other provinces have done in the matter of recognising Homoeopathy, he replied that the Central Government has constituted a committee and that he was awaiting the result of the moves by the committee and the Centre. When asked at least to desist from showing contempt to homoeopathy, in view of the great popularity enjoyed by this system among the poorer sections of the people, the Chief Minister had to come to his succour to inform the house that Mr. Shetty was not making any observations on the system and that he merely stated that "a large number of Homoeopathic practitioners have not gone through any course of train-

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ing which is genuine and substantial but are simply carrying on with a box of medicines and a book."

These interpellations in the Madras Assembly and the Minister's replies to the questions only show to us to what extent our *popular* ministers are ignorant of the state of affairs in the country in so far as even their own subjects are concerned.

We have absolutely no quarrel with the Government for saying 'no' to the question of registering homoeopaths and recognising Homoeopathy by the Government. We do not want Government to register homoeopaths without first making provision to open a Government sponsored full-fledged Homoeopathic College. This latter, we know, the Government cannot hope to do, due to their finances and since we consider that registering of existing Homoeopathic practitioners, (which would mean banning new entrants to the profession) when the Government does not provide facilities to those that wish to enter it, later would kill Homoeopathy in due course.

What Mr. Shetty means when he said that anyone with a box of medicines and a book calls himself a homoeopathic practitioner, is perhaps that the homoeopath has not got the elaborate and costly paraphernalia of his modern counterpart. If a homoeopath with a chest of medicines and a book is able to relieve the suffering and sick with a few of his 'small pills' what objection is there for him to accept him as a 'healer'? Does he not know that within a small medicine chest the homoeopath keeps hundreds of medicines and the chief armamentarium of the homoeopathic physician is his elaborate knowledge of the action of drugs? He may have a reference book with him; what is wrong? Probably Mr. Shetty, when he went to his usual homoeopathic medical attendant, found

only a small chest of medicines and a book on his table and so has come to the conclusion that that was all required for a homoeopathic practitioner.

Does Mr. Shetty know that in most of the allopathic hospitals and dispensaries stock mixtures are kept in about one dozen gallon-bottles, and every one of the hundreds of patients that visit there every day receives only a few ounces from one of the bottles as a routine measure? Does he think that the contents of the homoeopathic physician's medicine chest is inferior to these stock-mixture bottles? Does not the minister know that except for these stock-mixtures which are replenished from day to day, even if necessary with aqua on certain days, the poor do not get any other treatment—not even sympathetic words? Do the poor patients that visit the state hospitals and dispensaries ever get the benefit of the so called latest scientific developments in modern medicine? These are all questions which the Health Minister will do well to think over in moments when he is able to sit and ponder over not as the Health Minister but as Mr. Shetty.

Mr. Shetty shows absolute irresponsibility and lack of knowledge of things coming under his own portfolio. He said that "the Central Government has constituted a Committee to enquire into the matter and that the state Government were awaiting the decision of the Central Government." Mr. Shetty's department must have told him that the Enquiry Committee appointed by the Central Government has already completed its labours at very great cost and the report of the Committee has already been published as early as October 1949 and we are sure Mr. Shetty was supplied with a copy of the report then. Again Mr. Shetty was among those who attended the

Health Ministers' Conference at Delhi on the 31st August 1950 and one of the subjects on the agenda was the Homoeopathic Committee's report. The Conference also took some decisions in the matter. This being as it is, we fail to understand what he means when he says that he is awaiting the decisions of the Central Government.

In spite of the queer opinions held by Mr. Shetty on Homoeopathy (subject to the correction of the Chief Minister) and homoeopathic practitioners, the caravan will still pass on; the homoeopaths are still in more need in the rural parts, thanks to the recent policy of the Government to abolish all cheap medical courses and we will still serve the people as long as they want us to serve them. We are sure that so long as we have the capacity to cure diseases and relieve suffering, the people will not let us down. And we are sure that even though many of us may not possess anything more than a box of medicines a book *and a good bit of knowledge and common sense*, so long as we use these properly we will not fail in our duty as physicians.

In this context we feel that a recent article on "The Doctor and his family" from the pen of *Dr. B. Pattabi Sitaramayya, Ex-President of the Indian National Congress, and now His Excellency the Governor of Madhya Pradesh*, is worth reproducing here. This is from "THE ANTISEPTIC" July 1952 Issue and we tender our apologies for reproducing the same here.

"THE DOCTOR AND HIS FAMILY"

"How few of us know that we are very much like those whom we criticize as persons subject to ignorance, superstition and prejudice! Of these three disabilities, the last is the worst, for it obscures reason and leads to prejudging things. It kills the scientific frame of mind which is such a desideratum in the

laboratory of the college and equally in the larger laboratories of human experience. In my B. A. class, I had a class-fellow who always prejudged a salt given him for analysis and imagined he saw in the bead produced on the platinum wire by the blow pipe and the spirit lamp, the color of chromium when there was not a trace of it. He was otherwise the best student in the class but failed to analyse both the salts in the practical examination of the University.

"The Laboratory when thus abused inflicts only a year's failure, but the unscientific approach of a case before you for diagnosis costs the patient his life and you, your reputation. There is such a thing as lightning diagnosis which you can indulge in, for a variety in the midst of the dull monotony of out patient work. Perhaps you see a patient walking into your clinic with a peculiar gait—as if he is getting over obstacles. Obviously he has an ataxic gait and without waiting for him to narrate his sufferings you ask him whether he has tenderness in the calves, tingling and numbness in the feet and legs, any slight oedema of the lower extremities, occasional pain in the heart; and at once you diagnose the case as a case of 'dry' or 'wet' or mixed beri-beri—particularly in an endemic area—such as the Northern Circars or Bengal (Sunderbans). You are cent per cent. right but that should not encourage you to depend upon such speculations on the nature of disease.

"Or to quote another instance, you see an elderly man groping his way into your clinic, shading off the bright light by his left palm slightly arched, seeing better as he meets with less light in the deeper recesses of your room. At once you ask him whether his sight is defective, whether he sees better at dawn and dusk and worse in the midday, better on a cloudy day than on a bright one, whether the lamp flame appears diffuse and the moon is seen as four or five moons, whether his customary glasses have recently failed him and whether the glasses previously used and since rejected, suit him better. When the old man answers all these questions in the affirmative, you know he has cataract and can readily tell which eye is affected. 'Your left eye is giving you trouble,' but your right one is better, isn't it? The man is simply overpowered with joy at having his disease diagnosed without a word falling from his lips.

"All these may be nice adventures in the domain of diagnosis but no doctor dare play such pranks with his patients particularly in his home. Methodical examination is the only key to success and the general practitioner should not benumb his senses of touch in percussion of the lungs, in favour of a microscopical search for the tubercle bacillus in the sputum or the radiographic discovery of a haze in the hilum of the lungs. These may or may not exist, but the inspection which watches the inequality of heaving on the two sides of the chest, the palpation that discovers the increased vocal fremitus on one side—perhaps at the right apex—above or/and below the clavicle, and the right middle lobe (back) the dulness to the ear or earlier the want of resilience to the finger—on percussion, and the rales or the prolonged expiratory sound or even tubular breathing, sometimes cavernous on auscultation, it is these that help the general practitioner in diagnosis and help with absolute certainty when the eye, the ear and the hand are really sensitive and perceiving. That is why it is said that a doctor carries his eye in his palm.

II

"The real difficulty a doctor experiences is not in respect of his outside practice when he is quite prepared for any disease, and where the results of his methodical and scientific diagnosis, however unexpected however surprising and however unlikely, seldom take him aback; his difficulty really arises in the treatment of his own wife and children, his own mother and brothers and sisters. In the first place, he does not expect certain diseases which he is apt to regard as affecting a lower grade of citizens in society. While he is quite prepared to discover consumption in his milk maid, mycetoma in his barber or cancer in his dhobie, he is not prepared to discover the first in his sister, the second in his brother or the third in his wife. The mind does not travel that way because he thinks that these 'vulgar' diseases cannot affect the higher strata of society to which of course, he assigns himself. A child has caught cold, develops temperature, coughs badly, is oppressed or even choked in the throat and presents a degree of prostration beyond all proportion to the severity or the duration of the disease. Lo and behold! the assistant surgeon of the place in whom there are no prior susceptibilities in the matter, makes the child open the mouth, and depresses the tongue with the handle of

a spoon as he has not brought his tongue depressor and discovers to his satisfaction but to your discomfiture a thin or thick layer creamy in color, closely attached to the tonsil. You are least prepared for an acute case of diphtheria in your family. Then you inject anti-diphtheritic serum, but alas it is too late or the flake may disappear, the temperature go down, the alarm subside but the child which has been up and about, develops pneumonia or acute Bright or the heart is affected, urine is dried up, dyspnoea supervenes. There is complaint of severe burning of the region of the oesophagus. The child is in deep agony sleepless and restless the whole night and collapses in the morning. What a tragedy! Or it is your daughter aged 39 with seven children who is out of sorts for a year, and suddenly develops a tumour in the region of the ovary and the very lady doctor who saw nothing serious earlier, begins to think of a fibroid and ends with suspecting a cancer of the ovary, fallopian tube or the uterus itself. It has been well said that it is the habit of English doctors (Allopathic doctors) to say that nothing need be done in the earlier stages of a malignant disease and nothing can be done in the later stages. This is the disease of doctors, apart from the disease of patients whom they are invited to treat!

"Here is a case of two brothers the elder of whom develops diabetes and succumbs to consumption at 36—this before insulin was discovered. His daughter aged 39—with seven children dies of cancer of ovary, her eldest sister at 42, with four children, follows her to the grave with cancer of uterus. Their father's brother's daughter aged 42 with five children develops cancer of the ovary and dies in two years. The latter's mother follows the daughter to the grave a year and half later with cancer of the oesophagus. The last case has exhibited no signs beyond a catch in swallowing—which when X-rayed showed but a kink in the stream at the level of the manubrium. Till three months before death which took place two years after the first X-ray examination there were no serious signs or symptoms except that the patient aged 62 was losing flesh and weight. In the last stages cough and unsuccessful attempts to vomit food immediately after a meal, became oppressive and death occurred from asthenia. Four cases of cancer in one family of two brothers constitute quite an unusual phenomenon for which the doctor member of the family is least prepared.

outbreak. They must be studied and handled with sympathy, and understanding. Most people contract a disease or distemper at 36 and after due concern and care, they befriend it and begin to like it. They compare their afflictions with afflictions of others and find their own ailment better than the rest. The diabetic pities the asthmatic who has neither food by day nor sleep by night, while he himself eats like a gourmander by day sleeps like a log at night. The asthmatic pities the rheumatic who cannot scratch his body nor ward off a fly and seeks external assistance for both. His temperature and his sweats are baffling. The rheumatic pities the diabetic because he is not afraid of a prick by the pin, or cut by the knife.

"While the allopathic doctor is every day multiplying his weapons of warfare against men and beast against fly and the mosquito, against the flea and the gnat, against toxins and ferments, against the amoeba and microbe, there remain the homoeopathic doctor with his microscopic doses, the Ayurvedic physician with his pills and powders, *lehyams* and *rasams*, the unani tibbi with his *halvas* and *sharbaths*, curing more patients than they 'kill'. And all these seem destined to make way before the Naturo-path with his cold water and soft clay, or the astrologer who if he is not actually incorporated in the physician, constitutes a valuable consultant to physician and patient alike in India. His argument is that if the microscopic bacteria and bacilli can affect your health, why should not the telescopic stars and planets that preside over your birth and destiny, equally influence your life and well-being (or ill being). May we not, in the midst of these bewildering forces affecting life in its origin, growth and decay, ultimately revise our ideas and profit by the simple adage that every person should be a physician or a fool at forty?"

" QUINTOPHOS "

The Combination of all the five Tissue Phosphates.

"Quintophos" is a combination in the dynamic form of all the five Tissue salts of Schussler, viz., Calcarea Phos., Ferrum Phos., Kali Phos., Magnesia Phos., and Natrum Phos. This is not a mixture of all the five salts but during the process of manufacture, these are mixed and triturated in their crude form and then potentised according to the Biochemic system of medicine of Dr. Schussler. Thereafter they are pressed into $7\frac{1}{2}$ grain tablets for convenience of dispensing even by the busy practitioner.

It has been now accepted by authorities in all schools of medicine that in the same way as the body requires Vitamins for proper functioning of all the organs, the inorganic tissue salts are also required for proper functioning of the organs and tissues. "The Tissue Salts are the real architects of the organism, and both the structure and vitality of the body depend upon their proper quantity and distribution in every cell."

A deficiency or lack of one or more of these tissue salts unbalances the equilibrium of the functions and structure of the body and it is but right that these are to be supplied in molecular doses so that they may be absorbed and assimilated directly without having to undergo any physiological changes in the system.

A deficiency of the phosphates in the system is more often found than any other tissue salt and as such this combination of the Tissue Phosphates comes in handy to the physician in all cases in which he has reason to doubt that phosphates are wanting.

The following are some of the uses in the body for these TISSUE PHOSPHATES

Calcarea Phos: Gives solidity to the bones; Absolutely essential to the proper growth and nutrition of the body;

supplies the first basis for new cells. Of great importance in young, rapidly growing children, at puberty, in old age and especially after acute diseases.

Ferrum Phos: The body needs of iron are well known. Restores tone to the tissues, and equalises the circulation, failing appetite and losing weight are favourably influenced by it.

Kali Phos: Required for the tissues of the brain, nerves, muscles and blood; Being an antiseptic, hinders the decay of tissues. Useful in Nervous conditions known as neurasthenia. Also the results of want of nerve power, prostration, loss of mental vigour, depression, brain-fag, etc. are favourably influenced by this salt.

Magnesia Phos: Very useful in Cramps, convulsions and other nervous disturbances. A great antispasmodic remedy.

Natrum Phos: By its presence conditions arising from excess of lactic acid are prevented. Serves to emulsify fatty acids and is therefore a remedy for all dyspeptic conditions traceable to fats. This is a remedy in all cases where there is excess of acidity. Acts also upon the bowels, glands, lungs and abdominal organs.

Thus it will be seen that "QUINTOPHOS" is a valuable adjunct with any other treatment for conditions arising out of, any or all of the above.

"QUINTOPHOS" if taken regularly during pregnancy eliminates most of the morbid conditions incidental thereto, thereby making delivery easy.

Dose: One tablet three times a day for adults, preferably before food. The tablet must not be swallowed but must be chewed slowly or crushed and taken with a little water. Children, half a tablet per dose.

Supplies: Scored Tablets of $7\frac{1}{2}$ grain each 50 to a bottle in carton.

A Product of the Indian Institute of Homoeopaths.

Homoeopathy-The friend of the Poor

(By Rev. F. J. M. Pinto, B. A., L. T., Parish Priest, Mangalore.)

There are various systems of medicine both indigenous and foreign. Some of these systems seem to be quite contradictory to other systems in their procedure of treatment. But the wonder of it is *they all effect a cure.*

When all things are considered, it will be seen that the Homoeopathic system is the cheapest and the easiest of all systems. Some Physicians practising other systems will charge you hundreds and sometimes thousands of Rupees. Their drugs are costly in their ingredients and in their preparation, in addition to the cupidity of some to become rich as much as possible and as soon as possible.

Some of the indigenous systems require great labour to produce a drug; the physician has to sweat for days and months. Hence the high cost.

But when you come to Homoeopathy 200 doses will cost you about Rupee one. With 12 doses (with 4 doses a day) or even less you can effect a cure. Some have succeeded with one magic dose once in 6 months! That must be the common experience of many a brother Homoeopath.

We can confidently proclaim without fear of contradiction that Homoeopathy is the friend of the poor. To do genuine philanthropy without loss of much money this system is excellent. Added to this the Homoeopathic drug is sweet and tasteless.

Preparing the Patient

One finds by experience that in India 50% of the people are suffering from constipation and the other 50%

are anaemic. As a rule I prepare the patient by a mild purgative of Luuyites Yel Lax and a pinch of Santonine. All kinds of worms, long worms, pin worms etc. are purged out and the system is well on the road to regain health.

Tonics

A plant needs both manure and water for its growth and development. The Vegetative part in man is no exception to this rule. The patient must not only take some drugs but also some nourishing food to regain vitality which alone can cure man—medicine being a condition. It is the system that can cure itself. In many cases Shark Liver Oil or Cod Liver oil etc. have effected wonders.

Baths

Sitz Bath on Dr. Cune's lines has been recommended to my patients along with Homoeopathic drugs and the result has been quick and permanent.

Doses and Mixtures

I generally prepare 20 drops of medicine in 6 oz of water one teaspoonful every hour followed by a mouthful of warm water. As a rule the sick man is relieved within a day or two. To ensure a permanent cure I prescribe 4 doses (2 drops per dose) per day in the 1st week, 3 doses in the 2nd week, 2 doses in the 3rd week and one dose per day for a month or two.

Ailments of the Fair Sex

If suffering in any living being must touch a sympathetic chord in our hearts, suffering in our sisters must incline us to render them quick relief. Of the human species, the fair sex has been subjected to some

peculiar ills that often the male counterpart is often not even aware of the existence of such diseases. With a little knowledge and with lesser effort so much help can be rendered to the females that many a home can be made extremely happy.

There are some ailments peculiar to the female sex that through sheer ignorance they are considered to be shameful, and hence are concealed by the sufferer with disastrous results. They will rather die than reveal not only to the doctor, but even to the parents.

Ignorance of the nature of these diseases and of the means to avert them or of the handy remedies to get rid of them is responsible for much of the suffering of our womanfolk. In the West education is so widespread and in the School girls are taught how to keep themselves healthy. They are taught what to do in an emergency. That is what we should do in our schools. No better equipment can be given to our girls than to teach them homoeopathy for their peculiar ailments.

In India female education has been grossly neglected with the result that our women are ignorant of the ordinary means of preserving their health and that of their family.

In England long before a girl is married and again when she is about to be married, she is given careful instruction in mothercraft. What have we to show in this line in this country? When girls are married they are as innocent as babies.

In addition to the gross ignorance and consequent helplessness of our women, there is a dearth of good Doctors. There may be a few medical men in towns but

the vast majority of our people live in villages where for miles you will not come across a Doctor.

Even when the woman sufferer overcomes her false modesty and is willing to approach a Doctor, the cost of treatment frightens her. True, there are Doctors who sacrifice themselves for social service. But how few are they! A great number believe in becoming rich, as rich as possible, and that as soon as possible.

Many females think that there is a stigma attached to many of their peculiar diseases. When someone in whom they have trust assures them that these ailments are as innocent and as natural as any other, a load seems to have been removed from off their heads. Their gratitude knows no bounds. They will unburden themselves of their troubles and thus take a first and safe step towards health and happiness.

Some of the treatments to common Female ailments.

Leucorrhoea

One of the dreadful diseases of the female folk which is at the same time afflicting so large a number of our sisters is Leucorrhoea; it is called the thief of girls. It undermines their health and removes all joy of life. It paves the way to several other grave diseases.

The sufferer must keep herself clean which is 9/10 of the cure specially of this disease. A syringe or douche comes very handy for this purpose.

Very old cases of several years' standing have been cured by Tissue remedy Calcarea Phos.

I have hundreds of grateful patients who are now freed from this annoying diseases. A Hindu woman

suffering 20 years spent Rs. 2,000- useless- reported cured with the above

Menses Scanty

When nature has bestowed grace and beauty and charm to our sisters, she has also exacted a heavy toll in return from the fair sex. It has to be paid month by month.

Menses is a very irksome business. But if it is not what it ought to be, great is the suffering caused by it. Thank God it is normal in a majority of cases. But in others the menses are either scanty, or profuse or painful or protracted or repeating twice thrice or 4 times a month and in some they stop and cause great anxiety.

Cessation of Menses in a young person.

Mrs. C. young woman mother of one child 4 years, old husband in Bombay came here with hands and feet covered with leperlike skin disease. On inquiry found no menses for last 6 months. Gave Aletris Farinosa 1 dram in 6 ounces of water. Menses in 2 days. Within a week the limbs cleared.

Menses Profuse or Prolonged.

Scores of cases every month are set right by the administration of Geranium Maculatum. Mrs. A. a lady from Kuloor was subject to this ailment. She spent vast sums in vain. After taking the above drug last year she has been enjoying very good health.

When Menses repeat every two weeks a cure is effected by Calcarea Phos. When Menses repeat every three weeks Ferrum Phos.

Menses painful if the patient is not married. Relief will be had by administering Viburnum Opulentum, and in

case the patient is married Viburnum Prunifolium, will both cure painfulness and conception follows easily.

Mrs Z. young woman near here married 6 years no issue. Vib. Prun. greatly benefitted her now happy mother of a sturdy little son.

Pregnancy Disorders.

God said to the First Parents "Increase and multiply and fill the whole world". With these words God has taken married couples into partnership in the sublime function of peopling the world.

Consummation of a married woman's joy is motherhood. If by some mishap this blessing is denied her she becomes dejected. Absence of children may even cause coldness between the husband and wife and ultimately lead to the calamity of separation.

Even the poorest are ready to pay anything for a drug which may bring about conception. Here Homoeopathy steps in with the cheapest of drugs. Scores of barren cases of yesterday are the happy mothers of today. Thanks to Vib. Purn.

After conception several woman pass a very anxious time for to them pregnancy in the past had been a dreadful time.

Mrs P. of Hosabettu was taken to death's door 6 times at the time of delivery. She was given Nux., Bell. Puls., 2 drops of each 3 times a day from the 6th month. She did not know how the child came. So painless was the delivery.

An era of happiness will dawn over this land when this system is recognised by the Government and the people take kindly to Homoeopathy.

Dr. Hahnemann's

ORGANON OF MEDICINE

By "Gemini"

In a foot note on paragraph 6, Hahnemann has stated that the only way to the correct treatment is sitting by the bed-side of the patient and carefully observing the symptoms. By carefully observing the symptoms and analysing and understanding them it would be possible to form in the mind, an image of the sickness which corresponds to the image of the symptoms produced in the proofings of one of the so many remedies in the Homoeopathic Materia Medica. Instead of this, the only rational procedure, what we find today (and Hahnemann found more than 150 years ago) is that certain examinations are made to find out and to discover some pathological condition in the hidden interior and certain treatments suggested at once which in almost all cases fail miserably and in most cases makes matters worse, planting a drug disease over and above the natural disease. Still this is called scientific treatment, rational treatment and so on.

Para 7

In certain diseases, there may not be any immediate exciting cause, and when we thoroughly investigate the case, we may find nothing except the morbid symptoms of the disease. In such cases what we must do is to study the symptoms in their totality, which is *the outwardly reflected picture of the internal essence of the disease*. In fact these are only means by which any disease can make itself known. When that is correctly known and understood by the physician, he must be able to select the

correct remedy corresponding to the totality of the symptoms of the disease. Therefore the totality of the Symptoms of the disease is the only basis for the physician to use his art to cure the disease and make the individual healthy.

Para 8:

Once *all* the symptoms that were giving trouble to the patient are removed, there can remain nothing but health, i. e. the disease would have been cured. No other proof is required for that. Even today there are certain individuals who may say that by Homoeopathic medicine, the symptoms may be removed but that is not proof that the disease is cured. We can only pity such individuals and their foolishness.

Para 9:

When a man is healthy, the entire functions of all the organs and parts of the body both collectively and individually go on in a harmonious manner. This is due to the fact that the "Vital force" which, in health, animates the material body, in every part of it, and rules there. This enables all parts of the body to remain and act harmoniously, as regards their sensation and functions. It is only when the body and vital force remain harmoniously that the mind will be free.

Para 10:

If the vital force is not present in the material body, there will be no sensation felt, no function would take place and in fact the body will not be preserved. For all these the material body looks to the vital force, which is an immaterial being, and which animates the entire material organism in health as well as in disease.

(To be continued)

MHOTA BHAI & CHHOTA BHAI

"THE CLOWN"

(Enter Mhota Bhai & Chhota Bhai)

Mhota Bhai: Hollo, Chhota Bhai! Where do you be going?

Chota Bhai: Me going to Oospital, Mohta Bhai.

M. Which Oospital?

C. To the Sirkar Oospital, Mohta Bhai.

M. Sirkar Oospital? Why Bhai? Till yesterday you be going to the Oomeopath?

C. Sure, Sure, but now I go not to Oomeopath doctor.

M. Why Bhai?

C. Why because, Onerable Health Minister Shetty says, Oomeopathy no good. Oomeopath doctor no good.

M. Bapre Bab! When he says so?

C. Why, the other day he saying in the assembly, Oomeopathic doctor no doctor—only one box medicine and one book—So no good.

M. Then you take it all good truth?

C. Why not Mohta Bai—Onerable Health Mineester saying so—Will it be lie?

M. Not lie, Chhota Bhai, but poleecy.

C. What is poleecy—Mohta Bhai?

M. Poleecy is what mineester thinks is good for people.

C. Then what about the mineester?

M. Mineester do what is best to him but poleecy is for people.

C. Then what say you? I do not understand policee.

M. You will not understand poleecy until you become minister!

C. Then what do you want me do. Become mineester?

M. What treatment you had till yesterday?

C. Why, of course, Oomeopathy.

M. For how long?

C. For the last twenty years.

M. Did you die any time in these twenty years?

C. No, I'm here in flesh and blood.

M. Did Oomeopath cure you whenever you were sick?

C. Sure, Sure. Every time I fall sick, I get well quickly, I always take Oomeopathy medicine.

M. Did you not go to Oospital or allopathic Doctor any time?

C. Sure, went, not for me but for one relation of mine.

M. What happened?

C. Went from doctor to doctor, spent good money, Xray, Laboratory, and so on and so on and spent very very good enough money. Each doctor say different medicine but every time something bad.

M. Then what did you do?

C. After spending lot money came to our Oomeopath.

M. What happened?

C. He gave small pills and the relation got well quickly.

M. So what do you think of Oomeopaths.

C. Oomeopathy good, cheap and cures diseases.

M. Then why are you going to Allopathy Oospital now?

C. Mr. Shetty says, Oomeopathy no good. So what to do Mohta Bhai?

M. I told you what Shetty says is poleecy and he talks as minister. Shetty will talk different when he not minister.

C. Then what do you say? Oomeopathy good?

M. What is your expeerense?

C. Oomeopathy good. But why Government not help Oomeopathy?

M. No money with Government.

C. Psha! Psha! no money with Government? They get taxes they tax everthing and every body; No tax only for men, women and children!

M. Yes. Yes. All these taxes not sufficient. So they borrow. They have lot of expenses.

C. Then why not tax the illacit distillation of arrak, going on everywhere? Government will get plenty money.

M. This is again poleecy. I talk to you on arrak next time. Now going to pay Rajaji Tax urgently.

C. So I am going to doctor, Mohta Bhai.

M. Which Doctor?

C. Oomeopathy doctor, Sure. I do not want the lie policy!

(Exit Mhota Bhai & Chhota Bhai)

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OCTOBER

1952

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THE HOMOEOPATHY

VOL. 1

OCTOBER '52

BOOK 10

THE AMERICAN VIEW ON HOMOEOPATHY

By ELIZABETH PRESCOTT SHERRILL

Homoeopathic doctors are generally too busy to write a simple explanation of Homoeopathy, and are often inarticulate on paper, so I will try to answer some of the questions we are all asked.

In Homoeopathy, each patient is prescribed for as an individual. It is not only the physical man who comes under study in Homoeopathy, but all three of the great divisions which together make up the whole man—body, mind and spirit. These three are interacting. So long as we remain in this life they are inseparable. When one of them is in trouble, they are all in trouble, each one trying to lift the others out of trouble and to regain a lost equilibrium. Of the three, the highest is the spirit, soul, or vital force. This is the prime mover. It exerts the first and greatest influence in every urge toward health.

What is true of man as a whole is also true of each of these three great co-ordinating divisions of man. Even the body is a co-ordinated whole. It is impossible to deal with any one part of the body separately as if dis-

pathy harmonize with the process of Nature that no deviations are allowable to the doctor from the clear principles of medicine which he must follow. The more thorough his study of the case the more certain his success. He must obtain the facts in every case, for guessing will get nowhere.

The keys to the remedy selection are primarily to be found in the highest divisions of the man, the spirit of vital force and the mind. These provide the sharpest distinctions between one man and another. They enable the homœopathic physician to individualize. Individualization characterizes Homœopathy. The result, therefore, when the right remedy is at work, is a general feeling of well-being and the resolution of symptoms first in the vital force and the mind and afterward in the body. This feeling is best understood by those who have been through it. The right remedy is capable of reviving the entire man, bringing harmony where there was disorder, re-establishing health and happiness, and from that time on assisting Nature to repel disease.

—Homœopathy

Homœopathy

Homœopathic Aids to Psychology

By G. D. Pettitt

ABOUT twenty years ago I wrote an article "Homœopathy and Osteopathy" because I found out by experience that Osteopathy should become the Surgery of homœopathic medical practice. Allopathy has its mechanical aids, chiefly surgery, so I said, "Why not a mechanical aid to Homœopathy?" the two are related in principal. I quoted the ten points of their homogeneity and left it at that. But now, twenty years later, I've arrived at another conclusion and, having put it into practice, as you will have noticed by previous articles quoting the psychological side of each case, and getting results, I am now satisfied that as a Homœopath first and last, I cannot do without the principles and laws governing a trio of positive therapies, namely, Psychology and all it stands for, which is universal law and order. Homœopathy and Osteopathy which also are governed by universal laws of all sciences.

Allopathy has no law—it is lawless—it is NEGATIVE. Strange to say, we submit to dangerous drug-taking, searching undignified examinations and operations, but we know nothing of the principles and the why and wherefore of such treatments nor the justification for their existence. But with psychological, homœopathic and osteopathic procedures we are not afraid to tell our patients all about what we give and do to them and also the "reason why" is fully explained and we seek the full co-operation of the patient, and they are invited, "COME, let us talk it over together".

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Mr. S., a recent patient, was sent to me by another sufferer whom I had cured of gastric ulceration, and said 'I've had two operations. During the first one, which was for duodenal ulcer, they removed my appendix but found nothing in the duodenal area to justify the operation. Then when I complained again they removed my gall-bladder, saying, 'You will get better now, your pains will soon be gone,' but I still have the same symptoms as before, and it is now twelve months since the last operation'.

On investigation I found out that our friend, Mr. S., was suffering from "spasm of the oesophagus", which was the reason why he appeared to vomit all solid food eaten, his stomach and liver being only slightly affected with inflammation, probably through his fear of eating and the various food substitutes, patent foods, etc., he had lived on for the past two or three years. I gave him some Baryta carb. 6 and an electro-complex remedy which soon altered the gravity of the case and now Mr. S. is able to enjoy a meal of solid food after three years of worry and weakness. I only mention this case, which is one of many, to show the lawlessness of Allopathy.

Now I will return to what I had before me, namely, Homoeopathic Aid to Psychology. The three services of healing—what is the use of a medical service if it cannot cure?—we have had before us are "Positive" methods of CURE and are applied to persons who alone can produce diseases, which are always the result of negativity in the Mental, Temperamental and Spiritual planes of their being. For your information I will state that Mental corresponds to the conscious or objective mind, Temperamental corresponds to the sub-conscious or subjective mind, and the Spiritual corresponds to super-conscious mind. It is

well to get this fact before us, because, when we are dealing with human suffering and comfort, it is a crime to be ignorant. Even Orthodox medical authority recognizes the psychological factor in disease, but they have nothing to prescribe for psychosomatic cases.

An example has been before me of late, Mr. B. I tried to help him, but he was so much under the influence of the so-called sleeping tablet and was terribly afraid to go to bed without one, that I could not get a true symptom to work on. He was totally unable to think, could not answer a question, had no feeling about anything or anybody, he had no concern about his wife and family, friends or work. He was just a picture of indolence and indifference, a typical Opium case and looked it. So long as he was kept quiet, nothing else seemed to matter to the doctor in the case—the doctor could do no more.

Psychologists are amazed to learn by experience that the nature of disease changes from generation, due to mankind continually poisoning itself by negative thoughts of worry, fear, strife, discontent, bad habits, etc., and we expect to be faced with more and more strange and peculiar symptoms in disease cases in the future, resulting from the increase of evil and bad habits in the world of mankind to-day. Doctors of to-day cannot hope to cope with the present types of diseases of Body, Mind and Spirit unless they are able to use the spirit-like medicines of Homoeopathy and the wise appeal for reason and sanity of Psychology, which alone oppose the forces of evil and act for good on the three unseen, yet known, planes of man's being, creating purer flow of good, which is obtained from spirit-like essences of plants, minerals and other substances in infinitesimal or spiritual doses, as in Homoeopathy.

Practitioners of each of the three therapies mentioned know that there is a "cause" before the "effect" in every case of disease, and every person seeking treatment is primarily concerned about the "effect" which has been registered in their Minds and Bodies. Psychologists maintain that disease is the result of the way we have been thinking and living for the past twenty, thirty or forty years, thus creating habits which are detrimental to the functioning of the organs of the body, i. e. psychological disturbances produce a poisoned blood stream. Homoeopaths maintain that possibility and know that incidents, accidents and shocks disharmonize thoughts and alter behaviour and are often the origin and substance of diseased states of mind and body and as we see in everyday life, allopathic treatment is helpless as regards treatment of these cases.

Homoeopaths the world over have had to prescribe for all the incidental and accidental causes of mental and physical disorder. Our medical books are full of peculiar delusions, fears, behaviourism and anxiety states. Thus a homoeopath knowing these medicinal effects, which in the provings have been produced on healthy persons, will and can cure, neurotic diseases and altered temperaments and other psychological disturbances.

For all "negative" conditions, you must have a "positive" therapy for "cure". Homoeopathy is a "positive therapy". This fact has been known for a number of years.

I remember an article as far back as 1927, about homoeopathic positivity and was much impressed by it and since then I have always sought to keep a positive mind when administering homoeopathic remedies, having no doubt as to their efficacy. Because every doctor,

especially a psychologist and now a homoeopath, should first apply the principles to himself before using them on other people. We should remove the "beam" from our own eye before attempting to pluck out the "mote" from our suffering brother's eye.

Our *Materia Medica* is made up of provings of drug on healthy persons, who can speak and express themselves in relation to their sufferings, whether disease or drug produced, not dogs, cats, mice or rats. Very brave and ardent persons submitted themselves to test every kind of drug, harmless and lethal, risking their lives in order to mark it possible to "cure" the sick.

These provings are full of peculiar delusions, fears, queer and altered behaviour, mental symptoms of all kinds. No psychic phenomena is left out which were actually produced on healthy persons, on the principle of "What a drug can cause, it can cure". We are able to prescribe for all such neurotic diseases and altered behaviourism and psychological disturbances. Thus a psychologist who knows Homoeopathy can match up his patient's negativity with his homoeopathic counterpart and make doubly sure of curing the patient quickly, instead of perhaps many months of repeated analyses, much positive advice and counsel and perhaps attempts at magnetic healing, etc. I say, Psychologists, prescribe the "like remedy" as soon as you determine the disease picture, then as the "disorder" gives way to "order" in mind and body of the patient, give the "positive" advice and counsel to finish the job. You will be happily satisfied with the results, you will see as I saw yesterday, patients who a few months ago were physical and nervous wrecks, showing a "new look" in body and facial expression. Then and then only are they fit and ready for psychological adjustment.

Everything we can see was first a thought, either in the Mind of God, or in the mind of Man. The reason why you are reading this is because it has attracted your thought faculty. By thought, a new life can be created, by hope a new day draws for us, so I say enjoy all the precious faculties with which you are endowed, enjoy them consciously and positively, and live. Otherwise, if you will persist in thinking negatively, disallowing your God-given faculties of sight, hearing, thinking and self expression, etc., you will, by your negative mindedness become mentally and physically paralysed.

A great responsibility is placed upon the shoulders of present day healers of the sick. A psychologist or homoeopath will have to be an idealist in the highest sense of the word. I have written about this point before and must again repeat it. He will not only have a greater knowledge of higher sciences, but he must develop his intuition, his compassion he will have to visualize the incidents and sufferings and emotions of his patients, so that he will be able to see right into a patient's mind, in its three strata of being, not only the Conscious mind, which is inclined to be superficial and fictitious, but into the Sub-conscious and also view the lack of spirituality from neglect of the Super-conscious mind, for therein lie all the secrets and real causes of the disease affecting each person seeking help. He will not only be a physician of the physical body, but he will have to be a healer of the soul and spirit as well.

Now, homoeopathic remedies act on the psychic sphere of life. They are infinitesimal and therefore atomic or spiritual. By them the spiritual or dynamic part of self is liberated, revived and also vivified, they are capable of making a lazy person industrious, a bully become reasonable, a shy, timid person become quiet and peaceful.

I could quote the actual cases but space will not allow, so I will give a few examples of the psychological effects of drugs from the *Materia Medica*.

Arsenic is frightened to death and is anxious and restless, also very fastidious.

Sulphur is indifferent to personal appearances. Ragged philosopher.

Platinum is haughty and arrogant.

Gold is inferiority complex, depressed and given to suicide.

Phosphorus is full of fears, dark corners, thunderstorms, etc.

Tuberculinum is afraid of animals, especially dogs, and will curse and swear.

Anacardium will also curse and swear and suffer from fear, examination funk.

Psorinum dislikes to be washed, is untidy, filthy, and morbidly fearful and hopeless, persistently melancholy.

Ignatia is introspective, always sighing and sobbing, in a hurry and hysterical, etc.

These are only a few of the mental states of homoeopathic remedies which are matchable to every-day psychological complexes. Every person has a mentality and every drug is capable of producing the exact "like" mentality in its action on healthy persons. How often we meet with the above states of mind and temperaments and personalities? This shows us plainly that every atom of the earth's substance has a consciousness and every cell of our bodies is a "mental entity".

How wonderful it is to think when administering *Arsenic* in potency to a shivering, anxious, agitated, restless, yet weak man woman or child, "here is a human being who has never been poisoned by arsenic, yet has the exact symptoms of that terrible drug". *Arsenic* cured me, mind and body, thirty-eight years ago. Thus you see all our diseases and mental sufferings have their counterpart in the elements which form our planet, animate and inanimate.

You all know that a confirmed alcoholic addict is a bad case, well, I can tell you of a case by Homoeopathy, consolidated by Psychology, which will illustrate what we have had before us.

Early last year I was approached by a lady inquiring about a cure for her husband, who was a chronic alcoholic, plus a hereditary taint as well. Mrs. M. was in great distress, her own health was being affected by the worry and fear of her husband's incontinency and other very bad traits. He could not be trusted in any way, he would obtain money for drink somehow she often had to pay up his debts. At the time of her visit to me she had obtained a promise from him to accept treatment for the craving for alcoholic drink. He was a bad case; he mortgaged his wages for drink and tobacco and borrowed money and pawned his clothing and his wife's property as well. Oh, he was a derelict creature. He was sober when he came to see me, but reeking with tobacco and stale beer. He was red-faced, watery-eyed, dilated nostrils and an ashamed countenance, but clean and tidy otherwise. I disarmed him by a sympathetic approach and secured his confidence and desire to be free from his craving which was spoiling his own life and also his family's. They were suffering in mind and body on

account of his weakness for drink. He wanted to give it up, but somehow the drink "bogey" got him down every time he tried to stop, he could not pass a pub or resist the whiff or sight of a liquor bottle—he was "liquor mad". Love, life and home could all go for a drink and a smoke. I did not question him much but listened to his own side of the case and gave him a dose of *Medorrhinum* 200. Case to be seen in a week's time.

I only had a month to work in, he was going to a new ship and might not be home again for a month or two, so I had to work quickly to arrange treatment. I saw him weekly and gave him weekly doses of *Tuberc* 200, *Syph.* 200, and *Medorr.* 200 and some *Nuxvom.* 6x.

At the end of the first fortnight, Mrs. M. came to see me about her own nervous condition and told me the news about her husband. Said she, "He comes home sober now and does not want to go out without me and he smokes less."

Just before he went away at the month's end, I had another interview with him and found him in a better state of mind to receive advice and instruction in mental training. We went over the whole history again and I showed him, himself, as he was and we reviewed his course of treatment to his wife and family, and his outcast position in his family and in decent society. He wept much as he faced up to the picture and decided to make a good fight for a better life in general, but he needed my help for a month or two, so I gave him a month's supply of remedies and a chart of advice and mental training.

I saw him a month later, he was a new man, the redness of face had paled down and his eyes were clear and bright, his features were quite good to look at and his

voice pleasant. Then he went away for a voyage lasting several months.

Last week, as I was on my way home, Mrs. M. crossed the road to speak to me and said, "Mr. P., my husband is home and he is a new man. I've had my wages every month during his last trip and now he is at home, sober and in his right mind. He does not drink or smoke now and has been promoted. Our lives are now worth living and indeed we all are very grateful to you for your great patience and remarkable ability to cure such a dreadful case of life-long alcoholism."

We owe obedience to no man, not even to our parents after we are old enough to think for ourselves; but we owe obedience to Truth.

— *Kent's Aphorisms & Precepts.*

ANNOUNCEMENT

The following statement has been issued by Dr. V. R. MURTY, Director, Indian Institute of Homoeopaths, Kumbakonam.

"I have today received a printed invitation from Dr. Periya Raja, M. D. (Home. Cal.) (Zamindar of Palayavanam, Arantangi) for Dinner with members of the All Tamil Nad Homoeo Medical Association on 28th September 1952, at Sarada School Buildings, New Palace High Road, Pudukkottai. I am surprised that my name has also been included among the speakers on the occasion.

As I was not informed of this engagement for me earlier, and as the intimation reached me only today along with the printed notice, and as I have other public engagements locally here on the day which have been fixed earlier and which cannot be altered, I regret my inability to attend the function at Pudukkottai on the 28th September 1952.

I find of late that some people who organise functions in connection with Homoeopathy include my name without first arranging with me and this results in my being absent at the functions, much to the disappointment of many. I request every one who really wishes to have my presence at functions to first consult my convenience, have my consent and then publish my name".

Kumbakonam, }
24-9-52. }

V. R. MURTY.

Memorial presented to the Hon. Minister for Health,
Govt. of Madras on 8th August 1952, at Madurai.

(Continued)

As only one straight line can be drawn between two given points in the science of cure, there can be but only one right way and all others must be more or less wrong. The truth of anything lies in the practical application of it with the attendant real good and lasting results and Homoeopathy will stand the test pre-eminently. Tests at the bed-side of patients will give convincing proofs of this. Only after such convincing proofs several leading allopaths became permanent converts to Homoeopathy, to mention a few: ... Dr. Mahendra Lal Sinker (his story of my conversion) of Calcutta, an eminent M. D. of the Allopathic school; Col. Ramana Rao I. M. S. (Retired) Madras; Dr. A. Umapathy Mudaliar M. B., B. S., Madras; Dr. R. V. Chokkalingam B. A., M. B., B. S., Thirunelveli; Dr. Capt. C. O. Omen, B. A., M. B., B. S., Mavelikkara, Travancore and a host of others.

The Allopathic method of giving medicines for the prevention of particular diseases such as 'Anti-Typhoid, Anti-cholera, Anti-Plague serums' is like the building of a bridge for a river that has never been seen, nothing known of its width, depth, force of current, condition of the bottom-soil and shores — a river which may never have to be crossed at all nor even seen. That highly educated people and even doctors of eminence believe in this conundrum simply proves that education is no bar to folly or error. SANITATION IS THE ONLY PREVENTIVE OF DISEASES.

Hunting for a phantom name of a disease is a nothing unknown to Homoeopathy.

Modern research have provided that when a chemical compound is dissolved in a large amount of solvent or attenuated dissociation of its molecules take place and the electrical energy develops in the solution and the inter chemical acquires a force of immense possibilities. This is described by the Father of Homoeopathy hundreds of years ago, long before the development of modern medicine as the 'Theory of Dyanimisation' and Homoeopathy has specialised in this line.

Dr. Hahnemann, the Father of Homoeopathy found out that allopathy was an art of science conforming to a doctrine or system which is not necessary to the art of healing. What is necessary to the art of healing is the art of medicine and not of science; but, of course, the rules of the art need not be merely empirical. They should be in harmony with philosophy and science and framed with correct conception and sound induction. Homoeopathy is based on the above law of Nature. Homoeopathy regards the disease and a drug action as eminently philosophical and so the Law of similars which logically results from a true induction from the facts of the matter and the reduction of dose is a necessary corollary thereto. It takes a particular aspect of disease and of drug-action and the possible aspect of applying one to the other, so, the rule 'Similia Similibus Curentur' is a rule of art than a Law of science. So, in the word of Dr. Gedds Scott, an eminent American Homoeopath 'Homoeopathy is theory of cures rather than of diseases'. So, Homoeopathy is a therapeutic method formulated in the rule 'Similia Similibus Curentur'. The two elements of comparison herein implied are the

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effects of the drug on the healthy body and the clinical features of diseases, in either case all being taken into account, which is appreciable by the patient or cognizable by the doctor, but hypothesis being excluded. So, Homoeopathy is a therapia complete in itself and independent of the allied sciences of Physiology and Pathology in so far as these consist of doctorines and conceptions and are more than Catalogue Raisonne of Facts. It will therefore, be seen *Homoeopathy is essentially a practical method.*

We all know that the air we inhale is more necessary to sustain life in us than food; we could not live many minutes without it; and it is colourless, odourless, tasteless, intangible and well-nigh imponderable. This proves atleast that QUALITY IS OF GREATER IMPORTANCE THAN QUANTITY, and this is the basic aim of Homoeopathy.

Homoeopathy has as its rationale the stimulation of the body's natural resistance to diseases. In this, it is unique as no other form of special treatment has this in view. All other treatments have the object either of attacking the symptoms direct and the signs which the disease produces. The modern system administers the Chemotherapeutic agencies such as May and Baker preparations and penicillin, that of—attacking the germ by depriving it of its nutriment which it requires for its life. The Homoeopathic method consists in administering to the patients the medicines which is capable of producing exactly the same symptoms as those from which the patient is suffering, thus stimulating the patient's resistance. Naturally the dosage of such medicine must be small as otherwise it would aggravate the diseased condition. Therefore, Homoeopathy is an

individual treatment and there are no specifics for diseases.

In conclusion we may bring before you quotation from the pen of Dr. Mahendra Lal Sirkar M. D. (Allo):—

“The evidence of the law of demand and supply in favour of Homoeopathy is furnished by another fact viz., growth and multiplication of *lay practitioners*. Had it not been for the evident superiority of the new system over the old, people would not have trusted their health and their lives to lay-men. We must thankfully acknowledge the debt we owe to these men for their help in the spread of the cause. For India as a whole, as will have been seen from the above, THE PIONEER OF HOMOEOPATHY WAS A LAY-MAN (Babu Rajendra Dutt) and lay-man practitioners are even now the chief pioneers of the system in the village and towns and mofussils.

“We are free however to acknowledge and we do so with the greatest pleasure that some lay-man practitioners are wonderfully successful by dint of their honest and laborious search for symptoms which it is to be regretted, the regular practitioner in his pride too often neglects.

“I was subastained by my faith in the ultimate triumph of Truth but that triumph, I was also sure could only be brought about by persistent presentation and advocacy of the truth. And I felt that the present-presentation and that advocacy should come from one who had a regular training in the medical sciences and therefore, could speak with authority and who would not be suspected of mistaking a mild for a grave disease. Babu Rajender Dutt has succeeded in making converts of a few

highly intelligent lay-men and he has succeeded in converting atleast one professional man (Myself) and that conversion was due to observing actual success of Homoeopathic treatment”.

We pray you therefore, :—

1. To recognise the Homoeopathic system of cure in this province,

2. To register all the existing Homoeopathic Medical Practitioners as on date without distinction atleast in the same way as the Government did in respect of Allopaths in 1916; Ayurveda, Unani and Siddah practitioners in 1939,

3. Start Homoeopathic sections in the existing medical colleges if seprate Homoeopathic colleges are not possible,

4. Start Rural dispensaries in all villages,

5. Set apart wards in hospitals at Head Quarters for being treated homoeopathically,

6. Authorise the District Boards and Municipalities to open Homoeopathic dispensaries in their areas, and

7. Render all possible help for the propagation and uplift of Homoeopathy in general, and Homoeopathic Practitioners, and more particularly, LAY-MEN PRACTITIONERS.

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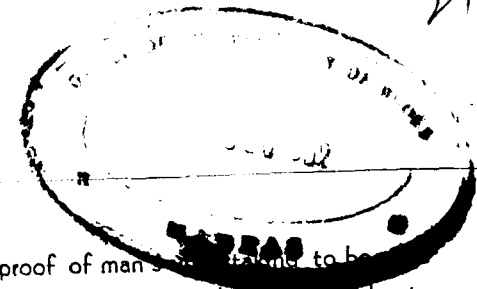
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It is no proof of man's intelligence to be
to confirm what he pleases; but to be able to
discern that what is true is true, and what is false
is false, this is the mark and character of
intelligence.

—Emanuel Swedenborg.



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NOVEMBER

1952

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Vol. 1

NOVEMBER '52

BOOK 11

"YELLOW JOURNALISM IN HOMOEOPATHY"

A journal is generally classified "yellow" when the publishers of it use the noble art of journalism to blackmail, to slander and to spread falsehood with the intention of benefitting oneself. We find today many such journals in the political and other fields and it does not take long for intelligent and honest persons to find out the real interests of such yellow journalists. Sooner or later such people come to grief along with their journals and their nefarious carrier is abruptly ended one day. Yellow journalism seems to be a disease, and probably "Psora" is the root cause of this. It is only homoeopaths that can understand the "Psora" theory of Hahnemann and everyone knows that it is homoeopathy that can eradicate "Psora". Probably the treatment must be started "from the parent" if not "from the grand parents", as someone said in respect of the treatment of tuberculosis.

There are only a limited number of Homoeopathic journals in India. Dearth of proper support from the practitioners and dearth of writers are causes that contribute

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to the poor quality of homoeopathic journals in India. But many of these journals are small but respectable and they do their bit for the propagation of this great art of healing in their own little way. Among homoeopathic journals published in our country "Homoeopathy and Comparative Medicine", published by the Grace Medical Mission, Mavelikara, is one which has been doing some service for the cause of Homoeopathy. But we fail to see as to why this journal should always write so ill of all others who have anything to do with homoeopathy in this country. For example in the October issue of the journal, it writes that an association known as the "Madras State Central Council of Homoeopaths" recently sponsored at a conference of Homoeopaths at Madura and inaugurated at a meeting at Tanjore, with Rao Sahib Dr. R. V. Chokkalingam, M. B., B. S., as the president, is a bogus one and a "hoax" on the public. This journal says that the members of the council, except the president, are all bogus doctors; that the name suggests a government sponsored body and that it has been so named to defraud the public and so on. We regret very much to note that a Homoeopathic journal, published by a Homoeopathic institution should write on these lines in the language of the Yellow journal, without knowing actual facts and without making any enquiries. This journal writes that it doubts if the president of the council had given his consent to be the president of this body. If this journal had doubts in this respect, the proper thing for it to do is to write to the Doctor and satisfy itself, but without doing it, writing all sorts of conjectures and doubts in a journal as if they were the truth is not in keeping with the traditions of good journalism.

This journal is published by one Captain Oommen of the "Grace Medical Mission", Mavelikara, Travancore. Dr. Oommen, we understand, was a captain in World War I, and later, after having been in Government Service for some time, is running the Grace Medical Mission to give postal tuitions in Homoeopathy and Comparative Medicine, as he calls it. As the law of the land is at present, there is nothing to prevent one, who has the ability, to give homoeopathic education to those that want it, either by post or in person. If such a teaching institution runs on proper lines and gives real education as it professes to do, it will get the support of the people, and if it is not properly conducted, gradually the people will leave it alone to die a natural death as so many homoeopathic institutions have died in the past.

But our ex-captain seems to follow other methods to gather support for his "mission". For example he says that all other contemporary institutions in India (except his) are 'bogus' ones, and he has been repeating this, parrot like, for such a long time that one would not be surprised if people look upon him with suspicious eyes. It is a pity that he does not understand this simple psychological fact. True, there may be a few among us, who fall a prey to such propaganda, but the bulk of our people are not as unintelligent as he would wish them to be. The result of this is that the very people who are called "bogus" get a little propaganda and they are to that extent benefitted. Although not one of the other homoeopathic institutions, big or small, in the country, is free from this "bogus" title from this ex-captain, we are glad to find that a few of the institutions, which are conducted on uptodate lines are growing

in strength from day to day and year to year and this can only be by sheer merit; by their constant and untiring effort and real service to the people. These institutions naturally do not care to pay any attention to such silly propaganda, because, to be sure, they are not touched by these methods. On the other hand these institutions do not care to retaliate nor to "return the compliments" because, evidently, they do not wish to stoop to such low levels.

The main theme of the ex-captain is that he is a qualified allopath and so is competent to teach homoeopathy by post and that nobody else is qualified to do so and that all other homoeopathic institutions are bogus ones. But his argument cannot stand a moment's scrutiny because if that is so, has the state in which he resides and conducts his so called "mission" recognises him? Neither the government of Travancore & Cochin nor the medical council there has recognised his institution. When such is his position and status, we fail to see as to how he calls others "bogus". It is strange that some people forget that *"people living in glass houses cannot afford to throw stones at others."*

Now coming to the council of homoeopaths recently organised at Madura, he says that except the president, all others connected with it are bogus doctors. Even granting that, we wish to ask "how about your mission?" "Are not all except you, too, bogus doctors? Can it be that because your assistants are your near relatives, they get a portion of your registerable status as hereditary right?" It is said by him that the name of the Madura council is a hoax on the public. But he has conveniently forgotten

ON HOMOEOPATHIC PREPARATIONS

(BEACON—GUALIOR; 15 - 10 - 52)

The effect of homoeopathic triturations and dilutions is based upon the prescription found most correct to adjust itself for the symptoms observed and the method of preparation having obeyed the law of dynamisation and the principles of the minimum dose. These preparations made today by American, German and English manufacturers or others which come from some other concerns professing the use of electric potentisers, dynamisers, electric triturators the high-speed centrifugals, the trident vials, the velvet corks, the hygienic sterilizers, the hermetically sealed containers, the corn alcohol, the superfine, most white milk sugar and the sugar globules do not act more than what they acted in the hands of Dr Samuel Hahnemann the founder of Homoeopathy, a chemist of great brain and accurate experimentalist and a person of astounding mental calibre who has put the medical world to thought of a very high type. Before him bow, the personalities who differed with him and others who simply joke his invention bow their heads in esteem and respect for him. To him owes the great brother-hood of humanity, its very great respect and regard, for his inventions, provings and findings have created the top of universality in truth.

Upto 1821 Dr. Hahnemann made his triturations in porcelain mortars with sugar of milk, but the capsules for the patient he filled with pulverised oyster shell, adding to it the necessary amount of trituration. In those days the oyster shell subsidised because white milk sugar was an expensive and rare article, because its chief source of supply, Switzerland, made and exported only small quantities. Soon after, the porcelain mortars were replaced by marble mortars.

At first there was also a scarcity of proper glassware. Goose quills had been commonly used in private practice to contain the medicines. It was only in 1829 that M. Korsakoff, a Russian gentleman suggested the use of little tubes and vials (Refer Archives of Homoeopathic medicine 1829) for holding the

Homoeopathic globules and it was he who first raised and used a potency known to be high today. The globules were usually prepared by simple confectioners and the quality of sugar was also not what it is today. Even in those days i. e., year 1813, Dr. Dudgeon refers to a note made by Dr. Hahnemann in Paragraph 288 of the 5th. Edition of Organon "A globule impregnated with 30th. potentised dilution and then dried, retains for this purpose all its power undiminished at least for eighteen or twenty years (my experience extents that length of time) even though the vial be opened a thousand times during that period, if it be but protected from the heat and sun-light."

I have placed these amusing and interesting facts before the readers, with a view to draw their attention to times when the master proved and practised Homoeopathy. The successes and phenomenal attainments are, without doubt the basis of founding an era for the science and now there is no dictionary or a Encyclopedia where Hahnemann and Homoeopathy are not found described. At present, an examination of the products manufactured by most Indian manufacturers, shows a great superiority to what they did 20-30 years back. There are instances to find that in some cases the products have become more refined and authentic than the existing products of various foreign concerns but the slavish mentality of a large number of practitioners has no ends to its expressions. It is a matter of pity and disgrace that the principles on which

- (a) a country becomes independent of imports.
- (b) the medicines are manufactured all over the globe.
- (c) the local pharmacists work.

seem to have been lost sight of and the credit is not given them in lowering the high rates of the preparations to a cost just the appropriate and desired one. I have found no less ignorance in the profession and it will not be out of place to mention that a large number of the practitioners are even not acquainted with the most simple things concerning the pathy, its pharmacy and practice.

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If we were a little of thinking class of people, we should just see English people. England was very late in adapting Homoeopathy and now their pharmacists have made their country independent of imports and recently I have found their products being sold by several concerns in India. Is it not a point of shame for us! Is it not something that tells upon our understanding? Is it not a black spot over the Homoeopathic intelligentsia of the country? Such a stratagic point should have moved us all to a stage of feeling. Our dignity as well as our moral life have reached such an aspect that we have left no stone unturned in moving on to a deviated path. By now we should have become independent of imports and the imports should have been left only to certain crude drugs and highest potencies. We are doing suicidal acts by allowing more imports and are just committing to a sin by hampering further success of our pharmaceutical progress. We act as hurdles to our attainments of proper independence by resorting to material lavish expense.

If Dr. Samuel Hahnemann and his followers gave you the mighty science out of poor products, can't you give satisfaction to your minds alone from such superfine products which your Indian pharmaceutical concerns offer. We should patronise our industry to our best and should accord it every possible protection by owning it. This is likely to help the large community of Homoeopaths in times of need, war and unstable trade conditions. We should do it at least to save much gold for our country.

You should not allow me to stoop down to show you simplest things of trade and manufacture and economy and I should only content myself by saying that black hands can do what white hands are doing and if we have taken ourselves away from the clutches of white hands so far as our domination was concerned we should not tolerate further domination by the American or German markets.

TINCTURES OR PLANT TRITURATIONS

The modern pharmaceutical processes need some modification, in case the profession be able to grasp the necessity of certain important factors being incorporated. During the extraction of mother tinctures from living or dried herbs every pharma-

cist according to the existing methods of preparation as mentioned in the American, German and British Homoeopathic Pharmacopia (However it is unfortunate that a Pharmacopia of Bharat is non-existent) uses alcohol and the macerated pulp or pulverised drug lies in it for over a week or so. The resultant filtrate is considered to be an extract most up-to-date and containing nearly all the vital contents of a drug. My belief is a little in variation. I am of opinion that the residue left after filtration contains still important constituents of a drug which we waste by this process. Dr. Samuel Hahnemann made a proving of cinchona bark, as a whole and the symptoms elicited were that of the bark including the residue if otherwise a tincture had been made. Now the usual tincture that we manufacture according to my contention lacks the qualities that are thrown out in the form of residue.

If we pound the bark and pulverize it to fineness and make further triturations with it up to the 6th and run dilutions from 6th onwards with alcohol the effects would be marvellously amazing and correct similimum arrived at. I have tried this factor in practice and endorse the adaptation of such useful principle being adopted in pharmacy. This would mean a potency or trituration made from the plant as a whole without missing the suspected(?) from the herbal essence. So this method can help us to make 1st—6 triturations on the centesimal scale from dry or green herbs without missing any of there parts. I discussed this with a few doctors and they too agree with this process being useful to give full useful effects. Thuya for instance can be best made into trituration and it affords fine relief to its symptomatology and has abrupt clear effects.

The person who loves crime lives in it. It becomes a part of his nature and shows itself in the external man. The man who loves truth and humanity, lives in that idea, and it becomes a part of his nature, and can be seen in his looks and his life.

—Dr. J. T. Kent.

INJURY TO HEAD

A number of years ago in one of my own families, a family I had been in the habit of prescribing for, a little boy about four years of age, while sliding down the banisters one day, lost his hold and came down pretty fast, striking his head on the tiled floor. I was absent when sent for and a surgeon living near me was called in, in haste, and remained in attendance. As they did not like to stop him, I did not see the case for two or three days. Immediately after the fall the child became unconscious and remained so. A clear white watery discharge started from the ear, and this, the surgeon said, was cerebro-spinal fluid which was pouring from the fracture in the base of the skull that lead to the ear; that was his opinion. The child remained unconscious and the surgeon gave no hope for recovery, saying that the child would surely die. Finally I was sent for and found the child very pale, unconscious, with stertorous breathing, and that discharge was flowing, drip-dripping like clear water from the ear in to the pillow, and the water that was flowing out of the ear (I do not say where it came from) was forming little vesicles. It seemed to be acrid enough to form vesicles. The ear was red, and wherever the discharge came in contact with the skin the part became red. That was all there was about it. I could not see any more. My first thought was to give ARNICA. But I did not. I gave him one dose of TELLURIUM. In two hours the child vomited. That discharge gradually ceased, recovery took place and in two weeks the child was perfectly well. What did the TELLURIUM have to do with it? There was a discharge from an injury. TELLURIUM, without any injury, produces just such a discharge as that, and we know that the TELLURIUM discharge is not cerebrospinal fluid, at least we have no reason to suppose it is. The first action of the remedy I observed was the child's vomiting, showing reaction. It is laid down in all the books that after concussion if vomiting takes place it is considered a reaction and the case will probably recover.

—From Dr. Kent's *Clinical Cases*.

HOMŒOPATHY CAN BE MADE QUITE SIMPLE?

By J. ELLIS BARKER

Homœopathy is quite simple but it may be made terribly complicated and obscure and this is unfortunately done only too often to the great and lasting injury of this wonderful science and art of healing. The eager student of Homœopathy is told in certain books that his prescription must be based on "the totality of symptoms" and that the symptoms of the mind are the most important. Now most patients are quite ready to tell the prescriber all their physical symptoms, even if they are symptoms relating to the sex organs, or concerning the facts of sexual intimacy. But they will frequently hide the symptoms of the mind, especially if they are discreditable. Still these symptoms may be discovered by chance—for a patient will not tell the doctor: "I am avaricious, bad tempered, rude, quarrelsome, vain, haughty, secretive, shameless, given to telling falsehoods, obstinate, loquacious, jealous, lazy, hysterical, I am afraid of dogs, of insanity, etc." Professor Kent in the preface to his great Repertory and other writers have told us how to find the simillimum working from "generals of particulars"—a process which will cost the beginner a couple of hours for a single case and may end in complete confusion and perplexity because after this laborious process five or six different remedies may come out. So beginners often give up in despair.

Scores of patients have told me: "My mother and my grandmother have always treated us children homœopathically and with excellent results. We never saw a doctor. When one of us was ailing or ill the old lady gave us straightaway some *Aconite* or *Belladonna* or *Chamomilla* or *Nux vomica* and we were well in a day or

two. Or she looked up our trouble in an old homoeopathic handbook and found out what we needed. She had about 30 or 40 medicines in the form of pills and tinctures, but we children have no knowledge whatever of Homoeopathy. These old ladies are unfortunately dying out and very few are left through the absence of homoeopathic propaganda which decades ago was very active for the benefit of the people in general and of the homoeopathic doctors themselves, for there were tens of thousands of amateur homoeopaths who, in case of difficulty, would go to a homoeopathic doctor. Now the same people go to an allopathic doctor and are as a rule very dissatisfied with results. They tell me: "The treatment which we were given by my mother and grandmother was infinitely superior to that we have had from orthodox doctors and specialists, but there are now no longer any homoeopathic doctors in our neighbourhood. So we have gone reluctantly to allopaths."

The high potency men, the homoeopathic high-brows, who profess to cure "with a single remedy in the single dose" have driven the majority of their prospective patients to the allopaths and have driven the majority of homoeopathic chemists into bankruptcy. They are ruining Homoeopathy and are causing the homoeopathic doctors to die out.

The homoeopathic beginner reads the description of cases reported by homoeopathic high-brows, usually under the heading "A brilliant cure" in which we are given a lengthy and detailed description of a case followed by the dry statement that the patient was given *Sulphur* or *Mercury* or some other remedy in the 10,000th potency and that a single dose, or few doses at very long intervals, produced a "brilliant cure". The reason why the

particular remedy was selected is as a rule omitted. The rabbit is merely produced from the hat and if the novice tries to produce similarly brilliant cures with a single dose or few doses he will, in all probability have failure after failure, but so do most skilled homoeopathic doctors who instead of trying to cure in the ordinary way try to cure "brilliantly".

If the old ladies of generation ago could cure innumerable cases with or without a homoeopathic handbook, no "homoeopathic philosophy" is needed for the vast majority of cases and the search for the elusive simillimum can be omitted. Let us take a very simple case or two and see how Granny who had never heard the word simillimum would have treated the troubles which came to her.

Little Peter has a temperature and no appetite, so Granny gives him a few doses of *Aconite 3x* "to bring down the temperature". Two or three hours afterwards he has a very red face, bounding arteries, very shiny eyes, and the body is hot and steaming. So Granny gives him a few doses of *Belladonna 3x* with good effect. Then he starts a dry cough which forces him to sit up in bed. Granny looks up her book and gives him *Bryonia* which relieves. Then Peter gets a fiery red rash and granny goes back to *Belladonna* which produces a fiery red rash. But Peter's parents get frightened and call in the panel doctor. He diagnoses scarlatina and says: "The boy is doing very well, keep him in bed on a light diet. See that his bowels act regularly, and avoid draughts." "And what about medicine?" "No medicine is needed for the present, I'll look in tomorrow." Granny may have never seen a case of scarlatina, but, by covering the symptoms, she has given him masterly treatment and now, when she has learned that the boy has scarlatina she may give him a

few doses of *Rhus tox.*, *Sulphur*, or *Scarlatininum* as well. She has safely steered him through an illness which might have proved disastrous, with the help of five or six or more medicines. Contemptible polypharmacy from the high-brow point of view, but sure, safe and effective.

Peter's brother, John, is the next one to feel out of sorts. There is a vague swelling of the face and general malaise, so Granny gives him *Aconite 3x* because it is a safe remedy with which to start treatment, especially if there is a temperature. She puts John to bed, feeds him on gruel, and after a few hours the swelling becomes worse. So Granny thinks it might be erysipelas and looks up that trouble in her little book. As the swelling is pale she gives the boy a few doses of *Apis* with little effect. The swelling gets darker and redder and hotter so she gives *Rhus tox. 3x* for the skin trouble in alternation with *Belladonna 3x* for the inflammation. The disease comes to a standstill, the temperature goes down, the boy is improving. A homoeopathic doctor comes on scene. Granny tells him what she has been doing and he pats her on the back and tells her that no homoeopathic doctor could have acted better and more competently.

Mary, aged 17, has a delayed period. She feels out of sorts, out of temper, is weepy and miserable, but has no temperature. So Granny instead of beginning with *Aconite* starts her on *Pulsatilla 3x* or *6x* "to bring on the period," especially as the child got badly chilled a few days ago. Then a violent pain comes on relieved by doubling up for which Granny gives of course, *Colocynthis*, which gives her great relief. Then the poor girl gets a stabbing, stinging pain in the right ovary region. There is obviously inflammation so Granny prescribes *Apis 3x* and a few doses eliminate that trouble. The inflamma-

tion spreads and goes somewhat upward and father worries because it might be an inflamed appendix. Granny looks up appendicitis in her little book and gives the girl *Bryonia*, *Lycopodium* and *Iris tenax* in alternation. A few days after Mary is perfectly normal and very happy and full of gratitude to Granny.

These treatments may seem very amateurish to the "one drug, one dose" man who would disdain using six or more remedies in a single case, but Granny's treatment is infinitely safer and surer. I have described three cases. The first two cases of Scarlatina and of Erysipelas might have led to the death of the patient. These diseases occasionally have a fulminating end. A high potency physician might have found the simillimum for the case of scarlatina in *Sulphur* and might have prescribed for the case of erysipelas *Arsenic* or some other remedy, in the 10,000th potency. The objection to the "one drug, one dose" policy is twofold. In the first place there are many people who do not react to very high potencies. In the second place the physician has no positive knowledge that the *Sulphur* or *Arsenic* in the 10,000th potency which he has bought from a reputable chemist actually is what it is intended to be. The medicine may have been badly prepared or badly kept and therefore it may happen that the single doses if ever so carefully chosen may have no effect whatever and the patient may die because he had had no treatment at all.

Polypharmacy is infinitely safer. Medicines in low potency are easy to prepare. So Granny can in innumerable cases have greater success with polypharmacy than the most excellent homoeopath with the single drug and the single dose.

—Heal Thyself. March 1947

TREATMENT OF ASTHMA—SOME RECOMMENDATIONS

(By Dr. J. D. Davine, Homoeopath, Pallavaram.)

Asthma is one of the most distressing complaints in the whole realm of Medicine. It has so many peculiarities that the patient is usually at a loss to know what to do for the best. He may be free in one district and suffer continual spasms in another. One person finds that he has attacks whenever he goes near a horse or a cat; another is quite unaffected by them. Exercise relieves attacks in some and produces attacks in others. It is all so complicated. The actual spasm is due to a contraction of the air passages in the lungs of the inspired air. It will be observed by the onlooker that the patient breathes "in" comparatively easily but great effort is required to expel air. By holding on to a chair or a mantel-piece the sufferer is enabled to bring extra muscular effort into play by means of the accessory chest muscles. During a bad attack the patient's whole attention is occupied with effort to breathe. He can neither do nor think of anything else.

When the attack passes off he may quickly return to normal routine. Most chronic sufferers have their own particular remedies, but I would give a useful tip: A cup of strong Assam Tea will often work like a charm. They take it in Northern India. Assam Tea contains a considerable amount of caffeine and it is this substance probably which produces the benefit. I would warn readers against taking caffeine alone unless under orders from their doctor.

A common feature of Asthma is the frequency with which it occurs in the early hours of the morning, usually between 1 and 3 A. M. For this type of attack tea will be found particularly useful and it would be advisable to keep a Thermos Flask of tea by the bedside and take a cup or two immediately they feel the tightness coming on.

Many of these nocturnal attacks are due to taking meals late in the evening, and it is a sound rule for all patients to take only a light meal at 6 p. m. and nothing but a simple drink before retiring.

I would give a word of comfort here to all patients who feel that repeated attacks will weaken the heart; the fact is that it is extremely rare for an Asthmatic to suffer from heart failure. The most common sequel is pneumonia, and this occurs after many years of Asthmatic attacks when the bodily resistance is reduced to a very low ebb.

Apart from the actual spasm in the chest there are other conditions which arise in Asthma. One of the commonest is a certain type of eczema. This usually attacks the face, the neck, hands and knees. These are the most exposed parts of the body, and it will be found that cold winds aggravate the condition.

Regarding clothing, it is better to wear only light open mesh non-absorbent underclothing to allow the skin to breathe and ventilate itself.

There are mainly three kinds of Asthma, Millari, named after Dr. Millar, to which little children are subject to; Senile Asthma, affecting old people,

and Thymicum, which affects not only the young but also the old.

The Homoeopathic Medicines prescribed are generally, *Ipecac.*, *Arsenicum Album*, *Nux Vomica*, *Blatta*, *Kali Mur.* and others. These are given according to the symptoms prevailing at the time.

I have relieved many a poor patient from this distressing complaint in this rural area of Pallavaram.

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VETERAN DOCTOR'S ADVICE

Patients who declare that the doctor's cure sometimes seems worse than the disease have found a champion in Sir Robert' Hutchison, leading consulting physician despite his 80 years. Writing in the *British Medical Journal* he admits that he sometimes forgot medical theories in his own illness and felt all the better for it.

“During the 30 years when I suffered from a duodenal ulcer”, he declares, “I would sometimes get tired of diet rules during the attack and resolve to have a really good meal and hang the consequences. I might then go to a City dinner—and they were dinners in those days—and eat my way through the whole menu and sample the wines. I often found that next day I had lost all pains and that they stayed away for months.”

Sir Robert also attacks the idea that over work and the strain of modern life bring on psychological states which lead to stomach ulcers. “The great majority of people in these islands, as a matter of fact, work far less hard now than they did a generation ago”, he writes.

Other psychological states, such as frustration, often blamed for inducing ulcers, are also pushed to one side by Sir Robert, who refuses to admit them as a causative factor.

And smoking? His own ulcer developed when he was 18. He started smoking at 21.

Two leading surgeons, who have recently written articles on ulcers in the *British Medical Journal* are told

that they are speaking nonsense. One is told to "read the published statistics of thousands of cases by the late James Sherren", where he would find that methods of surgery now regarded as out of date achieved almost as good results as the latest techniques.

And, getting in a final thrust at the surgeon he criticises, Sir Robert declares that if he is unable to get good results from the older methods, by all means get on with your gastrectomies, and good luck to you and to your patients".—NAFEN.

From "The Hindu"

Dr .C. P. Subbarayan, Secretary, Homoeopaths Welfare Association, Vajrakarur, Writes:-

At a meeting of the Homoeopaths welfare Association. Vajrakarur, held in the L. F. Dispensary on the 27th Sepr. 1952, under the presidentship of Dr. K. L. Narasimham, L. I. M. it was resolved to form a committee to arrange a Royalaseema Homoeopathic Conference as early as possible.

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When the dose is too large to cure, man receives it as a sickness.

Susceptibility exists in the Vital Force, and not in the tissues.

Measles and Smallpox are not on the outside. Man is protected on the outside, and is attacked from the inside when there is susceptibility.

There are degrees in susceptibility. The Old school calls a certain kind of susceptibility "Idiosyncrasy," though they have failed to find out what this is.

Think how susceptible a man is to sickness, when the Rhus vine will poison him when he is on the windward side, half a mile away.

An individual may be susceptible to nothing else; gross, coarse, vigorous in constitution; yet there is one thing he is susceptible to, and that is what he needs.

—Kent's Aphorisms & Precepts.

When he questions you about Homoeopathic facts, if you tell him what your opinion about it is he will listen to you; but when you say it IS so and so, he looks at you in wonder and doubt.

—Dr. J. T. Kent.

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