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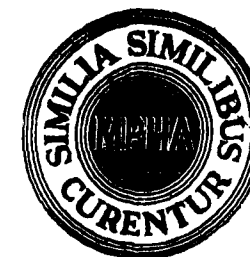
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BY
THE MADRAS PRESIDENCY HOMOEOPATHIC ASSOCIATION

July 1957



Homoeopathy is the only rational system of medicine based on natural laws; and it takes note of the patient as a whole and effects cure of diseases in a rapid, gentle and perfect manner.

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Editorial Notes and Comments.

MADRAS STATE AND HOMOEOPATHY

The need for encouragement to Homoeopathy was pointed out by Dr. Satyavanimuthu during the recent budget discussion in the Madras Assembly. She pleaded for recognition of the system which is cheap and efficacious and for the starting of hospitals where treatment through the system could be afforded to the people.

It is difficult to understand why the Madras State alone should be slow in appreciating the value of the Homoeopathic system in relation to the health needs of the people. All the States in India except Madras and Mysore have recognised it. The Andhra Pradesh Government has recognised it after separation from the Madras State and is taking steps to start and develop training institutions.

The Kerala Government has long ago recognised it and has recently decided to start a Homoeopathic Dispensary at Trivandrum, under government auspices.

If a dispassionate view of the matter be taken, it will be easily realised that Homoeopathy is best suited to the conditions of this country. The drugs are used in infinitesimal doses. There are no after effects. No harm is done by any of the drugs. The drugs are cheap and at the same time efficacious. The system has a complete system of antidotes, supplementaries and complimentaries. The cost of running Homoeopathic hospitals will be not even one tenth of running allopathic ones.

It is upto the people to make their demand for this system of treatment expressive and if that is forth coming, we are sure the Government will agree in no time. We have fortunately in the present Health Minister one who has an absolutely open mind with regard to the various systems and we feel sure that he will be able to utilise this system for the health needs of Madras to the great advantage of the citizens of the state.

129419

INFLUENZA—ITS HOMOEOPATHIC REMEDIES

BY

Dr. H. N. Mukherjee, (Calcutta.)

Influenza a dangerous epidemic disease has been raging all over India this year in an epidemic form and taking its toll. It has spread like wild fire in the city of Calcutta. No correct remedy in Allopathy has yet been found to check its spread.

Influenza, a peculiar type of fever with catarrhal affection is occurring in widely extended epidemic form and due to a specific cause. It is characterised by early catarrh of the mucous membrane of the respiratory tract and in some cases, also of the digestive tract, by the quickly on-coming debility out of proportion to the intensity of the fever and by serious nervous symptoms. There is a strong tendency to inflammatory complications especially of the lungs. Uncomplicated cases are rarely fatal except in feeble and aged persons when Broncho-pneumonia develops.

Influenza cases start with heaviness and throbbing pain in the head and excruciating pain all over the body especially the sacro-lumbar region (backache), chillness, associated with cough, hoarseness, loss of appetite, fever and restlessness. Sometimes the fever shoots upto $104^{\circ}/105^{\circ}$. The attack may last from three days to a week or longer, with chest pains with frequent sneezing, loss of the sense of smell and taste with the development of catarrhal manifestation. In some cases, there may be a delirium when the temperature is high while in others there appears about the second day a profuse sweat. In the respiratory tract there is coryza, pharyngitis, brontitis, together with heavy prostration, excruciating pains in the back and limbs and drowsiness. Nauseating tendency and vomiting are also found.

Influenza is not self protective; one may suffer from two or three attacks during the same epidemic. Unhygienic surroundings favour its development. The bacillus is found in the nasal and bronchial secretions of those persons who are attacked.

Influenza patients should always be kept isolated. During the prevalence of an epidemic, every effort should be made to avoid crowded places, especially Cinemas and Theatres to prevent an attack; And during attack—the best thing for the patient to do is to go to bed, between blankets if the muscular pains are severe. The diet should

be liquid nourishment i.e. hot milk diluted one half with barley water. As the fever subsides, hot vegetables soup with toasted bread may be taken. The patient's surroundings should be cheerful and congenial. The mouth and nose should always be kept thoroughly clean with a mild solution of boric acid or with saline water and mouth gargled with hot saline water. The patient should be daily sponged.

The homoeopaths differ with the allopathic method of treatment. The reasons are not far to seek. The allopathic policy of treatment is one of suppression i.e. when the fever is high, it must be brought down at any cost; when the catarrh becomes troublesome, the violence is to be checked; when the headache is severe, some palliative remedy is given to afford temporary relief; but the homoeopathic physicians treat cases individually according to the different symptoms that develop in a patient. The Homoeopathic medicine covers the totality of symptoms. In homoeopathic treatment there is no specific for influenza but there is specific medicinal treatment with homoeopathic remedies according to different characteristic symptoms. I will now name a few of the homoeopathic medicines which I have found very useful in the cure of the disease:-

ACONITE, GELSEMIUM, BRYONIA ALBA, EUPATORIUM-PERFOLIATUM, RHUS TOX, ARSENICUM IODATUM, ARSENICUM ALBUM, BAPTISIA, KALI PHOS, KALI IOD and CHINA.

Remedies with symptoms.

ACONITE :—Should be given in the prodromal stage i.e. in the beginning when the symptoms of influenza are developing with chill, heaviness of head and febrile symptoms.

GELSEMIUM :—When Aconite fails to act Gelsemium should be thought of. Fever seems to be remittant or intermittant in its type. Very peevish and irritable in nature, shooting pains over the whole body. The eyes are partially

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closed and the patient answers the questions either slowly or imperfectly.

BRYONIA:—is a well tried remedy. Very useful in cases of influenza when there is stitching and tearing pains in the joints worse on movements, dry spasmodic hacking cough, soreness in larynx and trachea, cough aggravates at night, after eating or drinking. There is a frontal headache which is dull and pressive in character—the pain may extend to the occiput, neck and shoulders, the lips and mouth are dry with thirst for water. The urine is scanty and bowels constipated.

EUPATORIUM PERFOLIATUM:—is very useful when pains all over the body are severe as if the bones were broken. There is hoarseness and cough severe with soreness in the larynx and respiratory tract.

RHUS TOX is found useful in cases where there is copious coryza, with sneezing and dry cough—the cough is worse from evening till midnight. Severe pains in the limbs worse while the patient is at rest and is relieved by motion.

ARSENICUM-IODATUM:—is indicated in the catarrhal cases where the discharges from eyes, nose, and throat are acrid with irritating cough. There is great prostration with restlessness.

ARSENICUM-ALBUM is a remedy of great value with great prostration and sinking of the vital forces. There is restlessness but the patient is too weak to move.

BAPTISIA:—is useful in fever with drowsiness and the torpid semi-comatose condition of the brain with the intense muscular soreness and prostration. The bed upon which

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he lies feels sore and bruised. The patient constantly moves in the bed to find a soft place.

KALI-PHOS:—Very nervous, muscular debility, expectoration is thick, fetid sometimes very scanty and tough; vomiting and retching all night.

KALI-IOD. Another medicine well worth keeping in mind is Kali-iod, as it is of great value in oedema-pulmonum, accompanied with great rattling of mucus in the chest and watery expectoration, looking like soap-suds.

CHINA:—As a 'pick me up' after an attack of influenza—n few doses of China 30 are of great value to overcome weakness and exhaustion. The pulse is weak and the heart's action is feeble and there is disgust for food with a bitter taste in the mouth.

PREVENTIVE

As preventive remedy influenzinum 200 may be taken one dose every alternate day early morning in empty stomach and continued for a week. Arsenicum album or Bryonia may also be taken not regularly, but at frequent intervals, which prevents the attack of influenza.

I have intentionally said very little about potency. Most of the remedies mentioned above work very well in lower potencies (i.e. IX to 12 or 30) in influenza cases.

In 1919 immediately after the first war, Influenza broke out in Bengal in an epidemic form. It is said that not a single family and scarcely a person escaped it. Dr. Bently who was then the Sanitary Commissioner advised two or three drops of Cinnamon oil in hot water to be taken thrice daily to prevent the disease.

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X-RAY (RONTGEN) AND HOMOEOPATHY

By

Dr. A. V. Subramaniam (Salem)

Modern Scientists are repeatedly warning us about the bad effects produced by atomic rays on human beings; and in the course of their investigation upon this subject, they have incidentally arrived at the definite conclusion that X-Ray (Rontgen) has more or less the same shortcomings. In this connection, it is interesting to note what homoeopathic pharmacists and research workers have to say upon this subject.

As early as 1927, William Boericke, M. D. has given the following symptoms as being caused by the repeated administration of X-Ray upon healthy human beings [vide page 681 of Homoeopathic Materia Medica with Repertory (9th edition) by William Boericke M.D.].

"Repeated exposure to Rontgen (X-Ray) has produced skin lesions often followed by cancer.....sexual glands are particularly affected. Atrophy of ovaries and testicles, sterility. Changes take place in the blood lymphatics and bone marrow. Anaemia and Leukemia."

How closely it agrees with the latest findings is indeed very striking. Is this not a clear proof of the fact that homoeopathy is as scientific and accurate as any other system of Medicine?

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CASE NOTES

By

Sri G. Palanivelu (Madurai)

A boy of 10 years. Intelligent, smart, with an impulse to take vengeance, jealous and taciturn, forgetful.

Swelling of the gland on the left side of larynx in the neck with sore pain aggravated on swallowing and pressure, ameliorated on warm applications—when it is inflamed, stitching pain inside left ear aggravated on swallowing—when the inflammation increases, the pain extends to the temple also on the same side—sleep restless—grinding of teeth during sleep—Feels pain all over body while sleeping as if from hard manual labour.

Previous history:—He once had offensive ear discharge with frequent attacks of fever. Had taken ice fruit in large quantities previous to his throat trouble.

- 26—4—53 Placebo for a week.
- 28—4—53 Stools little and often preceded by pain in the lower abdomen.
Nux. V. 30 1 dose.
- 29—4—53 Repeated.
- 30—4—53 Repeated.
- 1—5—53 Itching eruptions on the body.
Sul. 200 one dose.
- 6—5—53 Feels feverish—burning urination—burning eyes—burning felt internal in the body—headache in both the temples—fish bone sensation inside in the left side of throat aggravated by drinking liquids and pain in both the legs with uneasiness and restlessness, constipation.
Sac. Lac.
- 10—5—53 Slightly better. Placebo.
- 17—5—53 Better. Placebo.
- 24—5—53 Better. Placebo.
- 7—6—53 Relapse. Sugar of Milk tablets for three days.
- 10—6—53 Complete disappearance of symptoms.
Placebo.

- 25—6—53 Stitching pain inside the throat on left, more when swallowing liquids and saliva—often extending to left ear and temple.

Lach. 200 one dose and plenty of placebo.

- 20—7—53 Had a discharge of mucous like thing from the urethra with burning yesterday. No trouble except for this. Placebo.

- 28—7—53 Increase of throat pain.

Lach. 1 M. and placebo.

After this, they stopped the continuance of treatment as the boy felt normal in all respects. He did not have grinding of teeth and restless sleep. Ate and slept well. Looked more bright and brisk. Yet I was not satisfied as the old ear discharge did not re-appear to ensure complete cure. In spite of my warning, they did not mind. After a lapse of one year, the boy was brought again on 21—7—54 for sudden attack of fever with all the throat symptoms. The fever was 103 Deg. I prescribed Lach. 200.

- 22—7—54 Slightly better. Fever 100 Deg. Placebo.

- 2—8—54 All pains gone. Normal again. Placebo.

- 6—8—54 Relapse with less severity.

Lach. 10 m and placebo.

- 21—8—54 Better Placebo.

- 27—8—54 Sudden attack of high fever with restlessness and pain in the calf muscles, shoulder joints, back, etc. eyes injected.

Sac. Lac. every two hours.

- 30—8—54 Cough with sore pain in throat. Dry lip with no thirst.

Low fever coming and going frequently.

Heat felt mostly in trunk and palms.

Phos. 30.

- 31—8—54 No fever. But more cough.

Phos. 30.

- 1—9—54 Phos. 200 and placebo.

After this he did not have any more trouble.

POLYPHARMACY IN HOMOEOPATHY

(Combination of Medicines)

By Dr. Diwan Jai Chand. (Delhi)

Hahnemann waged relentless war, and quite rightly, against the compounding of several medicines in one prescription, which practice was prevalent in his time, and still prevails, though to a less degree, in all other systems of therapeutics with the single exception of Homoeopathy. His instructions for prescribing homoeopathic medicines singly are quite clear, and do not admit of any ambiguity or doubt. A little reflection will convince the reader that in a homoeopathic prescription there is no room for more than one drug at a time, as in homoeopathy that drug is prescribed which is capable of producing in the healthy exactly the same symptom-picture which it is the object of a homoeopathic physician to remove in a patient. The Homoeopathic Materia Medica is constructed on that basis, how then is it possible for any homoeopath to prescribe more than one drug in one prescription and call it a homoeopathic prescription or homoeopathic practice. Compound prescriptions are a libel on the fair name of Homoeopathy and a betrayal of the system of therapeutics bequeathed to us by the genius of Hahnemann, unless they are first "proved" on healthy persons, and symptoms produced on them symptomatically recorded and classified, with a view to construct a new Materia Medica. Compound prescriptions are usually based on the names of diseases rather than on symptoms exhibited by individual patients and this again is un-homoeopathic.

Let us see what Hahnemann says on the subject of mixture of drugs—"The human mind never understands more than one thing at a time, and can hardly ever determine accurately the causes resulting from two simultaneous forces acting in one subject. How can medicine attain a higher degree of certainty when the doctor seems intent only on allowing a number of miscellaneous forces to be exerted at the same time on a pathological state." Again "I take it upon myself to avow that of two and (only) two medicines put together, no single one will exert its own peculiar effect on the human body, but almost always an effect quite different from that of the two separately. This is a middle effect—a neutral effect if I may borrow the expression of

Chemical compounds." Further, "May I be allowed to confess that for several years I have never prescribed more than one medicine at a time, and I have never repeated the dose until the effect of the previous one had been exhausted? May I be allowed to confess that, as a result, I have successfully cured patients to their own satisfaction and have seen things which I should otherwise not have seen?" Still further, "Do you seriously believe that the mixture will perform what you expect of all the ingredients, as if they were things which do not act reciprocally on the another, influence one another or not according to your desire? Does it not occur to you that two dynamic agencies together can never effect that which each individually might, administered at different times? Do you not see that a middle effect must take place, which is not to be seen a priori? How much more so then, when several are added together!" Nature likes simplicity and can perform much with one remedy, whilst you perform little with many. Imitate Nature."

In conclusion, one word more about Hahnemann's *single drug*, without which, in "proving" medicines, no reliable data in regard to their action can be obtained and without which no definite results, in the treatment of disease, can be estimated. Hahnemann lays it down thus "In the treatment of disease, only one simple medicinal substance should be used at a time." "It is impossible to foresee the variety of effects that two or more medicines contained in a mixture might have: or how one might modify the effect of the other when introduced into the human body." "Is it not foolish to estimate one force, while forces of another kind are in action?"

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It is manifestly impossible to accurately prescribe several remedies at the same time: and it is equally impossible to estimate the results of such prescribing or to gain useful knowledge from such a mix-up. There is, of course, the possibility that of several ingredients in a mixture, certain tissues, rendered sensitive by disease, may select their needed stimulus, while the rest remain neglected and inert. At the best, this is what the prescriber of a mixture of drugs could wish for. Unfortunately for such a prescriber, even that forelorn wish can never materialise in a homoeopathic prescription. Where two or more remedies exhibiting *like* symptoms are prescribed, they antidote each other and the net result is nil. What to speak of giving two or more homoeopathic remedies of *like* action in a mixture, even alternation of two such remedies would not be followed by a cure. Carroll Dunham tells of a case where it had been difficult for a homoeopathic practitioner to decide between *Sepia* and *Pulsatilla*; and where, because of the difficulty of selection between the two, he alternated these two remedies, but the patient did not recover. Dunham was consulted; he came to the conclusion that *Sepia* was really the remedy indicated, and that it did good, but that its effects were constantly antidoted by the *Pulsatilla*. He omitted the *Pulsatilla*, gave the *Sepia* judiciously, and the patient promptly recovered. Hahnemann seriously warns against such alternation.

As logical homoeopaths, we can not escape the conclusion that the use of the *single* remedy should be insisted on by us; because all our reliable knowledge of drug-action has been from provings made of *single* drug one at a time; and nobody knows what might be the effect of drugs proved in a different manner (e.g. in a mixture or in alternation); and because the whole logic of the Homoeopathic scheme is opposed to the use of *unproved* drugs, whether simple or compound, and consequently to the use of medicines in combination or in alternation; for provings of medicines in combination or in alternation have not yet been obtained.

It is very much to be deplored that Homoeopathic chemists of even such high repute, as Boericke and Tafel of U.S.A. undoubtedly are, not to speak of many lesser firms, manufacturing homoeopathic drugs, have fallen a prey to the lure of mongrelism and of catering to the low

tastes of the so-called homoeopaths. One would have expected them to show better appreciation of the spirit of Hahnemann after over a century of unparalleled devotion to the cause of Homoeopathy; devotion which has rightly earned for them the designation of "the Homoeopathic chemists", and which has made their name almost synonymous with homoeopathy. They do not realise that by their action in manufacturing the (so-called homoeopathic) mixture of drugs, and in recommending them for pathological entities (names of disease) they are slowly but surely undermining the very foundation of the structure they have helped so labouriously and so nobly to raise in the course of over a century. I have repeatedly heard the lay homoeopath, when admonished about the use of mixtures in homoeopathic prescriptions, plead that even B. & T., find nothing objectionable in such a practice, and that if it had not been in strict conformity with the tenets of homoeopathy, they would not have put such mixtures on the market and advertised them extensively. If my feeble voice can reach them, I earnestly hope they, at any rate, will cease manufacturing such formulae and giving them undeserved publicity, and thus undo the tremendous harm such practices have already wrought, and indirectly help in creating the homoeopathic mentality, so indispensable for the success of homoeopathic practice. May God endow them with the wisdom and foresight to see the error of their ways, and with the courage to rectify it.

—Reprinted from *Health and Homoeopathy*



HOMOEOPATHIC PHILOSOPHY

Sri. P. Lakshminarayanan B. Sc., B. T., (Sholavandan) writing
Philosophy is defined as "wisdom or knowledge that deals with ultimate reality". And Homoeopathic Philosophy deserves that definition best. Hahnemann founded medicine not on physics and chemistry, but on the Universal Laws of Life and Motion. Hahnemann was a vitalist. The keynote to Homoeopathy is the teaching of the Dynamic or the Vital Force. This is the absolute bed-rock of the Hahnemannian system. Vital Force, Disease Force, and the medicinal force constitute the Trinity of Forces on which the whole edifice of Homoeopathy has been built.

Vitalism is the doctrine which states that life originates in a vital principle distinct from chemical and other physical forces. What life is nobody knows. Where it begins and where it ends is a mystery. Life is evidenced through life processes which are both mental and physical. Life is in no respect governed by any physical laws which govern only inorganic substances.

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The body is not the man. The real living man is the spirit within. The human body is animated by the vital principle. This vital force effects a connection between the immaterial, spiritual and immortal being and the body. This vivifying vital force, Hahnemann designated as the Dynamis. This is also described as being "Spirit like" in contradistinction to the material grossness of the body. The Vital force is active throughout the body and is the immediate cause of every functional activity of all bodily growth. It is the formative force of the organism—is in fact the inner form which controls the molecular, chemical and mechanical process. This immaterial vital force, is the intermediate agent between the spirit and the body enabling the spirit to dwell for a time in its material bodily clothing. Hahnemann's dynamis or vital force is not therefore the very seat of life but only the connecting medium between the rational spirit, the true living man and the outer material covering by which man takes cognizance of the material world and its plane of external life. Vital Force can be supposed to be the first ultimatum on the plane of matter, of the moulding, organising maintaining activity of the spirit within. In scientific terminology it may be termed a kind of molecular motion. The vital force can therefore be defined as the spiritual selfacting principle every where present in the organism which it animates and retains in harmonious vital operation as regards both sensations and functions. It is an invisible power only realised by its effects on the organism both in health and disease. It is an omnipresent energy that gives individuality to the organism and is the most fundamental of the conditions of the Universe. In its perfection it means growth and development. Vital force is spoken of "as not being a mass power, but an infinite number of egocentric sparks." The Dynamis is capable of three forms of action; direction and balance. The spiritual vital force is in the nature of 'simple substance.' This simple substance is endowed with formative intelligence, is subject to changes, pervades the entire material substance without disturbing or replacing it. It dominates and controls the body it occupies. It has also got the quality of adaptation. The life-substance i.e. the dynamis is the 'vice-regent' of the soul. Quantity cannot be predicated of the simple substance but only quality in degrees of fineness. This vital substance when in a natural state is always constructive,

Hahnemann calls the vital force 'autocracy' because it cannot be brought under the sway and limitation of any law, which man may frame to suit his convenience and pleasure. It has its own formulated law which man must abide by in order to enjoy the gifts of life.

A brief study as to how the conception of vital force agree with the teachings of Vedanta may not be out of place. The real living man is Jeevatma. When Brahman wished to multiply himself and take the form of Jeeva He reflected: "By whose sojourn in the body shall I stay there and by whose going out shall I depart?". Now He created the Prana and this Prana is the Hahnemann's Dynamis. So long as this Prana exists, life processes go on normally and at death the mind gets merged in Prana which gets merged in Jeevathma. The vital force has thus for its origin, the human soul i.e. the Jeevatma.

This vital principle is endowed with an omnipresence and is so universal that Paracelsus declares that the 'intermediate-link' the Vital Force belongs to all the three kingdoms of nature.

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Having discussed the nature of life and vital principle we shall see what constitutes Health. Health is the natural and harmonious state of the bodily organs and of the mind of an individual as regards both sensations and functions. It may be stated that a proper disposition of the vital force constitutes health. It is a state of harmony between the person as a whole and the cosmos. When the immaterial dynamic power i.e. the vital principle is undisturbed man enjoys health, his mind thinking rationally and employs this living healthy material organism to the higher purposes of our existence. In health the vital force is vigorous.

Now let us examine what constitutes disease. Since health consists in the harmonious functioning of the vital force, a derangement of that vital force by the dynamic influence of some morbid agency inimical to life must constitute disease. Hence disease is of dynamic origin and arises from a disturbance of the vital principle and this disturbance precedes all functional and organic changes. And this derangement is expressed by disagreeable sensations and irregular functions manifested in the organism as morbid signs and symptoms. How the vital force causes the organism to display morbid phenomena will for ever remain concealed from the physician. Disease is a dynamic expression of the disturbance of the harmony and rhythm of the vital energy. Disease is not a thing but only a condition of a thing, only a changed state of health, a perverted vital action and not in any sense a material or tangible entity to be seen, handled or weighed. Disease is not in the material plane, but far beyond that; it is in the dynamic plane.

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What causes the dynamic derangement of the vital principle must be our next concern. The true causes of disease are such as affect the vital force i.e. dynamic agents like mental conditions, passions, and moral deteriorations in the individual or in the race. So called causes or immediate causes of disease can act only as secondary causes when the vital force has become weakened in its resisting power and allows untoward influences to affect the organism. It must be noted that external material morbid exciting agencies like bacteria thrive only in a field where the vital force had been previously morbidly deranged. The ground must be made fallow by this deranged vital force in order for these minute organism to produce their morbid effect. It is as though the process of such dynamic derangement of the vital principle is effected almost solely through a spiritual process. Extrinsic causes like influences of injuries, state of weather, heat, cold, dampness, physical exertion, diet et., may serve to corrupt the disposition of the vital force only when its resisting power has already been lowered by the dynamic action of antogenetic causes like mental conditions and moral deteriorations—as already mentioned at the outset. Vital force being dynamic in nature can be affected by influences only on the dynamic plane. The three chronic miasms viz., Psora, syphilis and sycosis, serve to affect the vital principle and cause a derangement thereof in the dynamic plane and thus chronic diseases result. External disturbing elements coming in contact with an already disturbed vital force through the deleterious effects of the miasm produce so-called acute diseases. It is only by the action of immaterial substances, simple substances acting upon a plane similar to the plane of one's susceptibility that one can become affected with disease. Nothing except in the form of a simple substance can so implant itself upon the economy as to run its course as a disease either acute or chronic.

Now let us see how the dynamic derangement of the vital force expresses itself i.e. manifests itself in the organism. As already stated the disturbance is cognizable as disagreeable sensations and irregular functions manifested as morbid signs and symptoms. These morbid phenomena i.e. the symptoms showing the changes in the health of the body and mind represent the disease in its whole extent i.e. together they form the true and only conceivable picture of disease. Thus the totality of the outwardly manifested and

observable symptoms produced by the morbidly deranged dynamis in the organism and representing the existing disease is not separate from the deranged vital force which animates our body in the invisible interior; they together constitute a whole, they are one and the same, because force is manifestable and conceivable only through its influence on the organism. Since the dynamic derangement of the vital force constitutes disease, there occurs from this state of derangement, a dynamic alteration of the living whole, an altered sensation and an altered activity of the organ higher rank i.e. the mind is the one to be affected foremost followed by functional disorders. Hence it is that mental symptoms take the highest rank as curative indications. Structural organic and pathological changes follow only thereafter as a sequence to the derangement in the higher subtler planes. Such structural disorders and pathological changes are merely end products of the internal disease and must not be taken for the disease itself. Disease can only be mentally conceived through its outward signs i.e. symptoms both subjective and objective and all that these symptoms reveal. In no way whatever can the disease itself be recognised. A disease in its whole range is represented only by a complex of morbid symptoms both mental and physical. Tissue changes are only the results of disease. It does not make sense to say that prior to the localisation of sickness in a visible manner the patient had not been diseased.

Since the dynamic derangement of the vital force manifesting itself in morbid signs and symptoms constitutes disease it follows as a logical sequence that when all the symptoms of the disease i.e. the totality of the symptoms and the entire collection of the perceptible phenomena have been removed it means cure and restoration of health and therefore, no morbid alteration could remain uneradicated in the interior of the organism. The removal of the symptoms will at the same time annihilate the entire morbid derangement of the vital force. There is difference between cure and recovery. Strictly speaking, the removal of all the symptoms of the case is equivalent to a cure, but if symptoms disappear and the patient is not restored to health and strength it means either that some of the most important symptoms of the case have been overlooked or that the case has passed beyond the curable stage. Cure must mean

complete restoration of health. If the removal of symptoms is not followed by a restoration of health, it cannot be called a cure. Cure is not effected by the removal surgically nor by any local means of the external secondary pathological and products of disease such as tumours, effusions, collections of pus, useless organs or dead tissues; for, the morbid functioning which produced those effects remains unchanged even after such removal. The patient should be able to realise by his feelings and continue to say that he is being restored to health whenever a symptom is removed. There should be a corresponding inward improvement whenever an outward symptom has been caused to disappear and this will be true whenever disease has been displaced by order. The highest ideal of a cure is rapid, gentle and permanent restoration of health or removal and annihilation of the disease in its whole extent, in the shortest, most harmless way. By removing the signs and symptoms in an orderly way, by converting disorder into order so that the symptoms no longer have a cause, we place our patients in freedom both physical and mental. Totality of symptoms cannot be removed without removing the cause.

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Since disease originates in the dynamic plane, removal of disease must also take place in the same plane. Vital disorder cannot be turned into order except by something similar in quality to the vital force. There must be similarity in plane. There must, therefore, be a dynamic force in the remedial agent. Many substances have within them a vital energy capable of being raised by means of that wonderful process of potentisation from the purely physical plane to that of the mental or even spiritual. Only potentized substances will most quickly and accurately influence the disordered vital force of man. The process of potentization entails the divisibility of matter to an infinitely greater degree than was ever heard of before and the greater the divisibility the more they exhibit the possibility of permeability by the vital energy—the dynamic power inherent therein is released therefrom. When substances are potentized they are rendered more potent because of the breaking up i.e. the disintegration of the intramolecular and the inter-atomic relationships that place them in a form where they act directly upon the dynamic force of the individual. That is, in their disintegration, their energy is liberated by releasing the radio active power. Through the radio activity exerting itself upon the vital energy of the individual, the potency is made effective. In other words; potentization elevates drugs to the plane of the simple substance which enables it to cure certain morbid states. Hence the need to dynamise the drug through potentisation which eliminates all crude, grossly material parts therefrom. Further the vital principle existing in all drugs is peculiar, individual and distinctive of each drug, which is curatively made use of by the singular method of dynamisation. A drug as we perceive it is the ultimate embodiment of a medicinal force.

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Since disease is nothing more than alteration in the state of health of the healthy person, as expressed by morbid signs and symptoms, and cure means change of this morbid condition into the healthy state of the individual, it undeniably follows that the curative virtue, of medicines are sustained entirely by their power to alter man's state of health depending on sensations and functions. It is an established fact that the medicine whose pathogenetic effects have been known to produce artificial disease conditions most similar to the totality of the symptoms of the disease in question effects a cure. It is a therapeutic law of nature that the curative property of a medicine depends on its power of producing in healthy human body morbid symptoms most similar to the disease symptoms under question; not only that; those symptoms must also be stronger than the disease symptoms under treatment. A weaker dynamic affection is permanently extinguished in the living organism by a stronger one, if the latter is very similar to the former in its manifestation, for the living individual unity cannot receive two similar dynamic affections at the same time without the weaker yielding to the stronger similar one and thus cure must ensure. The living organism reacts by vital antagonism. The weaker disease-dynamis ceases to manifest and disappears from the sensation and motion of the patient and the vital principle is now held and governed only by the stronger artificial disease manifestation. This artificial disease manifestation, caused by the medicine thus selected, soon becomes exhausted leaving the patient free from disease, cured. Why should the drug dynamis have such an unalterable power in curing the disease? It is simply because the morbid natural influences that possess a power of morbidly deranging man's health is only subordinate and conditional, while medicinal agents have an absolute and unconditional power greatly superior to the former. In other words, the susceptibility of the living organism for natural diseases is incomparably less than it is for medicinal diseases.

Upon normal susceptibility and reaction depends the state of health. Disease forces act upon the organism because of its susceptibility to morbid influences and again medicines are effective because the organism is likewise susceptible to their curative influence. Morbid susceptibility constitutes disease and cure consists simply in satisfying

this morbid susceptibility. The kind and degree of reaction to medicine depends upon the degree of susceptibility of the patient and the power to modify this susceptibility is the basis of the art of the physician. The homoeopathic remedy correctly chosen and administered in infinitesimal doses satisfies morbid susceptibility, supplies the need of the organism and confers lasting health. Diseases are attracted to the organism to satisfy its susceptibility. When, however, the susceptibility of a particular (diseased) state is satisfied by the expression of the similar condition (by means of the similar remedy) a cure can take place. Susceptibility is very largely an expression of a vacuum in the individual and the homoeopathic application of a remedy serves to fill this vacuum and establish order. The indications for a remedy show the susceptibility in a marked degree and the patient will respond because the similar potentized remedy is always stronger than the susceptibility, so that it fully satisfies the morbid condition.

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SUNDAY HOLIDAY

News and Notes

[In this section will be published reports of activities of Homoeopathic Associations and institutions; and also correspondence on subjects of Homoeopathic interest.]

The All Ceylon Homoeopathic Practitioners Association (Annual Meeting)

The seventh Annual General Meeting of the Association held on the 16th June at the Vivekananda Society Hall Colombo decided upon a deputation waiting on the Minister of Health for Ceylon to represent matters regarding the implementation of the recommendations of the Homoeopathic Enquiry Committee of 1955.

Dr. D. S. Mathuranayagam was elected President, Dr. Mrs. Grace Phillips Vice President, Dr. R. Madhavan Kutty Secretary and Treasurer and Dr. K. K. Gopal Dass, Joint Secretary. A committee was also elected.

Presiding over the public meeting that followed Dr. C. V. S. Corea urged the need for the recommendations of the committee being given effect to early. Dr. S. L. DeSilva, Dr. Wijethilake, Dr. R. Madhavan Kutty Dr. Mrs. Saratha Mathuranayagam and Dr. Masilamony also spoke.

Condolence Meetings

At a meeting of the Executive Committee of the Madras Presidency Homoeopathic Association held on the 21st May 1957, resolutions recording the Association's sense of sorrow at the demise of Sri N. Chandrasekhara Ayyar, former Judge of the Supreme Court and a member of the Association and Sri T. Prakasam, former Chief Minister of the composite state of Andhra and later the Chief Minister of the Andhra State after separation, were adopted. The services of Mr. Prakasam to the cause of Homoeopathy were immeasurable and the interest Mr. Chandrasekhara Ayyar took in Homoeopathy was great.

The late Dr. N. M. Chondhuri

A meeting of the Homoeopaths of the Madras City held under the auspices of the Madras Presidency Homoeopathic Association adopted a resolution placing on record the valuable services of the late doctor to the cause of Homoeopathy in South India.

Mr. P. Ramakrishna Ayyar, I. C. S. presided.

Dr. Shanker Rao P. Koppikar who was a student of Dr. Choudhuri recounted his experiences of the work under the doctor and how the doctor had an almost uncanny way of prescribing. That was due he said to his mastery of the *Materia Medica*. He instanced his example to those studying Homoeopathy for acquiring a thorough knowledge of the *Materia Medica*.

Sri K. Krishnaswami Ayyangar said that the late Dr. Choudhuri was a gentleman with a kind heart. He treated the poor freely while he no doubt charged high fees from the rich. He showed that Homoeopathy was superior in many respects to Homoeopathy by his cure of complicated cases given up by allopaths.

The late Dr. C. A. Seshagiri Sastri

The same meeting recorded a resolution touching the death of Mr. C. A. Seshagiri Sastri one of the members of the Madras Presidency Homoeopathic Association. Moving the resolution Sri N. Venkatarama Ayyar said that the late Sastri was a lawyer of repute and was a great believer in Homoeopathy himself only taking Homoeopathic treatment. He exhibited a keen interest in the welfare of the Association.

Homoeopathic Dispensary at Trivandrum

The Government of Kerala have decided to start a Homoeopathic dispensary at Trivandrum and a committee consisting of two homoeopathic practitioners to be nominated by the Homoeopathic Council and a medical officer of the dispensary will advise the Government on the execution of the scheme.

New Homoeopathic Institutions in Bombay

It is reported that two new institutions have been started in Bombay for the propagation of Homoeopathy. The Bombay Homoeopathic Information Bureau intends to publish a Directory of Homoeopaths of Bombay City to start with and the Bombay Homoeopathic Educational Institute intends to provide facilities for students preparing and appearing for various examinations in Homoeopathy and introduce them to Homoeopathic Associations for

membership etc. These institutions are reported to have enlisted the co-operation of the Central India Homoeopathic and Bio-Chemic Association Gwalior, the Homoeo Mission, Nadiad, the Homoeo Training Institution, Baroda and the Health Practitioners Association, London.

The North Arcot District Homoeopathic Association, Vellore

The Annual General Body meeting of the Association held on 23rd June elected Rao Bahadur C. Doraiswamiah, B.A., B.L. as President, Dr. V. S. Lakshmana Nattar and R. Thirunavakkarasu Chettiar as Vice Presidents and Dr. T. Rajaram Prasad as Secretary. Dr. V. M. Purushotham was elected as Assistant Secretary and Sri R. P. Dhanavelu as Treasurer. A committee of seven members was also elected.

Homoeopathy in Madras Assembly

Moving a cut motion in the Medical grants during the budget discussion of the Madras Legislative Assembly Dr. Satyavanimuthu pressed the need for the Government of Madras recognising Homoeopathy, a cheap and efficient system of medicine and starting institutions for training Homoeopathic practitioners. She said that Homoeopathy was popular in many countries including Russia and urged the Government to send a delegation to Russia to study the way in which it was being used.

Homoeopathic College for Madras

No proposal to start one.

Replying to the question of Sri N. K. Palaniswami in the Legislative Assembly on July 22nd whether it was proposed to start a Homoeopathic College for Madras, the Hon'ble Mr. M. A. Manickavelu Naicker, Minister for Health stated that there was no proposal to start colleges for teaching Homoeopathy.

Deputation to West Bengal Health Minister

Drs. A. B. Dutt, S. D. Sarkar and M. Das waited on a deputation on the Health Minister of Bengal on 31st May and represented to him the need for implementing the recommendations of the Dave Committee and the introduc-

tion of a Homoeopathic Bill in the next session of the State Assembly. The Hon'ble Dr. A. B. Roy Health Minister assured them of the fullest possible support.

Bikaner Homoeopathic Association

An association of the Homoeopaths of Bikaner was formed on the 23rd June and Dr. Meghraj Sarma was elected President, Dr. T. Gurudas, T. Udasi as the General Secretary, Dr. Mool Chand Kalla as the Joint Secretary and Dr. Mahabir Prasad Gupta as the Cashier. The Homoeopathic Hospital, Gangasahar Road is the head quarters of the Association.

Credit for bringing together the Homoeopaths of Bikaner goes to N. Meghraj Sharma an old Homoeopath who was a disciple of the late Dr. P. C. Majumdar of Bengal.

Singbhum District Homoeopathic Association

At the annual general meeting of the Singbhum District Homoeopathic Association, Jamshedpur held on 26th May Dr. N. K. Mazumdar presiding, the annual report was adopted and Dr. N. K. Majumdar was elected President and Dr. S. Choudhury, Principal, Singbhum Homoeopathic Medical College, Jamshedpur, Vice President as also Dr. S. Sinha. The President who was authorised to select the Secretaries and the Working Committee has nominated Dr. C. R. Borat and Dr. K. S. Sidhu as the Secretaries. A working Committee of eleven members was also constituted.

Dr. Hahnemann's Birthday celebration at Simla

The Physicians' Association, Malla, celebrated the 202nd Birthday of Dr. Hahnemann on the 10th April. Sridar Kartar Singh, Shri M. K. Mudgil and Sardarilal Prabhakar spoke about the life and work of Dr. Hahnemann.

District Homoeopathic Association, Jabalpur

At a meeting of the Association held on the 28th April Dr. B. C. Mukherjee presiding it was resolved to form a branch of the All India Homoeopathic Medical Association there and a provisional committee with Dr. B. C. Mukherjee as Chairman and Dr. T. K. Hoshi as Secretary was formed to carry on till a duly elected body was formed.

Dr. Yudhvir Singh Homoeopathic Trust, Delhi

The 28th Annual meeting of the above trust was held on 24th July in the Delhi Public Library Hall under the chairmanship of the Minister of Industries (Shri M. M. Shah.)

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Correspondence

Dr. B. R. Kohli, (Chandigarh) writes:

Pencillin used orally or sub-cutaneously is the most common medicine used by Allopaths for infection of any type. It is very effective and cures the patient in a short time.

We have medicines in Homoeopathy which will cure almost any type of infection, but to be able to cure all patients without an error or trial is the work of a master mind and requires experience of decades. On the other hand, in Allopathy, a novice or anybody with a few pencillin crystals and a hypodermic syringe will cure various infections without examination or study of the type of infection and the patient.

A patient about 30 years, 3rd month pregnancy had prolapse of the uterus, leucorrhoea and infection. She was a pulsatilla patient and pulsatilla 200 was given. It was not effective. Probably, I should have gone to higher potency. I tried Belladonna, Sepia, Sabina, Lilium tigrinum and Kali sulphaloso. There was no relief. I lost the case, and it is under the treatment of an allopath. She is much better with Pencillin and the prolapse of the uterus is going to be managed with a ring pessary till delivery time.

Now the question is whether it is alright for us to introduce pencillin and for that matter, other antibiotics as regular medicines in our dispensaries or before adopting these they should be proved on healthy persons, and the effects recorded and incorporated in the Homoeopathic Materia Medica, in accordance with our principles.

In case any Homoeopathic Physician in India or abroad has recorded the provings of Pencillin, can the subject matter be made available to the profession through your esteemed journal.



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The Madras Presidency Homoeopathic Association seeks to encourage the use of Homoeopathy by extending knowledge of the method of treatment and improving facilities for getting it. It also co-ordinates the activities of District and other Associations in South India.

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