

Essentials of
Boger's
**Principles & Practice
of Homoeopathy**

Compiled by

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Essentials of Repertorization

Homoeopathy and Child Care

Boenninghausen-Boger Final General Repertory



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Essentials of Boger's Principles and Practice of Homoeopathy

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Preface

Essentials of Boger's Principle and Practice of Homoeopathy is a 'collection' to 'connect' the scattered valuable concepts deliberated by Boger which delineates the principles and the methodology of rational and successful clinical practice of Homoeopathy. These were lying unattended in the form of lectures, presentations, discussions with contemporary stalwarts and practitioners, case analysis and prescriptions by Boger at various time and circumstances at different platforms. This missionary work was accomplished through a thorough and intense search and compilation of all the useful literatures pertaining to Homoeopathy education and practice of the period of Boger (1890-1935). Only those articles which are found to be very meaningful and necessary for the students and practitioners are included in this book.

In fact, after the rise of Kent's philosophy in Homoeopathic education and practice, the principles of prescribing advocated by Boenninghausen and Boger took a back stage and were shadowed because of brightness and influential methodology of Kent. But since the old method was true and very practical for the students and practitioners, it survived the glare. Boger creditably resuscitated and strengthened the methodology which was a little different from Kent but was closer to Hahnemann and Boenninghausen. We must remember that Boger was a voracious reader of Homoeopathic literature and was a man who believed in verifying the principles through practice before advocating it. He went through all the literatures left behind by Hahnemann,

Boenninghausen and Kent and made a sincere effort to arrive at some comprehensible principle of prescribing, amalgamating and incorporating all useful principles of these great stalwarts. Boger had a great role in reorganizing and modifying the dynamics of homoeopathy into practical homoeopathy. This he could do through delivering lectures, discussions and presenting various cases and deriving learning from the cases. Some of those expositions are compiled in this book combining 66 write ups. These 66 '*piece of gems*' on homoeopathy are being placed as an assembled jewel in a book form made out of very precious pearls found lying at different places. It is expected that these pearls will certainly add to the wealth of Homoeopathy. These lessons are related to the *Principles of homoeopathy, Philosophy, Materia Medica, and Therapeutics* as well as *Repertory* therefore essentially beneficial to all the learners of this rational art of healing. There are a number of very interesting cases reproduced in this book which are successfully dealt with by Boger. One can really enjoy reading those cured cases and derive practical learning from each case.

How this happened? Being the author of *Essentials of Repertorization* a text book of repertory, I did an extensive study of Boenninghausen and Boger's repertories. While doing so I found their works related to Homoeopathic repertory were having a little variation in different books hence I made an attempt to combine all their work and make a book which contains all the information. This is done successfully and a book *Boenninghausen-Boger Final General Repertory* is published.

While working on BBFGR, I also came across many related articles published by Boger but they were not found at one place in the form of a book, as well they were not available easily. I tried to get Robert Bannan's *Collected Writings* but that was not available. Therefore an idea came in my mind to make a search and collect all the articles and make it available as a book for the

benefit of the learners of Homoeopathy . In fact I was disturbed by a repeated thought that why there should not be a book by Boger on principles and practice of homoeopathy, when he has done so much work on the subject and left behind so much of the precious writings scattered here and there. We read *Lectures on Homoeopathic Philosophy*; by Kent, *Principles and art of cure by Homoeopathy*; by Roberts, *The Genius of Homoeopathy*; by Stuart Close as a guide book in order to understand the principles governing the practice of Homoeopathy. Likewise, I feel and have a strong conviction too that the systematic expositions given by Boger would help in deeper understanding of the principles of Homoeopathy. With this in mind, I have collected various lectures and articles by Boger and compiled in a form of book for the benefit of all those who are somehow related to Homoeopathic education and practice.

While I was sincerely thinking about this work I met Dr Bipin Jain, Principal, MLD Memorial Homoeopathic Institute, Palghar, Mumbai, at Mumbai airport. Though the meeting was sudden and unplanned, we had a long discussion on the topic of 'Boger'. He suggested me a very useful link which has given me to understand the various aspects of Boger and helped me to get many write-ups of Boger which are placed in this book. I take this opportunity to thank him for the valuable discussion and the information about the specific link which would be beneficial for a big number of students.

I am grateful to Dr Manish Kumar Tiwari, Assistant Prof. Fr Muller Homoeopathic Medical College, and Mangalore for helping me in compiling this handy and practical guide book based on Boger's views on Homoeopathy. I thank Mrs Savita Tiwari, Dr(Major) Pawan Kumar Tiwari, Dr Priyanka Tiwari and Vivaan Tiwari for their moral support.

I thank Mr. Manish Jain and his team at B Jain Publishers, New Delhi for taking up this noble work of publishing and making

it available to all those who are interested in Homoeopathy, specially of Boger's point of view.

I expect this book will be read properly and would become as useful as Kent's, Robert's, Stuart Close books on the principles and practice of Homoeopathy. I confidently and optimistically hope that this book will *revolutionize* the understanding of homoeopathy in a comprehensible way with a slight different angle. I must say in advance that the English used in these write-ups are a little old type but I am sure that it would not be a hinderance in anyway to understand the concept and all concerned can enjoy reading them.

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17th July 2022

Dr Cyrus Maxwell BOGER

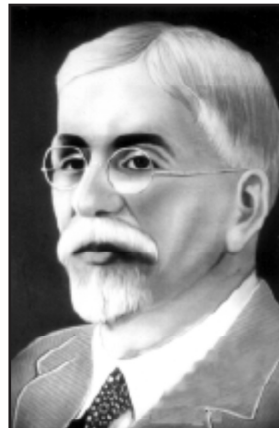
“Probably there has never been a more thorough student of Boenninghausen than the late Dr Cyrus M. Boger”—Herbert A. Roberts

Life history

Dr Cyrus Maxwell Boger, M.D. was a leading and prominent Homoeopathic physician of U.S.A. He was born on 13 May, 1861 in Annville, Western Pennsylvania. He was the son of Professor Cyrus and Isabelle Maxwell Boger. He received his early education in the public school of Lebanon, Pa. He graduated in pharmacy from the Philadelphia College of Pharmacy and later graduated from Philadelphia College of Medicine. He studied at Hahnemann Homoeopathic Medical College, Philadelphia and qualified himself as a homoeopath.

He came to Parkersbrug, U.S.A. in 1888 and where he was engaged in the practice of medicine. During his long career in medical practice and research, Dr Boger contributed a lot by his writings and successful treatment of incurable cases. It is said that patients reported to him from various parts of U.S.A. because of his ability to prescribe the right medicine, even in incurable cases marked with common symptoms.

He became widely known through a large number of learned contributions to homoeopathic literature. His depth of knowledge in materia medica, philosophy, case taking, repertory and prescribing was inimitable and exemplary.



DR C.M. BOGER, M.D.

Born: 13 May, 1861

Died: 2 Sept., 1935

His indefatigable labour for the production of the original work has given the profession a new direction to the study of patients and practice of homoeopathy.

He was married three times. A daughter of the first marriage died quite young. The second marriage brought him four sons and five daughters. His third wife, Anna M. Boger was his secretary and constant helper.

Dr Boger was in correspondence with Dr L.D. Dhawale (of Bombay) who incorporated his views about pathological generals and strongly advocated their use in treating patients.

Dr Boger passed away on September 2, 1935 at the age of 74. He seems to have been an extraordinary man, a seer and a sage, extremely industrious and ingenious.

His method of finding out a remedy through analysis and synthesis, and construction of repertory, writing several other books and lively translation of several medical books from notable German authors have made him a renowned author and a physician of great eminence. His proving of *Samarskite* is also a valuable contribution to the profession.

Books authored by Dr C.M. Boger

1900	<i>A Systematic Alphabetic Repertory of Homoeopathic Remedies – Boenninghausen (Translation)</i>
1905	<i>Boenninghausen's Characteristics and Repertory</i>
1915	<i>Synoptic Key</i>
1924	<i>Card Index Repertory and General Analysis</i>
1931	<i>The Times of Remedies and Moon Phases</i>
1931 onwards	<i>Studies in Philosophy of Healing, and several other articles</i>

Publisher's Note

This book *Essentials of Boger's Principle and Practice of Homoeopathy* is a 'collection' to 'connect' the scattered valuable concepts deliberated by Boger which delineates the principles and the methodology of rational and successful clinical practice of Homoeopathy. These were lying unattended in the form of lectures, presentations, discussions with contemporary stalwarts and practitioners, case analysis and prescriptions by Boger at various time and circumstances at different platforms.

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This project could not have been completed without the support and guidance of our editorial team at B. Jain. We would like to acknowledge our gratitude towards Dr Sheetal Panpalia for her unremitting efforts to bring out the book in its best form. We hope this book will have its own place in the library of every homoeopath.

Manish Jain

Director, B.Jain Publishers (P) Ltd.

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1

What is Homoeopathy?

(Read before the I. H. A., Bureau of Materia Medica, June 9-11, 1932, and the Ohio Homoeopathic Society.)

Homoeopathy displays an essential tenacity of life not always apparent on the surface; it is to this inner life that it owes its continued existence. The menaces of isopathy, pathology, serology and the isms in general, all finally lay down their little contribution at the feet of the one great law of cure, before sinking into comparative insignificance. We have fondly stressed its superiority, its spheres of influence, etc., without seriously impressing the nineteenth century type of mind now functioning as twentieth century physicians.

That likes may be cured by likes has been believed for many long ages, but it was left for the genius of Hahnemann to prove that likes are cured by likes, implying that this is the way of nature. Why this is so cannot be easily grasped without a fair knowledge of the principles of physics and an understanding of the contents of the Organon, for they are mutually interdependent. Until you can see this point you are not in a position to really understand it and are but little better than other empirical prescribers who work without any sort of rule or guidance. This is a pivotal point which you cannot disregard and still hope to learn how to cure. It is also, because of his education, the stumbling block for the unseeing allopath, who has only too often been hypnotized by the glamour of what he calls surgery, a needful thing truly, but vastly abused. If the true homoeopathist has the utmost confidence in the power of the similitum to cure all curable disease, the ordinary surgeon holds the opposite view. Both rely upon experience, but the kinds of experience differ radically.

The law of similia has been fully proven, the power of dynamization amply demonstrated and the ability of the potentised drug to relieve, to cure and prolong the span of life placed beyond cavil, and yet the body politic of medicine dings to its idols with feet of day, is only alive in parts, slumberous in others and acutely decadent in the main. The almost super physical glimpse opened up by our own Madam Curie has not yet penetrated its inner consciousness and to it this approach to the power of intangibles necessarily remains a closed book. It still thinks in terms of brute force, hence acts the same way and gets correspondingly stunning results. Those who reason from the standpoint of forcible measures must always remain bunglers, because reason cannot, by any imagination, supplant natural law. Their violent efforts only result in repressions that do just that much toward making the curable incurable. The man who essays to practice homoeopathy after this fashion is doubly reprehensible. It is disgraceful and unworthy of us to stand aloof from the organization from which we filch the very things that both harm and disarm our patients beyond belief. Mixed methods are of all the most self defeating, and mean that the prescriber has lost his sense of direction and is stumbling along in a haphazard way.

The student of today is drilled to the point of mental exhaustion in the material side of things, hence becomes blind to all that may possibly lie beyond his dulled senses. He cannot realize that leaving out intangibles leaves out the life of things, whose nuances are the only real guides to success. Education strives to inculcate pure method, well knowing a certain falling away is inevitable. What then can be said for the instruction which is of itself of uncertain tenor and tainted with half baked ideas, under the guise of liberty of action. These are the things which undermine us, breed uncertainty and bring about the sort of inefficiency that finally resorts to destructive palliation. True homoeopathy only teaches medicine in its fullness, all other methods are largely unmitigated delusions that pander to ignorance.

Every student has the inherent right to obtain a good working knowledge of the law of action and reaction as exemplified in the vital economy and by implication its homoeopathic bearing, in order that he may attain proficiency in applied therapeutics. In earlier times when instruction in the Organon and materia medica were part of almost every day's college work, the student learned more of the really worth while things in two years than he does now in the four slave driven ones, filled with the things that give him a false slant on the nature of disease and impair his future usefulness. The colleges lead him far away from nature, doubtless, in other that he may find his own way back again. The crowding of minutiae upon the immature destroys all sense of the proportion of things and leaves their exhausted minds an easy prey to the absurd fallacies of internship, where treatment is copied after mass production and standardization methods. Here it may be pointed out how difficult it is to find the man who knows how to take a lucid and enlightening case history, therefore cannot know how to go about finding the correct remedy.

The homoeopathist should know his tools thoroughly and avoid such as are not suited to his purpose. This means access to and ability to use sound homoeopathic books, materia medicas, repertories and card indices. The latter are the latest and best aids to accurate prescribing, provided they are used to point out particular groups of remedies, amongst which the similimum is almost certain to be found, by finally consulting the materia medica text itself.

Our graduates seem to be distressingly helpless, even in the presence of a good reference library; first of all because they seem to have only the most hazy ideas of symptom values and know but little about systematically consulting the proper books. The whole aspect of medical education looks too much like a grotesque travesty bordering closely on a ghastly tragedy for the invalid. As for scientific medicine itself, it comes perilously near being a stupid kind of manslaughter; it's all saving discoveries of

today are thrown into the discard tomorrow, the general public having paid the price in lives for the experiment. This is called progress and is of the kind which took us through the era of bloodletting, then the period of a saturating mercurialization, followed by that of cinchonism and now with finer ingenuity poisons the younger generation with serums made from the blood of a lower order of animals. It is all a wild orgy of rampant materialism run to seed, through mental obfuscation. If, "As ye think so are ye" still be true it is indeed a sad commentary on the position of medicine today and conclusively proves that thinking along exclusively materialistic lines results in acts of the same stamp. Such minds naturally look with suspicion upon what they can but faintly grasp and are copper riveted against everything but the very lowest concepts of matter. They rise with the greatest difficulty toward anything on a higher plane. The present scheme of school instruction tends to aggravate such tendencies and closes the mind to the higher concepts of life. This is one side of a dreadful picture.

Nature does not yield her secrets for the asking, nor does she reveal them in their fullness to the grovellers who are entranced by the mirages of disintegrating matter; the very things which lead to mental blindness and loss of idealism. An alloecopath is a natural opportunist, while the real homeopath is just as inevitably a vitalist, who recognizes that the soul of things struggles upward and not down-ward, except when travelling toward extinction.

Homoeopathy in its essence portrays the unfoldment of power; power to see the springs of disease, power evolved and liberated from its latent state in crude matter, wherewith it becomes the powerful tool which stabilizes disturbed vitality, the so-called human dynamis, that it may again emanate power in a normal manner.

You will say how we can learn about all this. First by holding in abeyance all preconceived ideas and opinions, then by sitting at the feet of nature and observing how she proceeds and where

she needs help; how she acts from within outward and from the thought to the deed; how she exteriorizes everything, building up the whole picture for our observance in order that we may find its curative likeness. We can do this by diligent search, careful observation and great effort, whereby we will be able to see into the depths of sickness and by the same token visualize the genius of the needed healing agent



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2

Homoeopathic Science

As truly as the pathway of truth is rarely strewn with roses, so the lure of glittering gold only too often marks the meanderings of falsehood. This is doubly applicable to those pretenders who in the name of homoeopathy often sit in high places and dispense abominations to an unknowing public. For several decades these soi disant homoeopaths clung to the pathological fetish, but as science further weakened the already slender threat which connects drug action and gross pathology more and more, they very opportunely found a new refuge from the drudgery of studying materia medica in the serums, at once the basest as well as the most insidiously dangerous imitations of our potencies. Here however a worse fate awaits them, although the persecutors of homoeopathy have also unwittingly found a new and powerful ally therein, that will also help to thoroughly renovate it.

In common decency all men who are thoroughly in earnest should be willing to work just as hard to master the science and art of homoeopathy as they would be compelled to do were they studying engineering, astronomy or any other great science. Those not willing to do this should retire to the ranks of guess-makers, who go by the name experimentalists or so-called rational physicians, where they will find congenial company enough. Real science will never be advanced by any such dabblers; they are only imitators, and very poor misguided ones at that.

That which continually meets the eye also moulds our ideas, so that but few minds are at the same time broad enough to get

a firm hold on detail as well as a grasp of the larger aspect of things. The specialists naturally incline to a narrower view of things; the microscopist rarely becomes a man of good all round sound judgment, etc. This is the weak spot of modern medical instruction and is a strong argument for liberal education along the line of the essentials, leaving the minutiae for later development.

The real homoeopathic physician is such a specialist; he makes materia medica and the exemplification of the law his daily study. To him it is a labor of unflagging interest and love, wherein he lives and almost has his being. Thus and only thus can he make cures that are impossible to the old line physician and thereby justify a separate existence. It must be his aim to do things, and do them well; no other course is honestly possible under the law, which like all natural laws is exacting in its demands and knows no compromise.

The first step in the study of homoeopathic science is no always the same, but as obvious things make the strongest appeal many converts have been made after seeing or experiencing the power of similia. Such clinical demonstrations keep for us a perennial interest because each new case offers a fresh riddle for solution excites anew our curiosity or challenges our ability, thus raising new hopes, the greatest of all aids to curing. Every problem solved opens the way for other and better work. This is in itself not only a source of satisfaction to all concerned, but a mental exercise in which all the powers of thought are concentrated upon finding and applying the exactly suitable remedy.

That self limitation or removal of the cause may release enough recuperative power to insure recovery cannot be overlooked, but this is a vastly different thing from the prompt restoration witnessed in genuine homoeopathic healing.

While it is not always feasible to predicate the outlook in disease, it's truly dynamic origin alters the point of view considerably, even though we do not know just what force is, in spite of seeing its manifestations on every side. Our potencies differ in no

apparent way from other natural objects and it's only by their suitable application that we discover their inherent power of force. That such forces should be more active in a sick than in a well organism should require no argument, when we remember that the former is in a state of more or less vital disharmony which can best be harmonized by a synchronously acting (similar) power. If we justly attribute transitional manifestations to force, to what else can we ascribe the sudden crises that follow giving the simillimum in acute diseases or the gentler but steady restoration in chronic affections?

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3

What Does Homoeopathy Stand For? (1915)

Putting aside for the moment the factors which led up to the discovery and evolution of Homoeopathy as one of the first fruits of the spirit of modern investigation, we may well ask ourselves what it stands for today. While the teachings of Hahnemann were pretty fairly followed until the close of the last century, the same period also saw the rise of the cellular pathology of Virchow, which, ranking as a collateral science at first, was soon reinforced by bacteriology, whereupon it quickly became the cornerstone of regular medicine, which has since leaned more or less toward the rationalistic form of materialism. So strong an impress upon medicine in general did not fail to make itself felt in homoeopathic circles also, where its influence, especially among those who held but loosely to the law of similars became preponderant, and a majority of its followers was easily swept from its moorings by a conception of sickness which embodied the idea of concrete disease as the result of material disease producing entities. In time, these protagonists came to be accepted as good, and at the same time liberal and modernized Homoeopaths; but it proved a false step which inevitably led to a polluted and utterly unscientific form of practice, closely approaching the polypharmacy of the old school. These men over-looked the vital fact that Hahnemann was not ignorant of germ borne diseases, as such, and that dynamized remedies are all sufficient for their cure, thus showing beyond any reasonable doubt, that disease is indeed much more than the effect of germs, plus their dejecta, in a favorable breeding ground. majority of

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All human judgment acknowledges its fallibility by bowing to eternal law, and because Homoeopathy has misread the lessons of pathology and helped to seek for “the secret of the universal life in carnal houses—dismembering rottenness itself and prying open the jaws of death to view the awful emptiness therein. Learning only enough to appeal you”; because she has done all this, can she not retrace her steps and shake off the malign part of this incubus? Can she not again sit at the feet of Hahnemann and learn the lessons anew which he so hardly wrested from nature’s grip; learn that the law of similia is the master key of the universe, that it is related to and interwoven with every natural science, and that above all it is a constituent part of the still greater law of divine love.

Our present state remains one of “Wang, the Miller,” who dreamed of a great treasure buried under one of the large foundation stones of his mill. To get these riches he dug down to the stone, but as he started to raise it the whole mill tumbled about his ears, and buried him in the common ruin. The pathological short cut has only been a mirage, leaving most of its devotees in a barren desert of guesswork.

Similia similibus curantur is the crystallized expression of what we now all know to be a fact in the very nature of things, and if we wish to extend the working sphere of this natural

law it is our moral duty as well as privilege to note all the apparently germane things that happen in our lives; for out of such fragmentary evidences come the highest values. What to us may seem merely trivial or incidental often holds within itself the solution of the most knotty problem; therefore what we are heedless of will often yield the greatest good if we will but observe, observe and observe again until we come at last to understand. This is the true course for every man who wishes to learn how to cure, to heal and to increase happiness.

We must learn very thoroughly what Hahnemann taught, and the rest will come to us easily enough. We must also cease to run so hard after all the fads in medicine, and devote more time and energy to learning about the law and its workings. If all the energy that has been expended in research work in other fields had been given to materia medica analysis and synthesis we would seldom need to be, as we now often are, ashamed of the prescription work of our graduates. No one is so deluded as to believe that the well-oiled allopathic institutions of today are in-capable in their own line, and need our puny assistance. Had we not better stick to our own work and develop it instead of leaving the heaviness of the burden to a few workers who hardly ever get even homoeopathic recognition?

Has genuine Homoeopathy, then, no questions purely its own that it must needs be so busy with other people's affairs? Is the potency enigma, aside from the field of pure mathematics, solved as yet? Has anyone shown us the nature of the differential character of the reactions developed by potencies made by hand and raised by different ratios or denominators, not to speak of why such is the case? A patient who had improved while taking various potencies of the same drug made on the decimal or centesimal scale, begins to lag, and we change to another, a millennium scale or even a fluxion preparation, and the cure takes on a new impetus at once. Have our investigators (?) who are so fond of allopathic pastures solved this riddle? The efficiency of hand-made potencies, according to my own experiments, is distinctly increased by using the thumb in place of a cork and

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

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

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

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

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

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

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

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4

The Standing Of Homoeopathy (1911)

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

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

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

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

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

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

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

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

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

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



5

What Homoeopathy Means (1920)

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

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

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

The Homoeopathist knows that the governing life principle but

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

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

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

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

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

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

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

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

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

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

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