

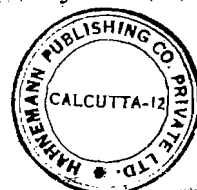
**"The Homœopathic Physician who thinks in Quantities
cannot realise true Homœopathy."**

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We have taken the above from Dr. Kent's *Aphorisms and Precepts*, p. 650. Let us examine this important utterance in all its bearings, drawing out the natural implications as clearly as possible.

First of all, we must distinguish between *true* Homœopathy and the so-called *pseudo* Homœopathy or mongrelism. To a true Homœopath, not only "pathology is an unknown quantity," but all sorts of quantitative thinking; neither the disease nor the medicine, neither dose nor potentisation, has to him any quantitative value, or presents itself to him in a quantitative conception. He never bothers himself with the various disease-products or disease-ultimates that gradually make themselves visible, perceptible, or sensible to us, always in terms of Quantity or Matter, but looks upon Disease as a qualitative, immaterial, spiritual force affecting our vital force, which is of the same nature and type, as all communication presupposes qualitative similarity, if not identity, of the substances communicated and communicating. Spirit only can commune with spirit, just as matter with matter. A certain disease-force deranges first of all the vital activities throughout the organism, and subsequently various disease-products are visible or sensible in the body in the shapes of orchitis, pleuritis, keratitis, and so forth. But to our quantitative friend or the *pseudo* Homœopath, the immaterial disease-force has no meaning, as he cannot conceive of such a force at all, because it is not conceivable in terms of Quantity (matter). Hence the only things in the matter of Disease that he can conceive of are the so many disease-ultimates of various names and denominations all of which go to the domain of Pathology which, according to our Master's injunctions, should always be an "unknown

quantity" to a true Homœopath. Thus, a quantitative Homœopath or a mongrel can only diagnose and prescribe for a quantitative disease which, from our standpoint, is no disease in its true sense, but only one of its natural consequences. Hence it will clearly appear that the vain attempt to remove a consequence without having an idea of the cause thereof,—far less trying to eradicate it, will eventually can not but be useless and abortive, as the effect being inseparable from the cause, the former can never be removed,—far less cured, so long the latter persists. Moreover, this quantitative mode of thinking cannot have an *unitary view* of disease, as distinguished from the *pluralistic conception* of disease-activities or sicknesses. The disorders, irregularities and modifications in various organs and parts of the body can only be looked upon by the mongrel as so many separate sicknesses necessitating separate treatment, but he can never fully realise and comprehend that all these various affections in different parts of the organism have got a *common bond*, a *unity of purpose*,—nay, an *identity of origin* (in most cases, except where more than one Miasm are on the ascendant). Hence, one may easily conceive the position and plight of such a quantitative doctor. He is, in fact, in the wide and endless sea, without a chart or compass to guide him through! He knows not which disorder of which organ he is to cope with first! In other words, *how and where* to begin the case! No doubt, such is the lot of all who deal in Quantity (matter) and quantity alone! For the world cares very little for quantity, where there is no genuine Quality (spirituality), for it is the quality that rules the world in every sphere. From what is written above it will be clear that a quantitative Homœopath, from his very creed and profession, can never have a true idea of what Disease is. At best, he can only have ideas of what are called disease-activities or sicknesses—the subject matter of Pathology. Let us now see how he fares so far as the quality or nature of medicine is concerned.



The immortal originator of this pathy of Medicine took considerable pains to conclusively prove that the material medicinal substances have no power to cure diseases, as such substances can only act on our material frame, in its vegetative and nutritive planes but can never reach, due to qualitative dissimilarity of nature, as explained above, the vital force whose derangement through disease-force (s) is at the root of all sensible sickness. Only the latent spiritual power in medicinal substances, evoked by the technical process of potentisation, can liberate the vital force from its thralldom, can free it from disease-force (s). When the vital force is thus freed from disease-force (s) by the spiritual power of medicine which acts "not by quantity but by potentiality and quality", the various sensible sicknesses or disease-activities disappear one by one,—preferably in the reverse order of their coming and the patient regains his former health. It is even clearer than sun-shine that the quantitative (*materialistic*) Homœopath can have no claim to any *spiritual* power of medicine, for such a claim will be quite contrary to his very creed, colour and caste. He must only deal with the material (quantitative) power of the medicinal substances, but such a power, as we have said above, is absolutely unable to free the vital force from its affection by disease-force(s), and consequently to cure the disease by removing the disease-activities (sicknesses). At most, such a power can only temporarily suppress the disease-activities, or drive some from circumference to centre to attack more important organs there, which the mongrel in his crude materialistic thinking takes to be the appearance of new sicknesses! Thus, the quantitative (materialistic) conception of medicine, instead of helping the physician to cure his patients, does quite the opposite, inasmuch as his patients are, by his treatment, made worse than they had been before they sought his atomistic aid. So, even the dullest intellect can understand that the noblest art of Homœopathy, in the hands of an atomist, only defeats its own end!

So far we have examined and discussed the quantitative conceptions of disease and medicine, and showed what absurd and fantastic positions and consequences they lead to. We shall now study the quantitative conception of Dose.

It is here that our atomist friend cuts a very ridiculous figure. Inured as he is with the objects of sense-perception, he can conceive of no other largeness or smallness than in terms of Quantity (Matter) alone, and his nebular vision is utterly incapable of realising the differences in Quality. What is *larger* must necessarily be *greater in mass*, and what is *smaller, less*; but he cannot see, consistently with his profession that there are gradations or shades of differences in the sphere of Quality too. He therefore uses a greater quantity of the medicated liquid, globule or sugar of milk when he means to give a larger dose, and a less quantity, when a smaller, irrespective of the qualitative difference of the medicine through potentisation. But, as we have said elsewhere, Materialism and Homœopathy go ill together. Quantity has no place in Homœopathy except in a secondary way;—that is, the concept of Quality to be fully understood requires to be compared with its contradictory opposite, the concept of Quantity, just as the concept of Happiness to be fully understood and realised requires to be compared with its contradictory opposite, the concept of Misery. One drop of medicated liquid can moisten at least 100 small globules. Some use 3 or 4 such globules for a dose, while others, one such entire drop,—nay, at times more than a drop due to hasty dropping. Here the drop-dose, in the estimation of our atomist friend, is at least 25 times larger than the globule dose, and so should have either worked a miracle or ruined the case, due to the prodigious size of the dose. But alas! it does neither. The drop-dose does not work 25 times better than the globule-dose; or, inversely, the globule-dose, because of its minuteness, does not work 25 times less than the drop-dose. Can the nebular eye see to it, or the atomic mind explain it? No, they cannot. Individual misconception

cannot alter the course of universal laws! It may be individual folly to mis-read and mis-interpret certain laws but on that account, the laws do not change. The world with its eternal laws goes on much the same, however much individuals through their ignorance and folly may fare and suffer therein. Because an atomist pleases to interpret a qualitative law in terms of Quantity, the law won't change its inner nature to suit his mathematical calculation. It is his misfortune that the avenues of true knowledge are shut out of him. If a certain species of creatures please to amuse themselves in the quagmire, how can they enjoy the refined pleasures of a bed of roses? Just as misfortune never comes alone, but always in battalions, so one folly begets another, and the latter eventually a whole host till at last the understanding is beclouded with the gloom of ignorance and there is not even a single ray of light to distinguish the right from the wrong !!

Let us now examine how the quantitative position fares with regard to the question of Potentisation. First of all, let us see what potentisation means and why it is necessary at all. Though already stated, still we repeat that *it is the spiritual power, residing in a latent state in material medicinal substances, that is capable of curing diseases* or freeing the vital force from its derangement by disease-forces, *and not any material portion of same.* Potentisation is the technical process of evoking or drawing out this spiritual power from its latent state, and of gradually increasing its intensity. It will thus appear that atomism and potentisation are at poles asunder. Potentisation increases intension (power) at the cost of extension (matter), and as the process goes on and on, extension becomes narrower and narrower till at last it may lead to pure force void of all material taint; whereas atomism can only increase force by increasing the mass of the vehicular material substance. Hence, potentisation to a quantitative Homeopath is not only an impossibility but an absurdity.

His crude understanding cannot grasp how decrease of mass can at the same time increase the latent (spiritual) power thereof, by mere succussions or triturations. His difficulty lies in the fact that he, in consonance with his creed, attempts to analyse and realise everything in terms of what is palpable, visible and tangible. He has no faith on what is not sensible in this way. Just as we cannot have a golden earthen or golden-stony cup, we must have either a golden cup or an earthen (stony) cup, so one cannot be an atomist and a true Homœopath at the same time,—for the very intension of true Homœopathy includes spiritualism as one of its extensions or denotations, and atomism and spiritualism contradict each other. We know potentisation is one of the most fundamental principles in Hahnemannian Homœopathy; but to our quantitative friend, the principle has, as we have showed above, no meaning and is consequently worse than useless.

So far we have discussed four important principles in Homœopathy, namely, Disease, Medicine, Dose, and Potentisation, and clearly showed that these principles are wholly inconsistent with atomistic conception. We might as well take up other minor principles in Homœopathy and show that these too do not chime an accordant note when rung by the atomist. But we have thought it unnecessary to do so, as the particulars always follow the generals, and we have studied the generals in detail and found them totally wanting from the quantitative standpoint.

From what we have written above it is needless to state that a quantitative Homœopath is even worse than the worst Allopath, for the latter practises his pathy in faithful pursuance of the principles, rather practices peculiarly his own and he has nothing in him of the mongrelism or mulism of an atomist Homœopath. The latter is neither a true Homœopath nor a true Heteropath. He is a jargon, a confusion, a chaos, whereof no sensible speech, no accurate understanding and no orderly cosmos can ever be evolved

and established. One would better have no—'path at all, for the relief and cure of the ailments our flesh is heir to, than such a mixed breed that can only make the existing physical or constitutional confusion "worse confounded." We much regret to note that there are even to-day many such atomist spurious Homœopaths who proudly stalk large and even pass current as genuine coins, not only to the infinitely incalculable injury of the public concerned, but to the shameful ignominy and disgraceful profanity of this noble art of healing. The sooner their number is minimised, nay annihilated, the better for us all and specially for this art itself; for just as one sickly sheep spoils the whole flock, so a few such mongrels would gradually spoil and degenerate the whole race! May God in His infinite goodness bless this young noble art and help it to eliminate and eradicate these rankest weeds that are defacing the richest soils!

In no class of cases will the homœopathic remedy be found to act more efficiently and speedily than in post-partum hæmorrhage. It is really astonishing how rapidly a profuse hæmorrhage will cease after the administration of the properly selected *simillimum*. The physician should be prepared to select the remedy speedily, but time will be saved to carefully get all the symptoms, and as carefully to select the remedy. When the *simillimum* is administered the hæmorrhage will cease in a very short time, or at least be under control, so as not to endanger the life of the woman. In such emergency cases nature speaks plainly. The more danger to life the more plainly nature speaks. And in like manner, *the more danger to life the more speedily will the homœopathic remedy act*. This is a fact corroborated by the experience of the best prescribers. Only those who trust to the well-selected remedy are safe from calamity in such cases.

—W. A. YINGLING, M. D., 1895.