

Etiology in Homœopathy.

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(ii) *The Concept of Chronic Miasm. (a) Psora* : We have already written enough to indicate the general nature of Psora, and we shall now confine our attention to the description of its special and particular features, thereby helping our readers to understand it clearly and thoroughly. But before doing this, we should like to refer to one peculiar mania or madness of the present-day civilisation, as it is sure to enormously increase the Psoric conflagration that is already ablaze in the world : We speak of the present raging and tearing campaign for *Scientific Birth Control*.

The idea of birth control by the use of *Scientific Contraceptives* has originated in the West where it has been found that birth-rate has been much higher than the death-rate, thereby bringing about an undesirable increase in population and resulting in the inevitable distress and misery of the people, for want of sufficient accommodation and means of subsistence. Even in the small island of Great Britain, the excess of births over deaths was well over 100,000 in the year 1929, and they think it very likely that so low a rate of excess of births over deaths will not be maintained during the years to come, for while the birth-rate, 163, was the lowest recorded, the death-rate, 134, was the highest since 1919. Thus, they have apparently some cause for anxiety. This natural prolificacy of the human race must be stopped. As a result, various Birth Control Clinics have already been established, of which that at Cambridge is the most notable one where admirable research works are being done to find out the easiest and safest way to check this natural productivity. We understand the Roman Catholics are opposed to this policy, though it is supported by the Protestants specially representing the English Church. The other day,

the Bishop of Birmingham, while preaching on the subject at the Westminster Abbey said: "Men would not listen to Church on matters as birth-control unless it is admitted at the outset that medical science and preventive hygiene have so lowered death-rate, especially among children, that the natural fecundity of humanity must be checked if the world is not to be disastrously overcrowded." So far as to the movement in the west. But what do we find in India where the most servile imitation runs so rampant, specially in such spheres of human activity as relate to the lower side of human nature? Why, a great deal of propaganda work is also being done here, and newspapers are full of advertisements clearly showing the Indian trend of thought on the subject. These advertisers highly recommend the use of Birth Control Specifics, some on the ground of their ability to preserve the female health and beauty, some to improve the health of weak women by preventing conception for all times to come, while others to build new health, and so on. Thus, all of them lay stress on the fact that these specifics are so admirably and wonderfully prepared that they will not only stop the conception despite usual cohabitation but will also increase the health and beauty of the women using the same.

As stated above, the idea of birth control arose in the West due to apparent stress and strain of hard Necessity, and they are trying to create an ideal state by the alliance of political theory with *material force*, their *scientific contraceptives* being the outcome of the latter. Of course, we admire the noble end in view, but we do not approve of the means proposed and adopted. No doubt, they are apparently justified in this movement from the so-called *Utilitarian standpoint*, but it is doubtful how far there can be any "greatest good of the greatest number" at the risk, sacrifice and suffering of each individual unit.

An ordinary machine, say, a clock or an engine, cannot work satisfactorily or at all, if and when any of its vital parts be removed, damaged, injured, or made defunct, as

each and every one of its vital parts severally and jointly contributes to the satisfactory and perfect working of the whole. Thus, it is clear that every vital part of a machine has got a peculiar function of its own, and it is absolutely necessary to keep the machine in its perfect working order. Hence it is that a machine can ill afford either to spare such a part or to leave it to be prejudicially affected, if it were to maintain its original perfection.

A human body is a living machine. Its vital parts are living organs, each of which, while having a special and peculiar function of its own, is inseparably connected with the rest, so much so that whenever there is the least amount of pain or disorder in any one of them, the entire organism throbs and pulsates in sympathy and feels uneasy and sick. An organism is said to be in health when all its organs perform their functions properly and *naturally*. There is no organ that is useless, though our ignorance of its working may often call it so.

All female creatures on earth are endowed with organs of regeneration. In mankind, the ovaries and the uterus are specially intended for the purpose. But to suit our purposes, viz., either to check the population for want of sufficient accommodation and means of subsistence, as in the West, or to preserve the health and beauty of our wives, for purposes better to be inferred than expressed, as in India, we are determined to make these beneficent organs defunct. That a drug, though deadening the natural functions of a vital organ, is finally grateful, salutary and beneficial to the organism as a whole, so much so that it builds new health, as alleged, is a dogma quite opposed to the principles of sound reasoning, and we plainly confess our inability to understand it at all.

Whenever an organ is artificially deadened and its natural powers are forcibly annihilated by strong drugs, the tissues and cells of which it is made up cease to have the same amount of sympathy and co-operation from the other

organs, due to their failure to reciprocate with them, as a defunct organ is as good as a dead one. Moreover, these Contraceptives or birth control specifics, in order to be effective, must bring about such thorough changes in the tissues and cells of the organs in question as will stand, for all times, in the way of their effecting the conception in spite of usual coition; that is to say, these strong drugs will, as it were, make the said tissues and cells quite lifeless and inert, or they would never fail to fulfil their natural functions of effecting the conception through sexual congress in due course. Thus, it will be quite clear that particular tissues and cells, lifeless and inert to all intents and purposes, can never act and react on the remaining tissues and cells of the body, and so the functions of the latter will be slowly but surely modified and affected by the morbid apathy and want of reaction on the part of the said lifeless and inert tissues and cells forming the said defunct organs of reproduction. Every organism is made up of a large number of tissues and cells, each of which has got a *community of interest* with the rest, and each of which lives and exists to serve this *common interest* and *common cause* which but for their combined action will never be fully served and attained. Hence, if we employ any drug with a view to permanently destroy the natural functions of a group of tissues and cells, we thereby indirectly produce a general physiological change and weaken the entire organism, thus affording ample opportunities to the dreadful miasm of Psora, already existing in the organism in a latent state, to work as much ruin and havoc as it possibly can (from what we have already written on the subject, it must have been clear to our readers that there is no man on earth that is entirely free from the psoric taint). Thus, with the forcible stoppage of the natural functions of the pelvic organs, our women folk will gradually lose their health, for the awakened and enraged Psora will make them a prey to various kinds of sicknesses unknown and unfelt before. Thus, being forcibly maimed in their main organs

and deprived of the principal function of their existence, they will not only lead a very miserable life themselves but will also seriously affect the ease, comfort and happiness of those living with them.

Far better indeed would have been the practice of self-control and obedience to the tenets and principles of morality and religion. In our opinion, marriage should never be looked upon as a mere contract, and so a means for the gratification of the senses. Indeed, it is a holy sacrament, and never an unbridled charter for the unrestricted and unrestrained use of our passions and propensities. Thus, self-control on the part of both husband and wife will easily do the needful;—it will control excessive births, thereby checking undesirable increase in population where necessary, it will be conducive to the health of the couple and consequently to that of their offspring, thereby mitigating the misery and distress, disease and suffering in the world, and finally it will enormously increase the mental and moral powers, and religious sentiments of the parents and so of their children, thereby making a heaven of this earth which is as good as a hell now, in point of the present deplorable moral degeneracy and degradation of its denizens.

India had seen the light of civilisation long before the birth of Jesus Christ, but she had never any need for any specific for birth control to preserve the health and beauty of her women folk. Our civilisation, our modes of life, our manners and customs, our morality and religion, are quite unique in the world. Not only so, they are quite conducive to the full and perfect development of human nature. If we simply live up to our own ideal of civilisation, we shall never have any need for such *scientific* methods of birth control which, as we have fully explained above, are sure to bring in unknown and unthought-of miseries and sufferings in their train. We, therefore, in the name of our ancient civilisation, with its high and noble, moral and religious ideals and principles, request our brothers and sisters in the land never

to meanly imitate the materialistic out-croppings of any and every passing wave that may be brought to our shores by the breezes that blow, but to follow the lucid light of their own time-honoured civilisation that is sure to give them, if truly followed, health and happiness here below, and peace and bliss hereafter.

(to be continued).

The knowledge of the characteristic symptoms of medicines is indispensable if we wish to be successful in the practice of homœopathy, because it is one of our fundamental practical rules, that the characteristic symptoms of the only truly curative remedy must correspond with the characteristic symptoms of the patient. This, as one of the most important rules of our school, enters also largely into the study of the materia medica, and for this reason we must deprecate the arrangements of medicines according to groups of pathological conditions sought after and supposed to exist in groups of symptoms recorded in the provings. Before we seek the characteristic symptoms of the remedy, we must possess the characteristic symptoms of the patient, or what is falsely termed the disease. The truly characteristic symptoms of the patient exist exclusively outside of the pathological groups of symptoms of the discerned disease; nay more, they are symptoms which never necessarily belong to the disease or any form of it, but which appear absolutely accidental. The symptoms present and necessarily constituting and belonging to the disease, we may term essential symptoms; characteristic, we term those symptoms which are found on the diseased individual besides the essential symptoms, either on account of his constitution or from other accidental and unaccountable causes. If it is so, and if the experiment has established this rule to be correct, we would gain nothing by classifying the provings of our medicines in such a manner as to press them into pathological livery.—AD. LIPPE, 1865.