

Records of Indian Drug-provings.

OCIMUM RADIX.

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(Clinically verified).

MIND—Anxious, timid, doubtful of good result of any undertaking and consequently shrinks from it. Hilarious at a sad news but very morose and angry at a glad news. Memory very weak but recollects events which occurred very long ago. Cannot put confidence on any one.

HEAD—Dizziness. Vertigo while rising from sitting. Headache all round mostly in the occiput, temporarily relieved by rubbing the parts.

PULSE, HEART—Pulse slow, 54 beats per minute in the evening. Heart-beats intermit after every 4 beats.

EYE—Shortsightedness. Lachrymation. Black rings floating before eyes. Small black rings increase into hollow circles and then burst, giving places to new ones of same nature. Dark areola round the eye. Eyes sink in their sockets.

EAR—Temporary deafness. Feels ears stuffed as if with cotton. Constant humming in ears. Attempt to bring out ear-wax induces coughing and sneezings.

NOSE—Nose feels obstructed as in dry coryza, yet air passes through freely, crusts form in the nose. Mucous discharge from the posterior nares in the morning.

FACE—Edematous swelling over the face, while neck shrinks exhibiting a senile appearance.

TEETH—Very sensitive to sour things. Four lower incisors shaky. Yellow teeth.

TONGUE—Clean, almost normal, only somewhat pale. Taste abnormal.

DESIRES, AVERSIONS—Thirst for cold water and desire for whey and acid drinks, which aggravates emission of seminal fluid. Appetite very meagre. Aversion to hot drinks and bread.

STOOL—Constipation, very hard round lumps passed every alternate day or every two days. Diarrhoea. Pale yellowish watery stool with very bad smell. Water seems to disagree with the stomach and evacuated *in toto* without being assimilated. Stool smells sometimes like rotten eggs.

URINE—Burning in the neck of bladder and smarting about the mouth of penis while urinating. Burning in urethra while passing urine. Turbid urine gets thick when standing. Sediment white. Large black ants gather round urine and die after drinking it.

MALE SEXUAL ORGANS—Very great excitement, violent erection. Nocturnal emission of profuse watery semen. Lascivious dreams bringing about emission of profuse watery semen. Emission during day-dreaming. Impotency.

COMPLEMENTARY—Sepia. It follows Conium well.

CLINICAL CASES.

1. A young man of 28 was prostrate on bed for about a month. Nocturnal watery discharges following lascivious dreams were immense and he could not raise his head nor sit on his bed even for a few minutes. The urine passed by him was of dark brown colour and black big ants surrounded the pot and some were seen floating dead on it. His head seemed empty, burning sensation was often felt all over the body, the head being very hot. He could not sleep at night. If he went to sleep for a short time, he had an emission of watery semen, making him extremely weak. Sepia 30 was given first which had a desired effect. He was somewhat better. Lycopodium 200 was next tried as he felt satisfied with a few morsels of food although he felt very hungry. He was much constipated also. This advanced the case a little further. But the patient was now and then troubled with nocturnal discharges. I gave *Ocimum Radix* 3x in trituration thrice a day, two grains a dose. This was continued for two days with a marvellous effect and this completed the cure permanently.

2. A Hindu aged 35 had nocturnal emission which confined him almost to his bed for about a month. After finishing all other methods of treatment he came to me. His symptoms which I then observed were these: He was emaciated in appearance and reduced in weight considerably. His personal history revealed that he was an onanist. For many years he abused his time by doing that nefarious practice until his own genital organ militated against him. His penis at first, was said to have inflamed just after hand pollution and then it was so shrivelled and bent towards the left that he could not even pass urine with ease. Semen was watery and no trace was found after it had dried in cloth. At first I gave him Conium 30 with a slight improvement after an aggravation but the progress stopped short and I gave Ocemum Radix 3x one drop every 6 hours for two days. The improvement was steady and his nocturnal emissions stopped for a fortnight. Then another paroxysm of a much improved type, and I ceased repeating the remedy. The patient was all right.

(to be continued).

To attempt to detail the symptoms of all the drugs that cure catarrhs, I should have to read the materia medica from beginning to end; not only read the nasal symptoms of each drug, but detail the peculiarities of each, noting all accessory symptoms: for if a patient presents himself to us asking to be cured of the *catarrh*, he makes a great mistake; he wants to be cured as a *patient*, and we are bound to cure him as such. If he speedily dies of consumption, the *catarrh* disappearing, we have lost the patient even though the *catarrh* be cured.

Further, the local *catarrh* manifestations are of the least importance in finding our remedies. Six patients may, any day, come to us with organic changes in the nasal passages; the extent of change may be equally great and yet six different remedies will have to be given. The treatment must, in the highest sense of the word, be constitutional.—T. F. ALLEN, 1865.

A Dialogue.

Student,—Sir, what must be mainly responsible for so many named or unnamed diseases that afflict our society at the present time, pray ?

Teacher,—Well, you know,—Psora, Sycosis, Syphilis must be at the back ; but I think the *suppressive* method of treatment is mainly responsible for at least seventy-five per cent of the present day ailments.

Student,—Is it a fact that there would have been no Psora, no Sycosis and no Syphilis without *suppression* ?

Teacher,—Yes, it is so ; Psora, Sycosis and Syphilis as the three miasmata are the results of suppression when they were at their initial stages of skin eruptions, discharges, and ulcers respectively.

Student,—But, Sir, the thing is not quite clear to so many that it should be properly explained.

Teacher,—Quite true ; just see that those three were not so many *miasmata* from the beginning. The first *acute* manifestation of Psora was an *itching* eruption on the skin, *physically* transformed from the *mental* itching, i.e., evil thinking and evil willing. That *physical* manifestation, and along with it, the *mental* condition prior to it, would have been annihilated or *cured*, if proper curative method was applied ; but instead of doing so, the skin lesion, on a wrong assumption that it was a self-limited and local disease, was suppressed with some sort of external application and the foundation-stone of Psora, as a miasm was laid then and there. Because, as soon as the skin lesion was treated with external salves and ointments, the disease-force was driven back towards the interior of the human economy, and the *miasm* of Psora was thus brought into being.

In a similar manner the initial discharges of *acute* Gonorrhoea and the initial chancre of *acute* Syphilis were handled by external methods on the same mistaken notion of their being local lesions, and the disease-forces were driven within ;

thus the *acute* diseases were transformed into *miasmatic* agencies, which are fruitful sources of so many complicated disease conditions whose names are a legion.

Then, those disease-forces that were turned inwards, by the wrong method of treatment, commenced to affect the internal organs of human system; the organs are chosen in accordance with the selective affinity of each of the miasmata. Now, if even at this stage, a proper treatment had been taken recourse to, the matters would have been simplified; but no, the same forcible method was adopted, with the result that nobler and nobler organs were affected by and by after each suppression. The ultimate effect of the continual process of suppression is the enumerable (so-called) diseases with infinite names, types and denominations.

Now, just behold, the so-called treatment (which is by far worse than the disease itself) has been and is still going on in the same vicious circle, thus lots of disease manifestations affecting all the organs of human body, as well as the mind, are daily *manufactured* and daily *suppressed*;—thus eternally trying *to undo the mischief done by itself* the previous day.

Student,—Then, Sir, is it not a wonder that the whole race of human beings has not yet been extinct?

Teacher,—Yes, it is so, but you will see that our Dame Nature generally come to our rescue by sending in our midst her destructive and protective agents like pestilence, famine, premature death, sterility etc., in order to stop the lines of those that have been irreparably broken down in mind and body. But more on this in future. For the present, do you understand how the thoughtless and “scientific” methods of suppression are at the base of all diseases, except the acute ones?

Student,—Yes, Sir, through your grace, I do so; pray, one thing more and I have done. Why and how do the acute manifestations come at all, which, when suppressed, produce the three miasmata?

Teacher,—Oh, dear thing, the breaking of Divine Law is at the back. Prior to those acute manifestation in the exterior, there was, in the interior, evil thinking and wrong designing against our neighbours, our fellow human beings, which is only violating His Laws of general well-being. At the dawn of creation, when we were just within our own bounds, when not a single ripple of evil thought would ruffle our mental calm,—everything was smooth and serene, and there was all order and harmony. As soon as we commenced to think evil and design evil, the mental equilibrium was disturbed, produced a perturbed condition of the mind which is called the *mental itching* and which is externally transformed into the acute external manifestation on the skin. When Psora as a miasm was fairly established, the other two came up as the results of wrong *action*. Now, the why of the thing is unanswerable. If you ask as to *why* did we ruffle our original mental calm when everything was smooth and orderly, I have practically no reply. Because it is evil thinking and evil designing that brought Psora, and then again, you may say that it is Psora again that led us to evil thinking and evil designing. So it would be arguing in a circle if we try to find out the original cause.

Student,—Thank you, Sir, I am greatly enlightened on the points. Pray, bless me, Sir.

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