

Autism: Beyond Despair: CEASE Therapy, Homeopathy Has the Answers by Tinus Smits, MD

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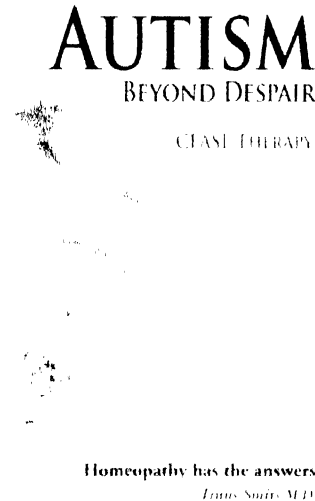
Reviewed by Jay Yasgur, RPh, MSc

This is the latest offering from noted Dutch homeopath, Tinus Smits, who recently passed away. Smits (1946 - 2010) was quite an innovator. His body of thought, sometimes referred to as 'Smitsian medicine,' though largely rooted in homeopathy (in all its variations), blended other forms of alternative medicine with homeopathy. Smits used the orthomolecular approach; e.g., mega doses of vitamin C, B-12 injections, hyperbaric oxygen therapy, antiviral therapy, and a wide variety of supplements, including medical mushrooms, probiotics, omega-3 fatty acids, etc.

One contribution of Smits was his 'Inspiring Homeopathy' methodology, which he referred to as a 'modern form of classical homeopathy.' He developed themes with core remedies to address various issues; i.e., *Saccharum lactis* (lack of self-love), *Carcinosin* (lack of self-confidence), *Lac maternum* (lack of incarnation), *Vernix caseosa* (lack of protection), *Rhus toxicodendron* (old wounds and victimization), *Anacardium* (guilt - both good and bad, and contradictory energies - joy and sadness), and *Hydrogen* (soul disconnection).

"The most frequently prescribed remedies for these layers in autism are *Cuprum metallicum*, which can very nicely heal the obsessiveness, inflexibility and tension, including tics and head banging, and *Saccharum officinale*, which has a wonderful action on the affective part of the problem, restoring emotional contact with parents, siblings and classmates. *Saccharum* can help these kids to understand what others feel and help them to express once again their own feelings. Sometimes other remedies used in Inspiring Homeopathy can help as well, for example to create better boundaries against external stimuli (*Vernix caseosa*), to be more present and grounded in their body (*Lac maternum*) or to heal their aggressiveness (*Anacardium orientale*)." - Tinus Smits, *Autism: Beyond Despair, CEASE Therapy* (p. 13).

"[Cease Therapy]...can help the patient to become aware that he is spiraling around the same problem or issue, continuously repeating the same experiences. It



catalyzes the resolution of deeper problems and helps the person to become more himself. Not only can it help the patient with life issues and self-awareness, Inspiring Homeopathy has proved to play an important role in modern diseases such as cancer, ADHD, aggressive behavior and autism." -Tinus Smits, *Autism: Beyond Despair, CEASE Therapy* (p. 13).

These theories are presented in his book, *Inspiring Homeopathy: Treatment of Universal Layers* (2008, 2nd rev. 2010).

This volume, his last, deals at great length with CEASE (Complete Elimination of Autistic Spectrum Expression) Therapy as well as all his previous thought, to varying degrees, and consists of fifteen chapters: The First Discoveries, Homeopathy Has the Answers, The Multifactorial Treatment, The Genesis of Autism, Detoxification of Vaccines Using Potentized Vaccines, Vitamin C, Fatty Acids and Glutamates, Intestinal Disorders and Diet, Aggressiveness, Complete and Almost Complete Cures, A Response to Dr. Paul Offit's book: "Autism's False Prophets, What Can Parents Themselves Do to Help Their Child?," Parents' Testimonials, Successful Case Reports of CEASE Therapists, and Conclusions.

Basically CEASE Therapy is a step-by-step detoxification of all causative factors (vaccines, regular medication, intoxications, etc.) with homeopathic remedies. Smits developed a protocol using the 30C, 200C, 1M

and 10M potencies to clear the patient's energetic field of the imprint of toxic substances.

The next to last chapter chronicles reports by therapists at a five-day CEASE training course which was held in Holland. Here, in digested form, are accounts of successful detoxification of vaccines, a case of shaken baby syndrome, a case of local anesthesia (atecain) during pregnancy, a case of successful detoxification of different substances, and a case of treatment during pregnancy with anti-RhD globulin, some of the details of which follow:

"Karina is a girl 6 months old and a very easy going child. She rarely cries, moves very little and does not turn around yet. She has a remarkable stiffness and seems to lack any desire to move. Her mother had an uncomplicated pregnancy and her delivery was easy, lasting only two-and-a-half hours. Her daughter weighed 3.7 kilograms (8 pounds).

"However her mother is Rh negative and got an anti-RhD-globulin injection eight weeks before her delivery. That is why I chose to detoxify the anti-RhD globulin, each potency four times during a period of eight weeks. After this course her capacity of moving increased dramatically and her stiffness has gone com-

pletely."— p. 173 (*Autism, Beyond Despair*).

To whet your appetite a bit, I'll leave you with the following quote from this quality produced, sewn and wrapped hardback:

"Tinus has [written before his untimely death] high expectations of himself, but also of his colleagues. He has a strong Hahnemannian attitude, saying: 'make it like I do, but do it exactly like me, otherwise you will not get the same results.' Perhaps this is exactly the quality you need to achieve what he has done, the ability to open up new horizons. He first did that for already existing homeopathic remedies like *Carcinosinum*, *Cuprum metallicum*, *Saccharum officinalis* and others. Later he developed a number of new homeopathic remedies like *Carcinosinum cum Cuprum*, *Lac maternum* and *Vernix caseosa*. And likewise he used this same tenacity with his systematic isopathic approach of the Post-Vaccination Syndrome, with the development of his Inspiring Homeopathy, with the integral and homeopathic treatment of cancer patients with Non-Toxic Tumor Therapy and, last but not least, by his successful engagement in the fast growing problem of autism." – *ibid*, p. xv (from the Foreword to *Autism* by Hans Reijnen).

The History of American Homeopathy: From Rational Medicine to Holistic Health Care

by John S. Haller, Jr.

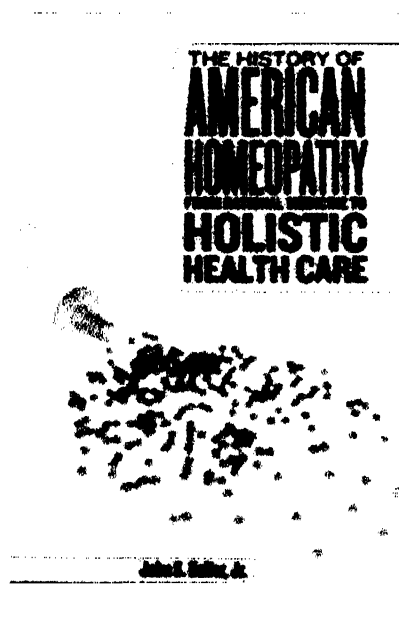
Rutgers University Pres. 2009.
ISBN: 978-0-8135-4583-7

Reviewed by Peter Morrell

Homeopathy's rich historical presence in America is explored in Julian Winston's monumental study of homeopathic history worldwide, now ten years old. (1) Previous groundbreaking studies of homeopathy in America (2) gave detailed accounts of what by the 1960s was widely regarded as an exhausted medical lineage.

Haller's book is the second volume of what purports to be a wider history of homeopathy in America. The effuse claims made on its cover are not well reflected in the text inside, which often appears thin, hurried and under-researched. Readers have a legitimate expectation that a book is a neutral product of thorough research. Haller seems to make poor use of the genuinely good historical material in the book. The first

fifty pages are good, but he fails to expand a few vague ideas into a more cogent analysis. It hardly compares with the work of Starr or Warner, in the 1980s, (3) which portrayed homeopathy



as a minor side-issue in broader histories of US medicine. Frequently belittled by the allopathic majority, and its true position blurred out by a wider panorama, the reality of homeopathy's burgeoning success in the USA remains an untold story, thanks to a woeful tradition of miniaturization, denial, contempt and exclusion. (4)

Though Haller's first volume documents the nineteenth century, homeopathy's perennial challenge to medical historians to weave a truly neutral and impartial narrative seems as elusive as ever. Though Haller goes some way in overcoming this problem in these two volumes, the persistent underlying murmur of dismissal and disbelief, though more muted, surfaces yet again in his use of words like 'subjective' and 'belief,' which litter both books, and his insistent use of such pejoratives as 'cult' and 'sect.' Most homeopaths would reject the unfortunate tone and consequently much of the content which he presents.

The book has a woefully low citation rate; whole paragraphs stand as statements of opinion devoid of underpinning citations, and a few pages have no citations at all. Citation rates of at least four to five per page and even higher could be justified where some of his "facts" or interpretations are contested by homeopaths. This does not give the impression of thoroughness. A total of 397 citations over 145 pages gives 2.74 cites per page. This is too low for a subject where writers disagree both with the 'facts' and with their interpretation. If "extraordinary claims require extraordinary evidence," a jibe sceptics frequently make about subjects like homeopathy, then this study should be underpinned by better citations to support contentious claims.

For a book published in 2009, there is strangely very little discussion of events beyond the year 2002 and no citations later than 2004. A lot of space is devoted to developments in the 1980s and 1990s, such as the emergence of homeopaths outside conventional medical training, as if this might be a unique and outrageous phenomenon in the United States, when in fact it was neither since exactly the same thing was happening everywhere across the world. The omission of this observation indicates that Mr. Haller lacks a pertinent wider global focus. There is considerable confusion generated by some references that are incorrectly or sloppily cited. Though there is evidence of good scholarship in places, it is patchy and the sources appear to have been selected to bolster a partisan view. A random selection would deliver a genuinely neutral and unvarnished account of events.

Some of the chapter headings read like soundbites, which Haller fails to work up into a more detailed analysis of why lay practitioners might have come into prominence after 1930; for example, why he feels 'esoteric' ideas were 'fatally' embraced when homeopathy was in decline. Much fuss is devoted to the contentious Cook and Naude view (5) that the heights scaled by US homeopathy before 1900 never were the mountains many homeopaths imagined because many were not 'proper homeopaths' at all, a view long questioned as too revisionist and probably too simplistic to withstand close scrutiny.

No credible analysis is offered as to why many homeopaths defected to the ranks of regular medicine from about 1920, except that Flexner (6) had precipitated the closure of many homeopathic (and other) medical colleges, poor laboratory facilities being one rationale. The fact that many of the major hospitals and medical schools in the USA started out as exclusively homeopathic institutions is not mentioned in the book. Does such an omission seek to compress a once glorious medical epoch into a very modest nutshell?

That Haller's book lacks a true historical analysis implies the events described arose in isolation, in a vacuum, with no social, political or ideational context, which is a tad minimalist. Haller's disinclination to explore causes is mysterious and inexplicable, and does him no justice. The historian must attempt to explain events within their social and cultural milieu. Stopping short at mere description is not good enough. With Darwin's famous quote in mind, "I am a firm believer, that without speculation there is no good and original observation," (7) it would have been perfectly reasonable for Haller to have proposed some speculative ideas, on the proviso that they can always be revised in the light of future study. He doesn't. Ultimately, the book disappoints through poor citation and a reluctance to explain the events it describes.

Footnotes

1. Winston, Julian. *The Faces of Homeopathy: a History of the First 200 Years*. New Zealand: Great Auk Publishing, 1999

2. Kaufman, Martin. *Homeopathy in America: The Rise and Fall of a Medical Heresy*. Baltimore: Johns Hopkins University Press, 1971; Rothstein William G, *American Physicians in the 19th Century: From Sects to Science*, Baltimore: Johns Hopkins University Press, 1972; Coulter, Harris L. *Divided Legacy, A History of the Schism in Medical Thought*, Washington: Wehawken Books, 3

volumes, 1973; see also: Cameron, Charles S. *Homeopathy in Retrospect*, Trans. Stud. Coll. Phys. Philadelphia., 27, 1959, 28-33; Blake, John B. *Homeopathy in American History*, Trans. Stud. Coll. Phys., Philadelphia, Series 5, vol. 3, 1981, pp.83-92; Flinn, Lewis B. *Homeopathic Influences in the Delaware Community A Retrospective Reassessment*, Del. Med. Jnl., 48:7, July 1976, pp.418-428; Kett, Joseph F. *The Formation of the American Medical Profession: the Role of Institutions 1780-1860*, New Haven, Conn., Yale University Press, 1968

3. Starr, Paul. *The Social Transformation of American Medicine: The Rise of a Sovereign Profession and the Making of a Vast Industry*, New York: Basic Books, 1984; Warner, John H. *The Therapeutic Perspective, Medical Practice, Knowledge and Identity in America 1820-85*, Harvard: Harvard Univ. Press, USA, 1986

4. Shryock Richard H. *The Development of Modern Medicine, an Interpretation of the Social and Scientific Factors Involved*, Philadelphia: Univ. Pennsylvania Press, 1936; Garrison, F H. *An Introduction to the History of Medicine*, Philadelphia: W B Saunders, 1913

5. Cook, Daniel and Naude, Alain. *The Ascendance and Decline of Homeopathy in America: How*

Great was its Fall? Journal of the American Institute of Homeopathy, Vol. 89, No. 3 (autumn 1996)

6. Flexner, Abraham. *Medical Education in the United States and Canada*, Carnegie Foundation for Higher Education, 1910

7. Darwin, Charles. *Letter to A. R. Wallace*, 22 December 1857. Burkhardt, In F. and Smith, S. (eds.). *The Correspondence of Charles Darwin, 1844-1846* (1987), Cambridge: Cambridge University Press, Vol. 6, 514.

About the Author: Since 1994 Peter Morrell has become well known internationally for publishing numerous articles on homeopathic history since 1994. Originally trained in zoology, he was introduced to homeopathy in 1978 by a student of the later homeopathic veterinarian George McLeod, and practiced on a part-time basis throughout the 1980s. Completing a research thesis on the history of British homeopathy in 1999, Peter is a full-time lecturer in Human Physiology and Holistic Health at Stoke-on-Trent College in the U.K. and latterly Honorary Research Associate (1998-2006), Dept of Sociology, Staffordshire University, UK.

The History of American Homeopathy: from Rational Medicine to Holistic Health Care

by J.S. Haller, Jr.

Reviewed by Jay Yasgur, RPh

"The absence of evidence is not the evidence of absence."

The *History of American Homeopathy: from Rational Medicine to Holistic Health Care* is volume two of Haller's historical treatment of United States homeopathy. His first volume came out in 2005 and was titled *The History of American Homeopathy: The Academic Years, 1820-1935*. Volume 2 covers the years from 1935 to circa 2005.

Haller has written many books, many devoted to other alternative healthcare movements; e.g., *Medical Protestants: The Eclectics in American Medicine, 1825-1939*, *Kindly Medicine: The History of Physio-Medicalism in America, 1836-1911*, *The People's Doctors: Samuel Thomson and the American Botanical Movement, 1790-1860*, etc. His final book, as he's referred to it, was just published and concerns Swedenborg and alternative medicine: *Swedenborg, Mesmer, and the Mind/Body Connection: The Roots of Complementary Medicine*.

To be honest, I have met and visited with Dr. Haller. We've talked about homeopathy and his materialistic viewpoint is apparent: he believes that the mechanism of action of homeopathic remedies lies in faith, that it is faith-based. His writings support those opinions as he attempts to subtly place nails in homeopathy's coffin.

I wish I had Julian Winston looking over my shoulder, whispering historical details and words of encouragement as I write this review, but he is gone and we miss him daily and dearly, don't we? I am sure 'jewels' could've filled this entire issue with his critical musings.

Nevertheless I press on. I will critique some portions of Volume 2 (consists of six chapters: The Decline of Academic Homeopathy, Esoteric Homeopathy, The Laity Speaks Out, Postwar Trends, Roads Taken and Not Taken, and Whither the Future?) so that you

might get an idea of what you are in for if you decide to purchase this/these books.

The following sentence – "...homeopathy's steady move away from rational medical science toward a more cultist and metaphysical view of healing (p. 2)." – generalizes and suggests that all of homeopathy has adopted a metaphysical slant. Statements of this ilk appear throughout.

"Unlike its European counterpart, American homeopathy advocated a more spiritual or metaphysical view of healing that repudiated reductionist science and its gold standard of randomized double-blind clinical trials, thus preventing it from garnering a place within mainstream medicine... (p. 2)" – "Repudiated" is a strong and poorly chosen word. Homeopathy has "succumbed" to the double-blind trial and, might I add, not on a small scale. Of course, many have justifiably criticized that "gold-standard," in both the allopathic and homeopathic camps. The double-blind trial has benefit of a limited nature and should not continue to possess a strangle-hold position over all. [Editor's comment: *On a different note, a additional criticism of Haller's assertion is that, in fact, homeopaths were the first in Western medicine to introduce the concept of blinded, controlled clinical trials. The year was 1885. (See Paul Herscu's "Provings." Volume 1, page 44.)*]

"As will eventually be shown, having wedded themselves to high-potency therapeutics, classical homeopaths moved inexorably from an empirically grounded science to a religiously based belief system sporting myriad competing interpretations. (p.8)." – Among others, this statement especially shows Haller's colors, as does his one on pages 3,4. "Having moved so far into the world of the nonprofessional healer and having thereby distanced itself from most licensure requirements tied to training, testing, and certification, whether homeopathy can be anything more than a faith-based system dependent upon anecdotes, beliefs, theories, preconceived notions, testimonials, and opinions of support is questionable. Ultimately, this may be what its proponents have wanted all along."

At times Haller invents terms: "In 1897, Dr. John B. Campbell X-rayed a flask of alcohol for a half-hour, believing that he was preparing an effective dynamization for patients suffering from dyscrasis (Hahnemannian miasm)..." (p. 49), or "Conservative homeopaths, also called Hahnemannians, grew increasingly alarmed as the graduates of their colleges showed a marked preference for the lower potencies rather than those more attenuated..." – What does Haller mean? These and many other statements provide more evidence of his ignorance as is the inclusion of Bach Flowerism on pages 51,2. If he really needed to include this (as well as a number of other items), placing them as a footnote might have been a better choice.

Chapter 2, Esoteric Homeopathy, is subdivided into Vitalism, Emanuel Swedenborg, Homeopathy as a Belief System, High Potencies, X-Rays, Tissue Remedies, Bach Flowerism, Sixth Edition of *Organon*, Energy Medicines, and Law or Principle. In the very short 'X-Ray' section one finds:

"Almost seventy years later, Federico Anaya-Reyes, MD, of Pueblo, Mexico, endorsed the use of this healing method as a health-restoring remedy in a variety of diseases. Instead of 'awakening' the static energy with a tincture or solid substance by a dynamizing process, Anaya-Reyes used radiation to achieve the same end. Working with an appliance he called an 'Electronic Attenuator X-O-Ray,' he used radiation to provide gentle stimulation thus 'awakening organic resistance' in benign or malignant neoplasms. (p. 50)." – What does this have to do with homeopathy. Is it included here to associate the weird and unproven with homeopathy; to 'embarass' homeopathy by association?

In his 'Postwar Trends,' Haller includes a sub-section devoted to George Vithoulkas:

"Using the principles of resonance between the therapeutic agent and the vibration level of the organism, Vithoulkas potentized specific substances to stimulate the electromagnetic plane of the organism. By increasing the energy capacity of a substance through succussion or trituration, the homeopath was able to direct the substance's energy level using the Law of Similia to the organism, enhancing its vitality and thereby returning the organism to its original state... (p. 98)." – Again, Haller shows his filmy grasp of the material!

To bolster his position he enlists three persons to write back cover accolades. One, a noted historian of medical herbalism and former director of the Lloyd Museum and Library of Cincinnati, arrives with life-jacket in hand:

"Neither partisan nor apologetic, it brings the strength of objectivity to homeopathy that has often been lacking in its checkered historiography. Meticulously researched and engagingly written, this book is destined to be the standard work on this colorful and historically rich group of healthcare crusaders for years to come." – Bravo, Mr. Flannery! To present an unapologetic thesis would it not require one to have interviewed some of the notables in our still thriving community. I see no evidence of this. At one point, I suggested Haller spend a day or two in the office of a homeopath (a half-day even! He showed little interest in this suggestion.) Haller's unscientific approach harms the reader, our community and ultimately the good doctor's reputation.

Well, I could go on ... and I shall. In the penultimate chapter, 'Whither the Future?,' Haller adds another damning nail:

"Whether homeopathy can survive as a belief system built on the undisciplined exaggerations and rein-

terpretations by non-medically trained professionals remains to be seen. The beliefs and practices of modern homeopathy no longer stand on peer review and the scientific method. Instead, conjecture and open-ended speculation have trumped the fundamental axioms of homeopathic medicine and its once storied past." - Neither partisan nor apologetic indeed. Purchase this and his previous volume at your own risk. Caveat emptor.

Julian Winston's and Harris Coulter's scholarship has oft been criticized because of bias, a bias that, as those of us who knew them recognize, was born of their love of the truth of homeopathy. Because of that love, Mr. Winston and Dr. Coulter have produced scholarly achievements that represent homeopathy in a far more credible and accurate light than any work of Haller's. Their work is more than worthy of the missing yet long-overdue recognition of academia. I would much prefer to read works which were shaped in the ovens of love than wither under smiths who find satisfaction

in 'forging' nails.

About the Author: Jay Yasgur is a pharmacist, author and member of the HPCUS (Homeopathic Pharmacopoeia Convention of the United States). He is the author of "A Dictionary of Homeopathic Medical Terminology," 3rd Ed. He republished and edited two homeopathic classics: "Some Clinical Experiences of E. E. Case, M.D.," and "Homoeopathic Materia Medica for Nurses," 2nd Ed. Along with Mr. C. Ellithorp, they produced 'The Dunham Lectures of J.T. Kent'. Mr. Yasgur recently finished a three year project, "Cumulative Index to the Homoeopathic Physician." Jay has worked for Weleda Inc. and Humphreys Pharmacal. Aside from writing, Mr. Yasgur works part time in retail pharmacy where he blends homeopathy into his pharmacy practice. He lives in Tempe, AZ. A~H