

"LAWS OF CURE."*

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It should not be forgotten that the word "cured" has a wide significance as used in common life. This is also true of the same term when used in medicine. Cure, in the broadest sense, is the removal of an abnormal state or condition, affecting a living organism. As applied to mankind, it is the changing of our abnormal state of health, either functional or organic, or both, to a normal state. In this broad sense, and the only legitimate meaning in which it can be used unless specifically limited for the purpose of discussion, there are several laws of cure. That is, there are several effective methods of procedure, that tend, under certain circumstances, to bring the abnormal organism back to a state recognized as healthful, or as "good health."

One of these is *The Mechanical Law of Cure*. It consists in removing mechanically an offending substance, a mechanical something that keeps the organism in an abnormal condition.

The removal of dead or diseased bone, of tumours, neoplasms, etc., of excreta from the clogged digestive tract, of a calculus from the gall bladder, or the urinary bladder, may be accomplished by mechanical means, and health restored, in whole or in part. And this removal may be accomplished by different methods and means in different cases; (a) by the use of instruments and mechanical appliances; when it is purely a surgical cure; by the use of emetics; or by the use of massage, also mechanical.

(b) Or by the use of cathartics in the proper cases,

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or by resolvents, in a few cases, to which they may be applicable.

• (c) The removal of a syphilitic gummata in the brain by the use of drugs, is probably both a mechanical and a drug-cure. That is a mixed cure.

A Second Method of Cure, is the Hygienic. It consists in ordering a proper regimen; in removing deleterious conditions from the environment; and in a large class of cases, this is a perfect law of cure. In other cases, it must be combined with one or more of the other methods.

A Third Method of Cure, is by Suggestion, or, as some will call it, the *Hypnotic method of cure*. There are a certain class of abnormal states and conditions, for which this method is excellent. There are beyond doubt some cases in which it is the only satisfactory method available. But its range is very restricted, and in the hands of the ignorant and the unscrupulous it is capable of unlimited abuse.

There is a *Fourth Method of Cure*, which consists in the application of temperatures differing from that of the body, either above, when we call it heat, or below, when we call it a cure by cold. There are certain cases where these means and methods tend strongly to restore the sick to the normal state.

There is a *Fifth Method of Cure*, by the use of electricity. Beyond doubt certain abnormal conditions that are benefitted by an intelligent use of this means, and restoration to health may be hastened by its use in proper cases.

There is a *Sixth Method of Cure*, by *Massage* and specific exercise. This is beyond doubt partly "Mechanical," partly by "Suggestion," partly "Hygienic," and partly "Vital," in its means, methods and effects.

But in properly selected cases, it is the means of promoting a cure.

A *Seventh Method of Cure*, is by *Counter Irritation*. No one who has looked with unbiased eyes upon facts, can deny that there are cases that are benefitted by this means. It may be that such cases are not frequent. It may be that the method is so liable to abuse that it becomes a menace to public health in the hands of the ignorant; still *it is a method that in properly selected cases will produce beneficial results.*

It is not claimed that these are *all* the methods or means besides the great one, yet to be mentioned, that tend to promote a return to health.

Whatever tends specifically in properly selected cases, to restore the abnormal to the normal, is a means, or method of cure. I think it can be shown that the above methods and means do, in properly selected cases, tend to such results.

To speak of a *law of cure* in the legitimate sense, is to give a formula by which a cure may be affected. Such formularies may be more or less perfectly enunciated in each of the above mentioned "*Methods.*" None of these methods are of universal application. Some are much more restricted than others; some have very narrow limits. To speak of "*The Only Law of Cure,*" in a legitimate or logical sense, one would have to show, first, that these means and methods *never* tend to promote cures; that they are wholly useless for such purposes.

And, again, one would need to show that, "*The Only Law of Cure*" was applicable in *all possible cases*, where abnormal states or conditions were capable of improvement, by *any* means whatever.

Nothing takes place except in obedience to "*a natural law,*" that is, an order of procedure inherent in the

nature of things, by virtue of which certain phenomena in their combined effects always produce certain results.

'An *Eighth Law of Cure*, or method of cure, is by the use of drugs.

Drugs are substances produced either by natural or artificial processes, which are capable of changing the state of bodily health. This change may be from a normal to an abnormal state, or *vice versa*.

It has been found by experimental proof, that any substance that will change the bodily health from the normal to the abnormal, will, under proper conditions, reverse the process, that is, cure the sick.

It has also been found by experimental proof, that any drug will tend to restore health to an organism, whose abnormal state is very similar to the abnormal state produced by the action of that drug upon the healthy; or, in the set phrase of medicine, any disease very similar to the physiological effects of the drug.

These last two propositions, embracing the definition of a drug and its power to cure disease, are now so long and thoroughly established, that it would be a work of supererogation to try to prove them to the doubter by arguments. If any one does not believe that salt will dissolve in fresh water, let him try it and see. The same answer applies with equal force to the doubter of the efficacy of drugs to cure diseases similar to those they cause in the healthy.

This application of the use of drugs is so wide, so beneficent and so efficient, when directed by a thorough knowledge of their physiological effects, and the proper amounts to be administered, that one may be pardoned for enthusiasm when he compares the results with those obtained by other methods of cure.

But it is not necessary to lose sight of the fact that there are other methods of cure. The hypnotist, or Christian Scientist, as he presumes to call himself, is only more wrong when he attempts to cure organic diseases, or to set a broken bone by hypnotism, because the field of hypnotism is so much more limited than the field of drug-cure. But the drug-curist is equally at fault from an ethical standpoint, when he presumes to assert that his is *The Only Law of Cure*.

BERI-BERI.

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In the year 1909 Beri-Beri broke out vigorously in Calcutta, and in a very short time, began to attack one after another, as a very dangerous type of epidemic, creating panic in the heart of one and all.

According to the language of Cylone, Beri means weakness. Hence, repetition of this word (Beri Beri) literally means—very much weakness. In practice also we find the effect and result of its attack, puts a person to death, simply out of excessive weakness. In fact, it should be called Polyneuritis or inflammation of the nerves.

Some eminent physicians call it by the name of Epidemic Dropsy or Anæmia. According to the opinion of others it is a disease from Cylone, which made its appearance for the first time, in this country, soon after the notable famine in Madras.

SYMPTOMS:—First of all pain in joints, specially in the lower limbs, with weakness of heart and sudden nervous debility are the first signals of its attack.