

The Common Cold.

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Hardly would you find a man who does not tamper with his cold and coryza. He is bent upon avoiding the attack at the very start, so that he may not have to suffer from the painful and annoying spell of sneezing, hemming and hawking and the running of the nose. He does not know, at least majority of people do not, that the common cold and coryza is only the superficial foaming of a deeper dyscrasia. People in train cars and busses and in the local trains running fast to reach their office just in time, are often times found with a handkerchief at their nose, from which they are smelling something,—Camphor, Eucalyptus or something else selected from the daily advertisements, the only end in view is to avoid the incoming cold and coryza. *Any how* they want to break it up. They hardly know, poor fellows, that the avoidance of a common cold is often very dangerous, nay, sometimes fatal. You can *abort* i. e., *cure* at any stage of a disease, but to stop it *forcibly* is dangerous and should always be discouraged.

People cannot be found fault with, as they have been so taught by the medical men that do not think deep. Our friends belonging to the other school would not admit the difference between "a cure" and "a suppression" and they would laugh away the idea that suppression leads to danger. Do we not daily find the dreadful consequence of suppressing the so-called Malarial Intermittent fevers with massive doses of quinine, which they boldly declare to be so many "cures"?

The common cold is only a periodic manifestation of some inner wrong. Something is behind it, otherwise why do not all people, equally exposed, get a similar attack every time. There must be a *susceptibility* to cold. But why are not all people equally susceptible? Because all people have not the peculiar *miasm* which lies behind the *susceptibility*. A peculiar *miasm* gives rise to that susceptibility which lies at the back

of the frequent attacks of common cold and coryza. Satisfy the susceptibility and there will be no such attack. If you go on suppressing the acute manifestations, the chance is that the susceptibility will be compelled to take a more serious turn and to direct the manifestation in some more important organ of the economy,—even a serious break-down of the lung-tissue may be apprehended. The folly of suppression cannot be exaggerated.

For a Homœopath who has a *law of cure* to follow, the course is quite clear. The acute manifestation of any miasmatic condition he can meet in an acute way, first by *aborting* if possible at the very onset, or secondly by *curing*, if the case is far developed. He can *abort* i.e., can prevent the on-coming with the help of a remedy selected under the law of similars; he can *cure*, as he does lots of other cases, but *under the same law*. Then when he has done so, he would direct his attention more to the *patient himself* and collect his constitutional symptoms in order to touch the deeper centres, so as to meet the miasmatic basis and cure the whole man. When he has done so, recurrence of the acute manifestation i. e., cold and coryza would be impossible.

I shall never forget a case, a wreck under the Allopathic system of treatment, whom I could save with constant watch and observation, and through a long course of anti-psoric treatment for more than 2 years. He was brought on the borderland of lung degeneration. It was at first a case of hay-fever in the beginning, which on account of repeated suppressions, grew up into a tubercular condition with the following symptoms,—slow evening rise of temperature, dry coughing aggravated during the rise and wasting away. The patient belonged to an aristocratic family which generally hates Ayurvedic system as too cumbrous and Homœopathic as poor men's pathy; rich men generally take delight in using allopathic drugs every now and then, for the purpose of overcoming disease and sometimes with the view of "strengthening the system". The patient used

to take quinine for almost nothing,—a little discomfort, a small out of sorts feeling, or some such trifling. He used to ward off and suppress with the help of frequent and considerable doses of quinine. The hay-fever grew more and more troublesome and lots of injections and mixtures, codliver oils, patent medicines, various syrups etc., were resorted to under the advice of Allopathic Physicians of his family. But alarming symptoms began to appear and better advice was needed. When one of the best authorities in Calcutta declared his case to be tubercular, he left Allopathy altogether, as he thought he had already given final trials under the system. Now when the patient came under my hands I had to prescribe medicines of high potency selected under the Law of Similars, which made his life quite a torment for more than 6 months or so, as just an avalanche of suppressed things were "out", one after another, which were sometimes terrifying to myself even. Every night I used to pray to God that my poor patient could bear somehow or other the painful symptoms and might find a fairer atmosphere of health and comfort. Both of us were adamantine,—and in due course the aggravation began to wear off and a fair process of recovery and cure followed in the wake. I do not know what would happen to the patient if he would continue his treatment under the old system! I still remember how cautiously I had to proceed before a dose of medicine was to be repeated during the course of his treatment. The full term of treatment covered altogether 2 years and 5 months, and the man "regained his juvenile days once again".

"Suppressions" cannot be thought of or resorted to by a sincere and honest Homœopath. Can a Homœopath ever suppress? Yes, he does,—when he avoids the Law of Cure and takes "Pathology" as the basis of prescription. If he follows the Law, he *cannot*.