

lined in this paper, and quite a number of Medical Colleges in London and the Provinces have asked for our lecturers to make visits.

Your able Lecturers in the Course which is to follow will fill in the details of this outline and demonstrate cases which will convince you of the power for healing in the potentised Simillimum, while the new concepts current in General Medicine will have made it easier for you to understand and accept our view-point.

We do not cling to a sterile dogma but are quietly confident in a living power which is year by year extended in usefulness as new provings are made of substances which seem likely to be helpful: *Histamine*, *Alloxan*, and *Penicillin* have been recently proved and *Cadmium* and *Strophanthus* re-proved within the past year.

The practice of Homœopathy is exacting and time-consuming but infinitely rewarding, so that you will have a new spirit of enthusiasm which makes light of the difficulties. And, having tasted of the new power which it will give to you, you will experience as I have, a deep satisfaction in your work. This will inevitably result in you becoming an ever greater and richer channel of healing to your patients—the high endeavour of every true Physician.

—*Homœopathy*, Nov. & Dec. 1952.

THE FUTURE OF HOMŒOPATHY

BY C. D. EWART

The title of this article would seem to suggest an occupation for a clairvoyant. The author would be the first to disclaim such a role, so that the reader might legitimately enquire in what way is he qualified to discuss the matter. All that he has to guide him are the past and the present.

These data are not infallible guides to the future since there is often a new and incalculable factor which emerges which cannot be deduced from the present.

Nevertheless for what it is worth, let us survey the past and present of Homœopathy. It is about 150 years since this unorthodox system was given to the world by its founder Samuel Hahnemann. During that time it has spread to many countries in all five continents, but in no country has it any but a small following, and the medical schools cold shoulder the system. It is true that for a time there were one or more medical colleges devoted to Homœopathy in the U.S.A., but it is understood that they have ceased to exist or gone over to allopathy. In this country the number of registered homœopaths is less than it was some years ago. It must be admitted that this is not the picture of a flourishing therapy.

It is impossible to say how many homœopaths, lay and professional there are in the world, probably not more than half a million of which a small minority are true homœopaths. It would seem that in India there is great interest in the subject if the report is true, which I recently saw, that there were about 300,000 homœopaths in India. Even if there are as many as a million homœopaths throughout the world, the number is insignificant in relation to the thousands of millions who dwell on this globe. It cannot be denied that compared with the spread of other modern ideas which are younger than Homœopathy, *e.g.* the steam engine, the internal combustion engine, electricity, the telegraph and radio, etc., the growth of Homœopathy has been exceedingly slow. Can it be that it is one of those great ideas which take a long time to grow in popularity?

There must be some reason for this slow growth. From time to time homœopaths become concerned at the failure of their therapy to occupy a more prominent place in medicine, ascribing various reasons too numerous to be mentioned here in detail. None of the reasons that I have seen adduced attribute the blame to homœopaths themselves,

instead the conservatism and prejudice of orthodox medicine, and the difficulty of the subject are the chief culprits. One cannot help recalling the familiar quotation, "The fault, dear Brutus, is . . . in ourselves."

Also in point are the following words taken from the preface to the *Organon*:

"This warning at least I would give at the beginning, that indolence, desire for ease and obstinacy make service at the altar of truth impossible, and that only freedom from prejudice and tireless zeal avail for the most holy of the endeavours of mankind, the practice of the true healing art."

Herein lies the crux of the matter. Homœopathy, as truly practised, demands indefatigability of its devotees. As this quality is rare, few homœopaths are successful; consequently the system gets a bad name. In one respect Homœopathy is like Christianity, many profess to be homœopaths or Christians, as the case may be, but few practise the same as its founder intended.

In what way do professing homœopaths fall short? Let us look for a moment at its first principle—"Let likes be treated by likes". Two tasks clearly emerge. First one must get a likeness or picture of the malady to be treated. Secondly, one must find the remedy whose pathogenesis contains the nearest likeness to the malady. The second task takes many hours which few homœopaths are inclined or can afford to give. In lieu they adopt short-cut methods which often fail to yield an effective remedy with the result that reputation of Homœopathy suffers. The small numbers of successes that are achieved are duly publicized and attract the interest of a sufficient number of newcomers to keep the system alive. It is to be feared that most beginners never become true homœopaths. Many give it up when they realize the amount of work involved.

Is there any way of shortening the task of finding the right remedy. A rigorous search demands the use of a repertory. Anyone who has used a repertory to find the remedy cannot fail to have noticed that, apart from a few

dozen polychrests, the other remedies are rarely indicated. There is a great saving of time if the repertory is restricted to these polychrests. With such a repertory it is possible to find the best-indicated remedy for a case of 30 symptoms in about half an hour. It is thought that most non-professional homœopaths would be willing to spend this time, but the busy practitioner with a surgery full of patients could not afford to do so. As the greater part of repertorization is routine work, he could employ a suitably trained clerk or secretary to do the routine work. Alternatively, perhaps, one day the routine work will be mechanized by some such device as the Hollerith system, or even the electronic brain. With such devices the difficulty of the search for the remedy would disappear and the future of Homœopathy ought to be a bright one.

—*Heal Thyself*, Feb. 1952.

WHAT IS A HOMŒOPATHIC DILUTION
AND
HOW HOMŒOPATHIC MEDICINE ACTS

By A. BERNE, E.P.C.I.

Director of the "Laboratoires L. H. M."

* * *

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BOOK REVIEW

VANNIER, (DR.) LEON:

Les Canceriques et leur traitement Homœopathique: Etude clinique et Therapeutique, Paris, Doin, G. and Cie, 1952, p. 325.

The Cancer patients and their Homœopathic treatment: Clinical and Therapeutic study is the latest book of Dr. Vannier. The book is complete in three chapters: 1. The causes of Cancer; 2. Cancerous state and 3. The Results.

This book is perhaps the first in Homœopathic literature which gives an exhaustive information about the causes of cancer, its evolution and its treatment. Doctor Vannier contends that the cause of Cancers is the retention of toxins within the human organism and the secret of curing cancer resides in the elimination of toxins by judicious administration of Homœopathic remedies: The drainage remedies and the constitutional remedies. In Dr. Vannier's opinion the cancerous state is very successfully treated by auto-blood treatment, applied homœopathically but when the cancer is already formed auto-blood treatment is extremely dangerous.

The chapter on Homœopathic treatment of cancer comprehends: 1. The drainage; 2. The remedies of drainage of the cancerous state. 3. Desensitisation of cancer patients.

The chapter on results comprehends twenty-eight case reports.

This book is surely an important addition in the Homœopathic literature and we hope that it will be welcome by homœopathic practitioners to fill up a gap in the Homœopathic literature.

Price is not mentioned in the book.

R. M.

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