

A Physician's Posy



IN HEALTH & DISEASE

A brief Homœopathic
Herbal

by

Dr. Dorothy Shepherd

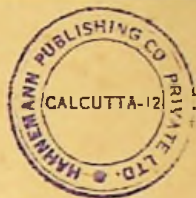
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A
PHYSICIAN'S
POSY

by

Dr. DOROTHY SHEPHERD

With a Foreword by

CYRIL SCOTT

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BOOKS BY THE SAME AUTHOR

HOMOEOPATHY FOR THE FIRST-AIDER

THE MAGIC OF THE MINIMUM DOSE

MORE MAGIC OF THE MINIMUM DOSE

In preparation:

THIS AND THAT (WRITINGS ON HEALTH AND DISEASE)

HOMOEOPATHY IN SOME EPIDEMIC DISEASES

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FOREWORD

Doubtless many of us have sometimes wondered why books on Medicine are so often written in a long-winded, polysyllabic style which not only makes them almost incomprehensible but gives the impression that their writers were adepts at making an interesting subject as uninteresting as possible. Indeed when perusing such books I have sometimes been reminded of a certain Victorian butler who, on being asked how the new pantry-boy was turning out, replied without even a twinkle: "He is given to gambling, and when reprimanded, lapses into mendacity." And yet this astonishing example of saying a simple thing in the most pompous language has at least a flavour of unintentional humour, whereas the writers of many orthodox medical books merely give the impression that they are out to mystify the reader or to display their own erudition. Still, I may be doing them an injustice, for whilst a doctor may possess the ability to write out prescriptions for sick persons, he may not possess that other form of ability which enables him to write readable books. It is therefore all the more pleasant and refreshing to find both these abilities combined in one individual; a matter about which I am sure all will agree when they have read *A Physician's Posy*, which almost seems more in the nature of *belles lettres* and enlightening essays than a treatise on healing the sick. In its pages the reader will not encounter whole paragraphs of pseudo-scientific jargon nor multi-syllabic words which no one can pronounce let alone remember—even doctors themselves. Why, only the other day a medical friend

remarked to me: "Really there are so many new names for old diseases and novel drugs that I simply can't keep pace with them all." Precisely! And are we any the wiser and the better for these numerous modern orthodox innovations? Surely the facts serve to prove otherwise. Polio-myelitis, heart-diseases and cancer are greatly on the increase—cancer, not because it is an intrinsically incurable affliction, but because, I suggest, the whole problem has become associated with vested interests. The methods of those practitioners who have successfully treated it are cold-shouldered, and the practitioners themselves are (in U.S.A.) even persecuted. Orthodox Medicine may boast of the strides it has made in so-called Preventive Medicine, yet it has not found means to prevent any of the aforementioned disorders. In any case, the claims of orthodox preventive medicine need to be taken with a large pinch of salt, for as I must always remind my readers: how can one rightly speak of preventing a thing which no one can be certain is bound to occur?! The truth is that the efficacy of this much-boasted medical fashion is one of those (at times) accommodating things which for the most part can neither be proved nor disproved. If for instance 300 persons are vaccinated, say, against smallpox and most of them escape it (some of them do not, despite vaccination) that is no proof that their escape was due to the prophylactic, for what about all the remaining people who were not vaccinated and escaped it all the same? Only one thing is certain, namely that when *unimmunized* persons, be it relative to diphtheria or whatnot, do not contract the disease, it is obviously not due to the preventive which they have never had! but to good sanitation or their own good health, or to both. Yet even this proves nothing further than what I have stated, for the vaccine-and-serum fanatics can argue that the escape of the unimmunized persons is indirectly due to the immunization of the others,

seeing that it has prevented the disease from spreading, and so *attacking* the unimmunized! . . . Now when a thing can be neither proved nor disproved, it means that it is not a scientific fact but merely a pseudo-scientific theory or matter of individual belief. And unfortunately orthodox Medicine is full of such theories, otherwise it would not be possible for one authority flatly to contradict another. For example, when one doctor writes an article in a newspaper disparaging vaccination, immediately another doctor writes or is deputed to write an article in its favour. (If "Preventive Medicine" were brought into disrepute, it would mean a bad blow to vested interests.) Moreover this writing *pro* and *contra* is not only associated with prophylactics but happens even in regard to aliments. At the time of writing, much publicity is being given to Gayelord Hauser and his advocacy of certain foods as health-promoters, notably yoghurt, yeast, molasses, etc. But apparently in Denmark, there is a growing fear on the part of the Government that the Danish people will indulge in these commodities, though why this fear, is not specified. Accordingly, one, Prof. Jorgenson, said to be an expert, is quoted as pronouncing the alleged-to-be salubrious properties of these aliments as sheer nonsense; though apart from yeast, which he declares can be harmful, he admits that the other foods are harmless. In which case, one asks, then why bother to discredit them? The only solution that suggests itself is that whereas they are harmless to consumers, they may be harmful to vested interests. (If people became too healthy the doctors would have to suffer.) This solution seems all the more likely when I recall the "campaign" against my booklet *Crude Black Molasses* on the part of the Medical Profession in South Africa, who declared, despite all the proofs to the contrary, that there was not one shred of evidence to show that crude black molasses were good

for anything! And now it will be asked what bearing all this has on Homoeopathy and a homoeopathic book? Well, it has bearing for all those people who erroneously imagine that Homoeopathy is not the accepted and, shall I say? popular method of healing the sick because it is inferior to and less scientific than orthodox Medicine. Yet as it so happens, the truth is quite the contrary. These thus-imagining people do not take into account the vagaries of human nature and the part they play even in therapeutics. For instance, Paracelsus, Culpepper and other unorthodox physicians were not vilified and slandered because they failed to cure the sick, but because of their enviable successes. Not that I am here suggesting that living Homoeopaths are vilified and slandered, even though they may be regarded as cranks; but I *am* suggesting—human nature being what it is—that the efficacy of a healing System is not the factor which ensures its recognition and general adoption, nor is yet its scientism. Homoeopathy is more scientific than Orthodoxy, for the latter is always changing its drugs and ideas. As against that, homoeopathic remedies which cured patients a hundred years ago will as efficiently cure patients to-day if rightly selected. And that is the real test of what is scientific or otherwise.

No more need be said; Dr. Dorothy Shepherd's enlightening book speaks for itself.

CYRIL SCOTT.

July, 1951.

PREFACE.

The "Posy" began by accident and, like Topsy, "it grewed." The choice of the plants considered is arbitrary and entirely my own. It does not follow any particular line of reasoning. I started out writing about medicinal plants which would be of use in minor surgery and in the medicine chests of the homes of Mr. Everyman. Gradually it came to me that it might be amusing and of interest to make up an alphabetical posy—just one plant for each letter of the alphabet. As far as possible, the better-known remedies have been considered, those useful in minor accidents, surgical rather than medical. Regretfully, many familiar names had to be left out, such as Aconite, Belladonna, Bryonia, and many others. You must forgive me, if I have omitted any that you would have preferred to read about.

Some of you have waited a long time for this little book, and I must apologise for the unavoidable delay. I hope sincerely, you will think it has been worth while waiting for.

DOROTHY SHEPHERD.

146, *Harley Street,*
London, W.1.

Whitsun, 1951.



ARNICA MONTANA. THE WONDER HERB

Arnica was well known to me in my childhood days, for it was freely used in the nursery for the effects of falls and injuries. As soon as I learnt to read, I was fond of going through the extensive library my father had left, and I voraciously devoured even the medical books in it. I remember, too, that as a girl in my 'teens, being exhausted and spent after a sleepless night due to an extremely heavy thunderstorm which had raged in the district for many hours, I felt beaten and bruised all over from the effects of the heavy rolling of the thunder, the violent flashes, and the crashes. The whole horizon was lit up with the flames of the fires, where the lightning had struck the barns and trees—a terrifying experience to a youngster. I recall that a dose of Arnica taken that morning settled my weariness, took away the beaten and bruised feeling, and removed the nervous anxiety.

Years afterwards, when walking in the Swiss mountains, by the side of a hill, we saw a number of golden flowers raising their heads among the green pasture, and I exclaimed "How lovely, that must be Arnica, surely!" and I went down on my hands and knees. On rubbing the leaves, I recognised the pungent aromatic odour of the Arnica tincture of my childhood days which had eased the pains and sufferings of many falls in the nursery; and whenever I saw Arnica in my subsequent visits to various parts of the Swiss mountains, I always experienced the same wonder and joy on seeing the Arnica flowering in the high-lying meadows. I heard

that the local peasantry always knew where Arnica flourished, and they used to come from miles around to the particular spot where it chose to grow, in peaty soil along the slopes of the mountains, right up to the boundary line of snow. They would gather it and dry it for the winter months, to use it later for all kinds of falls and injuries in the house.

Arnica, or Mountain Daisy, belongs to the family of Compositæ, and is found all over the globe—along the slopes of the Andes, along the Central European Alps, in Northern Asia and Siberia, and wherever you go, its virtues are well-known to the untutored peasant minds.

I was extremely interested to read, many years later, that the first time Arnica was mentioned in literature was in the writings of Saint Hildegarde of Bingen, who was born in 1099, and lived in a convent until her death at the age of 80. She was brought by her parents, when she was eight years old, to a devout and holy woman living in the Rhenish mountains, in order to devote her life to the service of God as a nun. The story goes that this little eight-year-old girl went through a ceremony resembling the last rites of the dead, performed with funeral torches, as a symbol that Hildegarde was buried to the world. She grew up into a very powerful woman whose influence extended far beyond the narrow confines of the convent cell. She was learned in theology, versed in medicine and the scanty natural history of the period, before the knowledge of Aristotle became once more familiar to the western regions in the 13th century. As a woman who was a seer and had the open vision, she claimed that the many sayings and statements she makes in her books were revealed to her by angels. Her reputation spread all over the continent because of her God-given visions. She affirms that by herself she knew nothing,

but that the range of her knowledge and the power of her mind came from God. She had many allegorical experiences, which in many respects resembled the symbolic visions of the great Italian poet Dante in his "Divine Comedy" and "Paradiso." Her writings are well known and are found in the libraries on the continent. She wrote a commentary on the gospels, on the lives of various saints, and an extremely interesting work on the natural history and the virtues of plants. She also left a collection of symbolic drawings of the visions she beheld.

Present-day medical writers have commented, not too favourably, upon these drawings and the visions she experienced, putting them down to the unbalanced dreams of the post-epileptic state. How little the modern materialistic mind of the scientist, whose feet are planted too firmly upon the solid ground, can and does grasp the inspired vision of an individual whose life was spent in prayer and meditation! St. Hildegarde was able to break through the veil which hides the life of the spirit and the secrets of nature from those whose vision is limited to the coarse, everyday happenings of the physical body. Anyway, the virtues of Arnica were highly commented upon by this holy woman who, at a subsequent date, was canonised by one of the Popes.

Later on, in the 16th century, a Professor Joel, in Göttingen, was the first medical man to recognise the importance of Arnica as a healing herb. The orthodox medicine up to the present day has not yet subscribed to the healing qualities contained in Arnica. It was that great master, Hahnemann, while trying to work out the law which lay behind the knowledge of the common man or woman of the healing virtues of certain herbs, who came across the well-known Arnica, and proved its action

on healthy people. He then found out that it was indeed a herb suitable for injuries and accidents of all sorts. So it became one of the few specifics in that branch of medical therapeutics called Homœopathy.

You may have heard it mentioned that there are no specifics in Homœopathy, a specific being a drug which, in a doctor's mind, as well as in those of lay people, is associated with a certain disease. The better-known specifics are, of course, the Salicylates for rheumatism, Quinine for malaria, and Mercury for venereal diseases. There is no rule without an exception, so we are taught in grammar, and even in Homœopathy you get exceptions to rules. The best specific I know in Homœopathy is Arnica for injuries, falls, and accidents of all sorts. Indeed it has been well known for centuries as a domestic household remedy for falls. In the German language it is called "Fall Kraut," or "falling herb," to show its main action.

In my student days Arnica was still mentioned in orthodox Materia Medica books as possessing certain virtues in bruises and sprains, when applied externally. Our professor of Materia Medica, however, referred contemptuously and slightly in passing to its being an "old wives' remedy," and said that *any* virtue it might possess, was due to the cold water it was mixed with; a cold water compress by itself did just as much good!

Much water has flowed under the bridge since then; I have learnt a great deal which my revered teacher would condemn absolutely. But I do agree with him still, that external applications of Arnica by themselves are not very effective; though if you apply it, when the skin is broken, you may get severe inflammation and a rash resembling erysipelas. I am afraid, I should shock the dear professor, and he would almost turn in his grave, if he knew that

I had found Arnica extremely beneficial in the minutest doses, in which it is prescribed by doctors versed in our method of treatment. In fact, I should not like to be without it, and I assert most strongly that it relieves the shock and pains accompanying an injury rapidly and miraculously; and even in concussion, consciousness returns much more rapidly after a dose or two of Arnica than under the usual expectant treatment, and this happens without any of the bad after-effects of Morphia.

It does not lead to a craving for the drug, either, and the sufferer is saved from the ghastly fate of becoming a morphio-maniac, which is a common result when Morphia is given after injuries. Did you read during the last war about the wing of a plane breaking off during a flight, and the funder being asked to report its find and return the packet of Morphia tubes which were fixed to its under-surface? This is done evidently as a precaution, in case the pilot is so severely injured during a crash that Morphia is necessary while he is far away from medical aid. Rather a dangerous drug to have about, free for any young man to use *ad lib*! Again I say that Arnica, when given internally, works better than Morphia. I wish the orthodox school would try it, as much unnecessary pain and suffering could be alleviated with it without any of the evil after-effects of Morphia.

It is always interesting to trace the origin of our remedies, and where they come from. As its Latin name, Arnica Montana, or "mountain daisy," shows, it grows in the mountains, not on the tops of the mountains, but where it is of most use on the long slopes of the mountain valleys and meadows. A kind providence so frequently arranges that the means of cure is near at hand where it is most wanted. Terrible accidents, sudden ghastly accidents, occur when climbing and scrambling in the

mountains, and Arnica is growing near, so as to show us to what use it can be put, and ought to be put, that is: to relieve the suffering after falls. Is it not often so, if we could only see it in our blindness?

We despise the humble herbs in our fields and meadows, and yet God for centuries has made them grow, and blessed them for our use. For example, the common nettle stings and burns us, when we inadvertently touch it lightly; and there is the antidote growing near by, cheek by jowl almost, the common dock. We pass it by and ignore it; but yet, when you apply a cool dock leaf to the burn of a nettle, the weal which a nettle produces, disappears rapidly. By-the-by, both the stinging nettle and the dock have been proved on healthy individuals, and are found to be valuable remedies in various diseases. A little further on you will read about the uses of the nettle in health and disease.

To go back to Arnica, it has large, handsome, golden flowers which you can recognise at once. Many golden flowers grow in the alpine meadows, but Arnica is unique, it stands there so proudly, with its head erect, always turned towards the rays of the sun, asking for its blessings. I like to call it "Le preux chevalier des montagnes," "the proud knight of the mountains." It seems to know that it is something apart from other herbs; even the cattle never touch it, they also know it is something too precious for them to take, it must be left for the use of man, the lord of the mountains. The whole plant is highly aromatic, and grows only in peaty soils. I was told one summer in Switzerland that the local peasants and inhabitants of the Swiss valleys always know where Arnica grows, and go to the meadow from far and wide to collect it and dry it for their home use for the rest of the year. They made infusions and

tisanes (teas) both for external applications and internal use for falls and injuries.

I have used Arnica in numerous cases, and I could fill a book with examples of its use. But I shall mention just a few characteristic ones. The sister at the dispensary was urgently sent for to a school nearby, as one of the boys who had been watching a game of cricket had been knocked out by a ball, which hit him under the belt, the solar plexus. He was cold, collapsed, with a feeble, thready pulse, and greyish face. She had brought some Arnica 30 with her, and after giving a dose, noticed an instantaneous improvement in pulse and colour. Ten minutes later he was able to stand, and after a little longer rest he was sent home, quite recovered.

A similar case was seen by me at the same dispensary; only it was a football which had done the damage. He was carried in by the teacher and a big lad, as he could neither walk nor stand. He vomited, almost before he was settled on the couch in the surgery. I gave him two doses of Arnica 30 at ten minutes interval, and watched with great interest, how quickly he came round. I shall not forget in a hurry, either, the screaming harridan of a mother who had been told that her offspring had been killed, and who insisted in demanding the head of the guilty attacker on a salver. And then the anti-climax, when we had at last succeeded in soothing her, and showed her the so-called "body," very much alive, in fact, able to stand and walk by himself!

Knockouts can be very serious at times; the shock kills many a delicate lad, and little may be found at a post-mortem to account for the cause of death; usually it is said to be due to an enlarged thymus gland. I have never waited to see, in any cases of mine, how long it would take before they came round naturally. I had the

means at hand to shorten the period of collapse, and Arnica has never let me down in such an event.

A slightly different case now; a twelve-year-old boy at a school camp was fooling around, and his foot was struck by a brick, and badly lacerated. He was taken to the local cottage hospital, X-rayed, six stitches put in, and kept in bed for a week. When I saw him, ten days after the accident, his foot was still nearly twice the size of the other normal one, and he was quite unable to put it to the ground. He was in a pickle. The adhesive strapping which had been used as a dressing had allowed the stitches to go septic under the dressing, which accounted for some of the pain. After a good soak and a Calendula fomentation, the septic condition improved, and with Arnica three times a day, he walked by himself into the surgery two days later, and a week afterwards he could be discharged cured. Unable to move for ten days, brought home on a stretcher, and walking two days after the first dose of Arnica! How long would it have been before he could have walked, if left alone to nature and to the ordinary orthodox methods of treatment?

Please do not think I am running down unduly the modern methods, Penicillin and the Sulphonamides; I am only offering you a better and more rapid way of curing; for I was brought up and trained in an orthodox hospital and have tried both methods and compared them; and now I am passing on the results of my trials and impartial observations.

Now a personal experience. I was rushing along the endless stony passages of the Underground to catch a train which was signalled; the next moment I collided with the sharp edge of the curved dividing wall, and found myself on the ground. I saw stars, and the stripes soon showed themselves on my forehead. And after all

this, I saw the train go out without me! I got home three-quarters of an hour later; my temple was throbbing, the blood vessels were plainly visible, and a lovely egg had developed along the cut on my scalp. I had visions of going round with a black eye for days. However, there was my medicine case at hand, and I helped myself to a dose of Arnica Im. I spent the next hour in front of a mirror, watching the rapid disappearance of the swelling. The throbbing went in a few minutes, the head cleared, I showed my head to a doctor friend the next morning, fifteen hours afterwards, and there was not a trace of the swelling left, even the cut on the scalp had healed! She was much impressed by this ocular proof of the efficiency of Arnica in bruises. No need to rush off for a piece of raw meat to hide the wounds after boxing! Arnica will act much more quickly.

Let me prove to you what a wonderful pain-killer Arnica is in fractures. A lady fell one winter on a slippery, frosty morning, and hit her elbow on a tramway line. I saw the arm roughly within an hour, and found that the Olecranon process of the Ulna was broken into three fragments at the elbow, and there was a large blood blister over the injured area, the size of a tangerine orange. I gave the arm a gentle soap and water massage, and reduced the swelling completely; after an X-ray at the hospital, which confirmed my diagnosis, she was packed off to bed. Naturally, Arnica was given straight away. She slept all night, in fact she lost practically no sleep during the four weeks she was in bed. She had daily massage and gentle active movements, combined with Infra-Red lamp treatment, from the first. The surgeon saw her on the Sunday, six days later, in case an operation should be necessary to join the fragments of the bone. He decided against it, and was most sur-

prised to see the rapidity with which the swelling had disappeared, and remarked on the absence of a rise of temperature, which was usual after such a severe injury. I did not explain to him that it was due to Arnica. The great man was in too much of a hurry. I asked the patient whether she felt any difference after taking Arnica, and she affirmed positively that each dose relieved the discomfort, and made the pain bearable. The sisters at the Nursing Home were also agreeably surprised at the rapidity with which the arm improved. The movements at the elbow joint were almost perfect; there was no disfiguring deformity, and the union of the fragments was sound, after four weeks' treatment. Arnica, plus massage and active exercises, produced a rapid convalescence.

I remember another lady who, some years ago, slipped in her bath and managed to get a backward dislocation of the left ulna. After an X-ray, the dislocation was reduced under an anæsthetic, the elbow was firmly secured with a bandage which was taken down daily and arm massaged. The result was perfect freedom of movement after three weeks; and this lady always clamoured for her nightly dose of "Morphia," which kept her free from pain for twenty-four hours. "And it never made me feel stupid," she added, "my head must be very strong not to be affected by Morphia." I did not enlighten her; she never knew she had nothing but doses of Arnica Im. So, you see, Arnica acts, and it is not due to faith either; it relieves the acute pains of fractures and dislocations in a most satisfactory manner.

Arnica is not only of great use in recent injuries, but it still acts years after, if the after-effects of accidents persist. I knew a young woman who suffered for several years from agonizing and recurrent headaches after a motoring accident; after a few doses of Arnica she lost

them for good and all. The usual dopes had been of no use during all that time.

Lately I have seen some striking examples of the marvellous effects of Arnica in the late results of accidents. A boy eight years of age fell down some steps, and within a day or two developed a severe squint which lasted for eight months; he was under an Eye Hospital with a view to an operation later on. Arnica 30 night and morning, and within a month the squint had disappeared!

A woman of the working classes fell down a flight of stairs, on to her back, and thought she had broken it. Ever since, for ten long years, she had suffered from agonizing backache and stiffness, which did not give her much peace. She tried all sorts of treatments, she was curretted, she had her uterus stitched up, she was given Radium to stop her periods, she swallowed many bottles of pain-killing medicines, she had her back X-rayed and massaged, and Light and Ultra-Violet Ray treatments were given, and still the backache was ever a part of her, until she had Arnica 30. It eased up after the first dose, and she lost it for good after a couple of weeks. It went gradually, and suddenly she realized one morning that she had felt no pain for several days. She has now been free of this pain, which had lasted for ten years, for over six months. Yes, wonders will never cease!

It is so easy to prove to yourself the power which Homœopathy possesses; the power which a kind Providence has given to this golden mountain daisy to charm away the pains of fractures, of sprains, of concussion, and all kinds of other injuries, recent ones as well as remote injuries which may have happened months ago. Yes, the proud knight of the mountains is ready and willing and waiting to serve you. Aye, in the words of the psalmist: "Lift up your eyes to the hills, from

whence cometh your help."

N.B.—There is no need to restrict yourself to the high potencies. Arnica in low potencies works very well. As a girl in my 'teens, I had a "white night" already mentioned, owing to a heavy thunderstorm which raged all night; I took Arnica 3x for this heavy head and the bruised feeling as if beaten all over, and it made me feel fresh at once, and cleared my head. Housewives who overdo themselves spring cleaning, and are stiff and tired and feel "all in," should take Arnica 3x or 6x. Then they would soon recover their old vim, and the stiffness would go.

Also, ramblers who have walked too far, and feel stiff and weary, would soon feel refreshed, if they took a dose or two of Arnica. The same remedy does for tiredness and stiffness after any form of excessive physical exercise, such as tennis, gardening, boxing, etc. The Patrician Romans used to employ slaves to give them massage, to tone up their over-tired muscles after exercise. Arnica will take the place of massage, and will make you limber and active.

Arnica does not only work on human beings, but the Law "that like cures like" holds good also in diseases of animals. It proves therefore that the Law of Simile is a universal Law of Nature. Does it not also show that animals are equally affected as human beings by the similar remedy, that the healing which takes place after the similar medicine has been given is not due to the psychological effect on the patient, nor is it due to faith healing, nor to the superimposed stronger will of the healer upon the weaker mind of the sufferer. It must be a true cure, proving that the Law "like cures like" is correct.

Let me give you a few examples of the effect of Arnica upon animals. One of our bitches, during whelping, was found to have taken a strong dislike to her new-born puppies. She refused to accept them, and ran away from them when they were given to her to nurse. She stood there shivering, and nearly trampled on them in her desire to get away. We had visions of having to find a foster-mother, such as a cat in milk, which was not too easy a procedure. But after she had whelped for the fourth time I bethought myself of Arnica as a remedy for shock. She was a very sensitive bitch, much petted and fussed over, and she could not understand the pain and discomfort of labour and these squealing, wriggling puppies round her. Arnica was given to her on the assumption that she was suffering from shock to the nervous system, and when the fifth puppy arrived she deigned to take notice of it, started to lick it, and allowed it to feed. She was then left, as it was thought that she had finished whelping. Two hours later she was visited again, and we found she had produced a sixth puppy, which she had cleaned herself, had removed all traces of labour, and was lying contentedly on the straw, warming, nursing and licking the puppies, as any ordinary well-behaved mother would do. She was given another dose of Arnica, but we had no further trouble with her performing her maternal duties.

Arnica also works in the poultry yard. We found a chicken whose skin and feathers were torn from its back, so that the whole of the back was one raw, bleeding area. We wondered whether it was worth while doing anything for the chicken, but decided to give it a chance. Arnica was given at four-hourly intervals, and Hypericum ointment was applied all over the raw back. The wings were firmly bandaged to the body, and the chicken was allowed

to roam about as it pleased. Everything healed up satisfactorily within a few days, there was no further trouble, and in due course this chicken became one of the best layers of that particular brood.

A young drake had its wings and legs crushed by a falling trap-door, and limped very badly. On examination no fracture was discovered, the raw areas on the feet and wings were touched up with neat *Hypericum* tincture, and *Arnica* was given. Twenty-four hours later the drake could run just as well as ever. The limp returned slightly two days after the accident; with another dose of *Arnica* 30 the drake could run as well as ever after a few hours without any trace of a limp.

A young goose was severely pecked by the rest of the geese when she was returned to the pen after bringing up a young family. Her claws were torn out; her beak was broken, so was one of her wings; her back was raw and bleeding; and she was in such a poor state that the proposal was made to wring her neck. However, eventually it was decided to give her a chance. She was separated from the rest of the geese, given *Arnica* regularly for several days, *Calendula* ointment was applied to the various wounds; and in a few days all the injuries had healed up. Unfortunately, the animosity of the other geese against her never died down, and she had to be kept isolated from the rest. In due course she proved to be the best layer of the whole bunch and also an excellent mother in looking after young goslings. Geese are vicious birds; for the next year, when another goose was returned to the rest of the herd, after she had sat on some eggs, one of the other geese attacked her viciously, and again tore her wings and left her back raw and bleeding. She also was given repeated doses of *Arnica* and pure *Hypericum* lotion was rubbed into the

raw wounds. We found to our cost that this was not sufficient, and on examination two days later we discovered hundreds of maggots crawling about in the wound. Her back had to be rubbed with Dettol in order to kill the maggots, after which *Hypericum* ointment was applied thickly. This proved to be so effective that in a week the raw skin had healed over, and the goose was well enough to be returned to the others. Her vicious opponent is being prepared for the pot as she is but a poor egg-layer—hence, probably, her jealousy towards her more efficient relatives.

Arnica should not be considered only as a remedy for injuries, falls, and the effects of trauma. This is frequently overlooked, and it should be remembered that Arnica is an important remedy in cases of brain affections, typhoid fever, and similar cerebral disturbances. The history in such disturbances is frequently as follows: the onset is rapid, follows frequently on weariness and tiredness after over-exertion, such as a long, difficult, and tiring climb in the mountains, or an exhausting, lengthy cycling tour, or some other exhausting and tiring muscular exertion, such as tennis tournaments, swimming competitions, rowing, etc. Any prolonged muscular exertion may exhaust the reservoir of nerve force and produce a state of bruising of the nerve tissues resembling a physical shock. The sufferer is exhausted and prostrated, he complains of a general feeling of bruising and aching, as if beaten; whatever portion of the body he lies on feels sore and bruised; the bed appears hard, as if made of boards. He moans and groans during his sleep, has anxious, worrying dreams, and a feeling as if he were going to die, so he places his hand on his heart in order to support it. He is in a state of stupor, appears to be thinking, even though his mind is vacant; he

seems to be in a state of coma. He does not answer when questioned, and when you shake him he comes out of his dreams for a moment, but he soon returns to this state of indifference, sleepiness and stupor, and falls asleep again while he is still talking. He appears to make an effort to answer, but uses wrong words, and then falls back into his state of sleepiness and exhaustion. He throws off the bedclothes in his delirium, is extremely restless, because the bed appears too hard, or because he cannot find a comfortable spot. The head and face are hot, while the body is cold. The breath is offensive, resembling the smell of rotten eggs. There is incontinence of urine and of the bowels. Characteristic, small, symmetrical spots, like blood spots, reddish in colour, called petechial spots, are usually present.

Let me repeat, Arnica is suitable for a restless patient who cannot find a comfortable spot in bed; he complains of aching, bruising, and pains, as if beaten all over. So a moaning, groaning patient, who complains of the bed being like a board, and throws off his coverings, whose breath is foetid, whose motions are strong and offensive, with involuntary diarrhoea, is one who will respond to Arnica and recover rapidly, whether you call the disease typhoid, whether it is due to the after-effects of concussion, or due to such a brain lesion as thrombosis. Therefore, in some cases of stroke, Arnica is of great help, and produces normality in a surprisingly short period.

I remember a patient some years ago who was diagnosed as a case of Encephalitis, with a hot, red face and head, stuporose, delirious muttering, who would rouse herself and half answer any question, but almost drop off to sleep again immediately. The pupils reacted to light, the breath was foul and offensive, there was incontinence, petechial hæmorrhagic spots were seen on both sides of the

abdominal wall, the lower extremities were cold, and the patient was twisting and turning all the time in bed. She was a friend and housekeeper of a professional woman who was not too keen on having her sent to hospital, so with the assistance of a day and a night nurse, she managed to keep the patient at her home, and after giving her frequent doses of Arnica—I think it was 1 m.—she recovered consciousness within 24 hours, and in less than a week she was well enough to go to the seaside for convalescence. Her employer was somewhat startled at the quick recovery from such a serious and alarming state of affairs. To this day I really could not swear to what the diagnosis was, pathologically speaking, whether it was the early stages of encephalitis, or typhoid fever. The Widal test was negative, but it was taken on the first day of the disease. Anyway, whatever the diagnosis, the remedy was Arnica, and Arnica cured rapidly. So why not start a new fashion and call a disease by the name of the curative remedy; this would be therefore the Arnica disease.

Arnica can be used externally as a tincture to reduce contusions as well as internally, but only where the skin is unbroken.

Doctors, scientists, Fellows of the Royal Society, the members of which are the most learned men the world can produce, have concerned themselves for years with many abstruse problems. What is the origin of man? What is life? What is sleep and the relationship between sleep and unconsciousness? What follows death? What is intellect? These are some of the obscure questions they have puzzled over, to which a really satisfactory answer has not been found yet.

As a doctor one is continually up against problems of life and death. In my first three months as a student

in the surgical wards of our hospital, one of the largest in the British Isles, I was an interested onlooker of a little drama of life and death. An accident was brought in, suffering from concussion. A young man, riding a push bicycle, collided with a horse-cart round the bend of a road and was thrown against a brick wall. He recovered consciousness hours later, but he had no recollection of the accident, nor any memory of the interval between leaving his house and the collision with the fast-driven cart, an interval of ten minutes. Our genial professor of surgery lectured on this case and the curious loss of memory, which lasted for some time before the accident to several hours afterwards. He stated that this was a well-known fact, which could not be explained by any then known theories. As a budding medico I did not understand the full significance until many years later. But having studied, delved into, thought deeply on many things since that day I can offer a valid explanation of this cause of unconsciousness, and the reason why Arnica is the remedy.

Those of my readers who do not wish to follow me in my flights of fancy, as some may consider it, can omit reading the next few pages and pass straight on to the next chapter.

As a foundation to the statements which follow, we must accept as a fact that man has a threefold nature: body, soul and spirit, in the words of the Holy Bible; the body representing the visible part of man, the bones, the muscles, blood-vessels, nerves, organs, and so on. The two other members of this trichotomy (threefold nature) are not apparent to mortal eyes, and only visible to those sensitives who have the gift of extra-sensory perception. The soul and the spirit have been given different names by other exponents of supernatural or

spiritual science, such as the Theosophists and other teachers of occult wisdom. These invisible parts of man are often referred to as the etheric and astral bodies; the etheric being the framework on and around which the physical body has been built. Next comes the astral part or the emotional body, in which are registered our sensations, our feelings, etc. The whole is ruled and governed by the Ego, or "I" principle, which does not seize the reins of the individual life until between the ninth and twelfth year—about the time of the end of the change of dentition. In some cases this is retarded until the age of 14, corresponding to the second cycle of seven. Have you not noticed that a child during the early years of its life refers to itself by his or her name? The talk is of "Jane does this," or "Peter does this," "wants this," or "likes this," referring to its own wants and likes. Suddenly there comes a moment when the child says, "I want this," "I like this, or "I shan't do it." It is at this moment that the child realizes that it is a unit, a separate personality, or in other words, the Ego is beginning to assume full control.

The open-minded observer will surely acknowledge the existence of the etheric body, by remembering the well-known fact that after the amputation of a limb, pains are still felt by the patient along the course of the missing extremity, be it arm or leg, and the doctor will often be told that he still feels all his toes and fingers, and the pains extend along the course of the nerves of the amputated limb. Our beloved professor often referred to this anomaly in his lectures without being able to give any explanation of it.

The astral body is that part where all the emotions are registered, love and hatred, jealousy, suspicion, greed, etc., where all the desires are born and held. Through

the astral body we know and feel whether we like a person at our first meeting, or whether such a person is unsympathetic to us. If we followed the dictates of our astral body we might avoid much unpleasantness in our lives.

Having explained the fundamentals, let me go on and work out the effects of an accident on the different bodies, the visible and invisible parts of the sufferer, and explain the action of Arnica in cases of shock or loss of consciousness due to disease. In a fall or other injury the victim suffers from shock, which means that the impact of the body with the earth, a stone, or other solid matter, dislodges the etheric part of the individual, which in some instances takes place before the actual fall or injury, when the Ego of the individual may not be attending to the vehicle it occupies at the time of the impact. To put it in a different way, the person may be thinking of something else, his mind and thoughts may be far away, so he stumbles or is pushed, and the sudden unexpected contact dislodges the etheric from the physical part of the body. This is interpreted by medical science as shock, unconsciousness or concussion.

As already mentioned, it is a well-known fact that if a person suffers a serious accident, the memory of the accident and the sequence of events for some time before it, is in some cases completely wiped out, and the memory of it may not return until hours later, if ever. This supports the statement made just now that the Ego and the spirit were not in close contact with the visible and physical part of the body.

Arnica is a balancing agent, and will act as a magnetic bridge between the disturbed parts of the body which were wrenched apart by the accident or disease. It grows, as already stated, in the rarefied atmosphere of

high altitudes near the snow level, where one is closer to the emanations of the spirit of God. The vibrations on the high mountains are quick and active, and these fine, small and rapid vibrations have become a part of the essence of Arnica, and act upon the Ego, which has been dislodged, so that it no longer effectively controls its various bodies. It is drawn back almost against its will by these rapid vibrations working through Arnica, so that it once more governs and rules the physical part, and then consciousness returns. The loss of consciousness may be due to physical trauma, or to the astral displacements caused by congestion of the brain cells and hæmorrhages resulting in apoplexy. The break in the spiritual consciousness is balanced on all planes by the magnetic action of the Arnica plant, which draws the etheric body into closer contact with the physical and any external swellings and bruises will disappear, as these great cosmic forces through the Arnica are allowed free action.

In the higher potencies the magnetic vibrations of the cosmic forces through the Arnica are passed through the blood-stream for the use of the Ego. When the blood-stream is activated by the great cosmic and solar forces of this plant, the egoic principle will be re-connected, and the astral body will be stimulated.

In the lower potencies the Arnica acts on the physical part first, connecting the physical with the etheric, absorbing the bruises and contusions, and acting on the spiritual part last, harmonising, balancing, and removing the pain, and thus healing the whole of the patient.

In the higher potencies, starting from the 30th, the 200th and still higher, the action of the Arnica is first on the subtler parts of the being, and from there it is passed through into the physical body. Therefore in the higher potencies the actions are on the invisible spirit first,

and from the invisible spirit it passes into the physical part of the being. To put it differently, disease affecting the brain, the mind, the nervous system and the emotional part of an individual needs the higher potencies to stimulate and cure, while a disease with physical changes such as swellings and tumours, may do equally well and perhaps better with the lower potencies.

St. Hildegarde of Bingen, who was mentioned earlier on, hinted at some of these mysteries. In her quiet cloister cell she reflected upon the things of the spirit, and being a seer she perceived through the windows of her soul many a glimpse of the greater, wonderful wisdom of God. She was not very clear in her mind and brain about the import of her visions and dreams, but she was a pioneer and much in advance of her time.

The knowledge of the action of many remedial agents found amongst plants was passed later through the analytical mind and intellect of the physician Hahnemann in the 18th century, 600 years after the death of Saint Hildegarde. It takes a very long time for man to take in and grasp the wisdom hidden in the mysteries of nature and science, and even now, more than 100 years after Hahnemann's death, few people understand the action of the medicines, prepared according to the Law of Similars. The law of attraction and affinity works on all planes; as the Holy Word puts it, "In my Father's house there are many mansions," the meaning of which may be interpreted as that there are different levels of consciousness, different places where people, after they have passed the bourn, will gather together with those with whom they are in closest affinity. The Law of Similars, of balance, of attracting like to like, of binding affinities together, must eventually govern and rule the earth as much as it rules the Heavens. In the words of

the Hermetic Axiom, "as above, so below," which can be interpreted when applied to the science and the new art of spiritualized medicine, that the higher potencies work on the greater and the higher subtler bodies of an individual, and through these, on the lower ones, binding together the broken threads of the various bodies, unifying, bridging and healing them from above to below. In cases where there is no visible lesion and only mental disturbances, disturbances of the mind and the psyche, the higher potencies are required for healing.

On the other hand, where there is organic physical change, pathological disturbances, the coarser, heavier vibrations of the lower potencies are needed to effect an improvement, and maybe a cure, if the disease is not too far advanced.

And again, those natures who are well-balanced, who are idealists, who live in the clouds, as the materialists may like to put it, all need the higher potencies for destroying any disease which may disturb the harmony of the body. Strong, purely physical men and women who live close to the earth, who love the things of the earth, whose axiom is, "Let us eat, drink and be merry, for to-morrow we shall die," they require materially low potencies, starting from the mother tincture, in order to influence their diseases. This principle applies to all the remedies prescribed according to the Law of Similars, not only to Arnica. The body is made whole, is healed by the harmonising effect of the medicine prepared and prescribed according to the Law that "like cures like." Once the body is made whole, Peace and Harmony will be present in the physical body, as God in His mercy designed and ordered it.

BELLIS PERENNIS. THE COMMON DAISY

On one of my long walks one spring my eyes were suddenly drawn to the thousands of white feathered flowers with the golden-centred eyes laughing up at me from the green sward of the meadows. My mind flew back to the days of long ago, when one of the childhood joys was to make daisy chains and wear them proudly, and to pretend *they* were costly jewels and *we* were princesses. I did not know then how priceless these simple little plants were, for anything which can relieve and cure pain is priceless beyond words; the common daisy which we walk upon carelessly so many times, is, in spite of its humility, a great servant to mankind; it is the royal remedy for overworked old gardeners and land-workers, as somebody once said.

The Common Daisy was well known to Chaucer centuries ago, who refers to it in these words:

“ Well, by reason men it call maie

The Daisie, or else the Eye of Daie.”

For the Eye of the Day only opens during the day; when the daylight goes, the petals close up tight, and only the pink-tipped under-surface shows. You will not find the name “ Common Daisy ” under our medicines; in our books it lives under its Latin cognomen *Bellis perennis*, which is said to be derived from the Dryad *Belidis*, who presumably loved to decorate herself with these beautifying chains. Some say this name comes from the Latin “ *bellis*,” meaning “ beautiful ”; so you can translate “ *bellis perennis* ” as the “ perennial

beauty ”; for its beauty is always with us all through the summer. It had a great reputation with the country people years ago as a cure for fresh wounds, and it is still known in some districts as “bruise wort.” But its virtues have long been forgotten, in its stead iodine is used locally and Penicillin, the miracle worker.

I looked up several modern and old herbals and found various references to the common Daisy. Dr. Fernie, in his “Herbal Simples,” and Mrs. Grieve, in “A Modern Herbal,” both mention it, and Gerarde states “that Daisies mitigate all kinds of pain”; and in Pliny’s time it was used as a solvent of tubercular tumours. There is nothing new under the sun! But that branch of medical therapeutics which follows the teaching of Hahnemann and his Law of Similars, that “what a remedy causes, it can cure,” overlooks nothing of any remedial nature, studies and investigates the whole folk-lore by mass experiments on healthy provers; it carefully defines the exact action, the length, height and breadth of a remedy.

We owe the recognition of the virtues of the daisy to the late Dr. Burnett, who experimented with, and proved, so many out-of-the-way medicines. He is loud in his praises of the Day’s Eye, and gives many examples of the cures he performed with this humble flower; cures of tumours caused by knocks and injuries, tumours of the breast and of the uterus too; the results of injuries; cures of growths and tumours after accidents. That is why I have chosen to write on the Common Daisy, as its action is somewhat similar to the action of Arnica Montana: it heals and cures conditions following bruises and knocks, and it is a first-class anti-traumatic, a first-class wound wort.

Dr. Burnett, for example, mentions a case of an abdominal tumour in a gentleman, which had its origin

in a fall on the left side, which fractured the ribs; the side had never been comfortable since, and for many months a large mass had developed in the abdomen; it was declared to be inoperable by six well-known surgeons. Indeed he was bedridden and extremely feeble, well over 60 years of age. Burnett seized on the prominent symptoms, tumour coming on after a severe fall, and prescribed *Bellis Perennis*, mother tincture, alternating with *Ceanothus lx* in five-drop doses. *Ceanothus* he prescribed, as being the splenic remedy par excellence, and he alternated, as the man was desperately ill and required desperate means of cure, and a rapid cure, or it would have been too late. Seventeen days later, the man was able to visit Burnett with his wife, in a cab. The tumour had greatly diminished in size, and the man had lost quantities of urine. "It literally poured from him," proving the similarity of the remedies prescribed to the diseased organs; for remedies should act from within outwards and increase all secretions. *Bellis* is not a diuretic by itself; it does not have any physiological actions on the renal organs; therefore it acted dynamically.

Ten weeks after the first dose of medicine all trace of the tumour had disappeared, and the cure remained permanent, for the patient continued to visit Dr. Burnett at frequent intervals for observation for many months. Tumours only yield to the knife, doctors of to-day tell us, but they do not know of the power possessed by many humble plants, not to forget metals, in curing and removing such macroscopic and visible signs of ill-health as tumours, provided they are prescribed for according to the simillimum principle.

Where does the simillimum of this case come in? asks Burnett. Let him read, he says, if anybody is in doubt, the provings of this same daisy on healthy people con-

ducted by qualified physicians, and it will be seen that it produces swellings precisely of this congestive exudative kind—pathologically like it, in fact; and if any further doubt still obtains, let them make a tea of the daisy—roots, leaves, flowers and all—and drink a wine-glassful three times a day for a prolonged period, and then they will not merely believe, but *know*.

There is nothing like the direct experiment on one's own vile body, he adds. Is anybody willing to do this experiment? If so, I shall be glad to hear of any results which follow. Experimental provers, willing to prove the truthfulness of our claims, are wanted, now even more than ever, in the 20th century.

Also it is better for the good of humanity to experiment on ourselves, instead of experimenting on poor innocent guinea-pigs, rats, mice, and what is even worse, on such faithful friends of man as the dog and the cat, who cannot raise any objections, and whose reactions are totally different from the reactions in the human body. Modern medicine has got itself into a blind alley through these animal experiments, and much ill-health, alas, is produced, and what is worse, valuable lives are lost, because medical men will believe the results they obtain from animal experiments. For, they argue, they will get the same results in men and women as in animals.

But back to our Common Daisy after this digression.

Burnett found by experiments on himself that the daisy was pre-eminently a left-sided remedy, and that it acted very much like Arnica. "*Fag, tiredness, congestion, stasis,*" were the principal notes of its action. For a heavy, tired womb, the medical profession calls it hypermetropia; it has no cure for it, except perhaps visits to Spas on the Continent, artificial supports such as pessaries, and eventually removal of the offending organ,

when the burden has become too great for the sufferer. For such an enlarged, congested and tired womb, tired out after many childbirths, the uterus refusing to shrink and return to its normal size, give *Bellis Perennis*, and it will lessen the congestion and lift up the slackened organ, and make it normal in size. Thus pessaries, operations and long-standing ill-health will be prevented and a sound body re-established.

Another indication for *Bellis* is: neuralgia after running out into the cold when overheated, and after effects of cold or iced drinks when heated. Labourers or gardeners, drinking large draughts of cold cider or cold water, while perspiring profusely, may develop dyspepsia or rheumatism. Have you noticed how often you see old men hobbling along country lanes? They have been stooping over garden beds or in the fields, hoeing and weeding, sowing and planting, all through their lives. As a result of their labours, the prolonged bruising of their muscles, overuse of their spinal muscles, along with imbibing cold drinks when hot, they are bent almost double. Give *Bellis Perennis* in the early stages to these gardeners and farm labourers, and you would save many a poor old chap from such crippling rheumatism and stiffness of back, Spondylitis, slipped disc and the rest.

Also the effects of jumping into cold water on a hot summer's day when you are overheated may bring on rheumatism and other more serious illnesses in its wake, at times. The original cause is not recognised, would not be appreciated to the full as regards its value towards a cure, except by a knowledgeable physician trained in the use of the similar remedy. He would order *Bellis Perennis* and not only expect but really get a rapid cure.

Burnett also used *Bellis* frequently in cases of weakness

and bruised feeling in the muscles following an attack of gout.

Let me prove these almost incredible statements by examples from my own practice. At the end of June, 1945, a lady aged 42 came to me. She had suffered from prolapse of the uterus and internal hæmorrhoids since her last confinement. She complained of a heavy weight in the abdomen, wanted to hold up and support the abdomen, a feeling of something coming down, improved by sitting down and putting her feet up; irregular periods, low blood pressure, giddiness, always very tired, could not stand for any length of time, had to lie down and rest for short periods of a quarter of an hour several times a day, in order to be able to carry on; had been wearing an abdominal belt for years without relief to her sufferings. She had been told nothing could help her prolapse, except an operation. Then she heard through a friend who was cured of similar trouble with our medicines that an operation might be avoided. On examination the uterus was found to be enlarged and retroverted, the cervix was patulous and gaping, perineal floor lax. I agreed that an operation would have been my advice in the days when I was a house surgeon in a well-known Midland Gynæcological Hospital. But experience in the specialized branch of therapeutics which I and many other doctors were practising, had taught me that medicinal treatment was of greatest use in curing such a condition.

Bellis Perennis, 5 drops three times a day before food was prescribed. Reported six weeks later; general improvement all round; the period came after 28 days interval, regular for the first time in two years; the giddiness troubled her very little now; the septic throat to which she had been subject was greatly improved; and the rheumatism of the lower extremities had gone. Prolapse

and hæmorrhoids much better; had influenza recently; rheumatism and backache worse; prolapse hardly troubled her. The appearance of the rheumatism showed that the cure was going according to the law which says healing must take place from within outwards, from the enlarged, prolapsed organ outwards to the muscular system.

April 10th, 1946; continued *Bellis Perennis* as before. She became pregnant at the beginning of May, 1946, and a healthy girl was born early in February, 1947, without any trouble.

Seen on May 9th, 1947; feels well, uterine symptoms have disappeared. On examination: uterus normal size for a woman who has borne several children. *No prolapse.*

Seen again on January 24th, 1948, three years after first visit, when she wished for relief from a severe attack of neuralgia; uterus was found to be high up, of normal size (it used to be low down on the perineum); no vaginal prolapse present; continued *Bellis Perennis* mother tincture as and when required.

Yes, *Bellis Perennis* acts as an organ remedy, a medicinal vaginal pessary in suitable cases, where the uterus is heavy and congested after prolonged labour. A satisfactory ending to this case. This lady was saved the trouble of surgical interference and was delivered of a strong, well-made child 18 months after the treatment was first started; neither did the prolapse recur after the confinement. What physician or surgeon, for that matter, could wish for a better result?

An operation on the prolapsed organs frequently is found of no avail when pregnancy takes place so soon after it, and surgeons often advise waiting for the operation of repair to the womb and perineum until after the change and the sufferer has to put up with it meanwhiles.

Now to go back to the statement that Bellis is a remedial agent in tumours caused by blows or knocks. Some may deny that tumours are caused by blows, but I have come across several cases. I remember a doctor friend of mine who knocked his knee inadvertently against an open drawer of his desk. The swelling which developed never disappeared; in fact, it grew worse and worse, and when he saw another doctor about it, it was discovered that a new growth had developed. The tumour was removed, but it was too late, a few weeks later the condition recurred, and the leg was amputated above the knee; twelve months afterwards there was a recurrence in the stump, and the doctor died shortly afterwards from this malignant disease.

How I wished he would give me a chance to prove to him that internal medicines could cure the recurrent new growth, the tumours. I was too young and too timid to mention our branch of medical therapeutics to him; I do not suppose he would have believed in it either. Now I should be bold, and should say to him, "Look here, old chap, we have been known to cure tumours with medicines, and Bellis has removed tumours following a blow. Give it a trial."

There are many records of the cure of tumours, scattered in our literature, and many of our physicians could boast of such cures, if they cared to do so. Through knowledge of the similar remedies, I have been able to remove and cure swellings and tumours of the breast and nipple in several cases which followed bruising of the tissues of these organs. Whether they were innocent tumours or not, I cannot tell; for I did not have sections taken or have them examined by the pathologist.

It is dangerous, I think, to incise these swellings, for fear of spreading the disease; but clinically I can affirm

truthfully that they were not just of an inflammatory nature, but true new growths, and they disappeared in a few weeks, like Dr. Burnett's cases did. Tumours are difficult to cure sometimes; they may take months to cure. *Bellis Perennis* may be needed, if there is a history of a bruise or a blow, or other constitutional remedies may have to be administered, and it will require all the clinical acumen and knowledge of the action of drugs to enable the physician to conquer the enemy and cure the tumours.

Just one short example. A middle-aged lady of my acquaintance was knocked down by a car while crossing a street, and this was followed by a lump on her thigh. Weeks afterwards there was still a swelling on her right thigh. Six months' treatment with *Bellis Perennis* mother tincture, was needed to dissolve this cyst.

I have so far only used *Bellis* in material doses, in mother tincture 5 drops three times a day or the first potency. Here I am following Dr. Burnett's example. I have never ventured to go higher, but I see no reason why one should not. The Homœopathic Recorder mentions cures of similar cases of swellings and tumours with repeated doses of *Bellis* in the 30th and 200th potencies. With increased experience I still hold to the opinion originally expressed, that low potencies work better in cases where there is evidence of pathological changes, such as you find in tumours.

One warning, when giving *Bellis*, do not give a dose near bedtime, for it causes sleeplessness from 3 a.m. onwards. And there you have another indication: try it in cases when this symptom is strongly marked—"awoke early towards 3 a.m. and could not go to sleep again."

I was giving *Bellis* 1st centesimal dilution or 1/100 minimum three times daily to a lady suffering from a lump in the left breast after a knock. She complained

bitterly of sleeplessness after 3 a.m., so I knocked off the evening dose; her sleep returned, and the lump in the breast disappeared in a few weeks.

When I was a child, I was frequently warned by my elders and betters not to go swimming in the cold river or the sea, when overheated, and perspiring freely after such strenuous exercise as a set of tennis, etc. I was also warned not to eat ice cream or drink very cold water, when I was heated after running, but to take time to cool down first. Difficult to carry out, when you are as impatient as a child; you do not understand the long years of experience which lie behind such sensible words.

I wonder whether the youth of to-day ever gets such advice from its parents or teachers, or does it pay less heed than we did in our childhood? A bit of both perhaps. Parents allow their children too much licence, and there is not sufficient discipline in the nursery and school-rooms, with disastrous effects to the new generation, which may lead to deep sorrow for the parents, when the erring, wilful, youngster suffers an accident or falls a victim to a serious disease; both of which might have been avoided with a little care and foresight.

A tragic incident was reported a little while ago when a young and talented American girl developed Infantile Paralysis within a few hours after jumping into the sea for a swim, in order to cool off after a strenuous game of tennis. She was in Italy, hundreds of miles away from home, and unfortunately for her parents she succumbed to this dread disease. A little care, a little patience, waiting until she had cooled down, would have prevented the infection with the virus, the resistance being lowered by the sudden chilling of the body.

Dr. Burnett mentions several cases of illnesses following a plunge into cold water while overheated, which were

cured speedily by *Bellis Perennis*. He mentions the case of a young woman who had been subject for 18 years to a variety of phlegmonous erysipelas of the face during her periods, which came within a few days of falling head foremost into a brook, while greatly heated from hay-making in sultry weather. He ordered *Bellis Perennis* 3x three drops in water three times a day; a month later the face was quite clear during the menstrual flow for the first time in 18 years, and this facial dermatitis during the period never troubled her again.

So *Bellis Perennis*, Dr. Burnett claims, is a valuable remedy for sudden chilling of heated stomach or body surfaces by water, whether taken internally as an iced drink, cold cider or ice cream, or when applied externally by sudden immersion of the whole body in cold water.

Now what might not have happened to this young American lady, if she had met a physician who was acquainted with this "clinical tip" of Dr. Burnett's, and he had given *Bellis Perennis* to her?

So the little Common Daisy on the green lawn is a valuable wound wort and a precious jewel in the crown of health, we should all wear. A kind Providence has planted it, where it is most needed, in the meadows near the country lanes, for the use of country men and women, for travellers, tourists, harvesters and soldiers on the march, who so heedlessly stamp on it in their daily round of toil. How often do we not overlook the little things which are meant for our good, and rush after some distant unobtainable chimera instead!

It may be said that the late Dr. Burnett's cures, with such a little-known herbal medicine as the common Daisy, may be ascribed to his vivid imagination and exaggeration. Neither can they be verified as he and his patients have since passed into happier realms, however, following

his instructions I have had some measure of success with *Bellis Perennis*, of which I shall quote a few examples.

A lady in the middle thirties had been bleeding profusely for three months since the birth of her baby, and the uterine discharge on microscopic examination was found to contain a certain type of malignant cell which caused the Gynecologist to make the provisional diagnosis of cancer of the body of the uterus and an operation was considered necessary. She came for further advice so as to avoid an operation. The uterus was the size of a four months' pregnancy, and the cervix was widely dilated. On this history and the findings on examination, *Bellis Perennis* in the Mother Tincture was prescribed, with the pleasing result that the bleeding ceased in a few days, and the uterus became normal in size in under two months. I am not claiming this as a cure for cancer of the uterine body—in fact I should have hesitated to have undertaken the treatment if I had known of the diagnosis made by the surgeon. I am only confirming Dr. Burnett's suggestions that *Bellis Perennis* is a uterine organ remedy. It has produced congestion and enlargement of the uterus in healthy women, and given according to the Law of Similars, it cured a desperately sick woman with these symptoms. The cure holds good as this happened some eight years ago and the lady is alive and well to this day.

Another case illustrating the action of *Bellis* on a tumour is well worth recording. A stately lady, in build like Venus of Milo, accustomed to hard physical work, complained of severe pain in the abdominal muscles on the left side near the spleen, which came on after lifting a heavy weight, much too heavy to lift for the average woman. She was most concerned about the appearance of a cyst-like swelling within the belly of the abdominal muscle, which was excruciatingly painful to touch. A

vegetarian, keen on natural methods of healing. she was not prepared to submit herself to an operation for the removal of the cyst. She asked could nothing be done with medicines? Bellis Perennis 1c was prescribed at first, and later Bellis 200 at weekly intervals, with the result that not only did the pain disappear but the cyst dissolved as well within two months. Each dose of the 200th potency was followed by a severe aggravation of the pain, and a sensation of a knife turning and twisting in the swelling was experienced for a short period afterwards.

So you see, Bellis has stood me in good stead in a few cases, so in turn I pass this knowledge on, for it is well worth remembering in suitable cases.

CALENDULA. A GREAT WOUND HEALER

In a certain grey house in a certain grey street the two lower windows act as beacons of light to the whole neighbourhood by sending out rays of joy and happiness, at any rate to one passer-by, for inside the windows, lighting them up, are enormous garlands of flowers, topped, practically all the year round, by the golden orb of the Calendula or Marigold, which is tastefully and artistically interspersed by branches of different shades of green. The Marigold is one of the most decorative flowers that I know; its colour reflects the health-giving qualities of the warming and healing sunlight. If there is anything in colour therapy, this herb certainly seems to emanate it, for its blossoms open to the daylight and sun, and close as the sun descends to the lower horizon. It is like a clock, the flowers open at 9 o'clock in the morn, and close punctually at 3 p.m., and it takes no notice of the man-made daylight-saving bill. This peculiarity has been noticed by many writers in the past. Shakespeare refers to it in "The Winter's Tale":

"The Marigold that goes to bed wi' the sun
And with him rises weeping."

The name Calendula is derived from the fact that it is said to open its bloom on the calends (the first days of the month), and Marigold is associated by some writers with the Virgin Mary, and by others with Queen Mary of Stuart fame.

For centuries it has been a pot herb, and the flowers were dried for soups and broths. The flowers added colour to the salads in the days of Elizabeth and were specially recommended for scrophulous children. They were gathered on a dry day when blossoms were fully out, spread on paper in an airy room for drying, turned frequently and put in paper bags ready for use. A yellow dye was extracted as well from them for colouring cheeses.

The old herbalists, Gerarde and Culpepper, refer to it as "a comforter of the heart and spirit"; but modern medicine and modern cookery ignore this old-fashioned herb. In these days of cocktails and chain-smoking, the art of cooking has been forgotten, and we like to live out of the famous 57 varieties of tins. We only see tins in our store cupboards, not the dried flower heads of our ancestors, which gave flavour to their dishes and soups and infusions. Such a pity!

Modern medicine, too, like the pharisee, walks proudly by and takes no notice of the humble herbs of the fields. All the drugs must come from the smoking stills of the analytical chemists, and be tested out on the living bodies of innocent and suffering animals, before they are passed as suitable—for a short time—in the experimental kitchen of the up-to-date analyst. He passes the drugs thus documented to the credulous son of Aesculapius for dispensing to suffering humanity. Glowing accounts of their effects are then published in the medical press, until they are superseded by a more recent product of the skill of the manufacturer.

The last war made one's thoughts turn to First Aid and the treatment of wounds. Sepsis is the great danger of open wounds and injuries, and antiseptics are the answer of the surgeon to this enemy. Unfortunately, antiseptics

which are potent enough to kill the micro-organisms are also injurious to the living cells of the body and the defending white blood corpuscles which are sent out to kill off the attacking microbes. Carbolic Acid, and the mercurial salts and iodine play havoc with the leucocytes as well as with the deadly germs, and even the more recent antiseptics are only a degree better. The ideal antiseptic is still being searched for.

Iodine is the usual advice given for local treatment for cuts and abrasions. Here and there a voice of warning is raised, which condemns this indiscriminate use of Iodine for abrasions of the skin and open wounds, as Iodine burns and tans the skin and allows the germs to invade the deeper tissues underneath. Aseptic treatment or surgical cleanliness with plenty of warm soap is much better than pouring Iodine or other antiseptic on to wounds and the surrounding skin. The Bible mentions the use of wine as a vulnerary; alas! the rabid teetotallers of the last generation by their heavy taxation of all alcohol have made the moderate use of wine at table, and its use in medicine, impossible, and we have to look round for other substitutes.

Here it is, we hie ourselves back to Marigold. It is the best herbal wound dressing and antiseptic that I know. Alack and alas! that so few, even keen homœopaths, appreciate its value as such. I worked for years in various homœopathic hospitals and never saw it used; we used the same lotions, tinctures and dressings as the orthodox hospitals. And yet there were a few valiant spirits who prescribed Calendula in wound treatment. Such a one was Dr. Carleton, who used it in peace time in his hospital in America as a dressing in all kinds of surgical work and for different types of operations.

Calendula Officinalis is THE SIMILAR for clean cuts, wounds with or without loss of substance, with sharp cutting pains, redness, rawness, and sometimes stinging pains during febrile heat. These are the indications in the *Materia Medica*, and this has been proved correct in practice. Carleton states, he prefers the *Succus Calendulæ* to the tincture. He states that in hæmorrhage a douche of clear tincture of *Calendula* acts like magic and promotes rapid healing. I have proved the truth of this myself in many instances. I was looking on once while a veterinary nurse was docking the tails of some pedigree puppies a few days old. She cut the tails across and then applied pure tincture of *Calendula*, and immediately the bleeding stopped, and there was hardly a whimper from any of these wriggling pups; when I saw them the next day, all the tails had healed up beautifully.

A lady of 80 fell out of bed and injured her nose, and there was also constant oozing from the lower lip. I applied half and half *Calendula* tincture to the bridge of the nose and the lower lip; the bleeding stopped instantly, and within twelve hours the jagged cut on the nose had healed over, and the swollen, oozing lower lip had returned to its normal size. And that was in an old lady nearly 80 years old, where the healing powers are naturally slowed down.

A working man, busy pulling down the wreckage of a bombed school opposite the dispensary came in with hæmorrhage from a small spouting artery, all the capillaries on the back of the hand were oozing freely as well. A few drops of pure *Calendula* tincture poured on, and the spouting artery and the capillaries dried up at once, and there was no return of the bleeding. A First Aid dressing, plus pressure, had already been applied before he came to us, without any effect. *Calendula* acted like

magic.

Dr. Carleton mentions an instance of a physician stumbling against the sharp edge of a carriage and scraping his shin badly against the sharp edge of the board, which produced a deep and extensive cut right down to the bone. Two hours later, Carleton laid back the periosteum and skin carefully in place, and dressed it with Calendula cerate. There was much cutting, stinging pain at first, which rapidly subsided, and in a few days the shin was well! I have seen cases of like injury to the shin bone, and it usually meant months of treatment on orthodox lines. I followed Dr. Carleton's precept in a case similar to his, and was most agreeably impressed how quickly such a nasty wound healed. So different from my apprentice days at hospital. So you see by comparison our little herb Marigold exerts a far greater healing power than the orthodox chemical antiseptics, and not just in a single instance here and there; *indeed it is my unfailing friend.*

This surgeon enumerates many operation cases which he treated with Calendula locally; naturally they were clean operation cases. He used the Calendula for amputations, for trephining of the skull, for swelling of the gums after dental interference, for hæmorrhage after circumcision, for mopping out the inside of the abdominal cavity after operations for abdominal tumours and ovarian cysts; and his results were invariably excellent. The strength he recommends is a 1—25 dilution.

Remember, Calendula is the similar to clean cuts and incised wounds. You can strengthen its action by giving it internally as well, Calendula 6, 12, 30 in repeated doses, until healing has taken place. It acts on the epithelium and promotes the rapid growth of the normal cells. But if you use Calendula when there is deep-seated sepsis, the

superficial tissues will close over too rapidly and the septic cells will be shut in, with disastrous effects. In these cases, get the septic wound clean first with Hypericum dressings, and later apply Calendula.

I have said several times, Calendula is similar to clean operation wounds and cuts; not only for local applications, but do not forget to give it potentized by the mouth, as soon as the operation and the effects of the anæsthetic are over. It will hasten the healing process. Dr. Carleton made a habit of this, if there were no clear indications for any constitutional remedies he would give Calendula in repeated doses.

Another doctor who sings the prowess of Calendula is Dr. Petrie Hoyle, the American doyen of homœopathy. He used it extensively in the War Hospital he superintended in France during the 1914-18 war, and the visiting French surgeon complimented the doctor on the cleanliness and sweetness of the air in his wards. "There were no cloying, sickly smells of antiseptics about," he said, and moreover he remarked and complimented him on the exceedingly low mortality and the quick recovery rate of the wounded. He took full particulars of the uses to which Calendula was put, and, I believe, passed on this knowledge to surgeons in other war hospitals.

Calendula officinalis is a home-grown produce; it grows easily in the cottage gardens, and we should make more free use of these gifts that God has given us.

Let me quote what is said about the preparation of Calendula in a herbal, and later I shall quote the method of preparation of Calendula mother tincture from the American Pharmacopœia.

(1) Herewith the herbal recipe:—

Use the ray florets of the deep, orange-flowered common variety of Marigold, which should be collected when

the flowers are fully open in fine weather in the morning, and when the dew has been dried by the sun. Dry them quickly in the shade in a current of warm air, spreading them out on sheets of paper, without their touching each other. When the flowers are dried, keep them in clean glass jars, stoppered against dust, and make an infusion of the strength of one ounce of dried flowers to a pint of boiling water. For use externally as a local application to slow-healing superficial chronic ulcers and clean cuts.

(2) The recipe in the American Pharmacopœia is more elaborate:—

Use the fresh leaves at the tip of the plant, together with the blossoms and buds, which are chopped and pounded to a pulp, enclosed in a piece of new linen, and subjected to pressure. The expressed juice is then, by brisk agitations, mixed with an equal part by weight of 50 per cent. alcohol or best French brandy. This mixture is allowed to stand in a well-stoppered bottle for eight days in a dark, cool place, and then filtered. This makes the mother tincture.

I am told that a Marigold flower can be rubbed on the swelling caused by the sting of a wasp or bee and will rapidly make it disappear. Since writing this I have gone to live in the country and went through a plague of wasps one summer and found that frequent dabbing with the cork of the Calendula bottle eased the pain and prevented any swelling. Another way of using Calendula was picking off two-three fresh petals of Marigold, moistening them with one's own saliva and laying them on the stung area and covering it lightly with a handkerchief. No pain or swelling followed.

I find by personal use that Calendula is first-rate as a local application to the vulva and the perineum in maternity cases. I usually spray the perineum with the

pure tincture, after the perineum has been sutured, I apply a moist pad of Calendula, 1 in 25, to the parts. The lochia become very quickly sweet, there is no general systemic reaction, and the healing takes place in less than half the usual time.

I like Calendula ointment for the cuts and cracks inside the nostril, which are very irritating and slow in healing sometimes. Also for the ragged edges round nails which are painful and sting, these heal almost overnight with applications of Calendula ointment. Personally I prefer Calendula ointment to boracic ointment, though I have known some sensitive folk object to the aromatic smell of the Calendula.

The Marigold is a wonderful flower, a magic herb; looking at it, it raises one's spirits, gives one hope; and remember, this humble servant of God is willing to serve you further in the kitchen and in the domestic medicine cupboard; its uses are manifold. It provides the healing touch of nature and prevents the spread of disease, the spread of sepsis—a wonderful mission.

Everybody should grow Calendula or Common Scotch Marigold on any spare corner of garden they have. It grows easily, the golden flowers give a patch of welcome colour these grim days, and it is a most useful plant. Here is another cheaper recipe for the preparation of Calendula tincture! The half-opened buds or newly-opened flowers with the gummy end shoots are the parts used with great success for the preparation of the tincture. These buds or flowers should be pounded and macerated in 50 per cent. alcohol (if you use stronger alcohol the valuable balsam in the plant will coagulate), after placing this fluid in corked bottles. Shake the bottles several times daily for three weeks, so as to extract all the ingredients. Remove the clear fluid by filtration, and keep

this as stock. The fresh juice or succus is made by pulping the parts, including the roots after previously soaking them in warm, not hot, water for twelve hours, and then the lotion is ready for use; add the alcohol later if you want to preserve any of the liquid. The fresh, yellow florets of the flower can be applied direct to the wound, or the pulped, fresh plant can be used as a dressing.

Calendula officinalis is not an antiseptic in the true meaning of the word; but it is a fact that germs do not thrive in its presence, it inhibits their growth and even if wounds are already badly infected, I have seen offensive, purulent discharges become clear and sweet-smelling in a day or two. *Calendula* is wonderfully soothing as an external application, it neither destroys nor irritates any new epithelial cells which are forming; it rather stimulates their growth.

The *Calendula* tincture is diluted for use by adding one teaspoonful to a pint of boiled water; I have found ordinary tap water will do just as well, without bothering to boil it. Oh, shades of my teachers in the surgical wards of my hospital, may you forgive me for this heresy! But I stick to it, in spite of the strict aseptic teaching I have had, *Calendula* inhibits the growth of micro-organism. Why boil the water, therefore? Yes, it is so, pus will never make its appearance in a clean wound, and it will disappear rapidly in an infected wound, if *Calendula* is used as a dressing.

If the wound is deep, one can syringe it gently with diluted *Calendula* and lightly pack with gauze soaked in *Calendula* 1-25; then cover the area with dry gauze, cotton wool, and bandage. The wounds need to be dressed only once a day; and they heal up rapidly.

But my pen has run away with me; these are really

dressings for war wounds, ulcers, septic fingers, and not just first-aid dressings. All the same, I must mention and impress the fact on doctors, sisters and nurses that Calendula dressings are superior to and beat any Boracic acid, Perchloride of Mercury, and even the modern Sulphonamide applications. The latest miracle worker in septic and similar coccal diseases—Penicillin—was discovered by Sir Alexander Fleming at St. Mary's, Paddington, in 1928; it will kill Staphylococci in a dilution of one part pure Penicillin in 50 million parts of water; but a generation of Penicillin-resistant Staphylococci are said to be evolving gradually. And then, what?

For years I gave up the use of antiseptics at the Dispensary, where more than 100 children were treated daily for all kinds of minor ailments. No more fomentations, no more Lysol or its modern substitute, Dettol; no more Carbolic acid; no mercurial dressings. Unashamedly I confess, I am not afraid of germs, not even Tetanus, and sepsis has no terrors for me. Arnica is applied in contusions, sprains and even fractures, where the skin is unbroken, both externally and internally. Calendula or Hypericum lotion 1 in 10, or 1 in 25, is applied to cuts, abrasions, clean and dirty wounds; even ulcers, abscesses, local carbuncles, all get treated with either Calendula or Hypericum. Calendula I reserve for clean wounds, and they do not go septic; Hypericum is perhaps more applicable for already infected states.

Let me affirm, on my solemn oath, to my medical colleagues, that, after many years' experience along these lines, I get no Erysipelas, no Pyæmia, no Septicæmia, and no Tetanus. And many of the cases I have seen were already heavily infected with Staphylococci or Streptococci. Also they get on rapidly and heal more quickly than in the old days, when I followed slavishly in the

footsteps of my surgical teachers and used the antiseptics of the day.

Septic gums clear up rapidly with a Calendula mouth-wash, 1 in 25, and clean cuts, clean wounds, big or small, get on miraculously with it, and we never inject anti-tetanic serum, either. We neither expect any trouble, nor get it.

Marigold tincture is absolutely safe in the hands of lay people. This may be heresy, but I stick to it. I could tell many stories of the wonderful cures some enthusiastic lay people have done with Marigold. One or two will suffice. A young man was knocked off his bicycle and dragged along the ground, on a gravelly pavement. The skin was rubbed off his face, nose, eyebrows and palms of his hands; his face and hands were like raw pulp. Arnica given repeatedly, Calendula tincture applied in dilution—result perfect cure in a few days; no scarring, and of course no Tetanus; and he was back at work in three days!

At her first confinement a young woman was attacked with a severe hæmorrhage; Arnica was given internally, the vulva and vagina douched with hot Calendula, pads moistened with warm Calendula were laid on the outside. The bleeding stopped within a few minutes, no sepsis followed, there was not the slightest rise of temperature, and everything healed up satisfactorily in less time than is usual. The doctor shook his head, called the mother a very dangerous woman, but had to admit that she had done very well. She told him exactly how and why, which made him sit up and think, perhaps!

I wish more lay people would have greater conviction in their faith, and boldly admit what has cured them, and invite their doctors to experiment at first with such simple remedies as Calendula and Arnica, and later go

into it more thoroughly and scientifically. We should get somewhere!

So do not forget, Calendula mother tincture in your first-aid medicine chest; use it for hæmorrhages, cut fingers, apply it to the nostrils in nose bleeding, by moistening a piece of surgical gauze or cotton wool—or a clean handkerchief in an emergency—with Calendula, neat if you like, and pushing it up into the bleeding nostril.

Tell the dentist to use it for bleeding after dental extractions, and for bleeding and oozing gums while filling teeth. Take it with you boldly and offer it to him when you are the victim in the dental chair.

Proselytise and make the virtues of Calendula, the golden Marigold, known. It carries within it the solar forces; these are they which envelop the germs in its life-giving power, so that they can no longer live; thus the natural resistance is raised.

DROSERA

DROSERA ROTUNDIFOLIA, or Sundew, is a curious wee plant, which can be found in morasses, in the undrained bogs of the Surrey heaths, in the peaty heather wildernesses of the Scotch Highlands. It is easily passed by and overlooked, like many of the lovely things of this world, and yet how much beauty is hidden in this plant, the leaves of which grow low to the ground and are thickly covered with minute reddish hairs, the ruby points of which secrete droplets of fluid which sparkle in the sunshine amidst the emerald green tufts of moss. These droplets from which the plant derives its name, "Sundew," are sticky and glutinous, and are used to entrap the unsuspecting insects which alight on it. The fly walks into the parlour, the leaves close over it gently, and it is devoured by the digestive fluid secreted by the leaves, then they open up again, ready for the next unwary visitor.

We have only two of these carnivorous, insect-eating plants in England. The Butterwort, or Purple Pinguicula, also grows in damp meadows and bogs, and is the other native plant of this kind in Britain.

In America there is a genus of plants called *Sarracenia*, also a bog inhabitant which sends up stalks bearing curiously-shaped flowers with hollow petals serving as water reservoirs. Insects are attracted to it by the honey-secreting glands on the rim of the open cup or pitchers, on the strength of which it has received the name of a pitcher plant. The flies glide into the water and there

make a broth for the delectation of the plant. Similar pitcher plants from the tropics can be seen in the hot-houses in Kew Gardens, and curious evil-looking and frightening blossoms they are.

The North American pitcher plants were in use by the indigenous Indian tribes as a remedy for smallpox and thus they found their way into our *Materia Medica*, though some observers state that this claim is unwarranted.

Our little native herb Sundew has long had a reputation among countryfolk for causing rot among sheep and being a caustic and acrid plant.

Burton mentions Sundew in his once-much-read and now almost forgotten "Anatomie of Melancholy," in which he says that "this herb, before all the rest of herbs is to be preferred in Melancholy, and he will admit of no herb on earth to be compared with it."

No wonder that Hahnemann, an expert in the ancient lore of herbs, collected the Sundew and tried its virtues on healthy provers.

As I write I have before me a copy of his *materia medica* published in Leipzig over a hundred years ago, and full of valuable hints it is too.

This herb, Hahnemann writes, is one of our most powerful medicinal plants. It was known to the ancient physicians mainly for external application in skin eruptions, and only occasionally prescribed internally.

The majority of the medical profession in the long ago prescribed it in maximum heroic doses and threw it out of the medical books later as of no value. And yet Hahnemann says it is one of our most potent remedial plants, and he adds an emphatic warning *not to use it in low potencies*; but only to give it in single doses in the 30th potency, and warns emphatically against a repeti-

tion of the dose when it is so similar to the disease, that it is the most like remedy. "A second dose given too rapidly will endanger the life of the patient; I know this from experience," Hahnemann states. He could not put his warning more strongly, could he?

The dread epidemic disease, whooping-cough, which even now in the 20th century is still considered a dangerous disease to young infants and children, has not yet been conquered by modern science, has a high mortality rate, more so when complicated by broncho-pneumonia. As it is usually accompanied by serious paroxysms of vomiting, it interferes with metabolism and the assimilation of food, and leads to emaciation; it is apt to be followed by Fibrosis of the lungs and even Tuberculosis. In very truth, a disease to be feared, if—I repeat it—if treated according to orthodox methods.

The disease, to which Drosera is the simillimum, that is, it produced similar symptoms in the healthy prover, is whooping-cough. It is wrong to say that a Homœopathic remedy is a remedy given in small, even infinitesimal doses; it is homœopathic because its main symptoms produced on healthy people, are similar to a certain combination of symptoms found in a sick individual.

And Drosera in its proving on healthy individuals, produced a spasmodic cough similar to whooping-cough, with severe retching and vomiting.

You do not believe it, do you? Well, when sheep grazing along the borders of boggy marshes accidentally consume the Sundew plant, they are attacked by a chronic shattering cough which in due course leads to wasting, and is usually fatal to them.

One often sees whooping-cough in general practice; and it gives me the greatest satisfaction to testify to the wonderful help that Drosera has been to me in handling

these cases successfully. Thanks to Hahnemann's teaching and the record he left of his provings.

Let me give you a typical example. A boy of 11 months, known to have been in contact with whooping-cough, was seen on the first day of the cough. No definite diagnosis could be made as it takes a week for the whoop to develop. The anxious mother was told to bring him back the following day week, keeping him away from other children in the meantime. A week later, the mother reported the child had been vomiting that very morning. On examining the throat with a tongue depressor, an unmistakable whoop was heard followed by slight vomiting. Therefore 1 dose of Drosera 30 was given at once; seen four days later, he had attacks of whooping with vomiting every day, but he had eaten well and enjoyed his food. Three days later, at the next attendance, the report was that there had been no more whooping and no more vomiting, and the child had gained one ounce. Incidentally, one of the most serious effects of whooping-cough is loss of weight. This was the end of the attack, though the mother was doubtful, whether it really had been whooping-cough, as the boy had been ill for only five days. Whooping-cough, aborted in five days with one dose of Drosera, and the child did not look ill at all, and continued to gain weight at his normal rate at once.

If this had been the only case of rapid recovery after Drosera in whooping-cough, one would say it was just a lucky fluke, a coincidence, but I have seen this happy result over and over again.

Now compare what orthodox treatment can offer in whooping-cough. A few days ago I saw two children under five who had come out of hospital after four months of whooping-cough—a large, first-class fever

hospital to boot; they had been sent in on the first day of the attack. It took this orthodox fever hospital of good repute four months to cure whooping-cough, and the children, after this prolonged stay in hospital, were thin, ill-nourished, peevish and miserable and needed a month's convalescence at the seaside, before they were reasonably well.

I have seen many hundred cases of whooping-cough, both in general practice and at the out-patient dispensary, and I have never had any complications in the cases who were treated by the suitable and indicated remedy, according to the Law of Similars. It takes, if the case is seen at the beginning, less than a week to get rid of the whoop and the vomiting, the cough may continue into the second week, and that is all there is to it. There is no interference with nutrition. What a triumph for that Art of Medicine which is based on the Simillimum.

It was not always Drosera that was given; Drosera was only one of several remedies which were needed, but when Drosera was required, the recovery took place in a few days instead of weeks and months under orthodox treatment.

However, I do recall one case, when Drosera proved a failure, because the mother had soaked the child's vest in camphorated oil, on a neighbour's advice. My language was trenchant and to the point. The camphorated oil was washed off and Drosera was repeated, with the anticipated result: a rapid recovery. You see, camphor antidotes all actions of Drosera, as Hahnemann states in his "Materia Medica Pura," and not only in Drosera, it antidotes all potentised medicines. So beware of camphor, applied externally or even if left in the close proximity of any of these finely attuned remedies.

Drosera has been well known to several generations of

lay people as a specific for whooping-cough, given in low potencies, in repeated doses of the first decimal. This reputation rests on the authoritative writings of the late Dr. Hughes, who was a strong advocate of low potencies, mother tinctures, and first decimal tinctures; but his cases of whooping-cough did not get cured under three or four weeks, instead of Hahnemann's five, seven or eight days. A great difference indeed! The case of a pupil trying to be wiser than the master and making a hash of it!

But this is not the whole story. Hahnemann's account of the proving of *Drosera* is full of suggestive hints, which, alas for suffering mankind, have been overlooked.

The following symptoms were produced in the healthy prover:

"Cough coming from deep down in the chest and the impulses of which follow one another so violently that he can hardly get his breath. Crawling in the larynx provokes coughing and cough ending in vomiting."

Is not this a picture of whooping-cough?

Now for a few more observations of Hahnemann's: "Tickling in the larynx, deep down in the fauces and soft palate; a rough, scraping sensation with dryness, exciting short cough and hoarseness of voice, so that it is only with great effort that he can speak in a deep bass tone, great oppression of the chest, etc." On these symptoms Hahnemann recommends it in tubercular laryngitis, which is a rapidly fatal disease; and those physicians who followed his advice have reported cured cases, cured by *Drosera*.

Now for a confirmation of the far-seeing observations of a master as regards the value of *Drosera* in tuberculosis.

A certain Dr. Curie, the father-in-law of Madame Curie, the discoverer of Radium, did some experiments on cats by feeding them with *Drosera*. Cats are known to be

very resistant to tuberculosis, and yet these cats developed tubercular glands of the abdomen after being given regular doses of Drosera. One cat killed after a year was found to have tubercular lesions of the spleen, of the large intestine and lungs, and also of the lymphatic system in general.

A homœopathic physician does not approve of vivisection of animals in general, and quite apart from the cruelty involved in these experiments, they are useless as well; for an animal cannot produce the finer shades of differentiation between remedies. It cannot tell you of its feelings and sufferings, and cannot give any mental symptoms which are so important in order to find the most similar remedy. But these experiments of Curie's are valuable, as he continued proving the remedy on the animals, until gross lesions were produced, lesions in the intestines and lungs, which proved that Drosera could and did produce tuberculosis in the cat. Nobody would wish to carry on a proving in human beings for the length of time needed to produce active diseases with definite organic changes. Yet Curie's experiment is the exception which proves the rule. It proves Hahnemann's contention that Drosera is of value in tubercular disease.

I had similar proof of this in at least one case. A young girl some years ago came along with tubercular sinuses of the fingers and toes and tubercular spine with rigidity of the neck also a sinus from the left femur. She was given Tuberculinum with but indifferent success; then Drosera 30 was administered with striking result: the sinuses cleared up, the neck became pliable, and the girl began to blossom forth into a good-looking person, because she was made healthy.

She was kept under treatment for eighteen months or so, and during that time had some three or four doses of

Drosera 30 and later Drosera 200.

I occasionally hear from this woman, and so far there has been no recurrence of the tubercular trouble; and before she was treated with Drosera she had been both an in-patient and out-patient at various hospitals for at least ten years.

How one wishes that it were more generally known that Drosera given to the many cases of tubercular diseases of the long bones, which one finds in the hospitals up and down the country, will cut short the disastrous effects of this white plague; the shortening of limbs, the deformities and the crippling. The many weary months of stay in hospitals could be, if not avoided, considerably shortened.

The physician practising this Medicine of the Minority does not get the chance very often of seeing cases of this kind; they lie on their backs for months and years in orthopædic hospitals, in the large children's hospitals and sanatoriums.

Perhaps some day the knowledge will penetrate.

Drosera is closely related of course to the tubercular bone remedies, such as Silica, Tuberculinum and Calc phos.; it has, when indicated, a most striking effect; and it is the grandest tonic that I have ever come across, wherever it is the simillimum.

My work lies largely among children, and in marasmic and emaciated infants and older children with a tubercular background, I have found no other remedy work such startling changes in a comparatively short period as Drosera. Unfortunately the late war put a stop to a good many things. My children at the clinics and medical outpatients, along with thousands of others, were scattered all over the country, and their treatment was interrupted. My records were stored away, and I have

never been able to get at them, and therefore it is impossible to quote chapter and verse, and mention individual cases.

I can only quote from memory that I have had more than two dozen cases of bad-doers, who after they were put on Drosera, simply romped ahead; they fattened visibly before one's very eyes—weekly gains of three-quarters to one pound were common. Cod liver oil and malt were simply not in it; it had never touched any of these children before, and it was not needed afterwards. The change was astounding, unbelievable, and dramatic.

It is unfortunate that the records I collected, on the value of Drosera in suitable cases of marasmus and malnutrition have been swallowed up and lost in the holocaust of war. They were cases in poor, undernourished children of casual labourers, often out of work and on the dole, who could not be given extra nourishing food, extra milk, as the parents could not afford it. All the change that was made, was an occasional dose of Drosera 30 and the gain in weight followed, on the same diet as before, and in the same surroundings and without months of convalescence!

Believe it or not! I have proved it again and again that Drosera is one of the most potent herbs of our pharmacopœia—and the end of the story is not yet.

Drosera in wasters. What a large clinical field lies before those true healers who are willing to try out the virtues of this noblest of our plant remedies! They hold nutrition clinics in London for the thousands of wasting children who simply will not get on, remain stunted, undersized and weakly. Frequently no particular cause can be discovered, the city life does not suit them, perhaps; they are put on extra milk, extra cod liver oil and malt, extra vitamin tablets, and yet many of them remain

in a state of malnutrition; they cannot assimilate the extra food that is given them.

I had a good few through my hands, as I said, and in many cases *Drosera* acted like a charm. It does not work out in the repertory; you have to go more by the family history, and if a case is going to do well on *Drosera*, it will do so at once; if it does not act within a month, you have to look for another remedy.

I can remember one of these bad-doers, the bane of my life for years. I knew little Beryl from the age of three weeks; she was never actually ill, only just looked delicate and fragile. One of those charming pieces of Dresden china you are afraid to touch for fear it might break; one of the real platinum-blonde fairy children with transparent, lily-white skins and bright blue eyes, the kind of child you expect to develop tuberculosis sooner or later. She flatly refused to grow, developed septic tonsils and enlarged glands of the neck early on, she had an operation for removal of the tonsils at 30 months, and she remained stationary in weight for the following seven months. At four years of age she only weighed 33 lbs., she was 3 lbs. underweight and still looked delicate and frail, even though she had good holidays, and a good mother, who gave her all the nourishing food she could think of. Six months later she still weighed 33 lbs.; then she was given *Tuberculinum 30*, which started the ball rolling, so that in a year she gained the normal 4 lbs., better than she had done the two-three years before.

Then we come to January 22nd, 1934. The weight had been stationary again, round about 37 lbs. for five months. At the age of 5 years 9 months, she was about 9 lbs. underweight, and I bethought myself to try the effect of *Drosera*, which I gave as a unit dose of the

30th potency. The effect of this single dose was more than alarming; she put on $1\frac{3}{4}$ lbs. in a fortnight, a thing she had never done before in her life. On May 14th, 1934, six weeks after the first dose, she weighed 40.4 lbs.—a gain of over 3 lbs. in six weeks. On January 17th, 1935, she weighed 43 lbs., she had gained 6 lbs. in a little over nine months; but there had been no gain for $2\frac{1}{2}$ months, and she had styes in her eyes for several weeks. So I thought I could safely repeat. The second dose of Drosera 30 was given $9\frac{1}{2}$ months after the first dose, and she had gained more during those months than she had done all the years previously, in spite of cod liver oil and malt, and months of ultra-violet ray treatment *and* good food.

On November 18th, 1935, she had not been well, so she had a dose of Drosera in the 1,000th potency. She was not weighed again until January 6th, 1936, when she weighed 48 lbs., a gain of 11 lbs. in 22 months. Drosera 30 one dose was then given, as I did not have a higher potency by me. On October 12th, 1936, weight was 52.8—gained $4\frac{1}{2}$ lbs. in nine months. I did not see her very often after that, as she lived a long way out of town.

On September 27th, 1937, she weighed 57 lbs. 2 ozs., at the age of 9 years, a gain of 20 lbs. in $3\frac{1}{2}$ years. Then she developed bedwetting, nocturnal enuresis, a complaint which often shows itself in children with a tubercular family history. This child had a tubercular history on both father's and mother's sides. Therefore she had Tuberculinum 30, nightly doses for fourteen days, which cleared up this nasty habit of bedwetting at once, though it had been going on for the previous six months. The steady gain in weight went on, she had an occasional dose of Drosera 30 at the rate of one dose per annum,

and at ten years of age she weighed 62 lbs. and was 56½ inches high. The local school doctor could not make out why her mother thought she was so delicate; she looked in the pink, he considered. After that I only saw her once or twice during 1939. On January 2nd, 1939, she weighed 4 stone 11 lbs. and was well and strong.

Unfortunately in May, 1939, she developed appendicitis, and was sent to a small local hospital, where a septic appendix was removed, which was followed by peritonitis and subphrenic abscess, an abscess near the liver, which required a good deal of surgical attention. She had at least four or five operations during the next three months. The surgeon thought she must have had a wonderful constitution to stand the weeks and weeks of high temperature and the repeated operations. Her parents passed many anxious weeks; again and again she was nearly given up. But she pulled through, thanks to the resistance and the store of extra vitality *Drosera* had given her during the previous five years. She was thinner than ever when she came out of the hospital; she was just over 3 stone at her worst and 4 stone on September 1st, 1939. I saw her on September 21st, 1939, and gave her another dose of *Drosera* 30, and by October 23rd, a month later, she was 5 stone 13½ lbs. She had gained nearly 2 stones in a month, without any convalescence at the seaside.

After such a drastic cleansing process, as surgical operations are, the weeks and weeks of the draining away of toxic matter in the form of pus, had left the tissues and organs cleansed and pure, and as soon as her vital force reasserted itself, she started to gain by leaps and bounds. She has been wonderfully fit and well ever since, indeed she is kicking now, because I am restricting her dancing classes and her gym. She does not see why

she cannot do everything she wants to now, why she cannot be like other children.

And this child, who was a bad-doer for years, always delicate and frail, built up such a strong constitution under a few years of the correct similar remedy—that she was able to withstand a strong siege of the enemy, septic appendicitis—a most deadly and often fatal disease in children about ten and eleven years of age.

This is what Drosera did for her!

I have other cases as remarkable which did as well on Drosera, only the exact records were lost in the war years.

Drosera is a many sided remedy.

We shall now turn to a totally different aspect of the curative power inherent in this little insignificant herb: that is the power it has in curing mental diseases, such types of mental diseases as show delusions of persecutions, in cases of paranoia and megalomania.

Let us go over the symptoms as mentioned by Hahnemann in his "Materia Medica Pura."

"Very irritable, any small matter can upset him very much; is highly irritated by even mild criticism.

Obstinately carries out decisions which he has thought over for long, in spite of opposition.

Extreme restlessness; cannot be bothered reading books, cannot stick to one subject for long, must always change his reading and his occupation.

Full of great anxiety and mistrust, thought he was surrounded by none but false people. Uneasy, sad disposition.

Full of imaginary ideas that he was being deceived by spiteful and envious people. Anxiety, as if his enemies would not leave him in peace, envied and persecuted him.

Silent and reserved, with great anxiety; he feared that he was just about to receive unpleasant and disagreeable

news.

Anxiety and fears, especially about 7 or 8 p.m., as if he were compelled to jump into water to take his life by drowning; no other mode of death appealed to him.

Great anxiety when he was alone; he always wished to have somebody round him or near him all the time; was quieter when he could speak to somebody, could not sleep on account of his great anxiety.

Very peevish, mere trifles upset him. Quite unimportant circumstances so upset him that he was beside himself with rage.

Stupid and not disposed to work either with his hands or with his head."

A most unpleasant mentality and difficult person to deal with.

Quite recently I read a book, describing such an individual. Let me quote from this book.

"This man is filled with an immeasurable hatred and seems to feel the need of something to hate. Almost anything may suddenly inflame his wrath and his anger. The transition from anger to sentimentality or enthusiasm may be quite sudden. Specially among intimate friends he lets himself go. The slightest contradiction throws him into a rage. I often heard him shout and stamp his feet," the author says. His technique is well-timed fits of rage, to throw his entourage into confusion, and thus make them more submissive.

"He often sits in morose silence and then joins in the conversation, and soon talks himself into a rage. Even at a very early period, he dislikes hearing anything not calculated to strengthen his own convictions. He is never told any uncomfortable truths. A policy grew up of keeping anything from him which might excite him. His excessive fits of rage tempted few people to provoke

such a storm. . . . Amid the ecstasy of his speeches, or in his solitary walks, he feels he possesses the qualities of a supreme magician, much superior to and out-distancing the qualities of a great statesman. In the many vacant hours of his lethargy he feels weak and humiliated. Then he is irritated and tries to acquire the semblance of creativeness by endless talks. For this he wants an audience. He sees his own remarkable career as a confirmation of hidden powers. He may sit for hours in apathy without speaking or without even looking up. No real conversation is possible with him.

He will speechify—he will walk restlessly up and down, interrupt constantly, and jump from one subject to another, as if unable to concentrate. He has states which resembled persecution mania and dual personality. He wakes up in the middle of the night and wanders restlessly to and fro. Then he must have light everywhere and then sends for young men to keep him company during these hours of anguish. He wakes with convulsive shrieks, shakes with fear, stuttering confused, unintelligible phrases.

He is exacting, avaricious, greedy; incapable of working unremittingly and continuously; he gets ideas, impulses, and must feverishly achieve them in order to get rid of them.

He rarely reads a book through; he only begins it and then throws it away. He hears voices in his solitary walks and recognises nobody there who meets him. He is timid and sensitive. He used to complain for weeks at a time, blaming the ingratitude of his followers, or the unkindness of fate for his own inactivity, and is fond of posing as a martyr.

Then the other side, the sudden activity; but everything is jerky; he is without balance; full of resentments.

Visitors have been completely dumbfounded at the sudden transition from obvious goodwill to violent scolding for some imagined slight.

The troubled dreams of the past and torturing doubts of the future are with him. Then he must have company when he is convulsed by sudden paroxysms, which are near to insanity. He walks up and down restlessly, while the young men in his entourage are roused from their beds in order to divert his thoughts. He is afraid of everything, is well protected, whenever he goes abroad, for fear of attacks on his precious person, and even his bed can only be made by special trusted servants, for fear of being poisoned in his sleep."

This is the picture drawn by a quondam friend and follower and close companion of Hitler's—Rauschnigg, in his book called "Hitler Speaks."

Does this picture not illustrate what Hahnemann has drawn as the mental characteristics and psychological ideas of an individual who required Drosera to cure him of his "Weltschmerz," his deep inner sufferings?

What would have happened, if some physician versed in the new Art of Medicine could have got hold of this pathological misfit, this psychopath, and given him Drosera years ago?

It is idle to speculate, and too late now. The harm was done. But Hitler was a Drosera patient and should have been given it years before.

And what about his physical peculiarities; the thick, raucous voice, that tendency to laryngeal troubles, that weak voice of his which failed him again and again. And so he required the services of a laryngologist at frequent intervals. Does this not prove also my contention, that here we had a Drosera patient, and if he had been given Drosera, maybe the world would never have

had to put up with the last war, and the history of Europe, nay, of the whole globe, would have been different.

It was not to be. We had to drink the cup of misfortune, sorrow and suffering right down to the dregs, because of the ill-balanced mind of one poor demented man, whose soul was whipped by the relentless furies of the fate which was ultimately his end.

EUPHRASIA

Who does not know Euphrasia or Eyebright, that charming and elegant little plant which is commonly seen in flower on pastures and chalky downs from July until September? Its full beauty burst on me when I saw it *en masse* in the Swiss alpine meadows at 3,000 feet in early August. It reminded me of a congregation of Puritan maidens in their varied garbs of delicately-tinted white and lavender, grey or white, and mauve or lilac, and purple-streaked curches with overshadowing bonnets of similar hues; except that no strictly brought up Puritan lady would have been allowed to enhance her beauty by wearing a bright golden ornament, such as the large gleaming yellow patch which ever-provident Mother Nature has painted on the central lobe of the Eyebright flower, from which purple honey-streaks lead down to the hidden treasure-trove of sweet golden honey at the bottom of the well of the flower petals. This serves as a signpost in order to attract the bees in search of honey; the bees in return act as pollen-bearers, for on their journey down they knock against the tiny brushes of the stamens which sets free the pollen, so that it falls on the head of the bee sucking the honey. The bee acts as the bearer of this pollen to the next flower, and this effects cross-fertilization. Nature has many such ingenious devices.

The structure of the flower resembles a miniature hooded foxglove, the latter will grow in gardens, though a woodland plant. What a pity, I thought—Eyebright will not allow itself to be transplanted into a garden,

for it depends on and demands protection from grass. It is somewhat of a fraud in spite of its resemblance to the pious Puritan maiden, for it is really a robber plant; it leads a semi-parasitical existence and sucks its nourishment from the roots of the grass amongst which it grows. The grass does not suffer for its benevolence, for Eye-bright, being an annual, withers and dies always at the end of the season.

Euphrasia derives its name from Euphrosyne (gladness), who was one of the three Graces in Greek mythology, renowned for her joy and mirth; and the plant was so named from the valuable properties it contained, which by preserving the eyesight brought gladness into the life of the sufferer.

As Culpepper says: "If this herb were as much used as it is neglected, it would help spoil the spectacle-makers' trade; and a man would think that reason should teach people to prefer the preservation of their natural sight before artificial spectacles. Indeed it has a powerful effect to help and restore the sight decayed through age."

Our poets knew of the virtues of Euphrasia, for Spenser says:

"Yet Euphrasie may not be left unsung,

That given dim eyes to wander leagues around,"

and immortal Milton relates how Michael, the Archangel, ministered to Adam after the Fall:

"... To nobler sights

Michael from Adam's eyes the film removed,

Then purged with Euphrasine and Rue

His visual orbs, for he had much to see."

Eyebright is another example of the old Doctrine of Signatures, which claims that the shape and colour of flowers and leaves are signposts pointing to the uses which can be made of the individual plant.

As an old writer has it: "the yellow and purple spots and stripes which are upon the flowers of the Eyebright doth very much resemble the diseases of the eye, as bloodshot, etc., by which signature it has been found out that this herb is effectual for the curing of the same."

Our Art and Science is founded on the Law of Similars and is not based on the Doctrine of Signatures of the ancients, except that Hahnemann and his disciples in looking round for indications for curative medicines from the Plant Kingdom, first experimented and proved on themselves the effects of taking extracts and tinctures made from plants known or well spoken of in folk lore and in domestic medicine and mentioned by the writers on herbal remedies going back to the days of Dioscorides and Pliny, the Elder. Euphrasia was one of the early herbs to be thus "proved" on healthy individuals by the German Physician Hahnemann. Let me repeat it so as to make it quite clear: Homœopathy in many instances *confirms the Doctrine of Signatures, but is not based on it.*

The symptoms which Euphrasia produced on the healthy experimenters once again confirmed the ancients were correct in their assertion that Eyebright has a definite irritating action on the eyes if taken or applied in large doses, and therefore as "Like cures like," if given in minute doses, it will cure the same diseases which it produces. Indeed, as Kent puts it (the American author of several books on our Art, such as a Specialised Materia Medica and the fullest Repertory or Dictionary of Drug symptoms published so far), "The eye symptoms of Euphrasia are its most prominent feature."

Some of the symptoms are as follows:

Catarrhal conditions of the eyes with copious acrid lachrymation and fluent bland discharge from the nose

during coryza. The lids are dry and the margins of the lids are red, swollen and burning. Suppuration of the margins of the lids and inflammation of the lids with a fine rash about the eyes.

The mucous membranes of the lids and eyeballs are injected and red. The lids stick together in the morning. The cornea is ulcerated; cutting pains in the eyes with pressure, as if caused by sand. Misty sight and blurring of vision. Profuse bland, fluent discharge from the nose; after a day or two of inflammation of the eyes and discharge from the nose, the catarrh extends into the larynx with a hard, dry cough which is worse in the daytime and better for lying down, while the coryza is worse at night when lying down.

There is a fine rash, redness and heat of the cheeks. The rash resembles Measles and feverish symptoms develop. Indeed, do you not recognize that all these symptoms actually produced on healthy provers, read like an attack of Measles in the early stages? And you can thus be sure that Euphrasia is similar to the symptoms of Measles and should and will cure many cases of Measles with these symptoms. Let me emphasise it, a case of Measles must show the following symptoms or you will fail with Euphrasia: "dry cough and shortness of breath, worse in the daytime and better for lying down, as well as the catarrhal symptoms from the nose and eyes already mentioned." Also in Whooping cough, if there is cough, during daytime only, with profuse lachrymation, think of Euphrasia. The coryza and discharge from the nose must be worse during the night, while lying down. These are the particular symptoms which make Measles and Whooping-cough typical Euphrasia cases, which means Euphrasia will be the curative remedy.

Remember, dry cough in the daytime, with streaming,

hot burning tears with rash, photophobia (aversion to light), profuse running from the nose, worse during the night while lying down, intense throbbing headaches, redness of the eyes, and there you have the typical Euphrasia Measles case. A Measles epidemic with severe eye symptoms usually responds to Euphrasia.

You may get these same symptoms also in Influenza, and then again Euphrasia will help; always prescribe on the symptoms each individual patient presents.

What a blessing we have such a remedy as Euphrasia for acute catarrhal eye conditions in epidemic diseases, and what a pity the orthodox doctors do not know it! For inflammation of the eyes and eyelids is a common and frequent symptom of Measles. I have seen hundreds of cases among old and young who date their eye troubles back to a severe attack of Measles. One often sees people without eyelashes or with thickened red rims around their eyes. Invariably I ask them, "Did you have Measles, and did your eye trouble date back to it?" and invariably I am right. Not much can be done at this late stage for people minus eyelashes. They will not grow easily after such a long time, but given the indicated curative remedy in the early days of the disease, the Conjunctivitis and Blepharitis, with the subsequent loss of the eyelashes will be prevented, and Euphrasia in nearly every instant is the most similar and curative medicine.

The old school doctors and hospitals only know Boracic lotion for eye diseases, or maybe they use normal salines and stronger antiseptics for bathing the eyes, and golden mercurial eye ointment. I fancy, they may now use some aniline dyes and Penicillin for sure for averting chronic Blepharitis; in spite of it one still sees plenty of children with encrusted eyelids after Measles.

Give Euphrasia internally in frequent and repeated doses in the third or sixth potency, until the eye condition clears up, and apply Euphrasia mother tincture as an eye lotion externally (one drop to two teaspoons of water) and future eye troubles will be averted. You will prevent the falling out of the lashes and thickening of the eyelids. Euphrasia hence acts as a beautifier as well; it has a wonderful cosmetic effect, for eyes without eyelashes are not good to look upon; besides, eyelashes serve a useful purpose and prevent dust and dirt from collecting on the cornea.

Euphrasia is a wonderful remedy, you see, within its own limited sphere, it is true. Read the list of diseases it will cure, provided the symptoms agree: Blepharitis, Conjunctivitis, Cataract, Colds, granular lids, Influenza and Colds with eye symptoms, Iritis, Phlyctenular Conjunctivitis, Measles and Whooping cough.

For several years I have used Euphrasia systematically for all my eye cases. In acute Conjunctivitis I use the extract, two drops to an ounce of boiled water; this may be weaker than is usually recommended, but I found by personal experience—nothing like trying out things on yourself—that in acute inflammations a stronger solution made the eyes smart and sting, and I must admit that acute and subacute cases of Conjunctivitis clear up more rapidly now than in former days when I used Boracic or a Mercurial lotion. Occasionally I vary it by ordering a saline douche for two or three days.

No more golden ointment for me: it contains Mercury in appreciable doses which gets absorbed into the system. If the eyes stick in the mornings, a little vaseline placed in the outer corners of the eyes at night will prevent this. Now I use Calendula ointment instead with a vaseline base, the addition of Calendula makes it more soothing

and healing than vaseline by itself. Of course, an ordinary chemist may not be able to supply Euphrasia; you will have to order it from the homœopathic pharmaceutical chemist.

In cases of Corneal opacity, thickening of and white patches on the mucous membrane of the Cornea, I have seen the beneficial effects of Euphrasia, provided you use it daily for a long time.

I had a case of Cataract, where Euphrasia lotion acted like a charm: it removed the Conjunctivitis which accompanied it, and after many months, when the patient went back to the eye surgeon, he was surprised to find the Cataract had nearly disappeared. Our medicines applied on the totality of the symptoms according to the Law of Similars, can and do cure a large number of Cataract cases; indeed one of our eye surgeons declared that 75-80 per cent. of Cataracts could be cured by medicinal means alone, without an operation.

It is not always Euphrasia which is required; you want to study your patient and prescribe according to the constitutional symptoms which are present, but Euphrasia lotion applied locally helps in the process.

In the Influenza epidemics I have come across cases which required Euphrasia internally; indicated whenever strong eye symptoms were present. The sequence of events would be as follows: The temperature would drop in twenty-four hours, the eye trouble would disappear in thirty-six to forty-eight hours, and after a few days' rest in bed, on a diet of oranges, grape fruit and lemon juice, made from the fresh fruit, the patient would get up feeling like a new person, without any heart complications or nervous symptoms.

I have experienced several Measles epidemics, and they are heartbreaking to the orthodox medical men. Un-

fortunately, nowadays the General Practitioner shifts his responsibility by sending his Measles cases to the Fever hospitals. What a mistake, when he could cure them himself!

We used to be told, when I was a medical student, that good nursing and fresh air were the two essentials in Measles; now the latest, I believe, is to give an injection of fresh Measles serum, obtained from a case of Measles, convalescent from the disease.

This treatment is still very much in the experimental stage; no accurate figures are available as to the reactions, and whether it cuts short an attack or not. The convalescent Measles serum is also injected as a preventative in contact cases, but again the results are problematical, and it is said that the protection lasts only for four weeks. Does this mean, I wonder, that during an epidemic, which usually lasts for several months, a child should be inoculated at four-weekly intervals? Do we know what after-effects may follow repeated injections or even single doses of a foreign animal serum into the bloodstream of the average human being?

As a medical officer at a day-nursery where they had a daily attendance of from fifty to sixty children, I tried out various preventatives, and I found that Pulsatilla 6, one dose given daily for two weeks as soon as Measles was brought into the nursery, prevented the spread of the infection. We had no further cases after the first; we were free of infection even though Measles raged in the neighbourhood. I proved it again and again for five successive years; our nursery was immune to Measles, if Pulsatilla was given as a prophylactic immediately after the appearance of a case of Measles among the children.

I also tried Morbillinum, the triturated and potentised

fresh Measles serum, and, provided I only gave one weekly dose of the 30th or 200th potency during the incubation period, I got no further cases. One year, I gave daily doses of Morbillinum 30, and *every one* of the twelve children to whom this remedy was given developed a Measles rash with a temperature and catarrhal symptoms on the same day, within six days of the first dose. The moral is: do not repeat your Morbillinum in the 30th potency oftener than once a week, or you might produce a proving, that is, bring on symptoms resembling the disease.

It was undeniable that this Measles outbreak was due to the Morbillinum, as all the children went down on the same day. This is unlike the usual behaviour in a Measles epidemic. The annoying part of such an epidemic is the long incubation period, when only one or two children develop it at the same time; then after an interval of fourteen days or so another child or two sickens, and so it continues.

At this rate a Measles epidemic may go on for months, and you could stop the epidemic by a few doses of Pulsatilla or a unit dose of Morbillinum 30, given once a week. How much more pleasant and more certain in its action than the problematical inoculation with convalescent Measles serum, and moreover without any serious side-effects or after results.

The treatment of Measles according to the Law of Similars is most satisfactory, and the death rate is usually non-existent. During seven years of general practice, when I experienced three Measles epidemics, I did not lose a single case, and my practice was in a working-class district, where the nursing was of a very sketchy nature, just such nursing as a willing working-class mother with husband and a large family could give.

The usual course of events was: the child developed a temperature between 102 degrees and 104 degrees after a history of catarrh, running eyes, sneezing and malaise for two or three days, then the rash appeared on the chest, extending to the face and the rest of the body. The indicated medicine was exhibited according to the symptom-picture presented by each case, carefully observed at the bedside. It might be Euphrasia, Bryonia, sometimes it was Pulsatilla or Sulphur, it varied according to the symptoms found in the individual case or cases; after which the temperature would drop in thirty-six to forty-eight hours, the rash would fade out in two or three, at the most, four days, and by the end of the week all signs of Measles had disappeared. Often, indeed very often, you could discover no symptoms of Measles after three days. The children were well and lively, exuberant in health, with a good appetite, asking to get up.

Any catarrhal and bronchial symptoms and signs which might be present at the beginning disappeared with the rash. Neither Bronchitis, nor Broncho-pneumonia followed. And being nursed at home, away from all other infections, such as you find in a concentrated form in Fever hospitals, you did not get other infectious diseases, as Whooping cough or Chicken pox or Scarlet fever. I have known many instances of children being away from home in Fever hospitals for several months at a time; having all the various epidemic diseases in their turn during that time. It is nice to get all the infections over in a few short months, you say; but such a poor child is frequently delicate for years afterwards, and I say *there is no need for it.*

Measles is always breaking out all over the country, like the poor, it is always with us, and it is a dangerous disease to cope with—allopathically! It often leads to

Broncho-pneumonia with a high death rate. Whooping cough may follow, and various other chest complications, even Tuberculosis may be a late complication. Running ears, Blepharitis, Corneal ulcers, all these are found as a result of Measles. And if they are treated the way it is suggested here, complications are practically non-existent and can be easily dealt with by giving remedies according to our Law of Cure.

Read up and study such acute remedies as Bryonia, Pulsatilla, Euphrasia, Antimonium tartaricum for chest complications or Ipecacuanha for nausea with mild Bronchitis, and Sulphur at the beginning of convalescence, and Measles will be robbed of all its terrors.

Now let us return to the symptoms of Euphrasia, which prove that a wider use could be made of it; that in all sorts of eye conditions and in weak eyesight it should prove of great value.

I believe in Iceland the expressed juice of Euphrasia is used for nearly all ailments of the eyes.

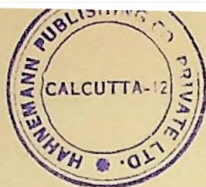
I found that the Eyebright did well in affections of the eyes in animals, for example, a little dog some time ago was treated with Euphrasia 30 internally and Euphrasia lotion externally for injury to his left eye after a fight with a neighbouring cat. In less than a week, his eye was well, and no blindness followed.

Euphrasia, our pretty Puritan maiden of the meadows, is waiting to be used, and now that we are thrown upon our own devices and should make more use of home-grown things, why not use this herb? There is no need to import expensive drugs from the Dollar-countries, when we have our own growing on our doorstep.

You can make an infusion of Euphrasia: one ounce of the entire herb to a pint of boiling water is the right strength, if you make it yourself, and the eyes can be

bathed three or four times a day with it. The extract of the plant, as made by the chemist, is much stronger, and, as I mentioned before, must be used in much smaller quantities, especially if the eyes are already inflamed.

Eyebright is called "casse-lunette," the "breaker of spectacles," in French, and "Augentrost," or "comforter of the eyes" in German. How expressive the common every-day names of plants often are!



FRAXINUS AMERICANA, OR THE WHITE ASH

This is a large forest tree growing rapidly to a height of 60-80 feet, and often rises more than 40 feet without a branch, then expands into a regular summit of an equal additional height. The trunk is covered with a grey, furrowed and cracked bark, and the branchlets are a smooth greenish-grey. The leaves are a foot or more in length, opposite one another, consisting of about seven leaflets, oblong and shiny, slightly toothed and glaucous underneath. The flowers are insignificant, whitish-green; the fertile ones have a calyx, the infertile ones are without.

The White Ash, a member of the order of Oleaceae, is chiefly found in the Northern U.S.A. and in Canada, growing in rich forests, and flowering in April and May. Its wood is light, firm, more elastic, durable and tougher than that of almost any other tree, the shrinking is slight, and when seasoned, it bends easily and takes polish well. In the past it was the wood par excellence for spears and bows, and it makes excellent timber for carriages, carts, wagons, railway carriages, awls, hand spikes, and many other agricultural implements. Until recently Spruce timber from the Pacific Coast and Ash timber were most frequently used in the making of aeroplanes, because of its elasticity and lightness. In the days before the invention of paper, the scholars used the inner bark to write on. What is the Ash not used for? It burns well, giving off little or no smoke; it contains a large amount of Potash, and the wood ash is useful in agriculture; even

its winged seeds—the Ash Keys, have been preserved in salt and vinegar as a substitute for capers.

The bark is the part used medicinally, and all its properties are extracted by water.

Trees have always played an important part in the religious life of all people on the earth. Think of the Druids who always worshipped their God in the silence and the mysteries of the oak groves. Further north, the Oak was not known, its place was taken by the Ash, as in Scandinavia miles and miles of land are covered by endless forests of Ash. Is it surprising that in the Norse Mythology, the Edda of Scandinavia and Iceland, the Ash, was the Sacred Tree? This Saga may sound to our minds a bewildering jungle of confusions and absurdities, but at the soul of this crude worship of distorted nature was a spiritual force seeking expression. These simple children of the cold North revered the terrific forces at play there with deep awe and deified them.

Carlyle said, "knowing the old faith brings us into closer and clearer relation with the Past, and with our own possessions in the Past." The present is nothing but the essence of what has gone before, what the people of a nation have distilled for themselves out of the possessions and happenings of the Past.

The Scalds or Poets of the Norsemen declared in their Sagas that in the beginning, when there was as yet no earth, no sea, no air, when darkness rested over all, there existed a powerful being, called All-Father, whom they dimly conceived as unseen as well as uncreated, and whatever he willed, came to pass. In the morning of time, before order reigned, great abysses of perpetual twilight existed, as well as the realm of mist opposite the home of Elemental Fire, where all was warmth and brightness. Gradually from this interplay of heat and

water with the icy blasts from the immeasurable depth of the great abyss, fashioned by the will of the uncreated and unseen All Father, arose gigantic creatures, the primordial Giants, as well as Beings of Light, the elemental Gods, together representing the opposing forces of Good and Evil. They waged war for untold ages, until at last the Light (the Gods) conquered the Darkness (the Giants).

The Edda then sings of the gradual process of the fashioning and illuminating of the Earth, the creation of the stars, the sun and the moon, in picturesque language, giving each elemental force a shape and name. While the Gods were occupied with these affairs, other small creatures had been breeding from the flesh of the dead Primordial Giant; or "Ur-Riese."

These were divided by the Gods into two classes: the dark, treacherous, cunning ones, called Trolls or Kobolds, who were sent into the dark recesses of the Earth to collect and guard the precious stones, the gold and the silver.

The rest of these small creatures, which were fair and good, were called Elves and Fairies, and were sent to an airy realm between heaven and earth, whence they were able to float downwards to attend the plants and flowers, sport with birds and butterflies, or dance in the silver moonlight on the green sward.

Odin then created man out of two trees, the Ash and the Elm, and he and the other Gods gave him a soul, motion and his senses, while the God of Fire contributed the blood.

Next All Father created a huge Ash, called Yggdrasil, the tree of the Universe, of Life and of Time. It filled the whole world, taking root in the three great worlds of man and the gods. From these three great roots, the

Ash grew to such a marvellous height that its topmost bough, called the "Peace-giver," overshadowed the Hall of the Gods, and the other wide-spreading branches towered over the other worlds. An eagle perched on the uppermost bough, and between his eyes sat a falcon whose piercing eyes saw into heaven, earth, and to the depths of Niflheim, the home of mist, the underworld. Yggdrasil was evergreen, its leaves never withered, so it served as pasture for Odin's goat, which supplied the heavenly mead to the Gods; it also served as a feeding ground for the stags which dropped honeydew from their horns on to the earth, furnishing water for all the rivers of the world.

Near this great tree, in the seething cauldron at its base, lived a horrible dragon who was continually gnawing at the roots, helped by countless worms, desirous of killing the tree, full well aware that its death would be the signal for the downfall of the gods. A squirrel was for ever scampering up and down the trunk and branches of the tree, the typical tale-bearer and busybody, trying to make mischief between the dragon below and the eagle above.

The health of the tree was maintained by the three Norns or Fates, who daily sprinkled it with holy water. High above the world of man rose the sacred bridge, the rainbow, built of fire, water and air, over which the gods travelled to and fro to the earth or to the Well of Wisdom at the foot of the Ash Yggdrasil, where they daily assembled in council.

Odin, the highest and holiest God of the Northern races, was the all-pervading Spirit of the Universe and the God of Wisdom. It is of deep significance to the student of esoteric knowledge to consider the way in which Odin obtained the great wisdom for which he was

so famous. Tradition tells us that he visited in the morn of time the spring of Memory, the "fountain of all art and wisdom," near one of the roots of the Ash Yggdrasil. In the liquid depths of this spring the future was clearly mirrored, but its old guardian refused this boon to Odin, unless he consented to give one of his eyes in exchange for such a favour. The god prized the draught so highly he did not hesitate, but at once plucked out one of his eyes, leaving himself with only one eye, which is considered emblematic of the sun. He drank deeply of the fount of Memory, which made him all-wise, gaining an insight into the future, thus he became aware of the transitoriness of all things, which affected his spirit so much that he ever-after wore a melancholic and contemplative expression, though he never regretted his great sacrifice.

Odin was also the god who invented the Runes, the earliest alphabet used by Norsemen. These characters signifying mystery were used for divination in the beginning, and in later days they served for the keeping of records and inscriptions. As wisdom was only obtained at the cost of sacrifice, so Odin had to meditate, plunged in deep thoughts, hanging for nine days from the great Ash tree, Yggdrasil, gazing into the depths of the Home of Mists, Niflheim, ere he won the knowledge he sought for.

These two stories clearly show us one of the greatest of all esoteric truths, that nothing of value is obtained without extreme effort and self-sacrifice, and until the aspirant proves himself willing to make such sacrifices, as may be demanded of him, the deeper knowledge he seeks is withheld from him.

We have a parallel in our own Biblical teaching in the story of Abraham and Isaac, where Abraham obeyed the

command of God and did not withhold his only son from sacrificing him as a burnt offering, and the Lord God, because of his obedience and willingness to give up his most precious possession, blessed him and his seed abundantly.

The Ash is neither well-known nor much used in herbal or orthodox medicine, and I am not aware what first drew Dr. Burnett's attention to it. He had a fragmentary proving made of *Fraxinus Americana*, and nobody, as far as I know, has ever improved upon or extended it.

Burnett considered it an "organ remedy." This term goes back to the days of Paracelsus, the famous alchemist, who, living some 300 years before Hahnemann, first talked about "*Similia Similibus Curentur*"; or "let like be cured by like." Paracelsus, however, approached the Law of Similars from a different standpoint. The organ remedy or organopathy of Paracelsus was developed from the knowledge of the action of drugs, obtained by dosing the sick; based on the old Doctrine of Signatures—referred to previously—of things internal and external. Hahnemann was the first to make practical use of this Law of Similars and to apply it to the study of the action of the drugs, obtained by giving drugs to the healthy—this is what is meant by "drug-proving"—and in this wise, building up the highly specialised *Materia Medica* which contains those minute differences in the symptoms of diseases with their modalities and reactions to external surroundings, as we know it nowadays, and on which the homœopathic physician bases his treatment.

Paracelsus insisted that the medical art should be based firstly on the study of nature, secondly on chemistry—the preparation of pure remedies, which was vital—and thirdly on astronomy, the epidemic constitution, i.e., the reaction of the body to changes in temperature, humidity

and dryness of the atmosphere, barometric pressure, electrical disturbances, etc.

The latter is a profound truth, ignored by the majority of the doctors. One often finds that at different seasons different medicines are required for the same disease, pathologically speaking; and at certain periods almost every disease responds to the same remedy. Let me explain this further; all cases of Influenza may be cured one year by Gelsemium; a few months later, Influenza has changed its type, and will require Bryonia for its cure; at other times it may need Baptisia or Arsenicum, or Nux Vomica to clear it up quickly; and yet, according to the pathological diagnosis, it is always Influenza.

At some seasons of the year, a doctor may see cases of Laryngitis, Bronchitis, Constipation, Neuralgia, Influenza, Measles and Pleurisy, etc., in different people, and they will all show symptoms of Bryonia, and will be cured by Bryonia, whatever the name of the disease, and whatever organ may be attacked.

Paracelsus explains this by saying that disease is invisible and intangible, and its origin is outside the patient. The microcosm, the small world of "man," must be studied in the external nature of the microcosm (that is natural philosophy or study of nature); and he was the first to say that a disease should be called, not after the pathological variations of the particular organ affected, that is, a disease should not be called heart disease or liver disease, or kidney disease, etc.; but should be called "morbus Helleborinus," or "morbus Bryonia," that is to say, it should be called after the simillimum or the most similar remedy which is the one that cures it.

The Hellebore disease affects certain organs; the Bryonia disease affects its particular organs and tissues; therefore we should talk of "Arnica Disease" or

“Belladonna Disease,” or “Aconite Disease,” and so on according to the remedy most similar to the particular patient and his symptoms. This at first sight appears confusing to both the layman and the trained medical practitioner who are used to a diagnosis based on pathological or bacteriological findings; but is not such a diagnosis often proved to be wrong on the post mortem table or in the operating theatre?

A “Belladonna Disease” does not mean—speaking homœopathically, a disease caused by an overdose of Belladonna or Belladonna poisoning. A Morphia patient, for example, to the orthodox doctor, means a person who is suffering from the cumulative action, or the poisoning effects of Morphia, just as the Opium patient to him means somebody who has been taking too much Opium. To Paracelsus, and to a true homœopathic physician, the Opium disease means a patient whose signs and symptoms proclaim to the understanding mind, and to the seeing eye of the trained natural philosopher, that Opium is the similar remedy for curing the complexities of the symptoms which have been attacking one or more organs at the same time. The man in the street speaks of “so-and-so having died of a complication of diseases,” complicated by more than one organ being attacked and in a diseased state. It is still only one disease, however many organs are disabled and thrown out of gear. It is the individual who is ill and who should be studied; his likes and dislikes, his aversions and his desires should be noted; his reactions to his surroundings should be carefully observed. Thus the real nature of the disease process, the disturbance which caused all the trouble originally, will be found, and in this way a homœopathic physician can clear up such complications, and he will find that nearly always *one* remedy covers *all* the symptoms;

and if applied early enough, it will cure the patient, provided his natural vital forces are still active and strong enough to oppose the invading disease forces.

Rademacher, round about the turn of the century in 1800, propounded this method of the cure of disease by organ remedies; that is, he declared that certain remedies acted specifically on certain organs. For example, he diagnosed different types of liver diseases, not according to the pathological alterations of the cells of the liver as found on the post mortem table; but he distinguished a *Nux Vomica*, a *Chelidonium*, a *Carduus Marianus*, a *Quassia* disease of the liver. So, with all the organs of the body, he quotes one or more remedies for each organ.

Burnett followed Rademacher, and he did good work with *Fraxinus Americana* as a remedy acting specifically on the uterus. He considered it a "specific" in all "heavy" states of the uterus, such as prolapse, bearing-down pains due to relaxed ligaments, and in sub-involution after confinement, also in Metritis or inflammation of the uterine muscle.

It is the so-called "medicinal pessary" in cases of hypertrophy or enlargement of the uterus, when there are heavy menses and profuse leucorrhœa; when bearing-down and drawing pains of the loins are present, and even when a Myoma or Fibroid tumour, with painfulness and heaviness of the uterus, is found, *Fraxinus* is one of the remedies to be considered.

In various booklets Dr. Burnett gives case after case of prolapse of the uterus, and even of Fibroid tumours which were cured with *Fraxinus Americana*. Let me quote one striking example:—

A married lady, mother of six children, aged 38, came to him with the diagnosis of an enormously hypertrophied

uterus, which could only be kept propped up with the aid of a very large pessary. Even though an operation for removal of the womb had been arranged for the very next day, the doctor persuaded her to give the medicinal treatment a trial and ordered 5 drops of tincture of Fraxinus three times daily in water. A week later the lady felt so much better that she was quite reconciled to abandoning the idea of an operation. Seven weeks later the patient, who had not been able to walk without tremendous discomfort and much backache, departed to Scotland and went long walks on the moors without any discomfort. The womb had simply diminished to its normal volume under the action of this remedy, and instead of being a permanent invalid, she kept her uterus and was able to fulfil all her wifely duties and be of great help socially to her husband in his official position.

I have followed Dr. Burnett's suggestions and used Fraxinus in some cases with great success. For example: (1) A young woman in the early thirties came along with the diagnosis, made by a gynecological surgeon, "Fibroid tumour, operation necessary and advisable." The psychologist, under whose care she was originally for certain psychological conflicts, was doubtful about the psychical shock of such an operation on a hyper-sensitive nature (in the old days this girl would have been labelled hysterical), and stated that her nerves would not stand this operation. So Homœopathy came into its own. The dysmenorrhœa, the bearing-down pains and the hæmorrhage were treated, and I expressed the hope that when her general condition improved, the Fibroid would disappear as well. She was put on Fraxinus Americana mother tincture—five drops three times a day, and was seen at monthly intervals.

The results surpassed my expectations. The periods,

which had been irregular and profuse for many years—sometimes they would come on every six weeks, sometimes ten or twelve weeks would pass without any signs of menstrual loss—now arrived on the very day they were due, every 28th day. The dysmenorrhœa improved with each period. The profuse hæmorrhage gradually lessened, and in six months the Fibroid had disappeared completely.

She was seen eight or nine months after her first visit to me by a practitioner at a South-coast town, who was a surgeon at the local Cottage Hospital, and on examining her, he admitted that there was no Fibroid; but he denied that there ever had been a Fibroid. Certainly he had never heard of a Fibroid being made to disappear with medicines alone—even though three other doctors had found the Fibroid previously! “There are more things, under heaven and earth than thou ever dreamt of, Horatio,” we might say to this Son of Aesculapius.

(2) A married woman came in 1937, in a great state of agitation, with the tale that a doctor had found a Fibroid and assured her that she required an operation for its removal. She was 42 years old and dreaded it; she was extremely excitable and nervy. On examination I found that she had a small Fibroid, but she was three months pregnant as well. She was assured that no operation was necessary then, and I had hopes that with treatment the Fibroid would disappear later. She took *Fraxinus Americana* first potency three times daily for six months, and in due course she was delivered easily, without effort, of a bonny baby girl, of whom she was extremely proud.

She was examined a month after the birth of the baby—the Fibroid had disappeared! I sent her to her original doctor with a note, and he admitted to her, that he

must have made a mistake, for the Fibroid was no longer there!

(3) Mrs. A., aged 41, seen first at the end of October, 1935, was told by her doctor that she had several uterine Fibroids, with which diagnosis I fully concurred. Her main trouble was profuse hæmorrhage and prolapse of the abdomen, and a heavy anteflexed uterus, carrying several small Fibroids.

On January 7th, 1936, after a short course of Sulphur 6 three times daily for her general constitutional defects, she was put on Mother tincture of Fraxinus, five drops three times a day. She continued the treatment until December 11th, 1936, by which time the Fibroids had disappeared, the uterus which was found originally three fingers above the Symphysis Pubis had shrunk to its normal size, the Metrorrhagia had gone; her general health was much improved; and above all, the Fibroids had vanished. Fourteen months' treatment with Fraxinus and a little Sulphur had achieved this. Not a bad record for this little-known remedy, Fraxinus!

(4) An old lady of 75 with prolapse of the uterus and vagina for almost a year, showed very few symptoms except heaviness and downbearing pain, and was given Mother tincture of Fraxinus three times daily for two months, after which treatment the ligaments tightened and drew up the prolapsed organ without the support of a pessary.

(5) A young lady in the middle thirties suffered from Fibrosis of the uterus, which gave her much concern, as she suffered from drenching periods with clots, faintness, and exhausting weakness for 8-10 days, every 24 days. Belladonna 30 every two hours helped the hæmorrhage; but Fraxinus Americana three times daily in between periods reduced the flow at the next period, and in four

months the Fibrosis had gone; the periods became regular and gave her no further trouble. She was threatened with the serious operation of removal of the uterus, as nothing else could or would do her any good, so she was told, according to orthodox ideas. The pronouncement was made in this case by a surgeon at one of the oldest and best-known teaching hospitals in London.

These are only a small number of cases, some others are still under treatment; but in all these cases the diagnosis was first made by another doctor, and on re-examination some months later, in each case no Fibroid was found. Usually the surgeon stated that he must have made a mistake; none of them would acknowledge that medicinal treatment could make a Fibroid shrink sufficiently, that it could not be felt any more.

Orthodoxy is hard to convince; it prefers the quicker, so it is said, method of removing the offending organ with the scalpel; but the long months of invalidism after an operation are never mentioned. On the other hand, while the Fibroid, or enlarged uterus, is treated medicinally with the Similar, the Homœopathic remedy, the general health of the person concerned improves as well.

Is this not much more desirable? Yet there are many who prefer the sensation of being in the limelight, and the centre of the picture, by being looked after by doctors and nurses while undergoing an operation, to the simple, silent removal of a diseased organ through the action of the indicated remedy on the life forces of the individual herself. This is not spectacular enough. Such is human nature!

GELSEMIUM

Gelsemium or Yellow Jasmine is a member of the order Loganiaceæ, to which also belong *Nux Vomica*, *Strychnine* and *Ignatia*. It is one of the most beautiful climbing plants of the Southern States of North America. It ascends lofty trees and forms festoons from tree to tree, and in its flowering season, from March to the end of May, scents the atmosphere with its fragrant blossoms. It is extensively cultivated as an ornamental evergreen vine on account of its gorgeous yellow flowers, its rich perfume, and the deep shade it affords. It is highly poisonous, its active principles being an alkaloid and a bitter principle found in the bark or external part of the roots. The flowers are said to be inert, but there was a report in one of the medical papers years ago about the child of a doctor being seized for three years running with a mysterious feverish attack every spring, in which she lay about, would not take any notice of anybody, and was almost paralysed with weariness and exhaustion. On enquiry the doctor elicited from an older girl that the little one was fond of chewing the yellow petals of the Gelsemium flower. The appropriate antidote being given, she recovered rapidly, after which a careful watch was kept in the spring time to prevent a recurrence.

In poisoning cases, it is found that the universal symptom is paralysis of the motor nerves due to the action of Gelsemium on the anterior horns of the spinal column. The mind is clear at first, followed by a stupefied condition, as if intoxicated, there is sluggishness in thought

and motion. Later on the sphincters become relaxed, still later respiration becomes laboured, as if the muscles were powerless to lift the chest. A symptom, suggestive of Infantile Paralysis, and Gels. has been known to cure it.

Gelsemium was brought to the notice of the medical profession by Dr. Hale, who proved this remedy with the help of several of his colleagues. On more than a hundred men and women it was found to be an exceedingly active drug with a well and clearly defined sphere of action.

The main symptoms of Gelsemium are protraction, *prostration, painlessness, paralysis and purplish discoloration*. Let us elaborate. (1) The pace of the disease is slow; it comes on gradually, takes days to develop, and is not like the short, sharp attacks which require Aconite and Belladonna, who, when exposed to cold wind during the day, are down with fever the same evening. Gelsemium is required for diseases of warm climates, and is suitable during warm, mild winters of the temperate zones, or for people who spend their lives in overheated rooms. Diseases in warm climates are slow in coming on, just as people who live in the tropics are not as energetic as those who live in the colder, northern parts of the globe.

(2) Not only is the disease protracted in coming on, the patient is prostrated, gradually getting weaker and weaker; is lethargic, complains of the limbs feeling heavy and being weighted like lead, cannot or will not move because of the weighty feeling of the limbs.

Bryonia is another remedy which is also slow in coming on, slow in developing, has no desire to move, lies still because of the sharp shooting pains on moving. (3) Gelsemium is painless on the other hand, there are no sharp,

shooting pains, only tiredness, heaviness and weariness. Bryonia attacks the serous membranes covering the muscles which causes the pain on movement and the disinclination to move. Gelsemium attacks the cells of grey matter in the spinal column, causing prostration and later paralysis. The face of the patient is purplish, suffused and congested.

You may get these symptoms and signs in Measles, Influenza, early Typhoid, early Cerebro-spinal Meningitis, or in simple Feverish Chills and Colds. At this early stage of disease, when the diagnosis cannot be made by bacteriological examination, when the micro-organisms or viruses have not yet developed, then is the time to observe the picture of the disease at the bedside and give the appropriate medicine—Gelsemium if you notice the protraction, prostration, painlessness and the purplish colour; or Bryonia, which has the purplish, suffused, congested colour, the disinclination for movement due to the sharp stitching pain on movement, etc. Any other medicine, of course, may be required according to the symptoms noticed. The disease will be cut short at this stage and will take a benign course, if the correct medicine is found and given.

It is true that the Sulphonamides and Penicillin recently discovered by the scientists in the laboratories also act rapidly in the early stages; so you may well ask, "Why not give these anti-biotics, as they are called, instead of wasting time observing and looking at the patient, and working out the similar remedy?" Now I admit that in many cases it is difficult to find the similar remedy; and some physicians may not be able to recognise the simillimum at all.

So if a doctor is not sure of his grounds and it is a desperate case, it may be more expedient to give the anti-

biotic which will reduce the temperature and kill the organisms and viruses, and thus allow the natural forces of resistance of the patient to reassert themselves. Fortunately at this stage the observations of the physician may enable him to find the correct homœopathic remedy, and I have known a rapid cure resulting, after the correct remedy was given; when, in spite of the drop of the temperature due to Penicillin, the patient had not rallied and was expected to die; and yet a favourable result was achieved by the simillimum, much to the surprise of the attending allopathic doctor.

Personally I prefer, if possible, to find the correct similar remedy without using the anti-biotics, for the following reasons: Life and health is a matter of rhythm and vibration, disease is a disturbance, an interruption of the natural rhythmic vibrations within the body. Penicillin and the Sulphonamides cut across the disturbed vibrations of health due to the diseased cells; they weaken the efforts of nature to restore the natural rhythmic vibrations. The bacteria and viruses (which are the result of the disturbed vibrations, not the cause of the disease vibrations) are killed by the anti-biotics, there is then a gap left between the vibrations due to the effect of the Penicillin on the bacteria, and as a result the forces of nature have got to make a greater effort to bridge the gaps in the disrupted vibrations.

It is a fact that many complications or side-effects follow the administration of the Sulphonamides. Various serious blood diseases may ensue, with fatal results to the patient; or the bacteria getting used to the Sulphonamides, and to the Penicillin after a time, will put up a resistance to these anti-biotics, and thus they will lose their effect on the disease, that is, the disturbed vibrations of health. Our remedies, applied according to the prin-

ciple of "like cures like," the simillimum principle, act directly on the diseased cells; being similar, their vibrations run parallel to the natural vibrations of the body, and when they reach the gap in the disturbed vibrations of the blood stream, they will bridge it naturally, and in that way help the natural forces of resistance within the body to overcome the attacking disease forces. So you get a combination of natural forces in the body reinforced by the similar vibrations of the similar remedy, as well as the repair of the rhythmic vibrations, and recovery will result, while convalescence is shortened, and no complications can follow.

A further proof of the truth of this statement is this: that the patient who has received the correct similar remedy experiences a remarkable sense of well-being. He looks well, will tell you that he feels well, that he is extremely hungry, and will ask for food. I think it is rare that people who have been treated with anti-biotics ever look or feel as well, in such a short time, as those who have had the similar, if you like to call it so, the homœopathic remedy. It must be seen to be believed, how great the difference is.

The doctor, who gives anti-biotic remedies, is never quite free from anxiety. The temperature goes down rapidly, but he is still left wondering if any of the seventy odd or more complications mentioned in his text-books, will arise in the near or late future. The homœopathic physician has no such anxiety. He has more work to do beforehand, in order to find the remedy; but once found, he can sit back and watch, for he is without fear, as he knows there will be no late complications, no after-effects. This may be clinical evidence only, evidence obtained at the bedside of the patient; but the scientific confirmation of these effects is not far off, for the new

science of Radionics, which is still in its infancy, has already shown in various ways that these vibrations are present. It is the science of vibrations, and when it is further developed, it will show the gaps in the vibrations, and the bridging of these will prove the contention of the homœopathic physician to be correct that our minute doses of the similar remedies are the most rapid, most certain means of curing disease and making the patient whole. And the doubting minds and intellects of the scientifically trained doctors who have been taught to believe only in the evidence of the microscope and other scientific instruments of precision, will have to accept in the end the evidence of the radionic instruments.

Let us go back to the symptoms of Gelsemium, as shown by the healthy prover, when they are applied to the sick person. The prostration and the weariness and lassitude come on after anger or grief or as a result of bad news or fear, fear of anticipation or of an ordeal, such as stage-fright in a singer or an actress, or in people who have to work a ritual, such as in Freemasonry, also in students or candidates passing a test in driving or other examinations. Gelsemium given in suitable doses before such an ordeal has to be faced, will steady the nerves of the candidates or the singers, etc., and will enable them to stand up to the ordeal with equanimity. It is also used in a certain type of Influenza, with heaviness of the legs and chills running up and down the spine. The head and brain feel heavy, confused and dull, with mental and physical weariness, the patient wants to be left alone, and his face is congested and bloated. All his weariness and lethargy are made worse by movement; he dislikes any movement because of the heaviness and weight in his limbs; he also dislikes cold draughts, and has aching and stiffness in the region of the neck. There

may be an acute coryza, he wants to be in the dark; the limbs are apt to tremble and the hands may be shaky and unsteady—sometimes he shakes so much that he likes to be held or even sat on. In such a drowsy patient with a flushed face and a disinclination to move, you will find a few doses of Gelsemium will clear up the disease within a few hours.

Such an attack is more frequently the result of a nervous upset than the effect of an exposure to chill. Measles too may show the same symptoms of weariness, disability, and disinclination to move, with a bloated, hot and dusky face, no desire for water, and with a trembling tongue: and there again Gelsemium will bring the case to a satisfactory conclusion within three or four days, as I have found many times.

I can recall a case of fish-poisoning in a boy of 12 at the dispensary, who came up with a swollen, congested face almost like Measles, with the eyes nearly closed. There was a brownish-red rash all over with extreme itching and a feeling of weariness and lethargy. He was given Gelsemium at two-hourly intervals, and by next morning his whole condition had cleared up.

There are other emotional symptoms of fear present in cases who are in need of Gelsemium. There is a dizziness, a sensation of falling in children. The child may start and grasp at the crib or the nurse, and cry and scream for fear of falling.

This drug has helped me a great many times in cases of headaches during the change; bursting headaches, nervous headaches coming on suddenly, with loss of sight or dimness of vision, giddiness, chilliness, sometimes even double vision, due to temporary paresis of the eye muscles, pain at the back of the head, or fullness in the head with a hot face and chilliness of the body; these headaches are

frequently worse at 10 a.m. and better after micturition.

I remember a naval man who suffered from bursting pains in the head, worse at 10 a.m., which frequently disabled him from attending to his duties on board ship. This went on for months and he consulted four doctors at various times, including a nerve specialist who, after treating him with Pheno-barbitone, suggested in the end that he should go into hospital for further investigations. In the interval, while on land, he met a Homœopath and was given Gelsemium 30; after half a dozen doses the headaches disappeared and there was no need for admission into a hospital. What the cause of the headaches was, I cannot tell, I only know his headaches were Gelsemium headaches, and that Gelsemium removed them. These Gelsemium headaches are frequently due to a rise in blood-pressure or alteration in the blood-pressure, such as you find in women during the change; so it is not surprising that frequent micturition relieves these headaches; therefore when you meet with the symptoms, headaches with giddiness relieved by passing water, you will always think of Gelsemium.

(3) Next let us consider Paralysis, which up to now I have not dwelt upon. This may show itself in the eyelids, causing a drooping of the lids or Ptosis in the eye muscles, producing double vision or diplopia; or, it may affect the muscles of the Oesophagus, causing difficulties in swallowing. It may cause a relaxation of the anal muscles, leading to diarrhoea. This is a common occurrence in excitable, highly-strung men and women before any ordeal. For example, I remember the case of a concert singer who always had this diarrhoea before facing an audience. She was almost obliged to give up her career, but on being given Gelsemium, which she took at intervals for 24 hours before each concert, this annoying habit

soon ceased and she was able to continue her profession as a singer.

Another small, but valuable piece of clinical experience: Gelsemium is the antidote to Cocaine and the modern Cocaine preparations, used in dental work and in local anæsthesia.

I think, it has been made evident that Gelsemium is entirely a nerve remedy, and I shall try to explain the action on the nervous system from a completely new angle. In order to make this clear, I shall have to go back to the history of mankind as well as of Gelsemium.

The plant Gelsemium was first introduced to Great Britain by Tradescant who, round about 1620 had a Botanical Garden in Lambeth, London, where he grew many rare and exotic plants. Gelsemium was not a success of his, and on various occasions since, attempts have been made to acclimatise the plant in England, without success; even the experts at Kew Gardens failed to make it produce any of its flowers—it would sulk, and eventually die off. This is, to say the least, curious, for England for many years has been the paradise for the gardening enthusiasts. Plant collectors have travelled all over the world, to China, India, and Himalayas, the Americas and South Africa, and brought back many plant treasures and acclimatised them successfully in our Isles.

Our climate suits many varieties of trees, shrubs and low-growing plants. Why is it that Gelsemium proves to be so refractory? It is a plant which has not been in existence for a long period, if you take into consideration that the earth is at least 3,000,000,000 years old. This may come as a shock to some people who take the Bible in its literal sense, where it is stated in the Old Testament that the age of the earth is 7,000 years. But such scientists as geologists, anthropologists, and others, by

their work on the crust of the earth, in the coal mines, by digging in peat deposits and examining the fossilized bones, remnants of trees, plants, etc., have found indisputable evidence of the extreme age of this planet of ours.

Occult seers have taught that there have been prolonged periods of night on the earth, when for thousands of years, life was extinct on this planet, followed by thousands of years of sunlight, when life returned. Scientists have proved this surmise to be correct, for they have shown that there were at least four glacial periods on the earth of about 25,000 years each, during which ice covered the earth and life was extinct, interspersed with periods of 50,000 to 75,000 years in which life returned and the earth was covered with flowing water, vegetation, and different forms of animal life. These varying periods of continuous alternating night and day were preceded by cataclysms, earthquakes, volcanic eruptions and violent changes of the surface of the earth, during which whole continents disappeared, some mountains were raised, and others descended, tremendous floods occurred, and continents were separated and divided in two by the floods.

Many proofs of these statements can be found by the remains of similar plant growths and fossilized bones in widely separated parts of the globe; the similar shape of the coast lines of South America and Africa, England separated from the continent of Europe and Ireland, preceded by the separation of Ireland from its sister isle. Great Britain is the remnant of the highest peaks of the mountains of the old continent of Atlantis, which disappeared after violent volcanic eruptions and cataclysms, and was buried by the waters of the ocean. Plato refers to the disappearance of this continent in his writings, and some proof has been afforded of the correctness of his

statements that Atlantis did exist, by various pieces of pottery, which have been found on some subterranean cliffs near the Canary Isles. During the period of the subsidence of Atlantis, which, of course, took some thousands of years to be accomplished, the wise men amongst the population, the priests and initiates, took refuge in Egypt, Central Asia, and some parts of the British Isles. These wise ones took with them their civilization and their higher knowledge, and so it happens that England, especially the western part of England and Wales, Iona and Ireland, are imbued with and full of the vibrations of ancient Atlantean wisdom. For all life is nothing but a state of activity, of flux, and of vibrations, and those who have cultivated and trained themselves into such a state that they can sense these vibrations, know that certain parts of our Isles are full of vibrations, dating back to, and having their origin in Atlantis.

Now to go back to Gelsemium. It is a plant of North America, of the New World which came into being as a result of the disappearance of Atlantis under the waters. America has none of the vibrations of the Old Continent; it has made its own atmosphere; it is going to be the cradle of the New Age owing to the blending and mixing of many different races, taken from all over the world. Man knows that he is evolving; he is progressing in knowledge, and during this last epoch of several hundred years he has cultivated and enlarged his intellect, his brain has become more active. The various qualities, functions and attributes he possessed thousands and thousands of years ago, such gifts as pre-vision and clairsentience, which the seers of Atlantis had, have been almost completely lost and overlaid by the emphasis laid on the acquisition of knowledge and intellect.

Man in his pride thinks that he is the only one who

has evolved and progressed. He forgets, nay, he does not realise, that the four kingdoms of nature are part of the divine spirit, that is, that stones, rocks and minerals, the thousand varieties of plants, and the different species of animals, are progressing as well, being parts of Divine creation. They progress, change, and evolve, in the same manner and on similar and parallel lines with man. In the early ante-diluvian, pre-historic days—after all, the history of this present epoch only dates back to, say, six or seven thousand years, a mere flea-bite in the long life of this planet—the created life then living on this globe would have appeared peculiar and extraordinary to our eyes; the earth was populated with weird and gigantic animal forms such as gigantic bats, colossal amphibians and reptiles with huge bones and small cranial cavities, enclosing a minimum of brain. Nature was still experimenting in those days. Man was also totally different then, and bore no resemblance to the shape he gradually assumed during the course of evolution. The Brontosaurus, the Dinosaur, the Mastodon, the flying Lizards or Pterosarus have long since disappeared and their places have been taken by more agile and intelligent animals and birds which have gradually evolved from their reptilian ancestors.

In the Reindeer age, the then existing man had to flee from the attentions of the mighty Mammoths and had to find refuge in the shelter of caves. Even within recent years, there have been birds and animals which could not keep up with the process of evolution, and disappeared from the surface of the earth. For example, the Bison in America, the Urus and Aurochs of Europe are mammals which have died out, likewise the Dodo and Auk of Australia among the birds only disappeared recently.

The tendency of nature is to produce smaller and more

intelligent members of the animal kingdom. The giants among men which populated the earth millions of years ago, have become fairy tales for the little children of to-day, but there is no doubt that they did exist, just as the dragons of the legends did. There is much truth hidden in these folk stories.

As I have already said, when man evolved and his vibrations altered, different types of diseases appeared during the various epochs of evolution, each type of disease needed different kinds of plants to heal and cure the disease, and nature always has provided the necessary wherewithal; whilst the wise men of each epoch usually had the wisdom and the vision to recognise the herbs, which were required for healing the prevailing diseases.

As man has developed his brain more and more, and the nerves have become more sensitised to his surroundings, it follows that he needs remedies which affect and alter his nervous system, suffering from the stress and strain of this age. Gelsemium is one of these new plants which act principally on the nervous system; and these vibrations are so refined that this shrub will only grow in surroundings similar to its own rate of vibration. The vibrations, deeply buried in the soil of Britain and Ireland, are too fast and cut across the vibrations of Gelsemium. Therefore it gives up its ghost, whenever it is transplanted to England, while it flourishes and gives of its best in the familiar surroundings and vibrations of the southern states of North America.

The more we go into the hidden mysteries of nature and science, the more we find how wonderful is the wisdom of God, and more will be revealed to us, whenever Man is ready for it.

HYPERICUM

Hypericum Perfoliatum, or St. John's Wort, is a somewhat insignificant herb which grows freely in woods and coppices, along the borders of fields and meadows, both in the shade and in the sun. It has upright, hard, round stalks about two feet high, many spreading branches grow up from the sides to the top, and numerous narrow, dark green leaves full of small holes, or pellucid dots—in the language of the botanist—which can only be discerned when they are held up to the light. At the top of the branches stand many bright yellow flowers of five leaves apiece with numerous golden yellow threads in the middle, which on bruising yield a reddish-purple juice like blood, staining the fingers from the abundance of the coloured essential oil. This imparts the dark red colour to the tincture. The flowers are followed later by small, round heads wherein are contained minute, blackish seeds, strongly smelling of resin.

I have described this herb so carefully, for it is one which can be quoted as an example of a useful and common remedy which owes its discovery to the "Simpler" and his belief in the Doctrine of Signatures. As William Coles graphically puts it, "the little holes whereof the leaves of St. John's Wort are full, do resemble the pores of the skin, therefore it is profitable for all hurts and wounds that can happen thereunto, as well as for inward bruises of the body and flesh as to the joints and skin, if it be made into an oil or salve, bathe or lotion. It hath power to dissolve tumours, to consolidate or

sodder together the lips of wounds. The seed made into powder helpeth all manner of spitting of blood and veins broken inwardly by falls and the like. The same helpeth those that are bitten or stung by any venomous creature."

The old Simplers and physicians of the middle ages knew little about chemistry or biology; they had not got the facilities of the modern laboratories at their command; they went direct to Mother Nature for help and assistance. Yes, indeed

"Excellent herbs had our fathers of old,
 Excellent herbs to ease their pain,
 Alexanders and marigold,
 Eyebright, orris and elecampane,
 Basil, rocket, valerian, rue
 (Almost singing themselves they run),
 Vervain, dittany, 'Call me to you,'
 Cowslip, melilot; rose-of-the-sun;
 Anything green that grew out of the mould,
 Was an excellent herb to our fathers of old."

Thus sung Rudyard Kipling, our epic empire-builder, who at the beginning of this century drew the attention of our politicians to the great advantages and the latent undiscovered riches of our vast dominions and colonies, and tried to open their eyes to what had been so sadly neglected for many years. He still has a great deal to teach us. We have not yet learnt to make as much use as we might of this hidden store of health-giving herbs and plants growing along our country lanes, our copses, our meadows and our fields.

Have you ever wondered what brave soul it was who first ventured on trying any of the herbs? Their use goes back to hoary antiquity, and the fate of the first victims has long been forgotten. But the medicine men and the wise women of the past depended on certain marks and

signs which they knew of, from which to choose the special herb for a particular ailment.

This is called "the Doctrine of Signatures." It was believed that a benevolent Godhead had placed certain marks on plants to point the way and show the initiated priest—the priest being usually also the doctor of the tribe—for which organ or disease it was most suitable. Kidney-shaped leaves meant the plant was to be used in kidney troubles; yellow sap under the bark and yellow juice in the stalks and the flowers of a plant told him that it was most suitable for bilious troubles and liver affections; heart-shaped leaves pointed to relief in heart diseases. However much we may laugh at these ideas nowadays, they are no less illogical than our modern beliefs in a certain drug or dope being a cure-all, because it is advertised on all the hoardings, and glowing accounts of its miraculous effects are published in the daily press.

And after all, this "Doctrine of Signatures" did work in a good many cases for centuries. Is it not a fact that our modern wonder-working drugs frequently last only a few months, or at the best a few years? The "Doctrine of Signatures" was a signpost on the road to true (if you like) divine healing, and was responsible for the discovery of many of the common remedies.

For instance, the Great Celandine or Chelidonium was recommended as a remedy in Jaundice, hundreds of years ago by Galen and Dioscorides, because of the presence of the yellow, bile-like sap in the stalks and its golden flowers. And has it not done its work well in certain cases of Jaundice, and Liver trouble, as well as in Spleen and Kidney affections? And there are many other examples of plants which show that there is a certain amount of truth in this said "Doctrine of Signatures."

Take, for instance, the very herb we are considering,

St. John's Wort, or *Hypericum Perfoliatum*. It was declared to be a herb for wounds because of its pellucid or transparent dots, which are really oil glands on its leaves; you can see them clearly if you hold the leaves up to the light. Because of these transparent spots or perforations, and because the leaves were lance-shaped, the herb was called a wound wort.

Other superstitions were attached to this plant from ancient times. *Hypericum* is of Greek derivation, and means "over an apparition"; for the populace believed that evil spirits hated this plant so much that even a mere whiff of it would send them flying.

Dr. Clarke, however, gives another explanation of its derivation. He claims it comes from "hypo" ("below" or "sub") and "erica" meaning "heather"—therefore "sub-heather," indicating its relationship to *Ledum*, the Marsh Heath, which is also of great use in certain types of wounds. I am not an authority on the derivations of words, or a philologist; so I prefer the more romantic explanation of the fear, that St. John's Wort was said to cast over evil spirits.

Nicholas Culpepper, the well-known herbalist and author of herbals, lived 250 years ago in or near London, and was in great demand for his knowledge on matters of physic. He was called "an old rogue," but he was neither old, as he died when he was thirty-nine years of age, nor was he a rogue. For he prescribed gratis to the poor and needy in a generous fashion. He also said that physicians had for their assistance the liberality of nature in providing them with medicines which might be found anywhere and could be prepared for use with a little art. Probably that was the reason why he was called a rogue by his learned colleagues, who preferred more noxious and dangerous draughts to his simples. Culpepper also

mentions Hypericum in his Herbal, and explains the name "St. John's Wort" in the following quaint manner: "It may be if you meet with a Papist that is also an astrologer, he will tell you that St. John made it over to him by a letter of attorney, especially if withal he be a lawyer. Also St. John's Wort is a singular wound herb as any other whatsoever, either for inward wounds, hurts or bruises, to be boiled in wine and drunk, or prepared into an ointment, bathe or lotion outwardly."

In spite of the authority of Galen and Dioscorides and of Culpepper of more recent days, Hahnemann did not take anything for granted; he, like the true scientist that he was, tested this herb, well known from antiquity, on healthy provers, and found that the recommendations of the ancients were correct; it was truly a wonderful wound herb.

Hypericum is the remedy for lacerated wounds, for injuries to nerves and parts richly supplied with nerves, such as fingers, toes, not to forget the anal region and piles; some doctors have found Hypericum internally and externally as an ointment of greatest value in bleeding piles. Therefore try Hypericum in such a case before sending the sufferer to the hospital for excision of the offending hæmorrhoids. It is much safer to clear them up medicinally than remove them, for hæmorrhage from piles is nature's safety valve, and by cutting this off, more serious internal trouble may follow, while healing them from within by the correct similar remedy, the whole bodily economy is put right to the great advantage of the individual concerned.

Hypericum is valuable for *shooting pains extending from the seat of injuries—it closes the lips of wounds*. An old lady of nearly 80 fell and amongst other injuries cut her lips against the leg of a chair. Hypericum com-

press healed the cuts and removed the swelling of the lips within a few hours. Whenever the skin is broken and the injury is very painful, and the nerves are bruised, use Hypericum instead of Arnica. It is a good remedy for gunshot wounds, however serious. In the First World War a Scotch lay homœopath sent Hypericum to Sergeants at the front in France and he received many grateful letters from soldiers who had been relieved of pain after receiving severe gunshot injuries, and the afflicted men would joke and laugh with their comrades within a few minutes of receiving a few pellets of Hypericum.

Do not forget Hypericum in abscesses, specially of fingers and palms of hands, for it opens obstructions and dissolves swellings. Culpepper knew of these effects of Hypericum two hundred and fifty years ago—what a grand observer of the forces hidden in the simple things of nature he was!

Now for a few specific examples of the way it works.

A horsekeeper working in large stables came to the hospital many years ago with a poisoned thumb, following a bite by one of his horses. The thumb was extremely swollen and painful, the swelling had gone up the wrist and nearly up to the elbow; the pains were shooting up the arm with great violence. Not at all a pretty case, in fact, under orthodox treatment, it would have meant several operations, even may be loss of the arm. He was given Hypericum 30 internally four-hourly, his thumb was put into a warm Hypericum bath for half an hour, which relieved it greatly, and he was sent home with a Hypericum compress on his thumb and on the arm, with instructions to keep the dressings moist by pouring on Hypericum lotion, a few drops at a time, every two hours, or whenever it felt dry. He returned 24 hours later, the swelling up the arm had receded, the shooting pains had

disappeared. His thumb required Hypericum dressings for over a week; but it healed up beautifully, no stiffness remained afterwards; the movements of the thumb were perfectly normal. In fact he had a 100 per cent. useful hand and thumb. An excellent result, of great importance to one who depended on a freely mobile thumb and fingers for earning his daily bread, and to me, who was still only a young inexperienced house surgeon, somewhat of a miracle. I had seen other cases at Edinburgh Royal Infirmary which had not come off so lightly. A bite right down to the bone of the thumb, followed by a septic infection of the tendons, a spreading cellulitis and infection of the lymph channels is not a joke, and is usually followed by stiff joints and fingers, even provided that the limb can be saved. Therefore give praise, where praise is due, to this ancient herb, this St. John's Wort.

Soon after a young lad came to the Casualty department with the skin of the palm and the back of his hand nearly torn off in ribbons. His hand was put in a warm Hypericum bath for half an hour. He worked in a machine shop, and his hands were oily and greasy; then the skin was carefully placed back on his hand and stitched, wherever necessary. He had some 14 or 15 stitches put in, then a warm compress of Hypericum was applied, and he was sent out with his hand in a sling. Surprising to relate, considering the greasy, oily condition of the hand, it did not go septic except for one small stitch abscess, it healed up beautifully in record time. Naturally he was also given Hypericum 30 four hourly. The internal medication by the same remedy always strengthens the action of the external application.

These cases show you that Hypericum is *the* thing for lacerated wounds, for bites which have become inflamed

and septic. I should not like to say in how many cases of crushed fingers and lacerated toes I have not used Hypericum externally as well as internally with the greatest of relief to the sufferer.

I remember a soldier with an amputation of the leg below the knee; he suffered agonies in his stump; shooting, darting pains up the leg to the thigh. Hypericum 30 in repeated doses cured these agonizing pains in the scar of the stump.

I remember, too, a country woman who had to go nearly a quarter of a mile to the village pump in order to fetch her daily quota of water; one day while fetching the water in her buckets, she slipped on the wet, slimy stones near the pump and sat on the coccyx, the tailbone. She had excruciating pains shooting up her spine, with great stiffness; Hypericum 30, two hourly, and later four hourly, and then three times a day, as the pains got easier, helped and cured her completely in a few days, without hindering her in her daily work at all.

Now coccalgia, or pain in the coccyx or tailbone, is very common in women, especially after childbirth, and this pain and soreness remains for years. I have met many women suffering from this disability; they go from hospital to hospital; you are told in the orthodox textbooks that very little can be done for these women; even removal of the coccyx is only of temporary benefit; and psychological treatment *may* do some good, it is suggested. Well, Hypericum given immediately after childbirth will prevent these pains in the coccyx, and even years later, if Hypericum is given, this constant pain will be wiped out. Many women have been so grateful for this relief from their sufferings, and as one woman added, "It is so simple, why was I not given this medicine before?" And indeed, if not, why not?

Hypericum is the simillimum for spinal concussion, railway spine, bruising of the spinal cord and meninges due to jars and falls. It would save many a workman from months of ill-health and loss of work, if it were better known and prescribed freely; of course, internally in potency.

A young woman fell down a few steps, and in trying to save herself gave her shoulder a terrific wrench. For months after this she suffered from acute pains of the nerves of the right arm, and severe Neuritis. She had treatment in hospital, heat treatment, massage and baths of various descriptions; nothing seemed to help. She came along and had Hypericum 30 three times a day; in a week she was nearly well; in less than a month she was completely cured, after months of suffering and treatment elsewhere.

Dr. Guernsey, a well-known writer of medical books many years ago, relates how he cured a boy who developed Tetanus—lockjaw—after being bitten by a pet dog on his third finger. His teeth were firmly locked, he could not speak, his neck was so stiff that he could hardly move his head, although he was quite conscious. Hypericum 500, dissolved in water, at first every fifteen minutes, then every two hours, improved him so rapidly that within twelve hours he was convalescent.

The orthodox school always uses anti-tetanus injections in nearly every case of wounds after falls, and larger doses of anti-tetanus serum, if Lockjaw has actually set in; and yet they do not always save every case of Lockjaw. Scattered here and there in our medical literature are other cases of Tetanus who received Hypericum and were cured so rapidly that it almost seemed impossible, that it had really been such a serious and fatal complaint as Tetanus. And albeit so simple, just

the old, despised herb, *Hypericum*, which grows freely in uncultivated ground, along the roadside, hedges, and in meadows and woods. The railway sidings in Surrey and Kent are rampant with it.

A friend of mine accidentally upset a large jar of strong Lysol, which splashed her cheeks, just missing her eyes by nothing. She was taken home at once and tepid *Hypericum* lotion diluted to 1 in 25 was applied to the face, the dressing repeatedly moistened with it, *Hypericum* 30 was given every two hours, later every four hours. The pain was relieved immediately, and no blisters developed, no sepsis followed, there was no scarring consequently, and she was back in the Dispensary the very next day, to everybody's surprise.

I have much cause personally to be grateful to *Hypericum*, which saved me from serious trouble, as I have told before, when I was in the mountains in Switzerland, twenty miles from the railway station, and I developed a septic toe from a sting by a horsefly, and a rapidly spreading cellulitis of the foot and leg. I had no antiseptics, no dressings, only clean handkerchiefs, and my case of medicines. A friend was sent out to collect the local variety of *Hypericum*—the mountain St. John's Wort—the whole plant was steeped in water, and after simmering it for ten minutes, the resulting infusion was poured off and the handkerchief soaked in it, wrung out, and applied to the toe and foot. The inflammation was quickly relieved, the cellulitis disappeared, and in twenty-four hours I was able to put my foot to the ground and limp about. The septic toe took several days to heal, but the pyæmia and systemic poisoning cleared remarkably quickly. There was one casualty, however, my poor handkerchief never regained its pristine whiteness, and had to be cast aside, as it remained a dirty, greenish

colour in spite of many boilings.

I much prefer *Hypericum* tincture, applied locally, to any of the modern antiseptics; it does not destroy the healthy tissues and healthy cells; it cleans up dirty, septic wounds; it eases the inflammation in septic fingers, in boils, in cellulitis and lymphangitis. Lacerated, crushed fingers and hands remain surgically clean and aseptic, and heal rapidly in consequence. It prevents and cures Tetanus, when given internally. Some doctors have expressed a doubt whether *Hypericum* is truly prophylactic to Tetanus. All I can say is that during all the bombing in London, when so much mud, dirt and dust was stirred up, I saw many very dirty wounds in children playing about in the debris, and yet, with *Hypericum* internally and externally, not one of the children developed Tetanus. Cases of Tetanus were treated in the local hospital; both in grown-ups and children who were taken there straight without coming to us first. I can only speak from my own experience, of course.

Hypericum acts dramatically in injuries and jars to parts richly supplied with nerves, such as the spine and the tips of fingers, in Neuritis, following wounds from splinters, in bites from animals, dogs, horses, rats, etc., and wounds caused by treading on pins and rusty nails. It is a real wound wort, a faithful friend. It removes the pain following violent manipulations of the spine in osteopathic treatment; of course, it may have to be repeated four-hourly until the pain ceases.

For several years I gave up using fomentations and all antiseptic dressings in the surgical out-patient department of the Dispensary, and the results were dramatic. I only used *Calendula* or *Hypericum*; and the wounds healed up much more quickly than the nurses and myself were used to, in the years when all the cases were treated in the

orthodox fashion.

Hypericum should be kept as a stand-by in the domestic First-Aid box in the home as well as in the factories and workshops. The tincture is interchangeable with Calendula tincture to be used in minor hæmorrhages from the nose, fingers, indeed any part of the body. The Hypericum ointment is of value in septic abrasions, cuts, etc. Some prefer it to Calendula ointment.

Both Calendula and Hypericum ointment are not difficult to make at home. Melt yellow or white Vaseline, Lanoline, Mutton fat, Goose fat or Spermaceti on the fire until liquid, then add Calendula or Hypericum tincture, at the rate of 48 drops to one ounce of ointment; stir well for a few minutes, until thoroughly mixed; then take off the fire and let it get cold, stirring hard all the time, so that none of the resinous tincture sinks to the bottom in the process of cooling. Leave off stirring, when practically cold or nearly solid. The most satisfactory way of making this ointment is in a large ointment pot. Fill it only three-quarters full, for it will splash over while it is stirred; stand in a basin or saucepan of hot water and let the water simmer until the fatty basis has liquified, and then stir in the herb tincture.

Another way is in the same manner as mentioned under Ruta. Take a bunch of Calendula or Hypericum flowers, stand in a tall soup glass or Kilner Jar, fill it with olive oil or melted lard. Let it stand and extract for a few hours in a warm place, until the bunch of herbs is pale and the ointment base is of a good rich colour and gives off an aromatic odour. Then lift out the bunch and drain it. The glass or jar must be covered when the ointment is solid and cold.

Bee-keepers might remember that Hypericum tincture painted neat on wrists, forearms, and hands if necessary,

will protect these against bee-stings, when hives have to be investigated. Some colonies are much more ferocious than others, and this little practical tip which has worked well in actual practice may come in handy and save pain and inconvenience to the man who handles the bees.

IGNATIA AMARA. ST. IGNATIUS' BEAN

Ignatia Amara, or Strychnos Ignatia, belongs to the order of Apocynæ. It is a beautiful tree, with long, twining, smooth branches, and its flowers are very long, drooping, white in colour, and scented like Jasmine. The fruits are the size and shape of a medium-sized pear, and the seeds are about one inch long, and extremely bitter. It is indigenous to the Philippine Islands, and was first brought to the notice of Portuguese merchants by Spanish Jesuit Fathers, who named the tree after the founder of the Jesuit Order—Ignatius Loyola.

For my purpose it is necessary that I should go into greater detail of the history of Ignatius and the influence he had, not only on his age, but right down to our days. Ignatius was a soldier of Christ, consumed by love for Him, with full singleness of mind, which enabled him to alter the destiny of the world. Like a flower he blossomed at the right time, his teaching ascended like a rose full of perfume to the heavens. He gave up everything for God, and everything was added unto him.

He was an unknown Spanish cavalier,* born in the Basque Province in 1491, in a period pregnant with possibilities. Europe had been asleep for centuries, sunk in parochial warfare and local bickering, not heeding the enemy at the gate of Christendom. The Cross of Christ was about to be swallowed up by the Crescent of Mohammed, as the Churches in the Near East, in the countries

*The following notes are based on the biographies of Ignatius Loyola by Robt. Harvey and Francis Thompson, and on the "Spiritual Exercises of St. Ignatius" by Longridge, which is here-with gratefully acknowledged.

around the Mediterranean, had disappeared, owing to the rigidity of their faith after they had become engrossed in man-made doctrinal variances. The tide then rolled on and engulfed the South-East corner of Europe; Constantinople fell in 1453; the Basilica of Sophia became a Moslem Mosque. The refugees fled from the curved sword of the invaders to the rest of Europe, bringing with them the fruits of their knowledge from the stores of ancient wisdom. Greek art and literature began to be taught in the universities all over the continent, and the Renaissance and humanistic knowledge broke like a roseate dawn over the dark middle ages.

Along one horn of the Crescent of Allah from Arabia and Minor Asia the militant Mussulmen, fired on by the war-cry of their prophet Mohammed, rolled on across the mountains of Greece and the plains of Hungary, and stayed for fifteen years outside the gates of Vienna, where they were halted and turned back, but not until 1529, never to return. The other horn of the crescent extended from North Africa over to Spain, where the art-loving Moors had built themselves intricate palaces and courtyards, embellished in beautiful traceries in stonework during the centuries of their residence. In 1492, at last they were thrown back across the sea to the African shores and the Spanish royal couple, Ferdinand and Isabel of Castile, rode triumphantly into Granada.

The enemy within Christendom was even worse. The core was rotten; in Rome the Vicars of Christ who held the keys of Peter, had lived for many years, sunk in immorality and evil, with grandiose vices, living by the sale of benefices and on the enforced gifts of emperors and kings and the common people, in truly magnificent splendour. As in Rome, so all through the presbyteries, cardinals, bishops, parish priests and inhabitants of

monasteries and convents were sunk in immorality and fattened on the gifts of the faithful ones. The bull-necked Teutonic Augustinian Friar, Martin Luther, nailed his 95 Theses against the church door of Wittenberg in 1519, and thundered in the coarse, direct language of his day against the abuses of the Church, and his followers rapidly spread over Germany and the surrounding countries. Ruler and ruled alike, were tired of the heavy burdens imposed on them by the Church, which had thrust on them a temporal power instead of a spiritual kingdom. The Catholic Church and its priests were guardians of deep spiritual knowledge and wisdom; but it was buried under much rubbish, and instead of bread they offered their hungry congregations nothing but stones for their gold and silver.

Ignatius Loyola was brought up to be a soldier; but the whole of his life was changed, when a cannon shot shattered his leg. On his bed of sickness he called for suitable romantic literature, and all that could be found in that highwalled castle of his ancestors were two books of devotions which he read with some distaste at first. Gradually the words of power entered into his heart and stirred up the spark buried deep within him, so that a fire was started which not only consumed him, but flamed and flickered and affected all who came near him. All the impurities had to be burned out by this holy flame, and for many days he fought the fires of his own lower nature, fasting, praying and with strictest penalties of castigations. He bore the scars of this fight on his body until the end of his days.

Once having faced and conquered himself, Ignatius set down his experiences for the benefit of others. Out of his agitations and struggles evolved those spiritual exercises which to this day, more than 400 years later,

still express the true religion of the Catholic Church. The practical realism of the Spanish Mystic is brought out, avoiding all abstractions of Metaphysics. These exercises became the Manual of Discipline through which the soldiers of the Church Militant and of the Company of Jesus have to pass. They dwell on the approach of the soul to God through contemplation of sin, its nature and punishment, the uprooting of all its tendrils from the individual soul. The next stage concerns the dwelling of the thoughts of the candidate on the life of the Redeemer up to the Passion Week, and in all humility on the Kingdom of Christ, His call for service and complete surrender of the soul, if it be the will of God. The disciple then follows reverently in the footsteps of Jesus, even to His sufferings on the Cross at Golgatha, who set the supreme example of willingness to serve God's will to the uttermost. And lastly the quickened soul ascends with the risen Christ into life eternal with God. The aspirant does not become a hermit, but a crusader, a soldier of Christ who is the Captain of his soul. The object of Ignatius in setting out these exercises was to form the Church Militant and spread its teaching by a practical life of self-surrender and of service to God and mankind. A soldier of Jesus meant to Ignatius a good soldier for the Roman Church, which was achieved by spiritual drill resting on the complete understanding of the business of the soul.

Meditation through which man achieves union with God means that a man should imprison himself within his own being in the centre of his soul, wherein is God's image, and there waits upon Him as one listening to another speaking from some high tower, and as if in all creation there were no other thing, save God and his soul.

These exercises of Ignatius changed the lives of many

in such a fashion that people wondered whether the results were not due to witchcraft, and whether the students were not shown visions of monsters and devils, and they were changed through fear. The answer by one of his early followers was, "These exercises showed me worse, they showed me myself."

Ignatius, with the help of these exercises, regenerated from within the whole of the Catholic Church and gathered round him a valiant band and company of soldiers of Jesus, who saved Catholicism from the attacks of the Moslems, the Protestants, and lastly from its own weaknesses and sins. The Jesuit Fathers, with their faith grounded firmly on self-conquest, took with them wherever they went the flag of Jesus, founded colleges and schools, taught agriculture all over the world, from China to India, and to South and Central America.

Having only too briefly touched on St. Ignatius and his life work, let us consider with some detail the medicinal product of the tree, to which he gave his name. It is the seeds of the Ignatia plant which are used in the homœopathic *Materia Medica*. The natives of the Philippine Islands were dimly aware of the medicinal value of the seeds, for they were in the habit of wearing them as amulets for the prevention and cure of all kinds of diseases. Ignatia is closely related to the *Nux Vomica* tree, but it contains one-third more Strychnine than is found in *Nux Vomica*, and less of the alkaloid Brucine. There is a considerable resemblance between these two drugs—*Ignatia* and *Nux Vomica*, and yet they are not interchangeable. The provings on healthy people of the *Ignatia* seeds and those of *Nux Vomica* have shown that their actions are totally different. Similarly, the medicinal action of Strychnine by itself, again differs from that produced by *Ignatia* or by *Nux Vomica*.

Ignatia was proved in Hahnemann's days, and it was he who pointed out the characteristics of this great nerve remedy. Long before Psychology was thought of, the mental peculiarity or psychology of each remedy, proved on healthy persons, was studied and carefully docketed, and "nerves" were treated successfully by Hahnemann and his followers long before the psychologists retrieved the different types of nervous temperaments from the rubbish heap of so-called imaginary ailments.

Valerian and Bromide are the usual remedies of the orthodox physician, with other sedatives, anodynes and sleeping drugs, of which there are a whole host. Many doctors and lay people have the mistaken idea that loss of sleep delays convalescence, leads to ill-health, and is dangerous to the patient. It was proved during the days, or rather nights, of prolonged air raids, that a short, deep, and sound sleep is of greater value than many hours of restless, disturbed, superficial rest, and nearly everybody requires much less deep dreamless sleep than was once thought necessary. The great electrical inventor, Edison, rarely had more than three or four hours' sleep, and he lived to well over 80 years of age, and had many important inventions to his name; he worked right unto the end. Napoleon, the European dictator of the early 19th century, could sleep any time of day or night, and could carry on with just four hours of sleep.

Nerve patients, besides having psychological treatment, have each their own pet sleeping draught or a rota of them, and always fancy they cannot get on without their drugged sleep.

Sleeplessness may be due to many causes, and the same old rule holds good here, as for other complaints: "Find out the cause, remove it, and the trouble will in nearly all cases disappear." I recall, when I was a young student,

17 years of age, having a severe bout of toothache, due to a gumboil, and complaining to the doctor about my lack of sleep for the one night. I was promptly given two veronal powders for the two following nights. After the first I woke up with a thick, woolly head, having overslept myself; all day I felt heavy, unable and disinclined to think and use my brain. I there and then vowed never to take a sleeping medicine again, and I have kept my vow, though some years later I was a sufferer from severe Insomnia for 12 months, and was tempted many times to give in. I made up a little Bromide mixture for myself, as I had the run of the dispensary, but kept it standing on the bedside table, and never used it; and gradually the Insomnia disappeared. I found in the end that a non-meat diet, a more natural and simple diet, with sun baths, cold water compresses, applied to the back of the neck, cured the sleeplessness. The only artificial aid for my restlessness was plain sugar water, 1—2 teaspoons of sugar in a tumbler of water, which I used to sip during the night. Thus I saved myself from the fate of becoming a drug addict, as well as a chronic invalid, which is the inevitable result of depending on a drugged sleep; and I am certain that the after-effects of sedatives and sleeping medicines are much worse than the loss of a few hours' sleep, even if prolonged for weeks.

If you know that you are in for a "white night," lie quietly, compose yourself, relax all your limbs as much as possible; and if the sandman does not come in due course, at any rate you have rested your back and your limbs, as long as you neither fidget nor worry. I reaffirm that a few hours' loss of sleep, or even many hours, will not harm anyone.

Homœopathy has remedies for sleeplessness; they are

harmless, and do not leave any evil after-effects.

There is *Coffea*, for example; it is a well-known fact that black coffee taken at night keeps one awake, and nurses on night duty usually drink a great deal of coffee; so you see *Coffea* is similar to a certain type of wakefulness, the wide-awake, restless person, oversensitive to external impressions, who hears the tick of the clock, and almost hears the flies walking on the ceiling. Sleeplessness brought on by nervous excitement, joyfulness, etc., will soon be cured with *Coffea*.

Then there is *Arnica* for the busy housewife who has indulged in an orgy of spring-cleaning, or has white-washed and papered a room in too great a hurry, instead of doing it leisurely; or the muscles have become overtired after a long unaccustomed ramble of many miles during the week-end, after being cooped up indoors during the week. Take *Arnica* 6 or 12; the aching and bruising and restlessness of the overtired muscles will pass off, and sleep, blessed sleep, will descend.

Nux Vomica is suitable for a certain kind of sleeplessness, when the patient sleeps well after going to bed early and wakes up regularly like clockwork about 3 a.m., and remains wakeful, with many ideas crowding his mind; and who does not fall asleep again, until it is almost time to get up, and later wakes up tired after busy dreams, and indisposed to work. This is usually found in sedentary brain-workers, who read and study late at night, perhaps dine and wine well, and are habitual drinkers of strong coffee.

Pulsatilla is indicated for people who are wide awake in the early part of the night; they have brilliant ideas then, and on going to bed do not fall asleep for a long time; first sleep is restless, and sound sleep only when it is time to get up, and she wakes unrefreshed then.

The sleeplessness of *Cocculus* is from too much mental activity, chiefly of memories. This is best expressed by the following verse from Sir Walter Scott's "Lady of the Lake."

" Not Ellen's spell had lulled to rest
The fever of his troubled breast.
In broken dreams the image rose
Of varied perils—pains and woes.
His steed now flounders in the brake,
Now sinks his barge upon the lake.
Now leader of a broken host,
His standard falls, his honour's lost.
Then from my couch may heavenly might
Chase that worst phantom of the night.
Again returned to scenes of youth,
Of confident undoubting truth,
Again his soul he interchanged
With friends whose hearts were long estranged.
They come, in dim procession led,
The cold, the faithless and the dead.
As warm each hand, each brow as gay,
As if they parted yesterday.
And doubts distract him at the view—
Oh, were his senses false or true?
Dreamed he of death or broken vow,
Or is it all a vision now?"

Chamomilla sleeplessness is usually seen in teething children or young adults whose wisdom teeth are just erupting. They are excessively irritable, fractious, nothing pleases them; they throw things at you, and are most annoying in that state, the head is covered with hot perspiration, one cheek is red and hot, the other pale and cool.

China is most useful for sleeplessness after severe

hæmorrhages and anæmia of the brain after loss of blood.

Aconite is of great use when you get the following combination of symptoms: the patient is very restless, agitated, full of fears, especially fear of dying, in the early stages of a feverish chill which comes on rapidly.

These are just a few examples of remedies which might be necessary for different types of insomnia.

Now consider *Ignatia* in Fevers, specially Intermittent Fevers. Dr. Nash in his part of the United States, came across many instances of chronic recurring Fevers, which having resisted Quinine for years, were rapidly and permanently cured by *Ignatia* in high potency. The symptoms which indicated *Ignatia* according to him were:—

- (1) Thirst during chill and at no other stage.
- (2) Chill better for external heat.
- (3) Heat aggravation from being covered up.
- (4) Red face during the chill.

There is no other remedy, he remarks, which has thirst during the chill and not during the other stages of the Fever.

The "Ignatia patient," or the patient requiring *Ignatia*, in order to balance his disharmony, shows four great characteristics. He or she (it is usually a she) is extremely unstable, possesses a highly sensitized nervous system, is paradoxical, contradictory, and full of nervous anguish and excitability.

Just one or two details which are apparent soon after a patient enters the consulting room, and which point clearly to *Ignatia* as the suitable remedy:—

- (1) Constant sighing.
- (2) Frequent yawning.
- (3) You will be told he or she cannot stand smoking, or be in a room full of tobacco smoke.

Ignatia is never the same for very long; one can never

be certain of her—one minute she is full of joy and happiness, right on top of the mountains, and almost the next minute she is down in the depths of despair. "Changeable moods" expresses her very well; she is contrary and perverse, hard to please, extremely emotional and hysterical. These changes from great happiness and joy on the one hand, to great despair and grief on the other, occur with great suddenness.

This changeability of moods is also found in Pulsatilla, but with slight differences. The latter is sad and resigned, weeps easily and quietly, smiles quickly while the tears are still rolling down her cheeks. Pulsatilla is self-centred, egoistic; but her sufferings are due less to nervous disturbances, but rather more to troubles of the circulatory system. You find venous congestion, bluish, cyanosed extremities, palpitations, and late or diminished periods.

Let me repeat. The troubles of Ignatia are due to the instability of the nervous system, largely caused by auto-intoxication; they are produced by a life which errs against the rules of mental hygiene and brought on by certain definite nervous incidents. In Pulsatilla, you usually find a tubercular background on careful enquiry.

The nervous excitability of Ignatia produces extreme sensitivity to pains which are acute and extremely sharp. Ignatia cannot bear *any* pains; she resembles in hypersensitiveness to pains which are found in Aconite, Chamomilla and Coffea.

Aconite is required when there is anguish, restlessness and fear of death. He knows that he is extremely ill, and that he will die, unless the doctor is there to help him.

Chamomilla cannot stand pain either, he is restless, angry, throws things about and at other people; but he does not care whether he dies, rather he would be glad to get rid of his sufferings. His vaso-motor system is

affected, which shows itself by heat and redness of one cheek, with pallor of the other, perspiration of the head and extreme agitation.

The super-sensitiveness to pain in *Coffea* is always associated with *Insomnia*; thoughts crowd into his brain and prevent sleep. He is sensitive to sounds, so sensitive that he can almost hear a fly walk on the ceiling.

The pains of *Ignatia* are usually found in small circumscribed spots, just covered by a finger. They are associated with neuralgias, fleeting pains which come and go with great rapidity, but return at the same time at a fixed hour. They are erratic pains and change quickly from place to place.

They resemble the wandering pains of *Pulsatilla*, which are usually due to deficient venous circulation and may be of a tubercular nature, as already said. In *Ignatia* they are entirely due to congestion of the nerves. *Ignatia* is always paradoxical, contrary and unexpected whatever the complaint. This shows itself vividly in digestive affections. She will complain of unbearable pains, which will disappear entirely after an indigestible meal, such as lobster, and other extremely rich foods, provided he or she—mostly a she—cares for such fare—while simple foods, such as milk, etc., suitable in *Dyspepsia*, will aggravate the condition.

In inflammations of the throat, empty swallowing will be more painful than eating solid food. It is always the unexpected, the unusual, which is typical of *Ignatia*. Severe headaches which appear suddenly, a feeling as if a nail was being driven into the head, often brought on by strong odours—the odour of flowers, perfumes, and especially the fumes of tobacco. These headaches more often than not finish off with the passage of quantities of pale urine, as in *Gelsemium*; the accompanying symp-

toms are different in Gels.

In constipation, the Ignatia patient will suffer more in passing a soft stool than if the motions are hard. With Hæmorrhoids, walking is less painful than sitting still. With an irritating spasmodic cough which comes from the pharynx and larynx, the main characteristic is that, the more she coughs, the greater is the irritation.

I found Ignatia coughs very common during the air raids in London, particularly in one area in South London which suffered grievously from the air bombardments, where whole streets were wiped out, and houses collapsed like a pack of cards. Ignatia certainly greatly relieved these irritating coughs, which otherwise went on for hours and hours.

The Ignatia patient is extremely emotional, she cannot stay alone by herself, she wants company and affection. The causes of this instability, contrariness and excitability are usually of an emotional character. They come on as a result of grief, as a result of losing a loved one or of a disappointment in love. A young girl may imagine that she is in love with a young man, and she is certain that he is going to ask her to marry him; quite suddenly and unexpectedly he marries someone else, and this shock to her nervous system brings on Ignatia symptoms.

There are other people, such as the society woman, who lives in a whirl of excitement, always rushing about from one party to another, never allowing herself time to think, thus straining her nervous system, she does without much sleep, dances half through the night, and in order to keep going, she drinks too much coffee, smokes too many cigarettes, and drinks too many cocktails. Such an over-excitabile personality may be saved from the consequences of her erratic life by Ignatia.

Or there is the intellectual person, who reads much,

studies much, smokes too much, drinks too much coffee, takes too little exercise, and at the same time rushes around to all kinds of social engagements. Another example is the young woman who is studying music, and is anxious to get her degree as rapidly as possible, spending many hours day and night practising her instrument, maybe the violin, maybe the piano, or maybe is straining her voice singing. Then there is the person who has suddenly lost a dear one; there is great emptiness in her life, due to the sudden shock; there is a black cloud enveloping the mind and pressing on the brain, she can neither think nor exert herself; her will-power is just paralysed. Ignatia will soon set this right.

Our simple remedy will balance these emotional disturbances more rapidly and safely than any of the "orthodox" anodynes, of which there are so many, and which are always apt to produce and leave behind many serious side-effects, and may even lead to sudden death, due to accidental over-dosing.

There may be disturbances of swallowing, a sensation of constriction and a lump in the throat; this foreign body rises and she feels as if she is being strangled, which comes on whenever there has been an emotional disturbance or the slightest contradiction.

Other digestive disturbances are found, such as nausea, which is improved when eating. She has to leave the table rapidly as soon as she starts to eat in order to vomit, then she returns and can eat a good meal. The remedy is full of contradictions, as already mentioned previously. The patient can eat almost any indigestible food, but the simple invalid diet causes great trouble. There is extreme pain which shoots up the rectum, and which comes on suddenly, and usually within two-three hours after stool. Phytolacca has a similar pain, but this usually comes on

during the night, for *Phytolacca* has a syphilitic background, is not nervously unstable.

Diarrhœa in *Ignatia* cases is usually caused by an emotional upset; it comes on before going to a ball, for example. In cardiac trouble the palpitations come on after emotional upsets, after bad news, or after a quarrel. The pulse is unstable, variable, and changes quickly.

It is often said that *Ignatia* corresponds to women's temperaments and *Nux Vomica* to those of the male; but one does occasionally find men who are more feminine in their emotional make-up, and these may require *Ignatia* to correct their balance.

Nux Vomica is generally indicated for a precise, peppery, impatient individual, who is an epicure, a gourmet for rich, delicately flavoured food, and who is a connoisseur of and has a palate for vintage wines, old port, and Napoleon brandy; being of a studious nature and a brain-worker, his digestion cannot stand rich food and Chateau clarets, so he is continually dosing himself with patent pills and stomachic mixtures, in order that he may indulge his taste for good food and drink. He is more essentially masculine in outlook, while *Ignatia* is feminine, perverse, changeable, restless, artistic, fond of theatres, music; highly-strung in a different way from *Nux Vomica*. *Ignatia* is an introvert, while *Nux Vomica* is a typical extrovert.

The pains of *Ignatia* are relieved by heat, in a warm atmosphere, hot drinks, hot applications to the painful spot, better walking, better for occupation.

From what has been said, it is clear that *Ignatia* is a medicine which works on the astral plane and affects the egoic principle, having little effect on the physical direct. Physical disturbances are a result of astral congestion. The full properties of *Ignatia* are not yet known, but as

man grows in spiritual understanding he will be able to grasp the depth of the action of Ignatia on the inner man. The naming of this tree was in the nature of a prophecy. Just as Ignatius Loyola was a messenger, a signpost to prepare the way for the ascent of the soul, so the properties latent in the seed of the Ignatia prepare and smoothe the way for the mental and spiritual advancement on the upward path of the soul of man.

All trees carry within them something of the life of the spirit, the breath of God the Father. Some conserve more deeply the life forces of the Divine Father, and Ignatia is one of these. The priest who gave it its name had a deep intuitive insight into the properties of this tree, as to its ability to heal the soul and spirit of man.

As indicated earlier on, the saint and master Ignatius could heal the soul of man by fixing him closely to the soul of Jesus. He directed that his disciples should look inwards to find the light. Ignatius established colleges for the purpose of training students to become soldiers of Jesus Christ, laying the emphasis on Jesus, while the purpose of the future spiritual training of man will be to put the emphasis on the word "Christ." Man in the future ages by the power of the spirit will be able to approach the throne of the Father direct.

The teaching of the Saint was that Jesus was the Example and the Pathfinder, the Signpost and the Leader and General of the spiritual army, but the time is approaching when man should not look outward to the Man Jesus, but should look inwards for the Christ spirit within him. Man will have to look within his heart to find the abiding love of the Father, to find the expression which takes him to the Father, from Whom he will receive benediction.

St. Ignatius established these training schools and col-

leges in order to teach man to expand and use his gifts as an extrovert for the good of other people and in order to forget his own weaknesses. So he tried to gather the world into the folds of the Church. He accomplished a great deal, however, with the progress and development of man's spirit, and the growth of the inner consciousness. The training colleges, churches and schools of the future will have to lay emphasis on the necessity for the return of man to the Divine Father through the heart of man. The recognition of the Father will no longer come through the personal mediation of Jesus Christ, but as a conscious flash from the Christ Spirit within the heart. In the Future, that is in the Aquarian Age, if we may believe what the seers tell us—The Cross will be replaced by the Star, which will be the Six-pointed Star—the Star of Harmony, Beauty and Balance: for the Five-pointed Star—the Guiding Star of Bethlehem, and Emblem of Jesus Christ, will have completed its task allotted to it by the Father.

There is a plan behind all the teaching. There has been great progress made within the last four or five hundred years, since the days of St. Ignatius, in the advancement of the soul. Man's spirit is now on the path of evolution, on the homeward and upward path, therefore the teaching must be changed in the future. The teaching of the children must first be turned outwards, later the children and the young souls will have to be shown how to lead a more inward life, and more attention will have to be paid to the inward development of the child. The beauty of the Father's Love will be shown, the need for discipline will have to be followed by inner training.

I am afraid the training of doctors may have to be altered as well. Much of what is being taught to-day in the name of science is just superfluous make-weight and

waste of time.

As in ancient days the offices of Priest and Physician were combined, and the temples were centres of healing, so in the future, in the age that is coming, physicians, if they do not wish to be left behind in the process of evolution, will, like the Jesuits of old, have to become transformed, become new creatures. They will have to delve within themselves and by conquering themselves first, will rise to the rank of true physicians and priests, and thus be the true healers and leaders of suffering mankind. Then the circle will be complete once more. The knowledge of spiritualised medicine, the gift of God to those who are willing to open their hearts, will be granted to these true Sons of Aesculapius with intuition rising from the centre of their being.

KALMIA LATIFOLIA

The broad-leaved Mountain Laurel is an evergreen shrub growing in rocky valleys leading to the mountain tops of North America, where it may grow up to a height of 4 or 5 feet, while in the mountains south of Pennsylvania it grows up to 20 feet high, forming dense thickets. The wood is extremely hard, like most of the Ericaceae family, to which *Kalmia* belongs. It is a fascinating, handsome shrub which grows well in this country, usually flowering in May and June, when the evergreen foliage is covered with a rosy drapery of numerous clusters of small, transparent, waxy pink and white blossoms resembling the beautiful fringed skirts of a ballerina. Though it flowers well in this country, adding much to the beauty of the early summer shrubberies, it loses all its medicinal value, as it is essentially a mountain plant. Here in England it has to grow too near the sea level to develop its full medicinal vibrations.

Not only is it a handsome plant, it is also an extremely interesting one. Belonging to the Heath or *Erica* family, from the nature of its construction, the hard wood, the shiny evergreen leaves, it shows that it is well adapted to stand up to the sudden changes of a mountain climate, to long periods of heat and drought, to the sudden violent electric storms and many months of snow and ice, and it thrives best in a poor soil rich in silica. Indeed, it is an interesting plant because of its having survived the rigorous climate prevalent on this planet during the different glacial periods. Fossilized remains of *Kalmia*

have been found by geologists and botanists, which prove that it flourished in the tertiary interglacial period in America and survived the long years when that continent was covered with snow and ice.

It is a plant which contains the poison Andromedotoxin, a glucoside, found in the blossoms and in the leaves. Certain domestic animals such as horses, cattle and sheep are very susceptible to it, so that *Kalmia* is known to the farmers in America as Lambskill. The symptoms of poisoning of the animals are: vomiting, laboured breathing, trembling, weakness and staggering; this is followed by clonic spasms which become more and more violent, still later loss of sight and meningeal irritation set in, the head is drawn backwards, the pupils turn upwards, and the limbs become rigid. If the animal survives, it will remain weak and prostrated for a week or two; later followed by tottering as if unable to control the limbs for a period of three to four months. Pheasants and partridges as well as deer are not poisoned by *Kalmia*, but the flesh of such game is poisonous to a human being. Bees frequent the flowers of *Kalmia* freely, and such honey is also deleterious to man.

The provings of *Kalmia* on healthy persons show that it affects the rapid pulsations of the heart by reducing them, it has violent pains and lassitude in the limbs, especially in the lower extremities, sleepiness and excessive weariness so that he can hardly walk, and there is also dimness of sight, with stomach upset, a prickling sensation of the skin, drowsiness and giddiness. These aggravations were noticed in sub-acute rheumatic fever when *Kalmia* was given in the second decimal potency.

Kalmia was used for Rheumatic fever as long ago as 1835, though it was not until 1845 that Dr. Hering of Philadelphia first published the thorough proving he

made. It is not known to orthodox medicine. Most of the symptoms mentioned in the provings refer to the muscular system; the severe pains are noted as being rheumatic or neuralgic, of a drawing, shooting and stitching nature, sudden and sharp, like an electric shock, resembling the lightning pains in *Tabes Dorsalis*. Great weakness and sometimes numbness is noted along with the pains, worse for movement and exertion. They are wandering pains, changing rapidly from one place to another, and the great characteristic is that they shoot downwards from the shoulder to the fingers and from the hips to the toes. So in descending, shooting pains with great weakness of the limbs without any swelling or redness of the joints, always consider *Kalmia*. They are worse from cold and motion, worse in the open air and in the early part of the night, hence of great effect in cases of syphilitic rheumatism, and syphilitic heart disease. Such pains occur mainly in the shin-bones, there is a feeling as if the periosteum is being torn off. Other rheumatic pains may tear along the course of the nerves, and these usually come and go with the sun, start in the early morning at sunrise and increase until noon, then gradually decline and disappear at sunset. These are due to gonorrhœal rheumatism, so *Kalmia* is a remedy which will be suitable in cases of syphilitic bone pains, syphilitic heart disease, as well as gonorrhœal rheumatism of the muscles and nerves.

Kalmia also affects the heart and circulation of the blood-stream, and these pains are usually followed by a sensation as if paralysed, numbness of the affected parts, and stiffness of the eyelids and round the eyes. There is surging of blood to the head, hot head, flushed face, and fluttering of the heart accompanied by a feeling of anxiety, palpitations, difficult breathing, a sticking pain

in the left lung under the third and fourth ribs, violent palpitations on leaning forward, lying on the left side, and an irregular, very slow pulse aggravated by making any mental effort. These symptoms involving the heart and the circulation indicate that *Kalmia* is an important remedy in Endocarditis and Pericarditis, which are frequent complications in Rheumatic fever.

I recall a case of Rheumatic fever in a girl of 14, where the pain started in both feet. It was difficult to get any symptoms from her, as she was unobservant, extremely shy, and not very responsive to being questioned. The usual remedies for acute Rheumatism did not affect the course of the disease very much. The visiting nurse would rub the painful muscles with Oil of Wintergreen as soon as my back was turned, in between my visits. Gradually the pains left her and I found her after a fortnight sitting up in bed, propped up with her head high, and with an anxious expression on her face, cyanosed lips, and livid cheeks, whilst the heart was beating rapidly and one could see the tumultuous pulsations of the chest wall. The heart was dilated, and everything pointed to acute Endocarditis and Pericarditis. The parents were not anxious that she should go into hospital, so she was given *Kalmia* in the 30th potency at two-hourly intervals. I did not hope for great things, but to everybody's surprise she recovered, though the convalescence was prolonged and wearisome. Some years later I was present at her wedding.

The name *Kalmia* was given to this shrub by Linnaeus, after the Swedish professor Peter Kalm: a suitable and wise choice of name, for it has a calming, soothing, balancing effect on the turbulent action of the heart. It is a plant which withstands the extremes of heat and cold, and is a storehouse of the solar energies during the

summer months. Hence it is of great use in cases where these energies are required, such as in circulatory and heart diseases. The positive vital organs of life controlling the blood-stream, such as the heart and the spleen, all need solar energies. The forces akin to the spirit are made up of the essence of sun and light. Hence they have a balancing, calming effect on the deranged action of such vital organs as the heart and large blood vessels.

In diseases with a high temperature, especially in Rheumatic fevers with involvement of the heart, the Ego is drawn nearer to the physical body, that is, the astral body and the Ego are more closely knit to the etheric and the physical bodies. Medicines full of solar energies are required to buoy up the Ego, refloat it, so to speak, at high tide, so that the excessive solar energy flowing through the whole circulation, with the help of the *Kalmia* restores the Ego to its freedom, enabling it to disentangle itself from too close contact with the physical body. The Ego is closely attached to the blood-stream and expresses itself through the blood, therefore the blood-stream which contains the individual unit of the Ego should never be interfered with in man. Recently modern medicine has decreed that the proper treatment for many blood diseases, for shock after accidents and severe hæmorrhages should be by blood transfusion, that is, fresh blood from a different person should be pumped into the blood-vessels of a sick organism. It is a serious consideration when you realise that by transfusing fresh blood, you introduce totally different vibrations. These inflowing vibrations may be of greater intensity than those of the sick person and will therefore partially dislodge the weaker Ego of the sick person, so that you get a change and a mixture of the vibrations of the two different Egos. Have you not heard of cases of change

in temperament after one or more blood transfusions? During the last War wives often told me that their husbands were totally different after blood transfusions in hospital, though they had apparently completely recovered from the diseases for which they were given. These may be far-fetched ideas and a strange point of view to the mind of the doctor entirely nurtured on the materialistic evidence of facts shown by the microscope and other scientific instruments, but the time will come when tangible proof will be given of the truth of these statements.

Blood is a vital organ of the human body, *how* vital and important only philosophers and metaphysicians have perceived in the past. Did not the great Goethe make Mephistopheles in Faust say, "Give me the blood, and I own the man." Thus there is a great deal of truth in the ceremony frequently mentioned in witchcraft, when the magician makes his victim sign his name in his own blood, thereby placing himself in the power of the magician. There are many things hidden in nature of which we have little perception and knowledge, but with an open mind and a seeing eye, we shall be shown many things which at present appear difficult to grasp.

To go back to blood transfusions, surely there are other ways of achieving the same result. Did not the intravenous salines introduced into the circulation replace adequately the fluid contents of the blood in a dehydrated and collapsed person, and the loss of salt was made good as well by such a procedure and stimulated nature to draw upon the reserves in the spleen and bone-marrow for replacing the lost red and white blood corpuscles? We saw many astounding and rapid recoveries from intravenous salines in hospital in my student and house-surgeon days. And what about such remedies as Arnica for shock and collapse, Hypericum

and Ledum for injuries to nerves and muscle tissues, China for the effects of Hæmorrhage? There are a number of other remedies besides these for Hæmorrhage from which I have seen excellent results in an emergency without having to depend on transfusions.

These remedies act well and speedily on the human body, reviving the patient and stimulating the body functions without any serious effect on the invisible super-physical and spiritual parts of the being. "For what is a man profited, if he shall gain the whole world and lose his own Soul." Think on these things!

LEDUM PALUSTRE

Ledum Palustre, also called Marsh Ledum, Marsh Tea, and Marsh Rosemary, is another member of the ancient Erica or Heath family. It is a native of the northern part of the globe—Lapland, Norway, Sweden, Ireland and Canada. Fossil remains prove to the scientific investigator that their form was fixed at the end of the Tertiary Era, before the glacial period began. It is a plant found on sphagnum moors, and has become adapted to drought, to violent storms, and to long periods of ice and snow. The leaves resemble those of Rosemary; they are strap-shaped, or lanceolate, narrow, dark green and shiny on the upper surface, while the under surface is downy and rolled-in, so that loss of warmth and transpiration is greatly reduced. A similar rust-coloured down covers the soft, green upper branches, while the lower are hard and woody. These woolly hairs probably gave the name Ledum to this plant, for "ledos" means "a woolly robe" in Greek. This herb, like all plants belonging to the Heath family, requires but little water, and is therefore able to live in a cold, lifeless soil lacking minerals, but rich in organic acids, such as you find on heaths and the northern steppes. Its bitter taste and the strong intoxicating odour protect the plant against browsing animals, whilst the flowers contain an antiseptic, camphor-like oil, called "Ledol." People in the north, such as the Lapps and the Finns, have since the 13th century used it against vermin and as an insecticide against bugs, lice and moths. In Lapland, on account of its strong,

stupefying antiseptic odour, its branches are placed among the grain to keep away mice.

It was commonly known as "the brewers' herb," for in Switzerland especially it has been used to adulterate beer in order to fortify it in place of hops, which it resembles from its bitter taste; but it is apt to cause a dangerous kind of intoxication and an obstinate headache and vertigo. The Canadians use the leaves in their hunting excursions as a substitute for tea; and one reads that in the days of the War of Liberation between England and America *Ledum* or Marsh Tea was used in the States of America when this young colony voluntarily gave up ordinary tea in the time of George III. England had at that time become mixed up in the Seven Years' War between Prussia and the rest of the European continent, and her Prime Minister, Lord North, an obstinate, self-opinionated, narrow-minded man, decided to raise extra taxes in order to pay for these extravagances by introducing a tax on tea in the North American colonies. The people in the 13 Yankee States, descendants of the original Puritans who had left England in order to live a free and untrammelled life, free from religious persecution, had left within them enough of this spirit of independence of their forefathers to object to this tax. These freedom-loving Colonials were even then imbued with the spirit of the Monroe doctrine, which later expounded in 1823 that America belonged to the Americans, and should not become mixed up with the affairs of Europe, and European interference would not be tolerated. A number of young, well-connected men of the best families in Boston decided to take action against this unjust tax, and in 1773 upset three tea-ships lying in Boston harbour by casting all the tea into the water—the so-called "Boston Tea-Party."

This was the beginning of the separation of America from its mother country, England, for Lord North would not give in, as he rarely saw anybody else's point of view but his own, which led to the war between England and North America, and to the Declaration of Independence on July 4th, 1774. One of the minor effects of this was that the use of tea was debarred to the housewives in the States, and various substitutes had to be tried out. As Puritans, they were naturally not lovers of alcoholic beverages, and had to search for substitutes of tea among the native shrubs and herbs: *Ledum* Tea producing inconvenient and even harmful effects on repeated use, though acceptable to hardy travellers in the cold, forbidding north, was not the ideal substitute for tea, it lacked the flavour and the delicate aroma of tea. To this day the Americans have lost the art of tea making and tea drinking, and have become essentially a country of coffee-drinkers.

To return to Marsh Tea or *Ledum*. The great Swedish botanist, Linnaeus, in the "*Flora Lapponica*," was the first scientist to introduce it as a medicinal remedy. Swedish doctors had used it as an insecticide and for contagious skin troubles, such as scabies; and following the suggestion of Linnaeus it was recommended for contagious septic throats with spasmodic cough and glandular swelling, even for such paroxysmal attacks of coughing as found in *Pertussis* or Whooping-cough.

Curiously enough, *Drosera* which grows in similar areas, in the swamps of many layers of sphagnum moss, has extracted from it certain special phenol compounds which have been found through provings and clinical usage, to be practically a specific for whooping-cough.

The orthodox medical school has never followed up the lead of Linnaeus, of the Swedish and Russian doctors

as regards the medicinal value of *Ledum* in throat and glandular infections. It was Hahnemann who extended our knowledge of the physiological properties of *Ledum* by a proving in which he mentioned such effects of the drug, as lowering of body heat, anxiety, sweating, headache, diuresis, stupefaction and peevishness. Later these provings were further continued, and the following symptoms were discovered: tearing, pulling, stabbing pains, with sensation of stiffness, joints and muscles most frequently affected; nodules and swellings were noticed, and gout was frequently experienced. Various later provings made it clear that the action of *Ledum* strongly resembled that found in the rheumatoid-arthritic complex.

The following symptoms apply to joints, ligaments, tendons and muscles; and therefore *Ledum* has become more of a remedy in chronic diseases, where coldness and lack of animal heat predominate. *Ledum* usually is of great value in those cases of arthritis which start in the distal joints of toes and fingers and slowly ascend to the larger joints. *Kalmia* is the reverse, it descends from above downwards. Never forget *Ledum*, therefore, in those extremely chronic conditions arising in and round the joints from long-standing toxic infections. The pains are aggravated by warmth, causing an extreme sensation of burning heat in the limbs, which can only be relieved by uncovering them and putting them out of bed. Frequently it is found that cold applications, such as icy cold water, relieve these pains.

There is intense, prickly itching, worse from heat of the bed and from scratching, and red pimples are common on the forehead and face, resembling those seen in habitual brandy drinkers. The small arterioles are dilated, and appear as bluish spots, the so-called petechial hæmorrhages, caused by capillary stasis. This

appearance led to its use in punctured wounds such as mosquito stings, bees' and wasps' stings, and wounds which are extremely sensitive to touch. Deep septic wounds on fingers and toes, and septic inflammations due to injury are often relieved by *Ledum*, more particularly if there is extreme tenderness which is relieved by cold applications.

Wounds caused by rusty nails, rusty needles, septic scratches, crushed fingers with throbbing pain, shooting up the arm, relieved by cold and super-sensitive to touch; this is a combination of symptoms rapidly cured by *Ledum*.

Ledum is an extremely chilly remedy, and yet its pains are relieved by cold applications. The patient is cold, feels the cold, and his pains are relieved by cold. So *Ledum* wounds, *Ledum* abscesses and *Ledum* swellings are puffy, purple in colour, feel cold, and are relieved by cold. The joints which require *Ledum* are stiff and move more freely after the application of icy cold water, which is uncommon; usually stiffness is relieved by heat.

Ledum was one of the remedies I used only on rare occasions until I discovered its almost miraculous effects on swollen, purple legs. This was in an old coster woman who was thrown down some basement stairs as a result of bomb blast in 1941. She was taken to a large general hospital in the neighbourhood and recovered, after a few weeks there, from the effects of concussion, but her legs remained swollen, they looked shiny and purple, the skin was thin and glistening, and seemed to be almost on the point of bursting, the legs felt cold, and altogether they presented a most alarming appearance. She was told at the hospital to rest and stay in bed in her own home, which was not too agreeable to the old lady, as she was very independent and had to earn her own living. She

was taken to the clinic in a bath-chair, where she was ordered Arnica in repeated doses for the effects of the shock and trauma. Seen again a week later, the condition of her legs was, if anything, worse. Ledum 30 was then prescribed three times a day, and a week later she returned triumphantly, without the aid of a bath-chair, and to my great astonishment the swelling had almost entirely cleared up, the discolouration had nearly disappeared, and the leg was practically normal in shape. The Ledum therefore cleared up the swelling, discolouration and tenderness within one week, when she had been resting in hospital for over eight weeks without any appreciable effects on the swollen and highly pigmented legs and feet. I heard afterwards that the brave soul returned to work at once after her second visit to the clinic—she had no further time to waste on unnecessary visits. No massage, no electric baths, no Faradic current were required to reduce the swollen legs. What a pity the orthodox school does not know the action of Ledum in acute traumatic swellings and ecchymoses or blood blisters under the skin.

I remember another lady, well on in the 60's, who fell down in Rome after an Audience at the Vatican with the Pope. One of her legs swelled up to an enormous size and presented a similar appearance to the one already described above. She refused to be treated by the "foreign doctors," and waited, even though suffering great discomfort on her long journey from Italy to England, until she returned to her own medical adviser in London. She had several weeks of massage and Faradic treatment, and the swelling on her leg and ankle was very slow in disappearing, until the action of Ledum on such highly pigmented swellings was recollected, and then it was a question of one or two doses of Ledum,

and the leg was normal once more, in record time.

In black eyes, that is in contusions of eyes or eyelids with extravasation of blood, *Ledum* works a rapid cure without the aid of raw steak.

It resembles alcohol in its effects, for the mental symptoms of *Ledum* are moroseness, peevishness, a tendency to extreme anger, a desire for solitude, and a growing hatred of his fellow men. These mental symptoms of *Ledum* are similar to the chronic state of drunkards between bouts of intoxication. I knew a middle-aged habitual whisky drinker with the symptoms enumerated above. He certainly improved greatly on repeated doses of *Ledum*, until, unfortunately for him, he moved to the north of England, and returned to his boozing within a few months of leaving London, and died eventually from chronic liver disease. But during the six months he was under the action of *Ledum* he lost his desire for strong drink. Whether he could have been cured permanently if he had had a longer course of *Ledum*, I am not prepared to say. Alcohol produces such a weakening of the moral fibre and a poisoning of the grey matter of the brain, that it is difficult to say whether any treatment, even homœopathic, will have a permanent effect without the cooperation of the patient. It depends on whether he wants to be cured or not.

As already mentioned, it is always worth while considering *Ledum* in cases of chronic rheumatoid arthritis with rheumatic pains ascending from below upwards, with pale, swollen joints which are tense with hot, stinging and drawing pains which are worse from the warmth of the bed and the bed-coverings, and worse in the evening and worse from motion, more particularly in cases of great weakness brought on by abuse of *colchicum*, the allopathic remedy for chronic gout;

these rheumatic symptoms are relieved by applying cold applications or by putting the limbs in very cold water, the colder the better. Always remember Ledum in the casualty department; in deep, punctured wounds, stings, and the results of such injuries. Allopathy may not know Ledum, but it is all the poorer for it; Penicillin would not be necessary, nor would the Sulphonamides be required, and the serious after-effects which so often follow in their train would be avoided. I have proved the value of Ledum in surgical out-patients many times, and I should not care to be without it.

DAPHNE MEZEREUM

On one of my strolls through some of the charming villages hidden among the beechwoods in the Chilterns in the very early spring, a lovely scent was wafted across to me from a tiny cottage garden. "Ah, there it is," I exclaimed, when I espied the bare boughs of a low shrub thickly covered with tiny pink flowers. It seemed hardly possible that those few blossoms could produce such a sweet penetrating scent at a time when the year was young and Mother Earth was still sparing with her gifts of beauty. Yes, Daphne Mezereum is a lovely thing. I fell more in love with it, when I saw it flowering at one of the horticultural shows in Vincent Square, and had to own it promptly. I cosseted it and loved it in my little London garden, but it would not be deceived. This is not a cottage garden, it whispered to me; just a make-believe town patch, too much soot and smoke, and it gently gave up its ghost after the second winter. I never tried again to make the lovely little stranger feel at home in grimy London, but went out into the country to feast my eye on it during its short season of loveliness.

Mezereum is not only a thing of beauty, but it has served me well and truly in various skin cases and other diseases.

It is doubtful whether Mezereum was used as a remedy by the ancients. It was naturalized in this country by the Romans for its medicinal uses. Dioscorides says of its leaves, "that they resemble those of the olive, but are more slender and thicker, biting to the taste and

scarifying to the trachea." He claims that the powdered leaves mixed with honey cleanse foul ulcers, and those covered with eschars. Neither Hippocrates nor Celsus mention it. The Arabian physicians later give a lengthy account of its medical uses. Serapion states that persons of gross constitution, and especially old men, bear this medicine best. Gerarde says that "if a drunkard eat one berry of this plant, he cannot be tempted to drink again because of the heat of his mouth and the choking in his throat."

It has been seldom employed as a medicine by the allopaths, though occasionally some physicians recommended it as being efficacious in curing venereal nodes, scirrhus tumours, and severe affections of the skin.

Daphne Mezereum is a shrub which flowers in February and March, before the leaves appear; they are situated on the shoots of the previous year in little tufts which are often so thickly crowded as to hide the branches completely. The calyx is of a beautiful crimson colour with a hairy outside tube. The berries are scarlet, when ripe. The Mezereum is one of the greatest ornaments of our gardens in the dark, early months of the year; when it is, as Cowper says, "though leafless, well attired and thick beset with blushing wreaths, investing every spray." It is not a long-lived plant in cultivation, but once settled in a cottage garden, it will reproduce itself by scattering its seeds close to the parent shrub.

The part used in medicine is the bark, taken from the plant before the flowers and leaves appear. The juice is expressed from the freshly-collected bark and mixed with equal parts of alcohol and then attenuated and succussed to a higher potency according to rule.

In a Swiss botanical book it is mentioned that an extremely robust man took Mezereum internally for some

complaint that he had. In a little while, he became affected with an intolerable itch over the whole body, which did not allow him an hour's sleep. He was an involuntary prover, for the main action of Mezereum is on the skin, and as already referred to, acts best in robust persons of sanguine temperament. It is of value in scrophulous affections with swelling of the glands, inflammation, softening and caries of the bones, nightly itching over the whole body, periostitis of the tibia, the parts affected being covered with a dry brown skin and surrounded with reddish-blue spots, with violent burning pains caused by the slightest pressure of the fingers. Also of value in face ache and violent toothache coming on after eating warm things. All these sufferings are worse at night, therefore it is a remedy which will need to be considered in the treatment of syphilis in the later stages as an antidote to Mercury. Its skin lesions are extremely severe, worse at night and from the heat of the bed, and the itching is made worse from being near a hot fire. So if you find a skin patient with violent itching of the body sitting as far away from the fire as he can, you will know that he needs Mezereum.

On the other hand, there is an alternation of states in Mezereum. You also get intense neuralgic pains with twitching of the muscles, cheeks and eyelids. In these neuralgic conditions, the patient feels the cold and likes to sit near a fire. It has a reputation in cases of gastric ulcer and induration of the pyloric end of the stomach. There is a constant desire to eat without any hunger, and the pain and nausea disappear after eating. Mezereum loves and craves fat ham and fat bacon, and is relieved by drinking milk. So there are quite distinctive symptoms which call for Mezereum in stomach diseases.

One of the skin lesions for which Mezereum is almost a

specific is Kerion of the scalp, which is a late result of Tinea or Ringworm, where you get "strongly-marked inflammatory symptoms with circumscribed boggy tumefaction of the scalp, which is covered with pustules or with gaping orifices which exude sticky pus." During the last war I saw several cases of Kerion at a dispensary, and the nurses were somewhat surprised and delighted to see it clear up so rapidly with a few doses of Mezereum.

Hahnemann, in his "Chronic Diseases," already recommends it for moist eruptions of the scalp. The symptoms in the proving are "the head is covered with a thick, leather-like crust under which thick white pus collects, the hair is glued together, great raised white scabs are found on the head, under which pus collects in quantity, becomes offensive and breeds vermin. The child continues to scratch its face and head all night, and keeps on tearing off the scabs." The kerion is similar to this description; therefore, according to the Law of Similars, Mezereum must be the correct remedy.

There is a troublesome type of infantile eczema of the scalp which is met frequently in young babies of a few weeks old, which makes the mothers feel ashamed; they feel like hiding the little tots then. One always tries to cheer up the unhappy mothers by assuring them that this skin trouble usually disappears spontaneously after the first year of life, and that it is foolish to drive it in by applying local ointments and lotions. They do not usually believe this tale, and it needs constant reassurances and constant admonitions, and even then a fond grandparent will whisk off the unfortunate infant to hospital, and in a few weeks the mother reappears with the baby, proudly showing the clear skin, and a nice pink scalp, and as a rule shortly afterwards bronchitis sets in, and in my ex-

perience bout after bout of bronchitis and asthma follow a so-called cure of eczema of the scalp. Few mothers, and even few trained orthodox doctors connect the disappearance of the skin rash with the subsequent bronchitis, pneumonia, or kidney disease. I have seen so many beautiful, fat, bonny children with eruptions on their scalps lose weight when the dermatitis of the scalp was healed up with ointments, pastes or lotions. They go down hill and develop some other serious internal trouble. The external manifestation of the internal disease was blocked up and the disease being still there it sought an outlet and attacked the deeper-lying organs, more important to the economy of the individual.

I recall a mother who had pyelitis—inflammation of the kidneys—during the last months of her pregnancy; she was well dosed and injected with various drugs during her stay in hospital, and when the baby came, its scalp was one mass of corruption, but *such* a nice, happy, smiling baby. Soon the skin trouble spread behind the ears, down the forehead, and crept further and further over the face, deep raw cuts with many crusts appeared and scales formed. The baby was getting on well, gaining weight steadily. The mother wept, father scolded, the neighbours jeered, the district nurse, full of the latest medical knowledge, was indignant that the skin was to be left in the state it was—and combined public opinion—how few are strong enough to stand up to the opinion—often so wrong—of the herd! The combined pressure took the mother to the skin hospital. Coal tar ointment was applied, the cracks were healed with silver nitrate, and the child's head no longer showed any blemishes. Three weeks later a severe attack of bronchitis followed; two months after, at the age of seven months, the child was taken very ill with albumen in her

urine, and was kept in hospital for weeks and weeks. She never gained an ounce for months after the skin trouble was dealt with so drastically, and what was obvious, too, instead of being a happy, smiling baby, it was always fretful and grizzling. At the age of eighteen months it had been in hospital three times with pyelitis, and at 2½ years it died of inflammation of the kidneys. The mother had been warned in the early days; but she preferred a clean outside and a diseased inside, followed by ill-health and an early death. "What the eye does not see, the heart does not grieve over."

There is a classic tale in the writings of the late Dr. Dunham, who cured a case of almost complete deafness in a youth aged seventeen years. This deafness had come on immediately, after infantile eczema of the scalp had been "cured" by a coal-tar cap, which tore off the scabs when it was removed, after which the raw areas of the scalp were painted with silver nitrate. Dr. Dunham gave him Mezereum 30, on the history of suppressed eczema of the scalp, which was repeated several times at intervals of several weeks. In a few months the hearing was completely restored. Dr. Dunham gave Mezereum, not because the boy was deaf, but because the scalp was covered in childhood with thick white scabs, hard and almost horny, with fissures, through which offensive, yellowish pus oozed on pressure.

The doctor was lucky to find an intelligent mother who after an interval of 16 years could recall and describe the appearance of the skin on the scalp of the boy. This happened in 1857! My experience, to my sorrow, is that the powers of observation among some of the people I come across, are poorly developed, and the memory of past incidents in their lives, of past illnesses is lost, and therefore the physician has more difficulty, perhaps, in

these days, to find the right remedies. The wonder is really, that a cure is ever found at all for many of the chronic diseases which are due to accumulation of years of drug poisonings, years of wrong feeding; suppression of skin diseases, suppression of catarrhal troubles, and subsequent dosing by inoculations with vaccines or serums.

Let me return to my story of the action of Mezereum on the skin. I saw a boy on October 12th, 1939, when he was just three weeks old. His left eye was nearly closed and inflamed, it had been weeping and wet since birth, there was a moist eruption in both groins and over the penis. Two weeks later a thick red rash came out on the face, which soon spread to the eyebrows and the edges of the scalp. The mother rushed him off to hospital, where he was ordered Calamine lotion. I had given the child Lycopodium 30 on October 12th for windy spasms, and it had gained 19 ozs. in three weeks on the breast. As soon as the Calamine lotion was applied to the skin, the child ceased to gain, and from November 2nd until January 1st, 1940, it only put on 7 ozs. in the two months.

Seen on January 8th, the eczema had spread all over the face and over the head; a thick yellow discharge was oozing from underneath the crusts on the scalp, the weight was just one ounce over 11 lbs. at four months. He was then given a dose of Mezereum 1,000th potency. Seen a month later, he had gained 17 ounces, face quite clear, no discharge from scalp, eczema drying up, only some scurf left in the hair. On March 11th, two months after the single dose of Mezereum high, he had gained 2 lbs. 14 ozs., and the face and scalp were clear. April 8th, 1940, a further gain of 17 ozs., the note on the case-paper says: "the hair is beautifully silky and long,

face and head clear.”

On June 6th, weight is now 17 lbs. 14 ozs. at just over eight months; he has two teeth which came through without any trouble; he is standing, and there is no sign of any skin disease. The child looked weakly and pale and miserable, while his skin was being constantly dabbed with Calamine lotion, and the improvement after the Mezereum was immediate and startling. No further external treatment was given; in fact, he has not required any further internal treatment, and he is now the pride and joy of his mother. One dose of Mezereum could do this! Why waste starch poultices and bandages, and pots of ointments and lotions, if a few granules of the indicated, the right medicine, can do so much better? Remember it must be the similar remedy, this is not always easy to find.

The interesting thing was that his mother had also suffered from eczema of the face and eyebrows as a child, which was dealt with in the orthodox fashion. She had puerperal fever after the birth of this child, and suffered much since leaving hospital from backache and an irritating discharge from the vagina, pains in the shoulder and constipation. On December 11th, 1939, and the following day, the mother had had two attacks of severe and profuse menstrual hæmorrhage with severe headaches. On March 11th, 1940, she still had backache, and got fixed easily when trying to rise from a sitting position, there also was a profuse creamy discharge which burnt and made her raw; irregular frequent hæmorrhages—the pain from the back extended down the outside of the legs. She was pale and anæmic, felt the cold, and from my dealings with her, I knew, she was snappy and easily irritated by people. Therefore she was a Kali carb. person, and Kali carb. 30 proved to be her remedy, which

was given on March 11th.

Seen on April 8th, a month later, she reported that the backache she had had for nigh on seven months had gone, the period came on at the regular four-weekly rhythm, and the vaginal discharge had gone; but there was a rash and many spots on face and neck, scurfy patches on chin and round the neck. A return of the original skin trouble which had been suppressed by ointments in her childhood. Then a dose of Mezereum m was given, on her history and that of her boy's. From that date the mother felt well and flourished exceedingly. There have been no further complaints, the skin rash cleared up promptly without any further treatment, besides the Mezereum internally—no external applications were needed. Another confirmation of the Law of Cure which lays down that a cure should take place from within outwards, from the important vital internal organ to the lesser vital organ, the skin. This is just by the way—a return of old skin trouble after many years, which reappeared after the deep acting chronic remedy, Kali Carb, was given for latent sepsis of the womb, and subsequent clearing up of the "skin" after a dose of another remedy, similar (and therefore Homœopathic) to the skin eruption—Mezereum, which should have been given in her childhood, if only her physician had known of it!

I often find that patients develop "skin symptoms" while under the action of the constitutional remedy. This is due to an elimination of the stored-up toxins in the deeper-seated vital organs, such as liver, kidney, lungs, etc., through the skin. This is usually only a temporary reaction, and will have to be dealt with either by continuing the same constitutional remedy, or by giving another drug similar to the symptoms, as and when they

arise.

There was a middle-aged lady some seven or eight years ago who was given Calc. sulph. 6 night and morning for three weeks, for severe pains in her extremities. This brought on a most alarming condition of skin irritation as a mode of elimination. She was covered almost from head to foot with an angry rash, thick wheals and blobs all over, which irritated, itched and tingled. The more she scratched, the more she had to. It was particularly bad in the warm bed, and unbearable after a hot bath, and agonising when sitting near a warm fire. The skin was so tender at night that she could hardly stand the weight of the bedclothes on her, and she had to wear thin silk garments, as woollen or cotton ones were unbearable. These vesicles burnt like flames of fire. She was in a state of misery; when she was cold, the pains of the body were worse, and when she tried to get herself warm, her skin began to give her agonies of suffering, due to the heat; it was a dark red rash which she had to scratch and irritate, which tingled and burnt and went from place to place on being rubbed. She bore this agony for several weeks, and then she was given Mezereum 30, which to her great joy and comfort removed her skin irritation and the rash as well. She could sleep again in her warm bed, and could sit by the warm fire without enduring the sufferings of the damned. Yes, a severe Mezereum rash is most uncomfortable, and one would not wish one's worst enemy to have to go through these tortures. And how quickly Mezereum cleared it up in this lady!

The Mezereum patient is an awkward person to deal with, his reactions to heat and cold depend on whether he suffers from skin manifestations or from neuralgias, as has been mentioned previously. There are terrific

bone pains and neuralgias of the head, face and limbs, which are extremely tender to touch, and in this state the patient feels easier in a warm atmosphere, the pains come on in cold, damp weather. But if the skin manifestations are uppermost, then he likes to sit in the coldest part of the house, and flies from fires, hot baths and warm beds.

So you have to study each remedy and learn its idiosyncrasies; the deeper a physician can get into the peculiarities of his patients, one by one, the sooner he will be able to spot the correct remedy, and will thus be given power to ease the suffering.

And Mezereum, the little, blushing maiden of the spring in the cottage garden of the farm-worker and artisan, is another example of the truth of the Law of Similars, of the great power the simillimum has in correcting the disease forces which disturb the even rhythm of life.

Mezereum produces a vesicular burning eruption of the body when applied locally in strong doses, and when you find a similar rash in the sick, a similar burning irritation, when the patient hates to sit near the fire, and hates warm applications, Mezereum will cure it promptly in a short period of time.

Indeed, like cures like, as our master, Hahnemann, says. Yes, and think of Mezereum, too, in old cases of bone diseases, Periostitis of the tibia; also in people who after suffering for years, have become shrivelled and worn-out in the process of putting up a fight against ill-health; people who are discontented, quarrelsome, indolent; who have become melancholic, are restless when alone, and who dislike talking to others. You sometimes get a history of suppression of eruptions in such a case of Melancholia, and Mezereum will set such an individual on the right road to recovery. Study Mezereum in deafness and

Melancholia after suppressed skin eruptions, in Neuralgias, bone diseases, late syphilitic manifestations, Eczemas in infants, Shingles with the symptoms of the irritable skin eruptions mentioned, what a variety of diseases our Daphne Mezereum can deal with, and yet our orthodox physicians have never heard of it!



NUX MOSCHATA, OR NUTMEG

Nux Moschata, or Nutmeg, is one of the spices that have always played an important role, not only in the history of the individual, but also in the fortunes of many cities, which sprang up along the trade routes carrying merchandise right through the ages, the silks from China and the Far East, the gold and precious jewels, and last, but not least, the spices.

The spice trade is referred to in Chinese writings from the year 2700 B.C., while in the Occident its history only goes back to 500 or 600 B.C. But then many of the older records no doubt perished in the disastrous fire at Alexandria in the second century of our era. The demand for spices was great, they were not only used as condiments to correct and add zest to the extremely monotonous diet of antiquity, many of the modern articles of food being unknown. They were also necessary in perfumery to enhance the beauty of the ladies, and for worship in the temples. They were considered a necessary adjunct for preserving and embalming the bodies after death, the belief being held that after the silver cord was broken and the soul was released from its earthly chains, the body had to be preserved for the return of the soul, when its wanderings in the worlds of the Gods had finished. Hence the great importance the Ancients laid on suitable funeral rites to speed the soul on its journeys and to assist its return to this world.

So one can see why spices were considered suitable gifts, equal in value with gold and precious stones. Vari-

ous examples of this are mentioned in the Bible, as the Queen of Sheba presenting spices to King Solomon; later the three Magi from the East bringing royal gifts of myrrh, frankincense and gold to the Holy Babe in Bethlehem whence they were led by the Star, in order to worship and greet him as the future king.

And to mention another incident from the Bible, Joseph's fate was completely changed, when his jealous brothers sold him into captivity to the Ishmaelitic traders in spices, who took him to the court of Pharaoh in Egypt. Here he found favour in course of time, and later on was able to repay his brothers' evil deed with kindness, when, during a season of drought in their own country, they came to Egypt for trade; he invited them to stay with him, with all their families, their dependants and their cattle. Thus the fate of the whole Israelitish nation was changed, good came out of the one ill-considered act of ignorant and jealous nomads and herders of sheep. They and their children came in contact for hundreds of years with the highly developed civilization of Egypt, and learned to live in cities after being nomadic wanderers, and received instruction in the finer arts and graces of an urbanised people. This was part of the Divine Plan to prepare the Israelites for their great Mission to the whole world, as the selected nation in which the Christ was to be born.

If one follows the history of the spice trade, one finds it fraught with romance right through the ages. Spices come from the tropics, as the volatile oils on which their virtue depends, can only develop in the long, warm days of the torrid zone, where the heat rays of the sun penetrate the earth daily for many hours.

Spices were carried along well-known caravan routes by the swift and sure-footed ships of the desert, the

camel, from the hinterlands of Asia to the countries around the Mediterranean. All kinds of legends arose round the land of origin of the spices, which the traders, the Arabs and Ishmaelites, were careful to encourage. They were said to come from a mythical golden land of Ophir, rich in mountains of gold and of sweet spicery, but which country, like gold, was hard to find. Or again, spices were said to come from the terrestrial paradise, the Garden of Eden, which, being in the heart of a terrible desert, could never be crossed by man. It was said that at certain seasons, a river which ran through this desert carried a torrent of gems, gold and spices, instead of water, and if men were near enough, they could gather them. These fairy stories were encouraged, of course, so as to increase the value of these goods of merchandise.

Indeed, the spices, the perfumes, with their delicious fragrance and delicate aroma, were for centuries the principal articles of exchange between the Far East and the West. The rise and fall of great world Empires, the Egyptians, the Persians, the glory of Greece and Rome, the rise of Byzantium, the Holy Wars of the Crusaders, the clash of arms between Christians and Mohammedans, took place along the land routes which for thousands of years had been used by the caravans for spices, silks and other precious goods from the Orient to the West.

Listen to the names of some of the old cities; Pekin, Kashgar, Samarkand, Bokhara, Malacca, Calicut, Ormus, Basra, Muscat, Aden, Baghdad and Cairo. The words do sing; they recall the stories of Sinbad the Sailor, the Tales of the Arabia of 1001 Nights, full of adventure, full of glory, full of romance. Nineveh and Babylon, Memphis and Thebes are no more; their glory is gone,

only their memory yet remains—one wonders for how long? Will our own civilization go, like so many others did before? Always the greed and jealousy of man, and the lust for power, spiritual as well as temporal, has led him so many times along the path of destruction.

The Roman Empire arose from small beginnings; the Romans were simple men living on and off the soil; but their conquests made them lovers of luxury. Various of their poets and writers refer to spices as a source of wealth, and warn of the threatening downfall. Persius, in his "Satires," writes of the use of Spices thus:—

"What is it to thee, if he neglect thy Urn,
Without spices let thy body burn,
If odours to thy ashes he refuse,
Or brings corrupted Cassia from the Jews.
All these the wiser ones will reply,
Are empty pomp and dead men's luxury.
We never knew this vain expense before,
The effeminated Grecians brought it o'er,
New toys and trifles from their Athens come,
And pepper and spices have unsinew'd Rome."

Nobody heeded the warnings of these far-seeing writers. Pliny complained that India and Arabia took from the Roman Empire thirty million pounds in gold and silver every year in exchange for luxuries, spices, and such like, which was just the bane of virtue, and led to the destruction of the Empire. A law was passed forbidding the export of gold. It might be to-day, it has such a familiar sound, has it not?

This law did not arrest the rapid downfall of this once mighty Empire. The Legions, wherever they went, took with them such spices as pepper and cinnamon, and burnt frankincense, whether they were in Germany, in cold, fog-bound Britain, or in warmer Gaul. Gradually

the Barbarians from the North learnt to appreciate spices and their value. The Visigoth Alaric demanded several thousand pounds of pepper as part of his ransom from Rome, and when Rome was sacked in 410 A.D., three hundred pounds of pepper had to be paid annually as a tribute to him.

All trade and commerce ceased along the lands around the Mediterranean after the Fall of Rome, and the invasion of Spain and Northern Africa by the Barbarian Goths from the North. Civilization was destroyed, and for four hundred years darkness descended on Europe, until after that time, it was realized, how unprofitable for everyone this lack of trade and traffic was.

“For merchandise promotes humanity, as it has opened and yet keeps up an intercourse between nations far remote from one another in situation; customs and religion, promoting Arts, Industry, Peace and Plenty, by mutual benefits diffusing mutual love from pole to pole and teaching the advantages of honest traffic.” Thus you read in Bickham's *Universal Penman*, published in the early 18th Century. One would wish that the peoples in the 20th Century would realize this, and instead of restricting trade, would permit its free expansion and free intercourse between the nations.

Gradually, in the 9th century trading was resumed along different routes. The spice trade route that led to Alexandria was replaced by Constantinople becoming its chief centre.

Nutmeg was first mentioned in the year 540 A.D., when Indian nuts were brought to Constantinople, but their use did not become universal until the 11th century, when the Chinese discovered the Moluccas, some islands to the east of India. The inhabitants of the Spice Islands, as the Portuguese called the Moluccas later, had no use for the

fruit of the clove and nutmeg trees. Very shortly afterwards these spices were in great demand all over the Occident, so that in 1180, taxes were paid in nutmeg in St. Jean Acre. The tide of commerce again changed through the centuries, Venice and Genoa took it away from Constantinople, from there it flowed along two routes; some was taken along the Danube to the Netherlands, and the other crossed the Alps to Augsburg and Nuremberg to the Hansa towns on the Baltic, and around the sea coasts. The Hansa were a powerful trading company, which had depots all over Europe. There were warehouses from the steel yard in London in the West, right across to Novgorod, the Great, which was the most eastern centre of traffic. Wools from Spain and England were exchanged for spices and drugs, and great fortunes were made. The merchants were able to advance large sums of money to the emperors and kings of Europe for their wars of conquest. For example, the House of Fugger in Augsburg was so wealthy that it could afford to throw the Bills of Exchange for the money they had lent to Emperor Charles V into a blazing fire of aromatic, expensive wood of cinnamon, so cancelling his debts.

The use of spices as an important accessory to food, so as to stimulate appetite and add flavour to the often insipid dishes, and improve digestion, was taught the Germans by St. Boniface. He brought the knowledge of spices to the Teutons at the same time converting them to Christianity; and the monasteries in Germany continued throughout the Middle Ages the practice of cooking with spices.

Up to the 14th century, spices had been brought to Europe by well-known land routes, as mentioned; then gradually a new era in the history of navigation and the

trading in spices opened, when Portugal, the most western country of Europe, overlooking the vast expanse of the Atlantic, began to rouse itself, and wondered whether it was not possible to sail the oceans and expand the trade with other countries.

The Atlantic Ocean was called by the ancients "The Sea of Darkness," as no one knew what lay beyond it. The sailors contented themselves with sailing close to the land, so as not to lose sight of the coast. The Portuguese, intrepid men that they were, changed all this; from the 14th century onwards the Royal Portuguese family encouraged the building of ships by granting free timber, they financed expeditions of ships to discover fresh routes of commerce. They ventured out into uncharted seas in small cockleshells of ships, often not larger than 50-100 tons, badly equipped with nautical instruments, only depending on sails to carry them along. Thus they would set out into the unknown, braving the enormous waves of the Atlantic, the tremendous and frequent tempests, and the violent winds, living on salted meats and brackish water, and taking months and years to cover distances which would only take us weeks now in steamships, and days, or even just a few hours, in aeroplanes. They fell victims to Scurvy, that dread disease of the sea, which is due to deprivation, lack of fresh food, and the consumption of nothing but salted flesh and fish, and the drinking of brackish water. Scurvy was not conquered, until it was recognised that the addition of citrus fruit, limes and lemons, prevented this dread disease. Many perished who went out, full of hope, but the spirit of adventure was always present in those valiant sons of Portugal. Many ships and lives were lost, but the quest went on, the quest for India, the land of the spices.

There was a mystical background to their quest. They

were also looking for the legendary Prester John, a Priest King, who was supposed to live somewhere in Africa, in a Christian land shut off by pagan countries from free intercourse with Christianity. They never found him, but their zeal for spreading the teaching of Christ kept them going, as well as the desire for bringing wealth to their Motherland by discovering India, the land of myths, where the spices came from. There was great rejoicing in Lisbon when Vasco da Gama in 1499 arrived back home after a long and hazardous voyage of more than two years in the same ship in which he set out. He brought back many costly presents to the Royal Portuguese couple, and gifts of spices to all and sundry. There was great competition between Spain and Portugal; Spain had financed Christopher Columbus in his search for India by way of the western route, leading to the discovery of the new continent of America; while Portugal discovered the eastern route down and round the coast of Africa, then across to Arabia, and eventually to India and riches, as it was hoped. But this expectation was not to be fulfilled. The history of the search for spices became one long war of conquest, for those who heretofore had had the monopoly in spices were only too ready to defend their rights to this source of wealth; and soon, other nations began to cast longing eyes in their desire to join in the quest for the fragrant treasures of the East.

From India, the Portuguese Captains, later in 1509, sailed on further east to Malacca and the group of Spice Islands, Bali, Banda and Borneo, where the ships were loaded with nutmegs, cloves and mace. Portugal and Spain by that time, with the approval of the Holy Pope in Rome, had divided the whole of the newly discovered worlds between them. Spain was to rule and enjoy the possession of the northern half, and Portugal was to

control the southern half.

The French, the Dutch, and the British mariners under Francis Drake, in the days of Elizabeth, began to join in the wild scramble for riches from the trade in spices. Nutmeg, cloves and pepper still remained from earliest days recognised means of wealth, and led to wars and piracy between Portugal and Holland, and later between Dutch and English Trading Companies. Holland, by the end of the 17th century, acquired the monopoly of the cloves and nutmeg trade, and concentrated the cultivation of these spice-bearing trees on certain islands, as Amboyna, and the Islands of the Banda Group.

Having touched briefly on the historical background of the conquest of the spices, let us turn our eyes to the medicinal action of nutmeg in health and disease. The nutmeg was first mentioned by Avicenna, a physician in the 10th century who called it "The Nut of Banda."

In earliest times it was used mainly as a cosmetic to remove freckles. Various herbalists, such as Gerarde, used it for quickening the sight, and for feeble livers. Later on, it was said to be a comforter of the head and stomach and a good carminative, because of its warming qualities, though it had to be used sparingly on account of its effect on the nervous system. Nowadays its principal use is for dietetic purposes.

The tree rises from 20-30 feet in height, and resembles in appearance a walnut tree. The fruit is like a quince but smaller. The outside rind is as thick as the green covering of a walnut—underneath is a thin cartilage-like web—the mace, of a bright red colour, used in pickles and cookery. The actual nut is the kernel, to which the name *Nux Moschata* was given, because of its aromatic odour, resembling musk. The action of nutmeg depends on the volatile oil it contains, which is of a warming and

cordial nature, comforting to a slow digestion plagued with flatulence and giddiness. In large doses it proves narcotic in action and causes giddiness, delirium, sleepiness, and actual stupour. In some households it is the custom to add grated nutmeg to arrowroot in cases of Diarrhœa following an internal chill.

A drink which was concocted by our great-great-grandmothers for domestic requirements was nutmeg tea. One crushed nutmeg would make a pint of tea, a small cupful of which produced a sleep of several hours' duration.

It was fashionable for society ladies to carry a silver grater and a nutmeg box suspended from the waist on their chatelaines. Naturally, as it was so commonly used, it led to some abuse, and ladies often developed the habit of drinking nutmeg tea in order to go to sleep easily and quickly. So nutmeg taken in physiological doses produces drowsiness, sleepiness, even delirium, and as the Law of affinity or Similaris states that like cures like, or what a drug causes, it can cure, it is not surprising that nutmeg will cure these states of sleepiness in disease.

There are certain remedies which are little known, and little used, and yet when needed, nothing else will take their place; and *Nux Moschata* belongs to this class. It has most distinctive and peculiar symptoms, and their combination is not found in any other remedy; such as extreme dryness of skin and mucous membrane of the mouth with absence of sweat and thirst. In affections of the nervous system, combined with an irresistible desire to sleep, there is a mixture of nervous and digestive disturbances which is absolutely characteristic. A dazed, sleepy state, automatic conduct, cannot keep awake, a tendency to faintness on standing, extreme dryness of the mouth, with absence of thirst; the mouth is so dry that the tongue may cleave to the palate, and yet there is

no thirst. You would expect thirst with such dryness. This makes it unusual, and typical of the remedy. Headaches with dry mouth and no desire for water.

Great fullness and distention of stomach and abdomen. She blows up immediately after eating. There is an excessive formation of gas, with headache, nausea, oppression and great sleepiness.

Constipation with abdominal distention and soft stools which are difficult to pass, another unusual combination; inactivity of rectal muscles with great sleepiness; and always this drowsiness with every symptom.

Irregular periods, dark, thick blood, profuse; sometimes too early, sometimes too late, with pains in the small of the back; a dry mouth, irresistible drowsiness and langour, silly hysterical laughter.

Threatened Abortion in hysterical women with tendency to fainting and drowsiness, obstinate and prolonged flooding.

Is an extremely cold person, worse in cold, wet weather.

Frequently found suitable in lean people, those who have lost weight, whose breasts are flat. *Nux Moschata* in suitable cases will restore fullness to the breast.

This mental and bodily lethargy and weakness may be present in Hysteria, Catalepsy, also in Typhoid, Cholera Infantum, and in Cerebral Thrombosis with coma. In feverish conditions with rigors and heat, with complete absence of thirst and absence of perspiration. Nervous symptoms such as sleepiness and drowsiness during the periods, or during pregnancy. Nervous Dyspepsia with the typical symptoms already mentioned.

A Clairvoyant state is often produced when the prover may prophecy future events. For example, one young man after taking a large quantity of nutmeg developed the following symptoms. He seemed to be two persons;

watched his other self playing a musical instrument. In such a condition he was able to answer questions correctly; remembering nothing on return to consciousness. A feeling of floating in the air, sensation as if drunk, head feels too large.

Always remember and associate together drowsiness, dryness, distention, chilliness, constipation with soft stools. It is not necessary for all these symptoms to be present at the same time of course.

A wonderful remedy in its own sphere. Nutmeg caused these symptoms in those people who took it inadvertently in too large doses, and it will relieve and cure diseases, whatever their name, if this correspondence between drug and disease is close. Another proof of the correctness of the Law of Similars.

Nux Moschata is an astral plant, having great power within it to separate and divide the egoic principle, forcing the Ego out from the physical body, taking the higher astral part with it and leaving the automatic astral behind to attend and control the lower astral functions of the automatic nervous system, such as digestion and excretion. Consciousness disappears. The increased vibrations, the stretching out of the connection between the physical and the Ego create a feeling of being far away. The soul then escapes from the responsibilities of physical life to the lower astral world. Once the soul has experienced consciously this escape from its responsibilities on the earth, and enjoys the peace of the higher world, it may often try to get back to this peace prematurely, thereby leaving the body comatose.

Nux Moschata in smaller doses has a controlling effect and astringent or carminative action like most of the spices. It creates a great sense of well-being. So if nutmeg and cloves are added to hot alcoholic drinks, as

in the old-fashioned Wassail bowl, in order to improve the taste and aroma, it has a mitigating and controlling effect on the over stimulating action of the alcohol.

Nutmeg is useful in mental cases in the higher potencies. Great care should be used in giving these higher potencies, as it is a long-acting remedy. In future years, it may even have to be given to children for the different types of souls who will be incarnating, carrying with them an excess of solar energy. The controlling influence of the nutmeg may have to be used, but with the greatest discretion for these turbulent souls; but it should not be used for active bad tempers, as it would increase the disturbances in the emotions. Herbs, such as Chamomilla, act better in tempers than such spices as nutmeg, etc., do. Nutmeg works especially on the automatic brain, which the Ego, through the past ages, has so developed and perfected that it does not need to pay much attention to it. In cases of hysteria, when the Ego runs wild, the contracting influence of the nutmeg works directly on the body machinery and establishes a powerful magnetic effect on the body.

If nutmeg is given in too high a potency or too frequently, it may result in insomnia, due to the too strong connection between the Ego and the body, so that the Ego cannot detach itself sufficiently for the body to lose consciousness.

It is a good remedy in clever hands, but dangerous in unskilled ones, that is, in those individuals whose intuition is weak and not fully developed.

OPIUM

Stiff and stately the poppies stand, an army of red soldiers on parade, the sign of still, hot summer days at their best; but how easily bent and bowed down, and broken by wind and rain; and the large, crinkly petals, how quickly they fall and wither like this transitory life of man—here to-day and gone to-morrow—or like the quickly passing fancy of love-lorn swains.

Theocritus speaks of the silken petals of the poppy proving a talisman for Cupid :

“ By a prophetic poppy-leaf I found
Your changed affection, for it gave no sound,
Though in my hand struck hollow as it lay,
But quickly withered like your love away.”

The poppy was sacred to Ceres, the Goddess of harvest and fertility, and at her annual rites garlands of corn interwoven with poppies were worn. The latter being a symbol of fertility, because of the innumerable seeds contained in the capsules of the poppy, though in the eyes of a modern farmer a field of poppies waving in the light wind amidst the corn would denote bad husbandry.

In the East, Asia Minor, Persia, India and China, the poppy, the white “*Papaver Somniferum*,” is cultivated for its narcotic properties; happily our own red poppy does not contain any.

Opium is derived from the Greek “*opos*,” which means “juice”; for Opium is the dried juice extracted from the green unripe capsules; by lightly scarifying them, the milky juice or latex escapes, dries and hardens rapidly in

the hot Eastern sun, and is then scraped off and collected in earthen pots. The capsules are treated in like fashion at intervals of two-three days, until all the juice has been collected. It is then conveyed to official government factories, where native workmen knead it into a greyish-blackish, homogeneous mass which is packed inside the dried petals ready for transport.

It is the capsules which contain the main constituents. Indeed it is not just one drug, but a whole chemist's shop which Mother Nature has skilfully blended: two acids and twenty-one different alkaloids, of which the most important is Morphine, so called after Morpheus, the God of Sleep, who is said to have discovered the sleep-bringing and pain-reducing power of the poppy. As a poet says:

“ The powerful capsule, when pressed, affords a juice
In medicine famous, and of sovereign use,
Whether in tedious nights it charms to rest,
Or bids the stubborn cough to ease the labouring
breast.”

The seeds, on the other hand, contain no Morphia, only a pale yellow, fixed oil, which artists use as a drying oil. On the Continent the seeds are used in the kitchen for decorating special buns, rolls, and poppy-seed cakes.

The use of Opium as a drug goes back to hoary antiquity. After the destruction of the Roman Empire by Teutonic hordes of vandals, and while European countries were passing through the dark Middle Ages, all culture and civilisation went East. From the 8th to the 13th centuries the famous Arabian medical schools carried on the torch of medical learning of the illustrious Greek physicians. They were taught the science and art of medicine by the heretical Nestorian Christian physicians, who were refugees from their native land in Asia Minor,

cast out by fanatical and narrow-minded priest dictators. The great Caliph Haroun-al-Raschid of "Arabian Nights" fame, and his successors, encouraged learning in all its branches, and the Arabian doctors were well known for the pleasant, palatable syrups, sherbets and fragrant flavouring waters they prepared. We owe to them the introduction of Opium as a drug into India, as well as into Europe. Chinese medical lore goes back 2,500 years before Christ, and Opium was familiar to them.

I am not sure how long opium eating has been practised in China, but the Celestial Poppy, as it is called in this vast Land of Mystery, for its power of producing visions of an earthly heaven, has been extensively cultivated in China, exclusively for home consumption.

The whole nation, from the highest to the lowest coolies depended on opium-smoking for their relaxation from life's burdens and troubles. It is only within recent years that some enlightened Chinese have tried to stop the universal habit of opium-smoking, and thus break the curse which has been undermining the soul of China for so long. In the Chinese quarters, which you find in every shipping port all over the world, and wherever Chinese congregate, these opium dens are to be found, as they are so fittingly called.

I remember visiting such a den of vice, well hidden in a back alley in New York's Chinatown many years ago. There I saw the devotees lying stretched on bunks in a room overcrowded with cheap furniture and gloomily lit by paraffin lamps, while the attendant Sybil prepared the smokes. She cut small fragments from a dark, unappetising mass, rolled it skilfully into small balls, which she placed in a long-handled metal spoon, heating it over the chimney of a paraffin lamp until it sizzled and

bubbled, and then she dropped it into the bowl of the pipe. Just two or three whiffs of smoke—and it was gone, and another pipe was prepared. The smokers paid no heed to the visitors, their eyes were fixed on the hands of the old witch while she prepared their pipe, and then they would sink down lethargically into their Opium dreams. I noticed the stupid, besotted expression, the dullness of the eyes, the drooping of the lids, the contracted pupils; the hot skin; fine, glistening beads of sweat on the face; the loud, laboured, almost stertorous, breathing, and the general insensibility to their surroundings. I was thankful to escape from the heavy, opium-laden reek and the sight of these flotsams and jetsams of the human race, out into the fresh, champagne-like night air of New York.

Let me repeat. The effects of large doses of Opium are: complete insensibility, relaxation of muscles, pin-point pupils, the jaw may hang down, a mottled, bloated, purple face, hot sweat and stertorous breathing, the pulse is slow and full. This picture resembles some forms of Cerebral Apoplexy, and therefore obeys the dictate of the Law of Similars that "like cures like." I have given Opium M (1,000th Potency) in not a few cases of Apoplexy with these symptoms, and in ten-twelve hours' time the picture completely changed, the face lost its flush, the skin became cool and dry, the pulse was beating normally, the respirations were quiet and peaceful, and the excessive flow of blood to the brain which caused the Apoplexy had been arrested by Opium in small doses. This meant that the acute stage had passed; it would take the patient a week or two more before recovery was complete.

Opium is also the simillimum to some cases of Intestinal Obstruction which present the following picture,

usually they are old people—I have seen this state in a lady of over 80 years of age, for example—red face, with the abdomen blown out like a balloon and hard; fæcal vomiting; acute abdominal pain; total obstruction for several days; pulse weak and running. On examining the rectum I found hard fæcal matter. An olive oil enema was ordered and hot cloths applied to the abdomen; Opium 30 was given hourly. By next morning the vomiting had ceased, the pain was easier, and the ballooning of the abdomen was less. The Opium was continued at two-hourly intervals, and in two days a normal motion was passed, with the expulsion of a large amount of gas, and a few days later everything was normal; no operation was needed for the obstruction.

Patients requiring Opium as the simillimum often show this curious phenomenon: they are extremely ill, but owing to the complete absence of pain they consider themselves well, and do not hesitate to say: "Why do you come and see me? I do not want a doctor!" I have heard people say, they want to be left alone, yet the temperature was high, the pulse rate was raised, and the respirations were quickened. You get this condition sometimes in old people with high blood-pressure, or in elderly folk in an enfeebled state, with advanced, deep-seated Broncho-pneumonia. There is no power to raise any phlegm, and hardly any cough, and yet they are very ill, almost in extremis. These same people may tell you: "Get out, I do not want a doctor." There is no pain, no complaints, but the patient lies half comatose, with stertorous breathing, congested eyes, contracted pupils, hot sweats, and a highly flushed face. You may get this condition in Apoplexy, in severe constipation, in Bronchitis, in Lead colic—and fre-

quently, as I have said before, in old people where there is a lack of reaction. Opium in potency 200 or 1M may rouse these folk—if there is enough vitality left—almost against their will, and bring them back to life. It also acts well at the other extreme of life, in babies during teething convulsions, when the baby goes stiff, and is convulsed with a red, hot face; it seems to feel the heat, kicks off the bedclothes, wants a cool room, and when it is placed in a hot bath, as the textbooks recommend, the convulsions become much worse, and the child may lose consciousness and become collapsed and cold as death. Give Opium 200, and you will see the tension relax and the child will recover.

There are other curious psychological symptoms; a child has received a shock of some sort, and the picture of the shock is always before his eyes during the day-time, he can forget it during sleep and he remains afraid while awake. Arnica, on the other hand, dreams of the fright during sleep and forgets it during the day. I remember a child, who, on getting into a motor car, had her fingers caught in the door when it was slammed to. The crushed fingers healed rapidly, but the psychical scar remained, the fear of motor cars, the fear of sudden noises; even the slamming of doors would alarm her. She would tremble, become white and pale, and almost go into a fit; she became thinner and lost weight. This went on for nearly two years, when she was seen at the Dispensary. I had never tested out this symptom "fear remaining after shock," so I did not know whether it was a correct indication or not. Indeed, I had read somewhere that it was not reliable, unless Opium was given soon after the shock—it would not work after a long interval. However, I was determined to try it out. Opium 30 three times a day was ordered.

The next week the child was already much happier and brighter, and had gained $\frac{1}{2}$ lb. in weight; and after a month's treatment she had completely recovered, and had lost all her fears.

In another case, the child had seen a stranger run over by a car in the street; this was followed by peculiar attacks of breathlessness and gasping, inability to breathe and swallow; he became red in the face, and made croaky noises, and after a time, a kind of nervous Laryngismus stridulous followed; these attacks would occur in the daytime, never at night. They were most alarming for everyone around, and had gone on for nearly a year. The child looked miserable, scared and ill. Opium 30 three times daily, repeated for several weeks, worked a complete change. The attacks of breathlessness vanished; he became happy and jolly, and entirely forgot his fears, at the same time he put on weight rapidly.

Another girl, 10 years old, saw her grandfather fall down in a fit, and had to run to her mother to report it, the grandfather died shortly afterwards, and it made a deep impression on this child. She lost her appetite, became moody, jumpy and nervous, lost her sleep, and developed choreiform movements. All this had gone on for several months, but Opium 30 in repeated doses cured her in two weeks!

I always think of Opium now, when I hear that a child has not been well since he or she had a shock or fright of some kind, and I fully expect rapid improvement of the nervous state with physical improvement. N.B.—This chapter was written in 1945 during the last months of the 2nd World War, when sudden deaths were common, everyday experiences.

This story holds good also in pregnant women who have had a fright, followed by threatened abortion; give her Opium in a high potency, and you will in nearly every case stop the abortion, and the pregnancy will go on.

During the air raids on London I came across several cases of shock followed by fear—of which I will give two typical examples.

Early in 1940, a woman was thrown by the blast of a bomb against some railings, and was dazed and shaken for a few minutes. For the next four months she suffered from irregular periods; they would leave off for four-five days, then come on again profusely for eight-ten days, and leave off for another short period—and so the cycle went on; she was never sure when the "curse" would overtake her. She was a naturally nervous, highly-strung woman in the forties. She bore it for four months and then sought relief. Opium 30 was given night and morning for a week, then the regular 28 days cycle was re-established, and has remained ever since.

Another woman, aged 39, extremely nervous to begin with, and excitable, was thrown down some steps into the area of a house by a bomb which exploded near by. The after-effect on her was to stop the periods altogether for fifteen weeks; then she came for advice, in order to find out whether she was pregnant or not. Opium 30 night and morning for two weeks put her right, to her great satisfaction, and the periods became regular again.

Fear remaining after a severe shock and fright is a well-known psychological factor. A short time ago, the following story was reported at an inquest on a middle-aged woman who had a great fright (I cannot recall what it was); the fear remained and took a greater hold

of her, becoming such an obsession with her that although she was under medical treatment, she committed suicide in the end. It seems a pity that she did not come across a homœopathic physician, who could have cured her, so that the fatal issue might have been avoided.

I remember a lady about 50 years of age, whom I saw a year or two before the last world war. Her periods ceased suddenly after her only son was killed in a motor accident. She remained shaky and frightened, and was easily upset, and she worried herself nearly to death whenever her husband went out in his car; so he had to sell it! Still she went on brooding, and always saw the accident before her eyes during the day. All the metabolic processes were upset in consequence, and she developed rheumatoid arthritis of the spine. She was under my care for a time; but I could not do anything for her. I did not know of Opium in potency, and the effect it has where this symptom of fear remaining after a fright is so prominent, or I should have given it. I know now I should have been able to relieve her pains, and perhaps even prevent the arthritis from spreading.

One can never tell what the reaction will be after the correctly indicated Simillimum is found—it depends largely on the vitality of the individual in question—whether he is able to respond to the stimulus which the remedy provides. Even in such obstinate and deeply engrained diseases as Rheumatoid-Arthritis, the response to the Homœopathic similar remedy is dramatic in many instances. Deformities may disappear, the disorganised joints may go back to near normal, the accumulation of fluid in the joints may be absorbed, and stiffness and disturbances of muscular movements may be rectified; the pains will be considerably lessened, and often disappear

altogether. It depends on two factors—first on finding the most similar remedy—this entails the co-operation of the patient and friends, and secondly, on the state of the health and the state of spiritual grace of the individual, whether the desire to recover is great enough, and whether the patient is willing to put up with some discomfort, called forth by the stimulating effect of the similar remedy. The process of curing may take a long time, and not everybody has the patience to go through a prolonged period of some kind of suffering, for these chronic invalids have to experience what is called “a return of old symptoms.” For they have to go back over the past years, and over the various mile-stones of the different attacks of illnesses they have gone through in earlier years. Say, for instance, a return of headaches, or migraine, well and truly suppressed by the usual class of medicines, and long since forgotten, which may suddenly reappear for a short time. Then another illness may show itself, say, attacks of diarrhœa or abdominal pain; or a skin eruption may reappear which had been covered up and decently buried, as it was thought, with ointments applied in the long dim past. These patients, ready to put up with the return of past troubles will receive the benefit of all their suffering—if they wait long enough—by a return to a greater measure of health than they ever experienced before, or even knew existed. To go back to the old lady with Rheumatoid Arthritis, dating back to a severe shock she received, I was extremely puzzled what to do for her along orthodox lines. I did not consider Homœopathic treatment at all, as at that time I was going through a phase when I was caught up with, and interested in the claims made by orthodox organopathic medicine—treating diseases with gland extracts. I soon found that

the results were unreliable and did not come up to expectations. As an orthodox doctor, one is so apt to grasp at any faint hope which shows itself, in order to clear up chronic diseases. I soon came back to the laws of treatment as promulgated by Hahnemann and his followers. These laws are immutable, and truly helped to solve many difficulties which present themselves in the daily round of a physician with a keen desire to heal people.

These notes were written towards the end of the 2nd World War, when many cases of disease following after sudden fright owing to bomb incidents were common, and I found Opium of greatest use. It was easy enough to prove the value of Opium in disturbances, in physical upsets after a sudden fright and shock, as these were everyday occurrences. In the well-regulated life of a citizen in a community where peace and order reign, Opium might not be required frequently; but there are other eventualities in which Opium would be helpful.

Remember Opium in states of excitement, such as sleeplessness—he tries to sleep, but he cannot; his hearing is so sensitive that he can hear the slightest noise from afar, the crowing of a cock, the barking of a dog from a long way off, or the hooting of a motor car rouses him, and he cannot find rest. He is drowsy, but cannot sleep. There is slight discomfort which keeps him from sleep; his bed is so hot that he cannot find a cool place; he turns over and over, and can find neither rest nor sleep owing to the heat of the bed and the many small noises of the night; and, if he does go to sleep, he chokes and suffocates at the moment of falling asleep.

You also find convulsions in cases needing Opium, especially in small children where the mother is suffering from the after-effects of shock and fright. The nursing

mother should avoid them, or she may develop convulsions herself and pass them on to her baby; if she does, Opium will rapidly cure these convulsions, both in herself and in her baby. It is characteristic of Opium convulsions that the child screams during the time, the respirations are deep, noisy and stertorous, and they are made worse by a hot bath. You often find delirium in Opium cases. The eyes are wide open, he is talking all the time, and has frightening hallucinations; he sees animals and all kinds of devils and demons around his bed, which scare him exceedingly. He has one obsession—he wants to go home even though he is in his own home; he will insist on getting out of his bed and going home.

Bryonia also has the idea of wanting to go home when he is delirious, but the delirium of Bryonia is worse at 3 a.m., and is usually found in association with nose bleeding. I remember how Opium saved the life of an elderly lady on two different occasions, a year apart. She was suffering from Pneumonia, and in spite of doses of Penicillin, which brought down her temperature, the general condition of the patient remained very serious. She was delirious, talked incessantly, and her breathing was stertorous, the pupils of the eyes were contracted, and the doctor gave no hope when he left after his evening visit. The daughter, who was a keen homœopath and well versed in the idiosyncrasies of the drugs, recognised the picture of Opium and put a few granules of Opium on the tongue, while the nurse was out of the room. Within a few minutes the unconscious patient opened her eyes, smiled, on recognising her, and asked for a sip of water. The daughter put some more Opium into the glass of water and asked the nurse on her return to give the patient sips of water whenever

she asked for it. When the doctor returned next morning he was most surprised to find a convalescent patient, where he had expected to sign a death certificate, and he remarked that Penicillin was a remarkable drug! A year later there was a repetition of the occurrence already mentioned—Pneumonia, Penicillin, patient moribund; Opium given on the quiet after the doctor had given up the case, and complete recovery within a few days.

Our medicines work well with Penicillin, which has not quite such a devastating effect as Sulphonamides which may be explained in the following manner: The Sulphonamides are derived from coal tar, a non-living product obtained from coal. This has been stored by nature in deep-lying fields where, for thousands and thousands of years, plants, tree-trunks, etc., have been compressed, and more and more layers have been added throughout the ages. The products from these underground coalfields are only fit for the fire, for giving light and warmth to mankind. The chemicals derived from coal tar should not be used for medicinal purposes, for, being made from a dead substance they have no longer any life in them. They will have a deadening, hardening effect on the blood and are liable to disrupt and cause degeneration of the living particles of the blood-stream. Hence the many different varieties of side-effects—such as blood diseases, serious disturbances of the spleen and bone-marrow which are liable to follow the administration of the Sulphonamides. Penicillin is totally different. It is obtained from a living mould, a low kind of vegetable matter. Though it is a product of degeneration and disorganization of such articles as milk, cheese, etc., it is still living, and therefore it has not such a disrupting and destructive effect on the blood.

Opium is of great value in circulatory troubles, such as Hyper-tension, High Blood Pressure, and the effects of a Stroke due to Thrombosis of small blood vessels in the brain, followed by Coma and Insensibility. When in such a case the face is congested, red, hot, and covered with hot sweats, the eyes are usually half closed, and the pupils are insensible and contracted—showing the characteristic pin-point pupils, Opium will be the remedy. The tongue is livid, almost black, and paralysed, while the patient does not feel anything; he can neither speak nor swallow, the pulse is slow as a rule, and hard, with raised tension; you find the extremities, hands and feet, icy cold. In spite of this the patient throws off the bed-clothes. I have seen various cases of this kind where the results were dramatic, once Opium had been ordered.

Of course, Opium is similar to the state of coma and insensibility, but does not touch the preceding state of the hyper-tension or Arteriosclerosis which will have to be treated with other remedies.

I have already mentioned the effect of Opium on the intestines; it produces absolute Atony of the bowels, total obstruction and complete absence of desire for many days, which does not seem to disturb the patient at all. He is somnolent and torpid, does not want to read or write, and takes no interest in anything; but he has no pain whatsoever, in spite of his serious condition. You find such a condition in old people, and Opium in repeated doses has many times relieved it. The indications for Opium, according to the Law of Similars, are totally different from those of the orthodox school. There it is given for its physiological effects and for the relief and mitigation of pain; we give it for painless states in serious, and near fatal, conditions, as men-

tioned previously in affections of the lungs, Apoplexy, intestinal obstruction, etc.

The consequences of absorbing large quantities of Opium are well described in the writings of De Quincey's "Confessions of an English Opium Eater"; who shows the great effects which Opium has in altering the morals of the addict, and its action on the higher levels of the brain. The author declares that he took as much as 8,000 drops of Laudanum daily, and the record of his sensations and visions are most descriptive of the results that Opium, in such large doses, produces on the grey matter of the brain. A feeling of physical and mental happiness, excessive and supreme confidence, are the first stages of the drug, followed by the negative phase of misery and depression. The tortures of the damned are experienced, so there are alternating states of extreme beatitude and greatest misery. De Quincey in his visions evidently wandered about in the lower astral planes of delusional experiences, where he saw architectural and scenic visions of great beauty. Then he descended into great chasms of darkest abysses, such as Dante describes in the Inferno. De Quincey dwells on the gloom and the suicidal darkness, when both place and time were obliterated. His spirit floated in vast fields and lost all idea of time; he seemed to live hundreds of years in one night. He dreamt of silver-like expanses of great lakes; then he saw visions of astral faces. Some were imploring, wrathful, despairing, surging upwards by thousands, indeed by myriads, by generations and by centuries. "My agitation was Infinite—my mind tossed and swayed with the Ocean." So much for De Quincey; in order to fully appreciate the tortures of the Opium addict, it would be necessary to read the book itself, which is a classic on account of

its beautiful language.

Now for some observations of Hahnemann on the chronic effects of Opium, taken from his "*Materia Medica Pura*." "The people of the East who abused the use of Opium are, once the intoxication is over, in a continued state of reaction: their intellectual faculties are diminished; they are chilly, pallid, trembling, irresolute, weak, stupid, with an anxious countenance and feelings of general weariness. They must have early recourse to their accustomed number of Opium pills to revive heart and circulation, to reanimate their spirits, awaken ideas in their dull imagination and restore activity to their paralysed muscles."

These are briefly some of the consequences on the individual of repeated doses of Opium, either as a pill, or in liquid form as Laudanum, or by inhalation as in opium smoking. There is a general lowering of the intellect and moral fibre; the physical strength gradually deteriorates.

Some of the old Sarah Gamps and nurses of the early nineteenth century in the days of Thackeray and Dickens used to quieten their nurslings with Laudanum or Opium pills. This changed them into wasting and marasmic children, shrunken and withered, with faces like old men and jerking and twitching muscles. Many infants died prematurely, the cause of their unnatural behaviour and wasting not being recognised. Apply this to sickness according to the Law of Similars. Opium caused wasting in infants—hence it will cure some cases of wasting with the above symptoms. Thus, good can come out of evil!

Opium has been a curse to mankind by poisoning not only individuals, but entire communities and groups of people. Indeed a whole nation was put to sleep by the

excessive use of Opium for almost 500 years from the 15th century A.D. until our present time. I refer to China, that great continent of mystery. If we trace back the history of this ancient Empire, we find that the priests handed down their knowledge and philosophical wisdom to succeeding generations and by fostering imaginative, creative art, gave form to spiritual ideals. China was one of the first countries to record the spoken word by means of distinctive symbolic pictures and handwritings; the first to invent printing and discover gunpowder. They were great artists in making and weaving handsome coloured silken materials, and beautifying them by embroidering them with striking symbolic pictures portraying the Soul's progress, such as dragons, cockbirds, flowers and trees, each with a definite inner meaning. Gradually all this knowledge was dimmed as the national Race-spirit of China became overlaid with the greater development of the intellect. When the Emperors were no longer the Spiritual leaders, the mass of the people began to turn to material pleasures and excesses. Consciousness of life on the spiritual plane started to wane. In order to increase the ability of the spirit to escape from the mundane affairs of the world of form and matter, herbs were burnt as incense.

Tobacco was introduced to China from the Phillipines round about 1450 A.D., but the Chinese reformers of that day objected to it and encouraged Opium smoking instead. Tobacco was one of the herbs which was used by the Indians in North America for soothing the nervous system. The mind was kept in the physical world through a cloud of smoke hiding the visions of the Spiritual world. Opium helped to conquer the weariness of the flesh and enabled the materialistic man to regain access to the Spiritual world, which he could no

longer do of his own volition, for Opium recaptured astral vision, but only as a distortion of the lower astral planes, confused and mixed up with man's own lower desires. Unfortunately the leaders were wrong in their preference for Opium over Tobacco, as events showed later. The process of degeneration is a slow one in a nation's downfall—it may take hundreds, even thousands of years, but in China the decadence was accelerated by the insidious action of the poppy on the lower centres of man's being.

Opium is not entirely bad, for the seed is nourishing and wholesome. It contains a large amount of oil which when extracted is nutritious. The capsules surrounding the seed enfolds and encases this evil. Is this not an analogy of man himself? For man carries within himself the seed of life—the Divine Spirit, and this is encased by the hard shell of materialism. By the use of Opium in excess, the lower centres are stimulated at the expense of the higher. When this happens, the lusts and desires of the lower nature become active and man becomes magnetic to, and draws to himself, the creatures of the lower planes; thus hallucinations of all kinds and illusions enter in; the will is weakened and he becomes more and more enslaved by his own desires.

The forces of Opium cause the brain cells to become mis-shapen and deformed. The evil astral forces from outside burrow in and add to the destruction by breaking down the nerve endings, so that the addict becomes comatose and sleepy. There is a certain amount of activity left in the super-conscious mind which throws into consciousness pictures from the lower astral world, such as described and portrayed so vividly by De Quincey in his "Confessions of an Opium Eater." Opium, and the evil it brings in its wake, when used to excess can

be transmuted when used with a higher motive and applied according to the Law of Similars, so it will be lifted from the lower to the higher planes. In those afflictions where the Ego is involved; where it withdraws and no longer controls the physical body; when the circulation is interfered with and the rhythm of blood is altered, confusion reigns in the higher centres. Then potentised Opium takes hold and draws back the Ego so that it once again controls the physical being. The sick person regains consciousness and health is restored in due course. To illustrate my remarks let me quote a case of Pyrexia of Unknown Origin from Dr. Charette's "What is Homœopathy?" A child had been ill for five days with a fluctuating temperature, going up to 105.8 degrees F., pulse 138; a red face covered with sweat; complete muscular relaxation and obstinate constipation; an analysis of urine and Diazo reaction were negative, therefore Typhoid, Tuberculosis and Inflammation of the lungs were excluded. On raising the closed eyelids, the pupils were found to be contracted. Several allopathic doctors were present at the bedside for consultation. Each gave a different diagnosis, and each suggested a different treatment—this was in the "pre-Penicillin days." The Homœopathic physician suggested that the dominant symptoms present indicated an intoxication similar to the action of Opium. Therefore in virtue of the law "Like to Like" Opium should be administered, if they would permit him. He offered to wash his hands of the case if after a period of twelve hours no results were obtained. Two drops of Tincture of Opium were poured into a glass of water, and a teaspoonful given every 15 minutes. After the sixth dose the pupils commenced to dilate. After five hours the child had a motion; the temperature fell to 100.4 degrees, and the

child returned to consciousness by next morning, and in four days the recovery was complete.

"By their fruits ye shall know them." Any physician practicing according to the law "Like cures Like" would have recognised the similar remedy: Opium, which was similar to the disease and would have prescribed the same treatment, confidently expecting the same happy result. Yet why is Homœopathy not better known, and why has it not more followers and adherents after 150 years from its inception and its clinical application? You will find the answer in a saying of G. K. Chesterton's, which I may be allowed to alter slightly, replacing the word "Christianity" by "Homœopathy." "It is not that Homœopathy has been tried and found wanting—it is because it has been tried and found too difficult."

PHYTOLACCA DECANDRA

One morning early in October I wended my way to Kew Gardens, the Botanical Garden near the Thames, once the residence of the Hanoverian Georges, in order to look at and get the feel of a specimen of *Phytolacca*, the Virginian Poke Root. The early autumn mists of the river-side were being dispersed by the rays of the October sun, the fine, gossamer-like lacy threads covered with dew were glistening like jewels on a lady's shawl in the warming rays of the sun. I went to the herbaceous garden, where long rows of medicinal herbs are planted in alphabetical order according to their families. A gardener who was bent over hoeing and weeding the paths could give me no information as to where to find this shrub—afterwards I found that he was weeding just by the very plant, and he had even removed the name tag in order to get at the weeds more easily! He was one of the unfortunate examples of the results of our school-board education and the effects of trade unionism, where it is taught that each man should stick to his own work and not take any interest in anything which is not strictly in his line. A narrow, restricting doctrine, which leaves the man where he is, without any further interests to raise himself out of his rut or to make life more vital.

This reminds me of Kapek's Drama "The Insect Play," in which he portrays different types of the human family. There is the gay irresponsibility of the butterfly type which flutters from flower to flower, just sipping the sweet nectar of each, playing with love and amuse-

ment, and taking no care for the morrow, and when the cold winds of winter or adversity blow, at the least sign of opposition, it gives up the ghost and dies. He shows next the greedy, over-fed ichneumon grub, whose sole interest in life is to eat and drink, getting bigger and more bloated every day, and continually crying out "I want, I want!", without knowing what the need is. Then there is the charming picture of the young married couple, the crickets, who chirp and dance, concerned with their own affairs, their little house, the interior decorations, the special curtains, the husband tripping off to town in order to collect the wherewithal for his wife and home, the joy of the coming baby, and all destroyed at one fell swoop by the greedy, grasping fangs of the ichneumon fly, collecting food for his voracious offspring. Next we are confronted with the tragic example, of the grim, black-coated pair of beetles who scrape and save and collect, all the time with their eyes bent to the ground, only looking for worldly treasures, too busy collecting their "pile," so that there is no time to rise to the greater things of life and look for other treasures which the moth and rust will not devour. And when their precious "pile" is stolen from them, what lamentations, what grief! Even then they know no better than to rush off in order to collect another pile during the few short days of life left to them. All through there is the philosophical observer who watches and comments on all these various tragic happenings, these pictures of human life, he who himself is dying from tuberculosis, but still cheerfully looking forward to the time when his spirit will leave the narrow confines of this life and take wing to the greater and fuller experiences of the spirit. Finally we hear the comments of a passing stranger, who finds the dead body of this philosopher tramp in the bushes. These are shrewd,

well-drawn pictures of some of the failings of human temperament.

One wonders what Kapek thought when the picture he drew in the last act of this play—of the two armies of ants who fought and devoured one another, a symbol of the regimented totalitarian armies who ruthlessly trampled on and destroyed the members of the opposing forces (all for the sake of a few yards of territory) in order to satisfy their desire for power and more power. Could Kapek have foreseen that his beloved Hungary was to be swallowed up and caught in the pincers of the vast hordes of the Russian Army?

I have gone a long way from the incompetent, ignorant, slave-like mind of the gardener who that morning proved himself so unhelpful. I spent a wonderful day in Kew Gardens, watching the hundreds of late autumn butterflies, the Emperor, Red Admiral and Peacock, sunning themselves on the flowers of *Sedum Spectabile*, until we landed at last in the laboratory, and were then directed back to the identical spot where we had looked previously for the shrub *Phytolacca*.

It is a striking bush, with fine, dark reddish-purple stems, and with numerous small whitish flowers which later turn into long clusters of berries, dark purple when ripe, and grooved on the sides. It is a native of the United States, where it grows along the hedges and roadsides in moist ground, flowering from July to September. It was well-known to the Indian tribes as a useful medicinal plant called "poke root." It grows well in England, and makes an effective hedge and shrubbery plant. The stems when young and green make a very tasty asparagus-like dish. The late Marion Cran, the charming writer on gardening and travel, refers to the use of the poke root as a pleasant, little-known vegetable, as well as to

its effectiveness when grown in a hedge or a well-planned shrubbery.

Phytolacca is an interesting plant, because of its richness in potassium. Over 45 per cent. of caustic potash can be obtained from its ashes, and this fact explains the escharotic properties of the ashes, which have been used in the States by the wise people of the countryside as an application to indolent ulcers and even to cancerous growths. Some of the effects of the lop-sidedness of our civilization is shown by the fact that most people eat such quantities of the sodium salts. There is an abundance of sodium in the tissues of the body, and a shortage of potash, which is one of the causes of the modern tendency to cancerous growths. An increased consumption of alkaline food rich in potash (raw green vegetables) would prevent—as it has been proved many times—tumour and cancer formations. Therefore, as Phytolacca is so rich in potash, it is not surprising that it has been successfully used for cases of cancer in certain organs.

The officinal parts of this plant are the roots, leaves and berries. The roots should be gathered in the autumn and carefully dried, and as the active principles soon become inert after drying, the preparation of the fresh plant tinctures should be made and used as quickly as possible. This of course does not apply to the higher potencies made from these fresh plant tinctures. The potencies will keep for years and be fit for use and remain effective, if they are stored in a cool, dark place, and *kept apart from strong-smelling substances, such as Camphor, Menthol, Peppermint, highly scented soaps, dental preparations and perfumes, etc. This applies to all the homœopathic preparations equally.*

The main action of Phytolacca is on the throat and breast, on the muscular tissues and on rheumatism in its

various forms.

Firstly, its action on the throat and the mouth. The fauces and pharynx are dry, congested, and of a dark red colour. Swallowing is difficult, and violent pains shoot through both ears when swallowing.—In Belladonna pain extends into the right ear only on swallowing.—This pain is made worse by hot drinks, but improved by cold liquids. Phytolacca does not work only in cases of Septic Throats, but also in some cases of Diphtheria where there is this dark red colour of the throat, the dryness of the throat, the pain at the root of the tongue shooting into the ears, the aggravation from hot drinks, and the reddish bluish tonsils studded with whitish or greyish patches which tend to run together.

Secondly, this drug is of great value in cases of infection of the mammary glands. When the nursing mother has no milk, or the milk is thick, lumpy and unhealthy, and dries up too soon, Phytolacca will bring back the milk, or if there is a bloody discharge from the nipples for a long time after weaning, this particular drug will cure. It is of great value on the farm, when cows or goats suffer from caking of the udders; and when the hard udders become intensely hot, sensitive and painful, so that not a drop of milk can be drawn; with a dose or two of Phytolacca the glands become soft, and the cow or goat releases the milk. So remember Phytolacca in cases of Milk fever and Mastitis. Also, in sore and fissured nipples, when there is pain from the nipple radiating all over the body and the breast is hard, nodular and lumpy; there may be a mammary abscess forming—and even in the later stages when there are large, gaping, angry ulcers, discharging fœtid pus, with restlessness and irritability of the patient, Phytolacca will step in and clear up the Mammary abscess. Remember, that it is a

slow-acting remedy; it takes from 12-24 hours before the full benefit of the medicine is felt, it has not got the quick, explosive action of such remedies as Aconite and Belladonna.

Thirdly, it is of great service in certain kinds of rheumatism, in stiff neck with some swelling and soreness of the sides of the neck and with pain while moving. It comes in between the action of *Rhus. tox.* and *Bryonia*, and often cures when these fail, though well indicated, as Allen states in his "Keynotes." It is a valuable remedy in cases of syphilitic affections of the long bones of the leg, where the tibia is extremely tender to touch, with nodules on the bone; also in cases of Tertiary Syphilis where the patient has been dosed with large quantities of Mercury. In fact, Kent says that *Phytolacca* should be called the "Vegetable Mercury." Like Mercury, *Phytolacca* often has an aggravation at night. It is worse on cold days, in cold, damp weather, in a cold room; but the throat pains are worse from hot drinks. The rheumatic pains are like electric shocks, they shift rapidly, are worse on moving and worse at night; the patient wants to move, but is worse on moving. In cases of troubles during dentition there is an irresistible inclination to bite the teeth or gums together, and many serious cases of infantile complaints, such as summer diarrhœa, will improve rapidly with *Phytolacca*, if this symptom is present.

Some twenty years or so ago I tried the experiment of using dried *Phytolacca* leaves as a wet compress for external applications in cases of Mastitis, as well as in small hard tumours of the breast. The following case is typical. The breast was hard and nodular, the glands in the axilla were palpable, the nodules were not attached to the deeper tissues. Wet compresses of *Phytolacca* leaves were applied

every night on going to bed and changed to a dry dressing during the day. Phytolacca 30 was given once a week. The nodules and the glands cleared up gradually within six weeks of treatment, and there had been no return of the trouble when seen some six years later. Whether it was just Mastitis, or something more serious, I should not care to say. I treated some half-dozen similar cases in several years of practice, but had to give up this method owing to the scarcity of material during the second World War.

In 1942 a boy aged 13, who had been evacuated to Berkshire, turned up at my clinic in London with a small tumour behind the right nipple, the size of a large hazelnut. He had shown this lump to the local country doctor, who advised hospital treatment; but his mother, not caring for an operation, had come for further advice to the South London clinic, where she had always been treated so well in the past. There was no history of an injury to the breast. He was given daily doses of Phytolacca 30. A fortnight later he showed himself again, the hard nodule was distinctly smaller, and in another fortnight he arrived proudly to report that the nodule had completely disappeared.

A similar case was seen in a boy of 14, a month or two later. A small, hard lump behind the left nipple this time, cause unknown. There was no pain, only heaviness and discomfort at the nipple. Again Phytolacca 30 was exhibited in daily doses, and this hard nodule disappeared in two weeks' time.

Whether these nodules were of a cancerous nature or not, I am not prepared to say, but hard nodules near the nipple do appear occasionally in young males. There are a few examples of this lesion reported upon now and then in medical journals, they are claimed by one

authority to be physiological and often disappear spontaneously in a few months, he states. The two boys mentioned above, had noticed the lump in the breast for several weeks, which disappeared within a few days after *Phytolacca*. Three or four years later I saw a case of Paget's disease of the nipple in a lady between 50 and 60. There was a little discharge from the nipple, small glands could be felt in the axilla. Daily doses of *Phytolacca* 30 were ordered, and six weeks later there were no signs of either the lump by the nipple or the glands in the axilla. Seen five years later the breast tissue was completely sound.

In 1944 a middle-aged lady came to show a hard swelling the size of an egg in the upper quadrant of the left breast which was attached to the skin, but not to the deeper tissues. One or two large glands were noticed in the left axilla. She had had a similar lump removed from the right breast two years previously. *Phytolacca* 200 was given once a month at the wane of the moon, and three months later there was only a suspicion of a nodule left; the skin was no longer dimpled and the glands in the axilla had gone. She was inspected at three-monthly intervals, but there has been no return of this trouble during the past six years.

I find it is not absolutely necessary to combine the internal medication of *Phytolacca* with the external application of either *Phytolacca* mother tincture or wet compresses of dried *Phytolacca* leaves. Many cases have been reported upon by Homœopathic doctors in North and South America, and in Germany and France, as well as in this country, of Tumours of the breast successfully responding to the action of *Phytolacca*. Doctors in other countries boldly claim that cases of undoubted Cancer have been cured by *Phytolacca*, but in our country we are

not allowed to make such claims according to the Law of England. The Tumours of the breast which I have seen and treated personally have never been pathologically examined for any evidence of Carcinoma. So we must leave it at that; they were just cases of simple Tumours, except in one case, where the tumour was resolving, the glands were disappearing, but the relatives of the patient were anxious to submit the case to a surgeon. So with my approval the breast was removed. On microscopic examination of a piece of the tumour tissue, the surgeon and the pathologist were most interested to see that some cancer cells in the centre of the section were in the process of being absorbed by other active tissue cells such as leucocytes. There we shall have to leave it.

Phytolacca also works in animals. A little while ago a dog breeder 'phoned up for advice about his pedigree bitch which was extremely ill three days after whelping. The temperature was just over 105 degrees F., the normal temperature of a dog being $101\frac{1}{2}$ degrees F. The bitch lay stretched out on her right side, was lethargic, would not move, refused all food and drink, would not take her puppies, and allowed herself to be examined without protesting. It looked as if she was just too tired to do anything. On examination I found a large, hard swelling of the breasts, two of the nipples were red, hot and nodular, and tender to touch. Phytolacca 30 was given two-hourly. The temperature came down the same evening and was normal by the next morning. Half a cupful of thick pus had discharged from the breast, and the bitch was restless and moving actively; she was feeding the puppies, and continued to do so ever since. The milk returned to the affected breasts, which is unusual in such cases, at any rate so a Veterinary Surgeon informed me.

A lady in the 40's who had hard nodules in the breast and large glands in the axilla had been advised to have an operation. She was ordered several doses of *Phytolacca* internally and wet applications of *Phytolacca* leaves externally. A month later the hard swelling in the breast had almost disappeared and the glands had diminished in size. Six months later both breast and glands were normal. She was kept under observation for several years, and the breast gave her no further trouble. I do not know whether this was cancer or not, it was certainly a suspicious case. It would be wiser to try *Phytolacca* in early cases of hard nodules in the breast than to condemn a woman to lose such an important organ. Even in more advanced cases of tumours of the breast, where several hard nodules were visible, attached to the skin and bluish in discoloration, with enlarged glands in the axilla, I have seen this undoubtedly malignant condition clear up under *Phytolacca*, given according to Dr. Nash's suggestion: "A dose of *Phytolacca* 200 given at the wane of the moon, to be repeated every four weeks." After four or five doses the potency was raised to 10M and given every four weeks. In six months' time the discoloration had disappeared, the nodules were softer, the glands had disappeared and the growth had become localized. A year later there was no sign of any enlargement left.

Phytolacca appears to work in low potencies as well as in higher ones, for the late Dr. Cooper years ago quoted cases of cures of undoubted mammary Cancer with two or three drops of *Phytolacca* mother tincture given every four weeks at the wane of the moon. So those doctors who prefer to work in material doses and despise the higher infinitesimal dilutions or potencies, can follow Dr. Cooper's example, provided that their surgical con-

sciences will allow them to go contrary to the accepted teaching. I know the first time this happens, one does it with a great feeling of guilt.

Phytolacca is one of the medicines often overlooked and disregarded in the plethora of other more familiar drugs, which is unfortunate, because of its clear-cut characteristics. First, there is the extreme prostration, secondly, typical pains, and thirdly, glandular affections are present. The extreme exhaustion is peculiar, he feels he must rest lying down, stretched out, for every movement is painful from head to foot. He is always fatigued, he feels he can neither think nor walk—he is no good to anybody or for anything. The cause of this fatigue may have a syphilitic background, though not necessarily acquired as distinct from inherited syphilis. It would be wise, therefore, to take a Wassermann test in cases of extreme fatigue, and then consider Phytolacca amongst other anti-syphilitic remedies. The Phytolacca fatigue is often associated with trembling and shaking of the limbs. Compare this with Gelsemium, where the hand trembles, whenever it is stretched out for anything. But in Gelsemium you have definite signs of paresis, such as drooping eyelids and weakness or paralysis of other groups of muscles. Also remember that Gelsemium has no thirst and that the pulse is slow.

Phytolacca weakness is associated with extreme stiffness in all the limbs, and there is difficulty in moving easily. *Rhus. tox.* also has this stiffness, which is present when he begins to move, but improves greatly after continued movement. *Rhus. tox.* dislikes humidity and dampness, is worse in wet weather, and the pains are made worse if the patient lives near water or gets a chill through working in water. The stiffness of Phytolacca, on the other hand, is improved after a cold douche or a

cold bath. So *Phytolacca* stiffness, with tired and weak muscles, which are worse on movement, is improved after a cold bath or a cold douche, and again worse on firm pressure. These characteristics put *Phytolacca* in the category between *Bryonia* (worse movement, better deep pressure) and *Rhus. tox.*, which is better on movement and worse in a damp, humid climate. The pains of *Phytolacca* appear suddenly and disappear suddenly. They are like electric shocks, radiating all over the body; they are wrenching, shooting pains, worse in cold weather, worse movement, and worse during the night. As William Cowper writes in "The Ancient Mariner," "Forthwith this frame of mine was wrenched with a woeful agony, which forced me to remain at rest, and then it left me free." These pains are found in the muscles, in the nerves, and more especially they are deep-seated in the bones and the periosteum. The latter burns like hot fire and is relieved by being wrapped up warmly. The patient is restless and must move, though he gets no relief from it, while warmth relieves. The great characteristic of these periosteal and bone pains is that they come on during the night.

All this shows that *Phytolacca* is an anti-syphilitic remedy; for in Tertiary Syphilis the greatest difficulties the patient experiences are the deep-seated pains in the bones and the shooting, wrenching pains at night. You often find such a patient, especially when there are pains in the heels as well, lying on the couch with his feet in the air, raised above his head, for that is the position in which he experiences relief from his acute pains. I know that many homœopathic physicians are under the impression that Syphilis is one of the diseases which must be treated according to the instructions of the orthodox school. But our law "Like cures Like" holds

good even in cases of Syphilis, and such remedies as Phytolacca and Asafœtida in the vegetable kingdom, and Aurum, Fluoric acid, not to forget Mercury, amongst the minerals; and lastly the nosode Syphilinum, are all remedies which have proved their worth in cases of Tertiary Syphilis and Congenital inherited Syphilis.

I believe our French colleagues have more opportunities of showing the value of homœopathically proved remedies in cases of late Syphilis than our English doctors have. For so often in Britain syphilitic cases are referred to the special clinics, and the general practitioner is not given a chance of treating them and is therefore almost afraid of tackling them.

In an enlarged gland of the neck caused by Angina, an inflammatory and ulcerated condition of the throat, Phytolacca is extremely helpful, as already mentioned. The glandular condition which requires Phytolacca is usually found in an obese, thick-set person, and according to the provings by North American doctors, Phytolacca in drop doses of the mother tincture, has produced a thinning down of too gross a frame. But this is only hearsay, as far as I am concerned, I might add.

Phytolacca may be indicated too in extremely acute stitching, cutting pains of the rectum extending to the perineum, which always appear at night, never during the day, and rouse the patient suddenly from his sleep. This is usually a pointer to Congenital Syphilis.

Another field where Phytolacca is of great use is in Angina of the chest. The patient complains of acute pains in the heart region, with a sense of constriction and radiating pains down the right arm. It forces him to stand still whenever he tries to walk, combined with peculiar sensations as if the heart was beating in the throat. *Lilium Tigrinum* has a similar pain in Angina of

the heart. It has the same sense of constriction in the chest, the same difficulty of walking and a feeling as if an iron hand was clutching the heart; but this pain extends down both arms, not just down the right arm, as in *Phytolacca*, and is improved by lying down and resting on the left side.

All these modalities are extremely important to the physician who is a disciple of Hahnemann, and it must be explained to the patient how vital it is for him to note all the small differences in the character of his pains. It will mean a rapid improvement, and more than likely a complete cure, if the symptoms are correctly observed and presented—the difference between prolonged invalidism and the useful life of the ordinary healthy person. For even if Nitro-glycerine helps in a case of Angina of the heart, it always means constant anxiety and care on the part of the patient. It only provides relief, not a cure, while the correct homœopathic remedy will heal and cure diseases, provided there is enough vital force left in the patient to respond to the stimulus, given the correct remedy.

There are not many psychological symptoms in *Phytolacca*, except a complete indifference and extreme egoism. As already mentioned, he is fatigued, exhausted, and does not care what other people think. He only thinks of himself, of his own comfort, of his money; he is typically syphilitic in his psychology and has his disease as the result of an amoral or anti-moral conduct, either in his ancestors or in himself. You will not be surprised either to hear that *Phytolacca* has no shame in his make-up and general behaviour. He does not mind exposing himself, and is very similar in that respect to *Hyoscyamus*, where the patient does not mind exposing herself or himself during the delirium of the feverish

phase; and in mental troubles, he thinks nothing of disrobing himself and showing himself naked to all the world. A number of mental patients would be cured rapidly, if *Hyoscyamus* in potency could be given to them.

Phytolacca is best known for its action on the mammary gland and on the throat; but do not forget to consider it in cases of Rheumatism and in the later stages of Syphilis.

Another important point must not be overlooked. Get your mother tincture, or order your chemist to do so, from North America direct. Do not waste your time making a tincture from *Phytolacca* shrubs grown in this country, as there is not sufficient Potassium in the soil of Great Britain. The latter is an old country, and the Potassium has been used up to a great extent, while *Phytolacca* is essentially a plant of the New Continent, of the New World, where Potassium is still found in the soil. It is this presence of Potassium in *Phytolacca* which is the reason why it is so useful in the diseases mentioned. Chemists and doctors do not always realize how important it is to have the different medicines made from plants grown in its proper soil. I was very interested, on going over to Germany before the last War, on a visit to a large manufacturing homœopathic chemist, to find that they had proved the variability of different medicinal plants in mineral contents and medicinal value, according to the character of the soil in which they were grown. For example, *Pulsatilla*, when cultivated in a sandy soil, was found to be almost useless medicinally, while grown in a ferruginous—that is iron-rich soil—the medicinal action was much increased, and the same result was found with several other plants with which the chemists were still experimenting.

We are only on the fringe of understanding the importance of the characteristic constituents, mineral and biological, of the soil in which we grow our plants and our trees. The purely scientifically-trained man is content to add inorganic minerals to the soil which shows deficiencies in minerals. He forgets that the soil is an active, living, pulsating entity, and that Nature in her wisdom will provide, concoct or transmute in her laboratory many deficiencies that are found in the soil, provided she is given organic compounds to work on. There is indisputable evidence collected from year to year that the perennial rhythm of nature is interrupted by adding large doses of inorganic minerals to the soil. There are more diseases, pests, viruses, found in orchards, in vegetable gardens, and in the potato and corn fields, and there are also more diseases amongst animals, than there were in the past, when man still used the age-old ideas of returning to the soil that which he took from it, instead of the easy modern way of putting his hands into different bags of artificial fertilizers and distributing them over his fields. One hopes that sometime or other man will learn from his mistakes and follow the dictates of nature, that soil health, plant health and animal health are inter-dependent; if one is sick there is a break in the cycle, and they will all suffer in consequence.

QUERCUS

Quercus is the lord of the woods, the long-surviving oak, an emblem of strength, of stability, and of power. It has been revered as a symbol of God by almost every nation. The Greeks thought that the oak was the first tree that grew on this earth, and called it "the mother tree," from which the human race had sprung, for Virgil speaks of "savage men who took their birth from trunks of trees and stubborn oak." Some of the earliest inhabitants of Southern Europe, living in primeval forests, sustained themselves on the edible acorns, the fruit of the oak; strangely enough, their fatness was commented on by some of the classical authors.

Zeus, the Greek God, was supposed to reside in the oak forests in the Dodecanese Islands, and the forefathers of the Romans worshipped Jupiter in the oak groves on Mount Albanus even before the building of Rome. "The oak," says Virgil, "is Jove's own tree; and, far north in misty England, the Druids built their altars by preference under the sacred oak. On May Day the Druid priests used to dance, garlanded, and clad in white garments, round the oak, to the tune of "Hey derry down, down, down derry," which means, "In a circle move we round the oak." In Herefordshire certain oak woods are still known by the name of "the Derry," and Ovid, the Roman poet, refers to the singing of the Druids under the oaks like this: "Ad viscum Druidæ cantare solebant." The early Christian priests carried on with these customs, and recited their psalms and the Gospels

in the shade of the oaks, hence the name "Gospel oak" which is found in many English counties.

Herrick sings thus:—

"Dearest, bury me under that holy oke or Gospel tree,
Where though thou seest not, thou may'st think upon
me,

When you yearly go'st procession."

The procession here refers to the practice of the beating of the Parish bounds, which goes back to the days of the Roman God, Terminus.

The oak is a slow-growing tree, and attains a great girth; its timber is renowned for its hardness, toughness and strength—indeed, before the days of the steel ship, all British sea-going vessels were built of oak, because of its indestructability. The timber came largely from the Forest of Dean. Philip of Spain, who sent a mighty fleet of warships, the Armada, to invade and conquer England, had given special orders to burn and destroy all oaks in the Forest of Dean, so as to prevent the stubborn English from building warships, and thus defying his power. Unfortunately for Philip's grandiose plans, the mighty hand of God stepped in, as so many times before and since in the History of England, and said, "Thus far and no farther." A violent storm arose and scattered the Spanish fleet of ships, so that not one remained, and England, the island in the North Sea, was saved once more from the hands of the greedy invaders.

To go back still further in English history, King Arthur's Round Table was made from a single piece of oak, cut from a massive bole, which, I understand, may still be seen at Winchester. And the shrine of Edward the Confessor has stood in Westminster Abbey these 800 years, a symbol of the solid strength of the English

people.

The acorn, the relatively small fruit of the large oak, was the first food of primitive man, and it still is considered a valuable food for pigs. For centuries, swineherds were driven into the oak woods in the autumn, so that they could rout under the trees for the fallen acorns, which, as they contain 45 per cent. of starch and 43 per cent. of fat, are excellent for fattening pigs.

During the second World War the Board of Agriculture urged that this rich harvest of the fruit of the oak should not be neglected, but was to be collected by the school children to aid the farmers and crofters in producing more feeding material for this valuable animal, the pig.

Acorn flour is used for human consumption as well. The dried kernels are roasted and then ground, and, on pouring boiling water on the flour, a pleasant, slightly bitter drink is obtained, a substitute for coffee.

Pastor Kneipp, the Bavarian pioneer of hydro-therapeutic measures, the inventor of wet packs and compresses, who cured many visitors from America and Great Britain with innumerable and varied chronic diseases, always recommended acorn coffee, instead of the strong, aromatic liquid obtained from the coffee-berry, which contains the harmful alkaloid, Caffeine.

The acorn contains also an appreciable amount of iron in an organic form, which is more easily assimilated than the inorganic iron in Blaud's pills, once so beloved by the old-fashioned family doctors.

In the early 19th century there lived in Germany a Dr. Rademacher, who made great play with various herbal remedies, one of them being a tincture made from peeled and crushed acorns. In his writings he reports giving this Acorn Tincture to a confirmed brandy drinker with a painful spleen affection complicated by

Anasarca and Abdominal Ascites, in teaspoonful doses five times a day. This somewhat upset the patient, as he complained of a constriction of the chest wall after each dose. So the doctor had the tincture distilled, the unpleasant symptom of oppression of the chest ceased, the amount of urine increased with the distilled spirit even more than with the plain tincture. To everybody's surprise, including the doctor himself, the inveterate toper recovered completely. Dr. Rademacher observed that Acorn spirit in patients with splenic disease and dropsy produced a curious sensation in the head, as if they were drunk; this lasted just for a couple of minutes, and could be taken as a proof that Acorn spirit was truly similar to the causative disease, that is, alcoholic intoxication.

Some 80 years later the English physician, Dr. Burnett, came across Rademacher's writings. He was always on the look-out for out-of-the-way remedies, which he used according to the indications given in old Herbals, Continental as well as English ones. His clinical acumen was well developed, also his intuition; he was a keen observer of his patients' reactions, a real clinician at the bed-side, as a true healer should ever be. He followed Rademacher's suggestions and proved that Acorn spirit helped in cases of alcoholic craving, in those unfortunate weaklings who were continually taking nips of sherry or brandy. They might never be completely drunk, but neither were they ever completely sober. He agreed with Rademacher that a remedy which was able to bring a moribund toper with general dropsy back to health was well worth remembering in similar cases, even more so as in some it had brought out a feeling in the head resembling alcoholic intoxication.

Patients who have pain in the left side, giddiness and a flushed face, with a disgusting stercoraceous breath

and dirty yellowish eyes, will be cured rapidly and completely by Acorn spirit.

Quercus is also indicated in giddiness caused by splenic disease, without being due necessarily to alcoholism, so even teetotallers may require Acorn Spirit at times. But Quercus certainly cures cases with an acquired liquor habit, people who have developed a habit of wanting continuous pick-me-ups, when the sinking, empty feeling in the abdomen could only be eased temporarily by a nip of sherry. This habit often develops in middle-aged women, who are lonely, and take to the comfort of the bottle instead of human companionship. In such cases remember Quercus spirit, not on the authoritative statement of Dr. Burnett alone, but because he showed that Quercus produced symptoms similar to alcoholism, for "like cures like."

I have made use of Dr. Burnett's directions which he gave in his book "Gout and its Cure." He brings out certain facts which are often noticed in the practice of good homœopathic physicians, namely that the correctly given similar remedy is often followed by eruptions on the outer coverings of the body, i.e., the skin. This is due to elimination of toxins present in the blood vessels and lymphatics, and it is nature's way of getting rid of them, by throwing them out to the skin. Frequently these eruptions are due to hereditary gout, handed down from far-off ancestors, or they may uncover an unsuspected sycotic strain, that is a long-forgotten infection in a past generation from smallpox, over-vaccination, or even gonorrhœa. It is a law in nature that a cure must take place in the right direction, symptoms *must* disappear in the correct order, if it is a proper cure, and not just a suppression or a disappearance of symptoms alone, which is palliation, when the disease present in the body will

sooner or later re-appear somewhere else, usually in a more serious form.

Symptoms must disappear (1) from within outwards, that is in dropsy and splenic disease some kind of eczema or dermatitis will appear; (2) from above downwards, that is to say, for example, heart disease, unless too far advanced for a cure, will be followed by rheumatic pains in the shoulders, then elbows, and lastly in wrists and fingers, or pains of hips, legs, knees, ankles and toes. In this order the healing action of the remedy will show itself; (3) in the reverse order of their appearance, symptoms which are the last to appear are the first to disappear, and gradually older symptoms, ailments which had long been forgotten, have a habit of returning. A patient will say: "Oh, I have a severe headache which I have not had for 20 years." If any of these things appear after a prescription one knows that it is the *right remedy*, the patient is curable, and in due course, with patience and perseverance, the full reward will be received—a healthy, strong man or woman, virile and active, free from superimposed poisons. Alas, not many people are willing to carry on and wait for the full action of the remedies and the end results. They want relief from pain, from suffering, quickly, instantaneously; hence the desire for sleeping draughts, for pain-killers, for anodyne drugs. As I read in a medical paper some time ago, a doctor spoke of himself to a coroner thus: "His first duty, he considered, was to relieve pain," not to *cure* the *patient*, mind you. Medical science has forgotten when and where to look for a cure: it sees in a drug only a way of obliterating suffering and of drowning pain. And to an already weakened constitution, weakened by disease, is added the unnecessary cumulative effect of a drug disease; a disease caused by

the action of a drug or drugs.

After this philosophic dissertation, let us go back to the effects of Quercus in cases of alcoholic craving.

Firstly, a traveller in spirits, broken down in health, had been in the habit of consuming sherry for years, and was seen in the following state: He had an appreciable enlargement of the spleen and liver; pain in the left hypochondrium; constipation; an extremely offensive breath, so that it made one literally sick to go near him; tongue thickly coated and foul; trembling hands; yellow, puffy eyes; he was excitable at times, used to break the crockery and the glass, at other times he was emotional, wept easily, or he might be sullen and depressed. There seemed to be little hope for him. Following Dr. Burnett's advice, I prescribed Spirit. Glandium Quercus, 5 drops 3 times daily in water. This made a wonderful difference to him; in two months his spleen had diminished in size, his craving for frequent nips disappeared, and he was able to go on his customary rounds again. But whether he was able to resist the constant temptations for drink for long, I do not know. It requires a strong will-power to resist the craving, and not many possess it.

Secondly, there was the black sheep of a well-to-do family, who, being down on his luck and disappointed with life, took to consoling himself with nips of brandy. Soon his job left him, he could not keep any of the posts found for him through the influence of his family, though he was a public-school boy and a university graduate. He complained of giddiness, so that he could not venture out alone for days, for fear of falling; his face was flushed, he reeked of alcohol, every pore seemed to exude it. He was given Quercus spirit, 10 drops 3 times daily in water. Again I was agreeably surprised, he seemed to pull himself together, his desire for drink became less

and less, and after three months on *Quercus* he was given *Nux Vomica* 30, 3 times a day, as he suffered from attacks of violent temper, when he was liable to threaten anybody with a knife. The *Nux Vomica* sobered him completely, and after altogether five months' treatment he was received back into the bosom of his family, and another job was found for him. Two years later he was still in the same job, and had not returned to his old bad habits.

Thirdly; I came across a retired army man who suffered from bouts of a special tropical intermittent fever, which had produced an enlargement of the spleen. He spoke of giddiness, pains in the left hypochondrium, had a flushed face, and was slightly deaf from noises in the head, due to over-dosing with quinine. A week's treatment with *Natrum Muriaticum* 6, three times daily, antidoted the quinine; this was followed by *Quercus* spirit 5 drops night and morning in water. Result: rapid improvement in about eight weeks, and no return of the trouble for the last five years.

Fourthly, there was that dear old sinner, the once brilliant actor, with the persuasive voice and the charming, attractive ways of a gentleman, except when he had been imbibing. He could not be trusted, of course, for every penny he could wheedle out of his friends went to the publican round the corner on cheap, raw sherry. He hid large bottles of this drink or of brandy in odd corners of the flat, under cushions, behind the curtains, and swore he had not touched a drop for weeks; and yet his hands were trembling, his breath was stinking of stale alcohol, and his eyes were yellow. He had an enlarged spleen, dropsical abdomen and legs. A repulsive specimen, when seen in this state. He was given *Quercus* 5 drops thrice daily; he took it regularly and faithfully for several

weeks, and then he stopped it and refused to take it any more, as this "tonic," as he called it, spoiled his liking for drink, and he could not enjoy the brandy or sherry. He said he did not want to do without it. Some months later his wife coaxed him to take the tonic again; he took it for a week, and discovering that it had the same effect as previously, i.e., that it gave him a distaste both for sherry and brandy, he rounded on me, and though we parted friends, he refused to touch the medicine, as it spoilt his enjoyment of the "drink." Such a pity! But if a man wants to wallow, the only thing to do is to let him, after offering him the chance of getting rid of his bad habits.

I have proved, at any rate to my own satisfaction, that *Spiritus Glandium Quercus*, the Acorn spirit, is a valuable remedial agent in certain cases of affections of the spleen and is an antidote to be thought of for the craving for brandy and sherry; it negatives the effect of alcoholism, if the individual so afflicted desires to be cured, and is willing to carry on with the treatment for a considerable period of time, even for many months.

Many homœopathic physicians know very little of the virtues of the oak in cases of sickness with the symptoms enumerated above. It has never been proved thoroughly, as far as I know, and the finer shades of the symptoms have not yet been brought out. It does, however, work well in material doses in a disease with definite pathological signs, according to the principle that where there are tissue changes and the normal physiological function is replaced by pathological alteration in the cells, doses of the mother tincture and the lower potencies up to the 3rd and 6th decimal are indicated, and act more satisfactorily than the infinitesimal higher potencies of remedies.

So let me repeat; the acorn produced a peculiar feeling in the head similar to alcoholic intoxication, and clinically it cured certain types of acute intoxication in the hands of Rademacher and Burnett, so it can feasibly be considered a remedial agent for acute alcoholism.

It should be studied specially if some or all of the following symptoms are present in a case: (1) pain in the left rib; (2) giddiness with splenic affections; (3) flushed face; (4) foul stercoraceous breath and an offensive foul tongue in tipplers and people who are known to like nips of alcohol all hours of the day and night. The smell is unmistakable; and under *Quercus* the breath becomes sweet in a few days.

But do not think that *Quercus* is necessarily indicated only in alcoholics. Burnett states that *Quercus* cured giddiness and splenic troubles even in total abstainers; he also makes it clear that *Quercus* does not cure the liquor habit as such; it diminishes the craving and clears the *acute* alcoholic state. It should work very well nowadays in those young people who crave excitement and are continually sipping cocktails; it might feasibly break the vicious circle.

Burnett again used the distilled Spirit of *Quercus* in several cases of Anal Fistula where the fistula was the result of taking alcohol to excess. He mentions the case of a gentleman who developed acute fistula every time he indulged in champagne and lobster suppers and was cured of his fistula with the Oak spirit.

If *Quercus* is the similar medicine to the acute alcoholic state, it immediately produces the correct reactions, it eliminates the alcoholic poison through the bowels and through the kidneys. The diarrhœa and the increased urinary secretion which follows after the Acorn spirit has been taken should not be interfered with, it is curative in

its effects by carrying away the excess alcohol; the patient will not feel weakened, but will feel greatly improved, *if he puts up with it for a time*. These curative crises often follow the administration of remedies similar to the disease, and the patient should not get alarmed, but rather pleased that his vital forces are such as to enable him to throw out the toxins and poisons from the tissues of the body.

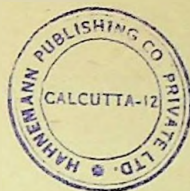
The orthodox school recognises the healing crisis in Pneumonia where, as soon as the pneumonia toxins are eliminated through the skin by profuse perspiration, the temperature drops and the patient falls into a restful sleep; but it does not acknowledge that similar crises can be and are produced by any remedy, provided it is similar to the disease. Everything throughout the cosmos is founded on law and order, therefore medicine: that is—the treatment of diseases should also be based on a law or laws. But physicians will have it otherwise; for centuries medical treatment has been empirical and based on tradition. Yet there are several laws, even in medical therapeutics, and one of these laws is the law of curative reaction, first promulgated by Hering, a pupil of Hahnemann's, a law not well known in those wider circles where Hahnemann's teaching is not completely understood. I have mentioned this law already, but it bears repetition, that healing takes place in certain definite directions:—

- (1) From above downwards.
- (2) From within outwards.
- (3) From the more important or vital organ, say the heart, to the less vital—say the muscles or skin.
- (4) In the reverse order of their appearance.

It is a joy to the prescribing physician when the symptoms disappear according to the dictates of the laws given above, it is a sure indication that a cure is imminent.

Therefore, if Quercus is indicated by the symptoms shown, the Splenic disease will be healed after an attack of diarrhœa, with an increased flow of urine from the kidneys and bladder. The excreting organs are working overtime to remove effete material, just as in Pneumonia the inflammatory material is carried off through the skin by the heavy outbreak of perspiration. Profuse nasal secretion, commonly called "a cold" can also be caused by an overflow of poisons stored for some time in the system, specially in the winter months, when people sit huddled over fires, and do not take enough exercise in the open air and eat too much stodgy food. So a profuse nasal catarrh is healing and should be allowed to run its course and not be interfered with too soon.

Another curative reaction which follows the correct medicine in certain cases is a breaking out on the skin, again elimination from within outwards. Never interfere with the process of elimination, do not permit the external application of ointments, pastes or lotions which will suppress and drive the poisons back into the system. Congratulate the patient instead; he will need much cheering up, for nobody likes a skin disease, however come by. The fact that it is not always wise to suppress a skin eruption by means of external palliative means is recognised by some physicians, who have noticed that Asthma may take the place of Eczema. What is needed in such instances, therefore, is a remedy which will cover both the skin disease and the Asthma—but that is another story and does not belong here.



RUTA GRAVEOLEN'S

Ruta Graveolens, or Common Rue, is an evergreen, shrubby plant, belonging to the Ranunculaceæ, the Buttercup family. It is a shrub which the ancients knew well as a remedy for resisting contagions and poisons. It is mentioned already by Hippocrates, the Father of Medicine, and Pliny says that there is great friendship between Rue and the Fig tree, that it prospers nowhere so well as under that tree, that it delights to grow in sunny places, and that it is an enemy of the toad, and therefore a great enemy to poisons. Culpepper writes that it is the Mithridate upon which the king of Pontus used to feed daily, so as to make himself immune from poisoning. The virtues of Rue are pithily expressed in "Schola Salerni," the famous medical school of the Middle Ages in Italy, as:—

“Rue maketh chaste and else preserveth sight,
Infuseth wit and fleas doth put to flight.”

So the properties of Rue are that they make man quick and inventive by making his spirits subtile and thus clearing the wit, whilst the water wherein a quantity of Rue has been soaked, if sprinkled about the house, will rid it of fleas by killing them. This ancient custom was carried on in the later Middle Ages, when bunches of Rue were taken into the Law Courts and the Chambers of the Judges at the Assizes, in order to protect them from gaol fever or typhus, which used to be prevalent among prisoners in the overcrowded, unhygienic gaols of those days.

Dioscorides states that the seed of Rue drunk in wine is a counter-poison against all kinds of deadly poisons such as toadstools, Wolf's bane or Aconite, the biting of serpents and the stinging of scorpions, bees, hornets and wasps.

Rue used to be called the "Herb of Grace" on account of its being used in bunches by the priests to sprinkle holy water over the people. It is the herb particularly belonging to Whitsuntide, and the Holy Church considered it to be the Herb of the Holy Spirit.

Shakespeare makes mention of Rue in many of his plays. In "Richard III" he says:—

"Here did she drop a tear; here in this place
I will set a bank of Rue, sour herb of grace;
Rue even for Ruth here shall shortly be seen
In the remembrance of a weeping queen."

In "A Winter's Tale" he writes:—

"Reverend sirs, for you there is rosemary and rue,
These keep, seeming a favour of the winter long,
Grace and remembrance to you both."

Again, in "Hamlet" we read:—

"There's rue for you and here's some for me,
One may call it herb of grace o' Sundays."

Also in "All's Well that Ends Well" we find these lines:—

"She was the sweet marjoram of the salad,
Or rather the herb of grace."

He must have spent many hours in the herb gardens, which were a feature of the Tudor days, and of which there are examples left at Hampton Court, and at some of the old houses belonging to the peerage.

Rue is a very old plant. It disappeared entirely from the earth for many centuries during the glacial periods, and again thousands of years later, during the dark days

of the Middle Ages. It is a hardy, evergreen, smallish shrub, flowering from June to September. The lower part of the stem is woody, the leaves bluish-green and glaucous, the flowers of a pale yellowish colour, the petals being fringed at their extremities and attached by narrow claws. It is a remarkable fact that the anthers move in relation to the pistil and retire after having shed their pollen. It belongs to the family Rutaceæ, and the Order Ranunculaceæ; and originally came from the south of Europe; but it was naturalized in the gardens of this country by the monks, who cultivated it in large quantities in their monasteries.

Medicinally the fresh plant is used before the development of the flowers, when the juice is extracted and treated like that of all fresh plants. It was once used as a domestic remedy by the common people. Its virtues are completely ignored by the dominant school of medicine; but it still lingers on among the herbalists as a remedy for procuring abortion.

It was proved by Hahnemann, who states that the action of Rue is efficacious only in cases strictly analogous to the symptoms it produces in healthy persons; and as it acts in accordance with the laws of Homœopathy, the Law of Similars, far from increasing and aggravating the disease, as inexperienced persons imagine, it cures quickly and effectively. Its main actions are on the eyes, sprains of wrist and ankle, ganglia, injuries to the periosteum, the anus, and also on certain skin troubles, such as erysipelas. There is a report of an apothecary who, after cutting down a large quantity of Rue whilst in full bloom, and separating the leaves from the stalk, was so poisoned by it that he developed an acute inflammation of the skin, followed by blistering at the tips of the fingers. Later the skin peeled off gradually, and it was four weeks,

before he completely recovered.

Ruta should always be remembered as a vulnerary, useful in injuries to the soft parts of the body, the muscle attachments close to the bones, and the periosteum, and also in sprains.

It acts as a stimulus to the forces of the etheric body, which is the mould of the physical body, and therefore it acts best on simple breaks and tears of the ligaments and synovial membranes round joints, specially the smaller joints. The etheric vibrations of Ruta will take away the inflammation and pain following injuries; it has a hammering effect on the etheric, and will alter the flow of blood through the ligaments and the periosteum covering the bones. Those who are sensitive to the vibrations will tell you that they resemble the musical rhythm of three short beats and one long one; in Morse it would be three dots and a dash.

It has a similar effect on the muscles of the eye; so in cases of dimness of vision due to overstrain of the muscles, Ruta will stimulate and strengthen the eye muscles and restore the sight. This particular weakness of the eye occurs in people who do a great deal of close work for prolonged periods of time, such as seamstresses, and copyists in the monasteries, who had to sit for hours over manuscripts and papyri, copying them, in the days before printing was discovered. Chinese ladies, too, who used to do a great deal of fine work in embroidering their beautiful tapestries, suffered greatly from early blindness, and so did the ladies in the castles of England and France, and in the nunneries, who were wont to embroider covers for the altars in the churches. The monks knew that Rue acted on the muscles of the eyes, so that may have been one reason why it was so extensively cultivated in the gardens of the monasteries.

But remember, Ruta is of no value in inflammations of the eye. Euphrasia is a suitable remedy for this complaint, and has an action on the lens and on the true visual portion and on the conjunctiva of the eye. It corresponds to the inner spiritual life, while Ruta has a confirmed action on the outer courts of the temple of vision, the eye. As Milton puts it, "Euphrasie and Rue to clear his visual ray."

I remember a lady developing dimness of vision after spending many hours doing fine embroidery, copying well-known pictures in coloured silks. She was given doses of Ruta in a high potency for several months, and the examining oculist was surprised to find that her vision improved considerably, so that the lenses of her spectacles could be weakened.

Now for the action of Ruta on the other muscles of the body. The provers experienced different sensations which they expressed "as weariness," "as from a strain," "as from a blow," and "as if broken through the middle"; all of which point to its great efficacy in sprains and in clean fractures. The provings on healthy people are not carried out to the bitter end, so as to bring on sprains and diseases of the ligaments. These sensations act only as signposts in the direction of the cure, and have to be confirmed later clinically at the bedside, or in the consulting room.

Ruta has a curious action on the rectum. As one prover puts it, "There was a sensation of nausea located in the rectum." This indication has been made use of for curing Prolapse of the Rectum, and even for Cancer of the Rectum it has been found of value.

I can recall several cases of Rectal Prolapse in young children who quickly responded to nightly doses of Ruta 30, given for a week or two weeks, after their mothers

had spent much time and energy for weeks in putting the offending prolapsed organ back with hot water compresses. In one case I remember, the child's name was down on the admission list to go into hospital for an operation, but before the summons came, the rectum had decided to return to its normal quarters, stimulated by repeated doses of Ruta. A much worse case was that of an old gentleman who had had two operations already on the rectum, without making any impression on the Prolapse. The Prolapse was worse on stooping; worse when crouching and at any time when attempting to go to stool. It was suggested as a last resort to remove the rectum, after making an artificial anus higher up. Then somebody told him about our medicinal treatment for Prolapse. Ruta 12 night and morning did for him in three weeks what orthodox treatment could not achieve in the same number of years, and he escaped further surgical mutilation.

Ruta has restlessness very strongly marked, and also backache, better lying on the back. This symptom has been found to be of great use in Tumours of the kidney.

Ruta has been proved to be almost a specific in all kinds of rectal diseases, such as Polypi of the Rectum, and even new growths of the rectal mucous membrane have been known to disappear when Ruta was exhibited. Rue produces an intense depression and anxiety as from a troubled conscience, a disposition to quarrel and contradict, is cross and suspicious, and at war with everybody. I remember a middle-aged lady with these mental symptoms who developed Cancer of the Rectum, and after several operations she succumbed to the disease.

Dr. le Hunte Cooper in his Monograph "The Cancer Problem," written over twenty years ago, refers "to the merits of this old friend of his, Ruta," in connection with rectal new growths. He mentions the case of a gentleman

in the late fifties with Rectal Carcinoma, who under Ruta in varying potencies, remained in robust health, with the growth considerably reduced in size, after four years' treatment. Then came a definite set-back; the Tumour increased in size and became hard and nodular. The local resistance had broken down, while the general health remained good. After two applications of Radium to the growth it reduced and became softer. Then Ruta in unit Arborivital doses was given at intervals for six months, when on examination all signs of growth had disappeared, apart from a few small soft nodules in place of the former pendulous masses. "Arborivital Tincture" is a tincture made from the living plant, the flowers and small shoots being plucked from the growing plant, put into proof spirit, and exposed to the sun afterwards. This method was invented by the late Dr. Robert Cooper and used with great success in many cases of serious chronic diseases.

And before I forget, Rue ointment is a grand thing for the sore udders of cows as well as for humans in ulcers and open wounds of the breast. Prepare it from the fresh plant. Heat lard till liquid in a tall soup glass or Kilner jar. Plunge into this a decent bunch of fresh Rue with its flowering tips. Then leave it to extract for some hours in a warm place till the bunch of Rue is pale and the lard green and smelly; then lift the Rue out and let it drain. Cover the vessel when the ointment is cold and solid. Excellent for application to Bunions, Synovitis of the knee, for Chilblains, as well as for sores on udders (after Dr. Tyler's Recipe from her "Drug Pictures").

We have a grand collection of wound worts, or remedies for surgical conditions and wounds in our *Materia Medica*, beginning with Arnica for shocks and bruises of soft tissues; Calendula for clean cuts and scratches, to

encourage quick healing after surgical operations; Hypericum for injuries to parts rich in sentient nerves, crushed and lacerated fingers; Ledum for deep stab wounds, stings and bites, as well as for Ecchymosis, long-standing contusions and bruises; Ruta for injuries to the periosteum and deeper muscular tissues, sprains and strains to wrist and knee, bunions, and so on; not forgetting Symphytum for fractures of the bones.

Ruta is similar to Rhus Tox. for some types of rheumatism, for backache and sciatica. It is worse from cold, worse in wet weather, relieved by motion. It is an exaggerated Rhus Tox., to be used when lumps and nodules persist in the periosteum, when there is slow repair, when there are hardened masses in tendons with contractions of the flexor muscles, and bruises are followed by indurations.

I recall an old lady who was knocked down by a 'bus, after which she developed a hard lump in her buttock muscles, which, in spite of Arnica and Rhus Tox., did not clear up. It was only after Ruta was given that this hard lump, about the size of an orange, became gradually absorbed.

In Sciatica you get the severest forms of pain, worse sitting down, and as soon as the sufferer lies down at night; there is extreme restlessness; is obliged to walk about continually when pain is at its worst; a bruised sensation deep in the bone; worse from cold; worse in wet weather; better from applied warmth, and there is coldness from the spine downwards.

It is useful to remember Ruta after manipulation of subluxations of the pelvis. Some osteopathic manipulators are somewhat fierce, and may cause much bruising, and even tearing of the tissues, and Ruta will remove this after-pain and exhaustion from severe handling of

the back muscles.—An elderly gentleman asked for help the other day. He had been kneeling on the damp ground for some time, weeding, and developed within a short while, a considerable swelling of his right knee, with distressing pain, which extended up his thigh and down into his calf. It was worse on extending the leg; worse on pressure; worse on touch; worse on standing; better walking. After suffering this discomfort for three weeks, ordinary treatment seeming to make it worse if anything, he wondered if our method of healing could find something for him. Ruta 30 three times a day was sent, and he reported that within two to three days the swelling had gone, and the pain was a thing of the past; just an occasional twinge reminded him of his sufferings.

So remember Ruta as the "Herb of Grace," the "Herb of Repentance," the "Herb of the Holy Spirit," the Herb that helps man to see; and also ponder on the saying of Plato—"It is not the eye that sees, WE see by means of the eye."

SYMPHYTUM, OR COMFREY

Broken limbs were a remote possibility in the ordered lives of John Citizen and his family in olden times, one which he did not even consider. But *autre temps autre mœurs*; times changed and we had to change with them; we had to face the fact that one of the dangers which lurked in the darkness was the likelihood of a tumble against an unseen obstruction, and a broken bone happens just "comme ça," all in a moment. We had been turning the night into day for so long, we had been so used to the brilliant illumination of our thoroughfares, that we had lost the knowledge of our less-favoured—as we thought and maybe still think—brethren in the wilder stretches of this globe, of being able to see in the dark, and of sensing such small obstacles as loose stones, uneven steps and irregularities of the roads, and thus being able to avoid them in safety. We knock up against people in the dark, we do not sense the vibrations they send out, we do not hear the slight noises their footsteps make; we have lost the art of tracking; and thus we have got to pay the penalty, and many a man and woman in these isles is laid aside with a broken limb. Be prepared, we are warned.

A doctor will be necessary, if he is at hand, to set a limb; Homœopathy by means of its well-tried remedies can help so much in easing the pain; and what is more important still to the individual, can shorten the days of convalescence. Arnica counteracts the immediate shock, prevents the wound-fever, the reactionary tempera-

ture, absorbs the bruises. It is a more rapid pain-killer and sedative than morphia, without leading to the formation of a drug habit. After a few days the stage is reached when the bruises have gone, the aching pains have disappeared, and a pricking sensation sets in. Callus should be forming in the bone; now we ought to change from the remedy Arnica, which is no longer similar to the complaint.

Another herb is needed to hasten the knitting together of the bones; this is Comfrey. Its very name tells you, which is a contraction from the Latin *con firma*—to form or unite. The botanical name, *Symphytum*—indicates the same and is derived from the Greek *symphyo*—which means, to unite. Plant lore to me is very thrilling, botanizing and searching for and finding plants, mere insignificant weeds to many people with unseeing eyes, is a pastime during the holidays. Though the tentacles of London spread on all sides for miles, yet within reasonably short distances you will find little oases of peace and verdure, where you can walk contentedly along narrow footpaths, away from the smell of petrol, the din and dust of the modern highroads, and watch Nature in her various moods. I know secret places where I have seen the azure-blue wings of the shy kingfisher flash in and out of the reeds of the dreamy mill-ponds and waterways, and not far away, in the quiet water meadows and along the towpaths of the rivers Thames and Wey and the almost forgotten canals in Surrey, I have found the showy, proudly erect plants of the common Comfrey, which bloom throughout the greater part of the summer from April onwards, the flowers are creamy-yellow or of a purplish hue and sometimes rosy-pink.

The first time I spotted it in a low-lying orchard on an island in the Thames, I had to look it up in John's

Botany, I knew it belonged to the Borage family, as it was so hairy, shaggy and rough all over. Like Borage, the joints of the stalks divide into many branches and at the end stand many flowers, one above the other, somewhat long and hollow like the fingers of a glove, of a pale, whitish, pinkish colour.

Borage itself is an interesting plant. It is claimed to be the nepenthe, the powerful potion of forgetfulness which was given to Helen in Homer's "Iliad." Other ancient writers say that it maketh a man merry and joyful; and an old Latin tag has it that:—

" I borage
Bring always courage."

Comfrey, its cousin, brings courage in a different way to a wounded and injured man by knitting together broken bones.

Some eighty years ago there lived somewhere in England an old bonesetter whose fame went far beyond his own parish for his ability in curing fractures. He applied dressings of *Symphytum* to the bones after setting them, and when the dressings were taken off after twenty days, the bones were sound and firmly united.

The surgeon now uses splits of aluminium or wood or gypsum to provide the temporary support, during the process of healing; but *Symphytum* apparently worked wonders in the hands of this herbalist and bonesetter.

The chemical constituents of Comfrey are mucilage or gum, which it contains in abundance, readily extracted by water, and a substance called Allantoin.

Comfrey's reputation as a vulnerary may be considered to be due to the fact that it reduces the swelling round the fracture, and the mucilage or gum gives the necessary support afterwards.

Comfrey Root is the main source of the Allantoin,

which is a cell proliferant.

The Allantoin is said to play a not inconsiderable part in its capacity of wound healing, as the Scotch surgeon Macalister claimed in the British Medical Journal before the 1914-1918 war. He stated that Allantoin acted powerfully in strengthening epithelial growth, and was valuable in external ulcerations. During the second World War, further articles followed in the medical literature confirming this allegation; and Allantoin, one of the constituents of Comfrey, was freely used in treating chronic wounds, ulcers, burns, etc. So once again the largely intuitive and traditional knowledge of the collector of simples was found to be correct.

Comfrey grows freely along waterways and in low-lying meadows, and was cultivated in gardens for its value in wound healing in the past. Now that we are urged once more to make more use of home-grown produce, perhaps Comfrey will be remembered for its virtues. The young leaves, they must be young, are said to make a pleasant green vegetable. I pass this on for country people to try during the summer months. Indeed, Comfrey roots, along with Chicory and Dandelion roots, can be made into a coffee which is similar in taste to the beverage made from the coffee bean, without its injurious effects.

Symphytum or Comfrey is used as an internal medicine, though it has never been extensively proved. It is efficacious in bruises and injuries of the eyeball and bruises of the cheekbones after falls and after hits by snowballs or stones. Arnica in bruises of the cheekbones does not work very well, as I proved to my own satisfaction in several cases. The bones of the face are not covered sufficiently with muscles and are too superficially placed for the action of Arnica, which does not act on

bones, while *Symphytum* does; therefore *Symphytum* is more similar to injuries of the face. I should advise the local use of *Symphytum* in tincture and also *Symphytum* internally in a low potency in such cases. Some cases have been reported, where in fractures the *Symphytum* given internally has led to the union of a bone in a little over nine days, which is remarkable, as usually it takes from 3-6 weeks.

Symphytum is of use in Tumours of the bone as well. In the late nineties of the 19th century, the late Dr. Robert Cooper recommended plant remedies, amongst them being *Symphytum*, for malignant growths of the bone. He obtained encouraging results with unit doses of the mother tincture given at intervals varying from a few days to several weeks. He was the originator of the "Aborivital" doses of plant tinctures, as he styled them, which he made himself from the living plants, embodying the flowers and tips of shoots, placing these in proof spirit for a time and exposing them to the sun. In this manner he extracted the energies of the plant, re-enforcing it with the Solar energies.

Later, his son, Dr. Le Hunte Cooper, published in 1927 a monograph on the problem of tumours, and it will be instructive to quote some extracts. He claimed that *Symphytum Officinale* has a definite specific action in new growths involving the bony structures. "One such case of dramatic interest from its rapidity of growth and equally rapid absorption was that of a bony tumour growing from the sacrum, pressing and almost entirely occluding, though not involving, the rectum." He made some lantern slides which showed in diagrammatic form the rapid absorption which took place under the action of this remedy given in doses of the mother tincture, repeated three times a day. He found that it acted

better in repeated doses, but it had to be given cautiously, if there was much rapidly advancing new growth in the body; otherwise the reaction caused might be of dangerous severity. This case had been diagnosed and considered incurable by a London hospital; yet when some years later he was examined for the Army during the first World War, no trace of the tumour could be found; he was still alive and in robust health ten years afterwards.

Another case, of a more recent date, was that of a farmer aged 70, who was seen on December 9th, 1926, with a tumour involving the lower jaw to the left of the median line at the site formerly occupied by the eye tooth, bicuspid and first molar. It was a recurrence after the removal, a month previously, of another tumour of 15 months' growth at the same site. He refused a second operation, and the tumour continued to grow steadily. The surrounding tissues became infiltrated, causing projection of the left side of the lower lip, local swelling and difficult mobility of the tongue, together with enlargement and tenderness of the glands under the jaw on that side. Some aching was present, but no pain. The growth was of semi-hard consistency, partly dark blue and partly dusky red with a flap of projecting mucus membrane which resembled a cock's comb in colour and consistency. Under Symphytum 30 the growth steadily declined, the glandular swelling decreased at the same time, and the projection forward of the left side of the lower lip subsided, whilst his general health also improved.

Another case was that of an old gentleman aged 80, who had a papillomatous growth removed with silver nitrate from the inner side of the base of the left big toe. As it recurred, it was excised, the wound healed, and X-rays were employed in the usual frequently

repeated exposures; several small nodules appeared, $\frac{1}{4}$ - $\frac{1}{2}$ inch behind it, and the proposal was to remove the limb at the hip. These nodules were red, the foot, calf and thigh were swollen and oedematous, and a collection of hard, massed glands were present in the groin. He was put on *Symphytum 30* three times a day at once, and compresses of the same remedy were applied to the foot, the X-rays being stopped at the earliest opportunity. Two weeks later the advance of the disease had been arrested. In another fortnight the nodules had dried up and there was a general improvement in the condition of the limb, so that the patient was able to take fairly long walks every day. The œdema and glands disappeared, and in due course, I understand, there was complete recovery. So much for Dr. Cooper. Personally I have not had much experience of cases suffering from bony tumours; they usually pass very quickly into the hands of a surgeon. But I do remember a case of a tumour of the right humerus which extended along the upper third of the bone. The glands in the axilla were enlarged, and also some glands above the right clavicle. The pain was agonising, and extended along the course of the median nerve. She had had a previous operation, about three months before, but would not consider another, as it would mean dislocation of the arm at the shoulder joint, and as the glands were involved it seemed of little use. *Symphytum 30*, and later *Symphytum 500* in single doses every 3-4 days, made such a difference to her that the swelling of the bone disappeared completely; there was no more pain, and 6 months later the arm was normal in size and consistency; the glands had been absorbed. Unfortunately I lost sight of that case then, so I cannot report, whether there was a recurrence or not.

Comfrey or Symphytum was well known to the older herbalists, such as William Coles, who 300 years ago wrote about its virtues, saying "that the roots, bruised and applied in the manner of a plaster to any fresh wounds, helps the same immediately. Indeed, they (the roots) are so 'glutinative' that they will fasten together pieces of meat that have been cut asunder, making them all into one lump, if they be boiled in a pot therewith," he says in his quaint language. By practical experience he had proved the presence of Allantoin, the glue present in Comfrey, without knowing its name long before it was discovered chemically some 260 years later by another scientist, and then used for the same purpose of joining the surface of wounds together.

Old Master Culpeper in 1790 repeats the words of William Coles, adding that Comfrey is especially good for broken bones. He states that it is said to be so powerful as to consolidate and knit them together. There is a great deal of wisdom and truth hidden in these old Herbals, and we might do well to dig out these pearls and apply them for the good of sick people.

Let me quote a few instances of fracture of the neck of the femur, a common fracture in old people, where it takes weeks and months for the bones to knit together, and an operation, so-called "plating" of the bones, is needed, to enable these ancients to walk again. There were two cases where I was indirectly the means of hastening the period of union of the bone. One was a lady of 85, who slipped on a mat and broke the head of the femur. She had an operation in hospital, but no progress was made until a friend of hers, on my advice, took Symphytum 6 pillules to the ward, with the injunction to tell her she should take one three times a day. Would you believe it, this old lady, in a ward of 40 people, all

suffering from similar fractures of the femur, was the first to be able to walk, whose femur united first, as proved by the X-rays, and who was able to leave the ward within less than 6 weeks from the time of the operation! The surgeon congratulated her on her rapid cure, as she had outpaced all the other patients, saying that she must be an extremely healthy woman, and that he could not understand it at all. Unfortunately, he was not told about the little pills which she had taken.

Another, much younger lady, suffered a similar accident to her femur. She was given *Symphytum* 30 once a day after the operation, and was also fortunate in leaving the hospital long before any of the others, some of whom had been in the ward for a much longer period.

Now let me give you an extract from "The Chemist and Druggist" of August 13th, 1921, which commented on *Symphytum* root as a source of Allantoin, which is employed in dealing with chronic wounds, burns and ulcers, "Allantoin is a fresh instance of the good judgment of our rustics with regard to the virtues of plants. Comfrey never had a prominent place in professional practice, but our herbalists were loud in its praise, and the country-cullers of simples held it almost infallible as a remedy for external and internal wounds, ulcers and such like including ulcers of the stomach. Allantoin obtained from the root of this plant is prescribed for such complaints. The old Edinburgh formula for Comfrey Syrup is the best—take 1 lb. each of fresh Comfrey leaves and fresh plantain leaves, bruise them and well squeeze out the juice, add 2 lbs. of spring water to the dregs, boil to half and mix the strained liquor with the expressed juice, add an equal quantity of white sugar and boil to a syrup."

Both Gerrarde and Culpepper declare that a salve made

from the powdered root, if dissolved in water to a mucilage will promote healing of running ulcers and mortifications, and gangrenes.

So remember Comfrey for comfort in fractures, long-standing chronic ulcerations, and do not forget its action in dissolving bony tumours.

THUJA

Thuja, or the Tree of Life, belongs to the family of conifers or pines; the name is derived from the Greek word "Thero," which means "fumigate" or "sacrifice," for the ancients used this fragrant wood for burning at their sacrificial offerings to the gods. It is a graceful, thickly branched hedge tree, growing in swamps and on the rocky banks of rivers, pleasantly scented by aromatic essential oils, resembling turpentine and camphor. An evergreen tree growing wild in many parts of North America, from Canada to Carolina, of very slow growth, which only reaches a height of 36 feet and 14 inches in diameter at the age of 150 years.

As a drug Thuja is unknown to the orthodox school, like so many other first-rate medicines. It must be acknowledged though, that its particular hidden mysteries and virtues are best brought out by the homœopathic application of the law that like cures like. In fact, Hahnemann was the discoverer of the powerful actions of Thuja on poisonous matter of animal origin, such as vaccination, and the early and late effects of gonorrhœal infections on the human constitution. Vaccination was first introduced by the late Dr. Jenner about the end of the eighteenth century. At that time Smallpox was a common infectious disease, as common as Influenza is at the present day. For our great-great-grandfathers knew very little about sanitation and the devastating effects of open drains and open manure heaps which were left to rot underneath human habitations, even in crowded

towns. The results were frequent epidemics of filthy diseases, such as Typhoid and Smallpox, from which even royalty did not escape, and deeply pock-marked faces were seen everywhere; blindness and deafness were the aftermaths of such a loathsome disease as Smallpox or Variola.

Jenner by accident discovered that cowpox prevented the more serious Smallpox, and introduced vaccination of cowpox vesicles into the human arm. He was thus the pioneer of the present school of inoculation against anything—and everything—under the sun. Smallpox lost some of its terror, after vaccination was introduced; but it was not completely stamped out until the Public Health Laws were introduced into Great Britain, in which proper water supply and decent sanitation were insisted upon. There is a nimbus of sanctity about vaccination still, even though the need for it has passed; unfortunately, like many other medicinal agents of the medical profession, it leaves its stamp on the human body, and many obscure ailments can be directly traced back to vaccination, and can be wiped out, once the antidote, Thuja, or perhaps some other antidote which may be indicated on the "totality of the symptoms," is given.

I have proved the evil effects of vaccination again and again, even on babies, and shall give you a few examples.

(1) On March 21st, 1940, a baby weighed 17 lb. 12 ozs. at the age of 10 months, he had seven teeth, and was beginning to pull himself up. He was then vaccinated, after which a septic arm and bronchitis appeared. He was seen again on May 2nd, when he had lost $\frac{1}{2}$ lb. in weight, with enlarged tonsils, head sweating, could not stand yet, looked pale and thin. Weight at 14 months of age, on July 11th, 1940, still only 17 lb. 12 ozs., suffered from recurrent attacks of vomiting and diarrhoea

—made no attempt to stand, looked ill and frail. On looking up his record, I noticed the coincidence of his ill-health starting after vaccination, and a dose of Thuja 30 was given on that date. Within a week a gain of $\frac{1}{4}$ lb. with the eruption of another tooth. It is unusual to get a gain of weight when a tooth comes through. He improved rapidly, with an occasional dose of Thuja, and two months later, on September 5th, 1940, his weight was 20 lb. 2 ozs.; he had twelve teeth, he could stand and walk, had no further attacks of diarrhœa, and an irritating skin eruption round hips and buttocks, which had troubled him since the vaccination, had also disappeared.

(2) A boy, aged $6\frac{1}{2}$ months, was vaccinated on April 8th, 1940, weight was 14 lb. 15 ozs.; he was immediately given a dose of Thuja 30, and a fortnight later the weight was 15 lb. 8 ozs., and a tooth had come through without any trouble. On July 4th, 1940, at the age of 10 months, he was given another dose of Thuja 30; he had two teeth; weight was 18 lb. 13 ozs., and he was standing by himself. On September 2nd, when not quite a year old, he was well over weight—22 lb.—he could stand and walk, had six teeth, and ailed nothing. I was rather anxious about the child, for he had been cured earlier on of infantile eczema of the scalp by the appropriate medicine, and I did not want a return of the skin trouble, as frequently happens after vaccination, which fear on my part fortunately, thanks to Thuja, did not materialize.

(3) Just by-the-by, Infantile Eczema of the scalp, unless treated and cured by the appropriate homœopathic medicine, is apt to lead to serious internal affections, if suppressed and made to disappear by local applications. I must just slip this sad case in, one of many, when a

mother would not believe I was doing anything for her darling boy with a disfiguring skin rash on his face; and because he was only given a few doses of medicine, and not any ointment, she thought I was neglecting him. Therefore she took him to hospital where she got her heart's desire, plenty of ointment, and naturally the face cleared up at once. This was in March, 1939. Seen again at the end of July, 1940, the child had had chronic Bronchitis and Asthma ever since, for which he was now having injections, and which neither made any difference to his Asthma, nor to the general state of his health; he was a miserable, puny weakling. The mother still feels guilty, and looks the other way whenever she meets me. I do not know whether it is because I turned out to be right, when I warned her of the consequences of suppressing the skin trouble, or whether it is because I would not apply ointment and left her boy looking a sight for such a long period. Well, no matter!

(4) A boy at the age of 6½ months weighed 16 lb. 12 ozs. and had two teeth, and was able to pull himself up; then he was vaccinated on October 2nd, 1939. This seemed to slow up his progress; he gradually became pale and listless, had frequent colds and coughs during the winter, occasional attacks of diarrhoea with each tooth. And on August 12th, 1940, at 16 months old, the note was made that there had been no gain in weight for two months, that he was pale and listless, suffered from head sweats, and had an almost constant cough. I gave Thuja 30, and three weeks later he had gained 1 lb. in weight, had four more teeth as well, the cold and cough had disappeared, he was lively and cheerful, took an interest in things, and his pallor was gone. The general mental and physical improvement in a short three weeks was astounding.

(5) A little girl was sadly disfigured from birth onwards with five large prominent clusters of Nævi (birth-marks) on the neck, shoulders and chest. The mother had been twice vaccinated and had a mild attack of Smallpox as well, I was told; so the animal toxin had been carried through her blood stream into the child and had produced the nævi; this I have observed to be the almost invariable result in the next generation of over-vaccination in the parents. At 5 months the child only weighed 14 lb., was always fretful, hated being touched; then the mother had her vaccinated as well, she developed Bronchitis within two weeks and her weight remained stationary. Thuja 30 was given on June 20th, 1940, and repeated on July 18th and at weekly intervals until September 12th. On August 12th it was observed that the large nævus at the neck was discharging freely in the centre, and another nævus over the right scapula was going white in the middle. A month later all five nævi were shrinking and their centres were pale, only showing a red rim on the outside. Nature was making a valiant effort with the aid of Thuja to get rid of the ugly excrescences of these nævi, when the family disappeared owing to enemy action.

The usual treatment for nævi is excision or treatment with carbonic acid snow, or even radium; all these methods leave noticeable scars. I was interested to watch what Thuja by itself could do. At any rate the child's general health was much improved, she had gained 3 lbs. in three months, was not nearly so touchy and fretful, and was sleeping well.

(6) Vaccination is frequently followed by a blistery eruption from which oozes a watery serum when opened, and which may persist for varying periods. A girl was vaccinated on July 8th, 1940, which took well, but a

vesicular eruption developed within a week on the forehead, nose, fingers and hands. Thuja 30 was given on August 12th and repeated weekly; the rash cleared up within fourteen days of the first dose; on September 9th the child had gained $1\frac{1}{4}$ lb.; the bowels, which had been irregular, hard and stubborn, had become regular, and more on the loose side; the child looked healthier.

(7) Another case of Infantile Eczema of the scalp which appeared after Sulphur 30 had been prescribed at 10 weeks old; the child gained 1 lb. in three weeks; the mother, as usual, was most distressed about the "skin" and took him to hospital where the scalp was treated with lotion. This outward application cleared the head, but the child was ill and fretful, started to vomit, and only gained 7 ozs. in two weeks instead of his usual steady weekly gain of 5 or 6 ozs. The mother was talked to about the consequences of suppressing the skin rash, and seemed to take it in. On February 12th, 1940, Thuja 30 was prescribed for a boil near anus, because the mother had been vaccinated at least twice. Two weeks later the child had gained 17 ozs., the boil had disappeared, and the eczema of the scalp was drying up as well. Most unfortunately the child fell out of its cot then; the mother rushed him up to hospital where they noticed the remnants of the skin trouble and kept him in "for observation." How I hate that word. It usually means interference and upsetting any of the slow building-up of the constitution under homœopathic treatment. Seen again in April, 1940, after seven weeks in hospital where the skin trouble was well and truly laid, and Bronchitis had set in. The child weighed 12 ozs. less than on February 26th. Thuja 30 was given again. Lost to sight for seven months; until August 5th the Eczema had broken out slightly on the head after this

dose of Thuja, so the unfortunate infant was taken to hospital again by the ignorant mother. The skin was without blemish again; the child had Bronchitis; and though 12 months old, it could not stand yet; had only four teeth, and was practically the same weight as on the previous February 26th, nearly 6 months ago. Thuja had acted for a time, but it was not allowed to carry out its action of clearing the toxin hidden in the body tissues; once again the whole thing was dammed back by ointments, and a poor, backward, ailing infant was the result. A sad story.

(8) A case of Rickets now. This child did well on Lueticum as an infant, the snuffles, the "old man" look, the wasting, the multiple small abscesses on the buttocks and the umbilical hernia cleared up under its action. Then the war broke out and the child was taken to Dorset; on its return to London at 11 months it weighed only 16 lb. 5 ozs., vulva and legs sore, abdomen paunchy, it can sit up, but makes no attempt to stand or crawl, has only two teeth; another dose of Lueticum 30 was given, it gained 20 ozs., had three teeth in three weeks, and walked about by herself. Again it was lost sight of from December, 1939, until August 5th, 1940, when she presented a typical picture of advanced rickets. Weight nearly $\frac{1}{2}$ lb. less than the previous December, severe bowing of legs, thickened wrists, beaded ribs, can only walk holding on to the side of a chair, teeth irregular. At 19 months, weight just on 17 lb., and with only eight teeth, it was backward in every way. That was the effect of eight months living in the country without proper supervision and homœopathic treatment. She was fretful, and hated being touched—a Thuja symptom. As she was vaccinated the previous June, Thuja 30 was given on August 12th, 1940, though Thuja is an unusual

medicine for rickets. A fortnight later she had gained half a pound and three more teeth had broken through the gums without trouble, walking better by herself, not fretful any longer, and not fussy any more about being touched, and the legs were nearly straight; another dose of Thuja 30 was given.

The quick response to Thuja made me confident that this case of rickets could be dealt with, and the softening of the bones, due to mal-assimilation of mineral salts corrected rapidly, provided she was kept under treatment.

All these little cases I have described may not seem very important; but they show the effect of Thuja on poisoning due to vaccination in children; Thuja gives them a start in life, and lays down a good foundation.

Now for another delayed case of Vaccinosis in a young girl who was first seen on September 28th, 1938. Just 18½ years old, she had been forced to be vaccinated by the firm's doctor two years previously, in January, 1936. Late vaccination for the first time in the 'teens seems to be even more dangerous than vaccination in infancy. I have seen one fatal case myself who died two weeks after vaccination from sleepy sickness—Encephalitis—and have heard of others from reliable sources. The following sequelæ are common, various types of paralysis may ensue. This unhappy girl I am going to talk about, was attacked by an obscure kind of speech paralysis and paralysis of the muscles of the tongue and palate after vaccination. The impediment in her speech came on within a week of being vaccinated by the public vaccinator. At school she won prizes for recitation and clear diction. But gradually before the scar had dropped from her arm, articulation became difficult, the tongue became heavy and would not move, and slowly it got so bad that she had to be taken off telephone work at the office,

as nobody could understand her. The specialist at the nearby medical school called it "Occupational Neurosis." The staff doctor put it down to auto-suggestion and told her to buck up. She had no control over her lips, eyelids were half open when asleep, the muscles of her face, mouth and lips were weak. Difficulty in swallowing came on during the last year. Liquids went down so far and then came back through the nose. Solids she could swallow, if she pushed them over to the right side: and liquids went down if she swallowed sips while holding her nose. Not exactly a dignified procedure, and, of course, it barred her from having meals in public.

On examination the tongue moved freely, but the pharyngeal muscles were affected. The voice was thick and metallic; and with the best will in the world I could not understand a word she said, and had to ask her repeatedly what she said, and mostly her mother had to interpret. She could not pronounce "g" at all, the words "eighteen" or "eighty" were almost impossible. Nor could she pronounce the word "cake."

The periods stopped entirely for three months after vaccination, then came on at two monthly intervals, and at the end of a year every six weeks.

She had headaches all this last year, with thick mucus from the nose; the thyroid gland was enlarged; the skin greasy and dirty white; she got broody and depressed, cried easily, worse with sympathy, and disliked company, which was easily understandable; felt the cold very much. Thuja 200, one dose.

November 1st, 1938: tingling of lips first week after Thuja, and yesterday she spoke perfectly clearly all day for the first time for months; took up dancing lessons, as she felt better. I tried to make her read, but she got nervous after the first two words, and could not pronounce

clearly. Thuja 6 three times daily.

November 30th. Voice clearer. I could understand her better; she could enjoy her food now, and could even drink tea with very little discomfort; could rinse her mouth without the water running out. She was very despondent, and thought she was not getting on; needed a lot of encouragement, and could not believe that these small pilules could make "any difference" to her condition; wanted "something out of a bottle." The fetish of the bottle is very strong, specially among the less intelligent members of the community. Thuja 12 t.d.s.

January 21st, 1939. No headaches, bowels well open; used to take laxatives daily. Complexion much clearer; had a horrible pasty colour for eighteen months, of which she was "very conscious." Menstrual periods regular now. The general health was toned up and improved all round. Voice much clearer, she did not lose it so often now; she could bite her lips and shut her eyes and frown, but could not whistle yet. She could pronounce "eighteen," eat and drink comfortably. Thuja 30 (1).

February 18th, 1939. Six days after taking Thuja 30 she could not swallow at all for two or three days. The pronunciation is much clearer again. Thuja 12 t.d.s.

July 15th, 1939. Speech clearer, not so thick, and can smile and whistle. She had numbness of fingers before she came here, and could not fasten her belt or do up her laces. The weight went down to 7½ stone, but has gone up to 8 stone 4 lb. Thuja m.

September 30th, 1939. Very well, eating and drinking everything. Speech clear and distinct. Thuja m.

November 22nd, 1939. Is back at her old job of telephoning again. Complexion clear, cheeks have a pink glow. Some stiffness and heaviness of tongue when chewing, can talk better when throwing her head back; deep split in centre of tongue. The Thuja has evidently

worked out and Causticum 30 was given for the few symptoms of paresis of the tongue muscles.

January 20th, 1940. Deep crack in centre of tongue gone; can sing again. Repeated doses of Causticum 30.

March 16th, 1940. Almost well. Can type and use the tips of her fingers; pronunciation clear. Still has to throw her head back when pronouncing "George" or "Jay." Vaccinum 200.

Since March, 1940, I have heard that she has quite recovered the use of her voice, and that there are no other disabilities.

It took eighteen months to cure this case of pharyngeal paralysis, after she had steadily gone downhill for 2½ years, and the improvement was immediately noticeable after the first doses of Thuja.

Of course the doctors at the hospital and at the works would not hear of her condition being due to vaccination; but they could not do anything to alleviate her condition, and she was apparently condemned by them to lead the life of a drooling, slavering idiot, unable to make her wishes known by intelligible speech, and eventually she would have died of starvation, as she could not get any nourishment down. What a ghastly prospect.

Truly in this poor girl's case Thuja proved to be the Tree of Life indeed.

The tale about Thuja is not half told as yet. I feel like the late Dr. James Burnett who coined the word "Vaccinosis" and claimed that many chronic maladies were based on the after-effects of vaccination, and who described the cures of many of such cases after the exhibition of Thuja. He could never say enough about vaccination, and the more I follow up clinical histories, the more I am inclined to agree with him that vaccination, instead of being a blessing, has proved to be a wolf in

sheep's clothing, and has produced more misery, more ill-health, in its wake than almost any other method of treatment. A strong saying to boot, nevertheless a true one.

Consider vaccination impartially. What is it, after all, but the introduction of the products of disease into the human body, the disease being cowpox which produces a pustular eruption at the point of inoculation, with crust formation. If you take off the crust, you can see underneath a deep abscess with unwholesome-looking pus, which eventually leaves a typical pitted scar. The incubation period of this cowpox is five days; it therefore beats smallpox—the incubation period of which is 12—14 days, and the argument is, if a person in contact with smallpox is vaccinated within two or three days of infection, the cowpox races the smallpox infection, and the hidden Cowpox prevents the Smallpox. This is quite correct, but all the same, you introduce something into the bloodstream and into the lymphatic system, and through the bloodstream it circulates all round the cells, which produces local abscess formation and therefore poisons the whole body. It must be so, for are we not told, once we have had this local abscess, certain antibodies are produced in the circulation, which protect the vaccinated person for anything from five to seven years against Smallpox. The latest suggestion is that the protection given by vaccination only lasts three years. This is another example of the "laudable pus" which surgeons liked to see in the pre-Listerian days, when every surgical wound, every amputation, became septic, and it was only by the Grace of God and an extra strong constitution that a victim survived the onslaught of the surgeon's lancet and scalpel.

The vaccinator deliberately introduces pus cells, this devil's broth of glycerinated calf's lymph, into the human

body, and there it stays and secretly does its damndest to undermine the health of thousands of its victims. I regret this strong language. Because it does its work in the dark, secretly hidden, very few realize or believe, it can do the damage it does. You ask people again and again, "how many times have you been vaccinated?"—you find this specially amongst doctors and nurses and people who have lived abroad a good deal,—they will answer, "four or five times," or even more often, and invariably the retort is: "Do you want me to be done again? I did not take the last twice or three times." In these people you usually find a long history of ill-health, going back for years and years; they present quite a picturesque mosaic of the most obscure illnesses which nobody could diagnose, and certainly nobody could cure in a lifetime. Again and again I am told that, as the vaccination happened so many years ago, it could not be active still after such a long time, and produce such dire results. Yet this delayed action of vaccination shows itself over and over again.

I had a very interesting confirmation of this delayed action presented to me some years ago. A young lad, about 17, was brought for asthma, which had troubled him for some six or seven years. He was a proper mother's darling, delicate, puny, narrow-chested, without any spunk. There were no symptoms pointing to any particular remedy, except an attack would always come on after inhaling dust. He slept on kapok pillows, he went in laboriously for the specific exercises for Asthma, and yet his attacks continued—I enquired about vaccination, but was told he had never been vaccinated, so he was given *Pothos foetidus* for "Asthma after inhaling dust"—which relieved the individual attacks without preventing their recurrence. At the next visit—the

parents had been thinking to a good purpose—I was informed that the maternal grandfather had been a vaccination fiend, and had been vaccinated at least six or seven times, that the mother had also been vaccinated several times, and then the interesting fact was elicited that she had been vaccinated just before the birth of the boy. I was correct in thinking that Vaccinosis was the cause of this boy's illness, and he was given Thuja 30 in repeated doses, with a most gratifying result, namely, a cessation of the asthma attacks. The lad developed rapidly, his disposition changed, he became more self-reliant, less dependent on his mother, more grown-up in his ways, and suddenly took to going out more by himself and having friends of his own, instead of hanging on to his mother's apron strings. So you see this boy showed the delayed action of repeated vaccinations in grandfather and mother, which so undermined his constitution that he had severe Asthma for years, with poor muscular development of his chest. This improved as soon as the homœopathic antidote to vaccination—the "Tree of Life," Thuja—was given. All the other recommended adjuvants towards a cure had not helped—the kapok pillow, and the much lauded asthma exercises.

Yes, the effects of vaccination go deep, as this case shows, and are passed on through the maternal bloodstream into the budding life of the coming child. I repeat again, the effects of vaccination are long lasting. A woman in the early thirties came for treatment many years ago. She had some Asthma attacks, for which she received emergency treatment for months at the Royal Free Hospital. On enquiry I was told that she was vaccinated at the age of 14 for the first time, and her first Asthma attack came on very soon after. Thuja 30 stopped the Asthma, which had been almost a weekly

occurrence before. For eight months she was free, then a mild recurrence following a chill, which cleared up in a few hours with Pulsatilla 30. And the next four or five years, with occasional doses of Thuja, she remained entirely free of her trouble. After that I lost sight of her, as she moved out of London. But she always acknowledged gratefully that she had never been so well before, and had never been able to do as much active physical work until she had homœopathic treatment. Here again, you see the long-lasting effect of vaccination, 20 years of suffering from Asthma, for which she received skilful treatment from one of the best hospitals in the metropolis, and Thuja wiped out the chronic effects of vaccination, even after 20 years.

Yes, many cases of Asthma could be cured with Thuja—when there is a history of vaccination in the background—or at any rate, Thuja may be the key to unlock the door and make it possible for other remedies to finish the cure.

Migraines and periodic sick headaches are frequently due to the long delayed action of vaccine poisoning.

A woman in the early forties came for relief from left-sided chronic neuralgic headaches, she was a chilly mortal, felt miserable in the mornings, and could not eat her breakfast. All these are strong Thuja symptoms; she had been vaccinated several times, the last twice it had not taken. The damage to the constitution is always more serious when the vaccination does not take, and you can look out for trouble, serious trouble which goes on for the rest of the life of that particular individual, unless the cause is recognised and the antidote is given. You usually find that Thuja symptoms are left-sided, for the left arm is more frequently chosen for vaccination, but do not be led astray if the symptoms are right-sided;

once in a while a person gets vaccinated on the right leg or right arm, and then the disturbing symptoms develop on the right side; curious, but true!

Well, this lady had her headaches for nearly 12 years and had much treatment one way and another. Thuja 30, in a very few doses, wiped out the headaches entirely.

One day a hospital sister was sent along for prostrating headaches, which had laid her low for years, ever since she was twenty. She had taken hundreds of Aspirin tablets, she lived on coffee and for the last two or three years she had been obliged to take Luminal and Medinal for relief, and all these different drugs had upset her digestion. She did not expect ever to get rid of her headaches and the bilious turns. "Had she ever been vaccinated?" "Oh, yes, at least five times." One dose of Thuja m, and the headaches left her for six whole months, to her great joy. Then a mild return, which brought her back promptly, and another dose of Thuja m had the same—to her—miraculous effect. How easy it is, when you know what to do!

A young woman, only just 30, was sent along as a last resort for left-sided neuralgia of shoulder and arm, which had not left her for seven years. She was a martyr to a chronic cough and bronchitis throughout the winter, and what troubled her and her relatives most was her appalling nervousness, her fear of company, of strangers, and particularly her fear of doctors. She was nearly "mental," out of her mind with this fear. Her eyes were starting out of her head when she came along to me, and I could get almost nothing out of her. She was shaking like an aspen leaf. She acknowledged later, that many times she used to go to her panel doctor and get as far as the door and could not get any farther. A

true case of "threshold fear." She had been to various nerve hospitals, had been admitted to the Maudsley Nerve Hospital for treatment, and was terrified of going insane.

All the trouble dated back, not to vaccination this time, but to a severe attack of Diphtheria, for which she had been given large doses of Antitoxin in the hospital seven years ago, and as soon as she left the hospital, the neuralgia started, a tightness and oppression of the chest wall was always with her as well, and this ghastly fear, this terrible inferiority complex. I wavered between Diphtherinum and Thuja, but Thuja eventually won the day. Fear from anticipation, coldness and chilliness, aggravation from tea and onions, left-sided neuralgia, were all Thuja symptoms, and the original cause inoculation with an animal serum which confirmed the diagnosis of "Thuja being the correct remedy."

Diphtherinum could always be given later, I argued. Thuja cleared the deck all right. Quite a different being greeted me a month later, much less scared, neuralgia much better. She was kept on Thuja for several months, and the change in her disposition was remarkable. No more trembling, no more shaking, no longer struck with dumbness, she could talk with animation; she was able to join a dramatic class and able to sing solo in a charity performance at the church, which she had been too nervous to do for years. Later on Thuja worked out, and her symptoms pointed to Pulsatilla, which is closely related to Thuja, and frequently follows it well. This young woman is no longer afraid of Insanity, she is bright and cheerful, can mix freely in company and hold her own with all and sundry. She has lost her bronchitis and her tendency to colds and chills, her digestion is excellent, her neuralgia is gone, and she is a completely new creature. Thanks largely to Thuja. She was cer-

tainly very near a mental breakdown when seen first.

Thus Thuja has some distinctive mental symptoms and would cure a certain number of insane people. One rather odd symptom in the *Materia Medica* reads: "thinks he is made of glass, thinks he is brittle and cannot be touched." As I have mentioned before, I came across this peculiarity in a funny old man, who had been an inmate in a private asylum for years. He was quite harmless, except for this oddity, he was certain he was so fragile, he would break if he were touched, as he was surrounded by glass. He used to snoop round the reading room in the asylum and steal all the papers, all the journals he could find, and pad himself with them. He was as round as a barrel, and he was quite upset when the attendants now and then had to undress him in order to remove all the papers from underneath his waistcoat. As soon as their backs were turned, he was busy stuffing himself again with newspapers. Nobody knew what to do for him, and there he remained, a poor harmless mental patient. Years later I met this symptom in a middle-aged woman who confided to me in a whisper that she had to pad herself as she was afraid of being touched, she was sure she would break across. I gave her Thuja 30 every seven days, and when she saw me again a month later, she was so happy. She had lost this awful sensation of being made of glass. There was no need for her to go to an asylum. Thuja cured her rapidly.

This fear of touch due to hyperæsthesia of the superficial nerve endings is frequently met with. I saw a marked example of this in a child between three and four years of age. She was a bad doer, never got on well, still only weighed about 20 lbs., though her weight should have been over 32 lbs. She had no appetite in the mornings, she would not touch anything until her midday meal

except a little water. A determined young person who knew her own mind very well, even at that early age. What her mother complained of most was this—the odd characteristic, that she would never let anybody handle or touch her; she hated being fondled or kissed, she cried and struggled even, while she was being dressed; the moment she was left to her own devices and finished being dressed, she was quite happy. She was indeed like the cat, that walked by itself: it was curious to see such a baby completely happy, occupied in a world of her own, and others besides her mother noticed the immediate change when handled and the horror of being touched. Thuja 30, then 200, and later the 1M potency worked a great change. The mother thanked me with tears in her eyes that at last she had a normal child who would come to her and allow herself to be dressed and even kissed. She began to grow and put on weight. And again, this marasmus, this stationary weight, was due to being vaccinated twice in early infancy without taking either time.

Many years ago, I was puzzled by many infants being discharged from a particular maternity hospital in a state of acute marasmus which lasted for many weeks; they could not suck even, they were so weak. I soon found out the cause. The particular medical officer in charge of the maternity department was a fanatic on the question of vaccination, and had such a persuasive manner and such charming curly hair, as one mother told me, that they all fell for him and had their babies vaccinated by him within the first week after birth, with disastrous results. This influx of wasting babies from this hospital ceased after six months, so I presumed that the M.O. in point had sought pastures new.

Now for some more late effects of vaccination. A much

vaccinated trained nurse developed a cyst in her upper eyelid, which grew rapidly and threatened to close the eye completely. She was much perturbed naturally, and before advising her to go to the Eye Hospital for removal of this cyst, I bethought myself of her history of repeated vaccinations, and tried the effect of Thuja on the cyst. It literally melted away. I think it only took a mere two or three weeks for this cyst to disappear. After this rapid cure, I had several other cases of cysts on the eyelids which all responded to, and cleared up with, Thuja. Cysts, Polypi, Fibroid tumours, specially cauliflower-like new growths are among the late effects of vaccination, and the homœopathic literature is full of such cases being cured with Thuja. Other remedies may be needed as well, according to the symptoms the particular patient shows.

A handsome junoesque lady weighing nearly 18 stones complained of flooding for several months. On examination I found a 3-inch long uterine polypus. She had been a great traveller in her twenties and had naturally been vaccinated several times. It would have been somewhat of a job to remove this polypus surgically, because of her size, so I tried the homœopathic scalpel and gave her a few doses of Thuja 30. There were no further hæmorrhages, and I do not know what happened to the polypus, I could never find it again, it was "spurlos verschwunden"; it just disappeared without leaving a trace.

A child, aged 8, had been vaccinated twice and had chronic nasal discharge and obstruction high up in his nostrils ever since; the discharge was unpleasantly thick, and green; he used endless handkerchiefs, his voice was thick and indistinct. I found a nasal polypus high up in the nose and another hanging down from the post-nasal space. Before sending him to the surgeon, I tried

the effects of half a dozen doses of Thuja 200, and the polypi disappeared, his catarrh vanished, and his voice became clear and bell-like. He even joined the local church choir after that!

Now for warts, which are often due to late vaccinal poisoning or even to a delayed sycotic infection a generation or two back. One sees hundreds of these cases in school clinics, and I must say that a local application with double strength Thuja tincture with a covering of gauze and bandage in a large percentage of cases makes the warts shrink and dry up, specially if daily doses of Thuja in potencies of 30 or 200 are given for a month. One sees many cases of multiple minute wartlets on hands, wrists and face; and many times this treatment makes them disappear rapidly. The larger, harder, sessile type without a stalk take much longer, but children get weary of coming regularly, and treatment is therefore spasmodic and difficult to control. Other antisycotic medicines may be required after Thuja, such as Nitric acid or Dulcamara or Calcarea carb., according to the particular symptoms of the individual, but Thuja gives very good results on the whole.

I saw a case of large, tender warts on the sole of the foot in a child who had been evacuated to Dover at the beginning of the war. She went bathing and became infected with these horrible warts, called Plantar Verruca. Many of the children in her group had them as well, she said. She had treatment at Dover for eight months, and the warts grew larger and more painful every day. Her parents brought her home then; when I saw her, she was unable to walk, she could not put her heel to the ground. There were two large warts each the size of a shilling. With Thuja tincture applied to the warts, and daily doses of Thuja 30, the warts disappeared in three weeks.

The child was extremely happy, and the parents equally grateful for the rapid cure and disappearance of pain.

Thuja is a truly great remedy with vast possibilities for aiding poor deluded humanity who believe false prophets rather than follow the light of Hahnemann's teaching, so simple and yet so far reaching in its effects. I wonder what great mind it was who first gave the name "Tree of Life" to Thuja?

I have used many words in describing the use of Thuja in late Vaccinosis, in chronic headaches, recurring Neuralgias, in different nervous diseases, in Asthma, in Marasmus, in Rickets, in Warts, New growths, and so on. The main symptoms which suggest Thuja are: a chilly person, feeling the effects of wet and cold, worse in the morning after rising (specially if diarrhoea is present), no desire for breakfast, usually all complaints are left-sided. Skin symptoms are: split hairs, a dirty brown skin, blood boils on back, discolouration of back, of hands and feet, crippled nails on fingers and toes, septic inflammation round nails, perspiration of uncovered parts of body (face and hands). The sweat smells strongly of honey or of garlic, and stains the clothes yellow; greasy skin on face, warts all over the body; dreams of falling into an abyss; all symptoms worse at 3 a.m.; suffers from the effects of anticipation. Is made worse by excessive tea-drinking; worse from eating onions, a definite and frequently found symptom. It should be considered in Cretinism, in Imbecility, and in sub-normal people who are gross, fat with lax tissues, pendulous abdomen and heavy breasts. They often complain of something moving about in the abdominal cavity, and delude themselves that they are pregnant. Useful in Fatty Tumours, in recurrent, chronic Influenza, in polypi, in cauliflower-like growths. A most important remedy,

not to be forgotten in a great many chronic, long-lasting complaints.

A Tree of Life indeed, and we owe the discovery of this remedy to the sufferings of a theological student who developed acute urethritis after chewing Thuja leaves, and was then led to consult Hahnemann, who cured him and afterwards continued to prove this unknown remedy on other healthy men, in order to bring out its own particular signs and symptoms, so that he could cure sick people according to the Law "Like cures Like."

Is not orthodox medicine the poorer for ignoring Hahnemann's genius and denying this God-given inspired branch of medical science and therapeutics?

URTICA URENS, OR THE STINGING NETTLE

“ Tender-handed stroke a nettle,
And it stings you for your pains;
Grasp it like a man of mettle,
And it soft as silk remains.
'Tis the same with common natures,
Use 'em kindly, they rebel;
But be rough as nutmeg graters,
And the rogues obey you well.”

The nettle can be likened unto a bully who, when he is treated gently and with care, turns on you, and stings and hurts you with all his might, but when treated firmly, shrinks, retires and gives in. A cowardly bully of the modern kind does not understand gentleness and appeasement, he only respects the language of machine guns and bombs. And again the nettle can be likened unto a dowdy, inconspicuous old woman, who at the merest approach and slightest touch stings and hurts you with her caustic tongue, but on closer acquaintance, and on pinning her down firmly, you find a heart of gold behind the unprepossessing, nay, even frightening exterior. I hope to show you this heart of gold in the nettle and the many uses this despised and apparently troublesome weed can be put to.

Urtica Urens, to give it its botanical name, is better known to the layman as the stinging nettle. It likes to grow in close proximity to human habitations, and follows man wherever he goes in his migrations, even up to the far north of the Arctic Zone, and right up to the

snow line in the high Alps, near the byres of the sennen huts. It thrives best in rich nitrogenous soil, such as you find in well-manured pasture-land.

The whole plant is covered with a fine down and stinging hairs; each hair is a sharp, hollow spine, and the venom is stored at the swollen base of this needle-like spine, and is injected by the slightest pressure into the victim's skin, to be followed by an immediate irritation and inflammation at the point of entry. The poison contains Ammonium Bicarbonate as its active principle, which is dissipated on heating; and therefore it is safe to eat nettles as a vegetable without fear of causing an irritation of mouth or tongue.

Nettle juice, when applied locally, is an antidote to its own sting; and so is the juice of the dock, when rubbed on the burning weal. Nature frequently provides its own antidote; for dock always grows close to the nettle. Other leaves which can be used to allay the irritation of a nettle sting are sage, mint, or rosemary leaves, also Calendula petals or the ointment made from Calendula or Hypericum.

The nettle may be inconspicuous and a despised weed, but for centuries our poets have frequently referred to it and its properties. Chaucer speaks of the relationship between the nettle and the dock, and compares it with the inconstancy of lovers; thus you read in "Troilus and Cressida": "But canst thou player racket to and fro? Nettle in, dock out, now this, now that, Pandore." Shakespeare uses it as a floral symbol, knowing the symbolic language of plants and flowers, by representing Ophelia as wearing in her madness a fantastic garland of wild flowers, thus showing the bewildered state of her faculties. "The fantastic garland of crowflowers, nettles, daisies and long purples."

How many of us nowadays can interpret this language of flowers?—

- (1) Crowflower—a fair maiden.
- (2) Nettle—stung to the quick.
- (3) Daisy—her virgin's bloom.
- (4) Long purples—under the cold hand of death.

Truly no wreath could have been chosen with greater care as typifying the sorrows of this lovely victim of filial grief and disappointed love! The nettle likewise carries a religious significance, for it is one of the five bitter herbs which the Jews were commanded to eat at the Feast of the Passover, the others being Coriander, Horehound, Hyssop and Lettuce.

Now, from the heights of Olympus and the language of the poets let us descend to the more mundane and practical uses of this herb. Nettle fibres resemble those of flax and hemp, and up to the 17th century were used in Scotland for weaving the coarser household napery. The nettles were dried after cutting, and steeped, the fibres separated with tools similar to those used for dressing flax and hemp, and then spun into yarn. It made a specially good yarn for cordage, sacking, fishing nets and sail cloth, as the nettle fibres were much stronger than fibres made from flax. The drawback of nettle fibres is that they are produced in smaller quantities and are more difficult to extract than flax fibres, and nettles only give a fair quantity of suitable fibres, if grown in rich loamy soil. So for economic reasons flax and hemp have gradually replaced the nettles for making textile yarns, at any rate in this country.

At the height of the blockade of Germany during the First World War, and the consequent shortage of yarns of all kinds, nettle fibres were described as the only efficient substitute for cotton in Middle Europe; and nettle

fibre cloth was used for many articles of clothing for the field army in grey. Do you remember from your childhood days, how in Hans Anderson's fairy tale of the Princess and the eleven Swans, the coats the Princess wove for the swans were made of nettles? In France nettles were collected, and the fibres used in the manufacture of various qualities of paper. In these days of shortage of wood pulp, might not nettles be used instead?

I have already touched on the possibility of using nettles as a vegetable on the kitchen front. Let me give you a recipe or two:

Go out into the highways and byways, and pick nettle tops in the spring, while they are only about 6—8 inches high; from July onwards they contain too many gritty crystals. For obvious reasons you must wear gloves. Having brought them home, wash them under running water, beating the tops well with long sticks or wooden spoons, so as to get all the grit and sand out; and then put them on to simmer, still dripping, without adding any more water, for 20 minutes, in a covered saucepan. When cooked, chop and rub through a hair sieve and serve with or without poached eggs. This nettle spinach makes an appetising dish of spring greens, which is health giving as well, from the iron and phosphates present in this herb.

Scotland, being a hardy country, and its folk therefore being more thrifty than the softer-nurtured people South of the Tweed, make much use of the nettle as a vegetable, as well as for making yarn. They forced the nettles for early spring kale; Sir Walter Scott mentions this custom in "Rob Roy," when he makes the old gardener raise bleached early nettles under hand glasses, thus growing a cheap substitute for sea-kale.

Nettles can be made into good vegetable soup or turned

into nettle pudding with the addition of other herbs. *Nettle Pudding*: Well wash $\frac{1}{2}$ gallon of young nettle tops, add one large onion or a good-sized leek, 1 small cabbage and/or 1 head of broccoli or a handful of brussels sprouts and 2 ozs. of rice. After cleaning the vegetables, chop them and mix with nettles, and place them all together in a muslin bag alternately with rice, tie tightly and boil in slightly salted water, until the vegetables are cooked. Serve with Marmite, melted butter or meat gravy. This quantity does for three people.

You will be in good company whilst partaking of nettle pudding, for Pepys, in his Diary of February, 1661, speaks of it in these words: "We did eat some nettle pudding, which was very good."

The nettle is an excellent anti-scorbutic, and when there is a shortage of lemons and oranges, and there is difficulty in obtaining sufficient Vitamin C, the nettle and its usefulness in the kitchen should not be forgotten. You can make an infusion of the young nettle tops by pouring boiling water over a handful, and letting it stand and draw for a few minutes before use. This nettle tea was considered a purifier of the blood in the spring, in country districts. Country folk were also in the habit of making a pleasant, refreshing summer drink from nettles, turning it into a wholesome variety of gingerbeer. Herewith the recipe: To a pailful of washed young nettle tops, add 3 or 4 large handfuls of dandelions and goose-grass, and 2 ozs. of whole, bruised ginger. Simmer gently for 40 minutes in 2 gallons of water, and stir in two tea-cupfuls of brown sugar after straining. Wait until the mixture is lukewarm, and then place a slice of toasted bread on top, spread with 1 oz. of compressed yeast made liquid by stirring in a teaspoonful of sugar. Keep it warm for 6 to 7 hours to allow the yeast to act.

After removing the scum, add one teaspoonful of cream of tartar and stir well. On bottling, tie in the cork firmly. Other herbs can be added, such as meadow-sweet, horehound, burdock, avens, or you can use the juice of two lemons instead of dandelions and goose-grass.

A valuable food for consumptives can be made from mashed young nettles mixed with an equal quantity of cream and adding flavouring according to taste.

An agreeable hair tonic can also be made from nettles, as follows: Simmer a handful of young nettles in a quart of water for two hours, strain and bottle when cold. Saturate the scalp every other night with this lotion, and rub in well. This makes the hair beautifully glossy, and is of particular use when the hair falls out in handfuls. Or you can prepare a hair lotion which will keep indefinitely by boiling the whole plant in vinegar and water, and, after straining adding Eau-de-Cologne or Lavender water.

Still the usefulness of the nettle is not yet exhausted. It can be turned into fodder after cutting and drying it. Cows relish nettle-hay, and give more milk afterwards. I am told that in Russia and Sweden nettles are grown regularly for fodder, cut down several times a year, and fed to milch cattle. It fattens thin horses and improves the glossiness and sleekness of their coats. The albuminoid contents of the dried nettles are as high as that of linseed cake, and fats are present in considerable quantity in nettles. For this reason alone nettles should be made more use of by the farmers at this time, when all feeding-stuffs for livestock are scarce and costly. Poultry-keepers as well should dry and powder nettles and add this to the chicken feed; it will increase egg-production, fatten the hens, and improve their health. Turkeys do well on finely chopped-up nettles, mixed with their food, and

pigs thrive on nettles, especially when boiled.

You can get a permanent deep green dye from nettles after boiling them for a long time. The Russian peasants regularly made use of nettles to dye their woollen materials a green colour. A bright yellow colour is produced on boiling nettle roots with Alum. In Tsarist Russia this yellow colour was used for dyeing yarn for clothes and for staining eggs yellow for Maundy Thursday. In Egypt they even expressed an oil from the seeds, which is used for burning in lamps.

Last but not least, the nettle is a valuable medicinal plant, although not included in the orthodox pharmacopœia. For this purpose collect the whole plant in May, before the flowering season commences, choosing a fine, warm day. As soon as the morning dew has evaporated in the sun, cut the plants off above the roots, tie together in bundles, and spread them out fanwise so that air and sun can penetrate right through. Hang the bundles over lines in a sunny, well-ventilated, artificially heated room, leaving the windows open so that the moisture in the plants can dry off quickly.

Nettles contain formic acid, ammonia, carbonic acid, iron and phosphates.

The Stinging Nettle is a good example of proving a medicine on healthy people, as it has the same effect on everybody, old or young, man or woman, by producing œdematous weals which sting and burn on contact with the skin. In proving many other remedies one finds that some people are more sensitive to their specific action, while others are hardly affected by them. The orthodox school does not acknowledge that the action of a medicine on a healthy person is valuable in applying it to healing sick people.

Now the nettle, when taken internally by healthy men

and women, the so-called provers, in repeated doses of the mother tincture and the first decimal dilution, caused itching and swelling of fingers and hands, heat, numbness of the skin of the body and swelling of the nose and lips, and closure of the eyelids. With a skin eruption they felt an intolerable stinging sensation. Besides this nettle rash, there were also blisters on the lips, burning in the throat, nausea, stitches in the region of the spleen, and a tendency to slimy stools. A typical pain was produced by the nettle in the right deltoid muscle, worse on motion, from lying on it, and on moving the arm.

Now for the practical application of the symptoms in healthy people. The late Dr. Tyler was the first to tell me about the miraculous effect the stinging nettle tincture had on superficial burns. I must acknowledge to my shame that I was sceptical; I thought she was somewhat of a fanatic and exaggerated some of the actions of the drug. It seemed incredible. However, I agreed to try the nettle tincture on my first severe case of a burn in the casualty department. A young man turned up a few days later with a second-degree burn over both his ankles, extending half way up the calf. I applied the usual picric acid dressing on one ankle and nettle tincture to the other, telling him to moisten the nettle dressing whenever it got dry. By the next morning the right ankle, which had been dressed with the *Urtica Urens*, the nettle, was almost completely healed; I had great difficulty in removing the picric acid dressing, however, which was extremely painful and tender, and looked much inflamed, so I changed the picric acid dressing to *Urtica Urens* at the request of the patient, and found the healing proceeded rapidly in both ankles. During the next three months I tested the action of *Urtica Urens* in burns in numerous cases, and always found that *Urtica Urens*

healed in a few days, while picric acid took much longer, sometimes weeks. In the end I had to give up the picric acid, as the pain after application was so much greater and the healing was much slower. There was no sepsis, either, with *Urtica Urens* and invariably no scarring.

I remember the dreadful cases of burns in out-patients and in the wards, when I was a student, and the agonising pains the patients suffered when their wounds were being dressed. Some of my patients—test cases—remarked on the absence of pain with *Urtica Urens*; they begged to have the picric acid dressing changed for the colourless tincture.

The point to remember with *Urtica Urens* is to moisten a piece of white lint or surgical gauze with a few drops of the lotion in water and re-apply the diluted tincture whenever the dressing becomes dry. The end results are excellent. You get no blistering, no inflammation, and no scarring, as a rule. The pain disappears within a few minutes after each application and returns when the dressing becomes dry.

Some months ago I saw a case of an old burn which had never healed properly. Boiling fat had splashed on the leg of an assistant cook; there were scars and contractions, and raw areas in various parts of the ulcer. It was surprising how rapidly *Urtica* healed it, and even the contractions seemed to soften and stretch.

A friend of mine burnt her wrist extensively while cooking, and after having been treated in hospital, showed me the ulceration some weeks afterwards. I asked her to try the *Urtica* and not to go back to the hospital. Within a few days the ulcer had healed, and she remarked how painless the dressing with the nettle tincture was in comparison with the antiseptic dressings applied in the casualty department. So remember *Urtica*

Urens in cases of first and second degree of burns; for which hint I am deeply grateful to Dr. Tyler, who converted me to its use.

A young, healthy male, working on our estate, came to the house about eleven o'clock one morning in great agony, hardly able to speak for shock. The flames from the big boiler had rushed back on him while he was throwing some greasy bones into the firepit, and had burnt both his arms and his face. He was in a pitiable state, his forearms were scorched to his elbows, the backs of his hands and fingers were burnt, also his right upper eyelid, right cheek and chin; he could hardly stand, there was a strong smell of scorched hair from his body, and cold sweat was pouring from his face. He was given *Urtica Urens* 30 at 7-minute intervals until the pain became easier, and then it was given every 15 minutes. After 4.30 p.m. there was no return of any pain for half-an-hour, when he took a dose at 5.30 p.m. and another at 9 p.m. His arms and hands were covered up and bandaged with a thick cosy layer of surgical cotton wool—nothing else was applied, as there was no *Urtica Urens* Tincture in the house. The eyelid, cheek and rest of the face were thickly painted over with white of an egg. The result astonished the patient as well as other onlookers. The pain disappeared rapidly after each dose of *Urtica Urens*, there was no redness, and all inflammation left the burnt areas by 8.30 p.m.; indeed he was able to drive a motor car without any discomfort that same evening! By next morning there was no trace left of any burn. A burn of the second degree healed rapidly, and shock disappeared within a few minutes! Can orthodoxy beat this? Better still, try it and see for yourself, Brother Colleague!

Secondly, nettle rash. I have already remarked on the

power that *Urtica Urens* has in causing a severe and uncomfortable rash; and if the law that "like cures like" is correct, then what the nettle causes, the nettle can cure; so it is worth while trying to treat cases of nettle rash with nettle tea or nettle tincture, and I am certain that this treatment will be successful, and the truth of the law of similars will be proved correct. So nettle rash caused by other means, such as eating some kinds of cheese, after lobster or fish, after drinking goats' milk, or after eating strawberries, there are many different kinds of food to which certain people are allergic, will be healed by a few drops of nettle tincture. As a small child I suffered agonies from nettle rash after strawberries, and it was a great deprivation to me to give up this fruit, as I was passionately fond of it. However, a wise relative of the family suggested a few drops of nettle tincture, and I have never suffered from nettle rash since, and am able to enjoy as many strawberries as it is possible to get.

A boy turned up at the clinic, indeed three children of one family turned up one afternoon with severe nettle rash on the face, arms and trunk; they could hardly see out of their eyes, as the swelling was so severe. *Urtica Urens* in the 30th potency handed all round cured it in twelve hours. It was in the early days of changeover from orthodox treatment to the "new-fangled ways," as the nurses called it, and the result more than surprised the nursing staff.

Dr. Burnett, in his books on Gout and on Splenic Diseases, gives many examples of the curative action of *Urtica* in cases of gout. Gout has been practically wiped out by the action of successive Chancellors of the Exchequer, who put such heavy taxation on the consumption of alcohol that the days of the one or even two-bottle men

are over. Yet one does see cases of undoubted gout even now. Dr. Burnett quotes many cases of this disease, and his cures by the nettle tincture were so startling that his nickname was "Dr. Urtica." He states that in genuine gout we have to deal with the attack, but the acute attack of pain and inflammation of the big toe is not the whole disease; it is only the explosive effect of the constitutional aspect in the background. He found that *Urtica Urens* had the power of expelling gravel, and within a few hours after giving *Urtica* to patients with classic attacks of genuine gout, the urine increased in quantity, became of a high colour, and grit and gravel was found in appreciable amounts at the bottom of the vessel; and the gouty attack subsided thereafter.

Urtica Urens is what Burnett calls an organopathic remedy and a powerful splenic. His dose was 5 drops of the mother tincture in a wineglassful of warm water, repeated every two or three hours. He mentions a case of a gentleman, 78 years of age, suffering from acute pains in his left kidney region, an old enemy of his. After a prescription of *Urtica* every two hours, on the doctor's next visit 12 hours later, the report was "the pain has gone and I have passed a lot of gravel."

Then there is the well-known tale of a lady patient of his who was cured by her charwoman of a type of intermittent fever, when a draught of nettle tea made her perspire freely, and the fever left her, never to return. On this indication Burnett cured his cases of Ague or Malaria, as we would call it now, with nettle tincture. Cases of officers invalided from the Far East with Malaria or Sindh fever cleared up rapidly and repeatedly with 10 drops of *Urtica* in a wineglass of water night and morning. His heroic doses of the mother tincture of *Urtica* often produced fever over and over again, but when on

administration feverish symptoms followed, an antecedent history of Malaria could be traced. In some cases it was noticed that these feverish symptoms were only produced when *Urtica* was taken at night, and Burnett remarks that gout fever usually comes on at night. As *Urtica* causes feverish attacks, and therefore, when given in small doses it will cure cases of fever resembling Malaria. So Burnett used nettle tincture in Ague or Malaria, in enlarged Spleens, and for acute Gout. As he says, "here it cuts short an attack in a safe manner by ridding the economy of the disease product, the actual material which produces suffering." He also used it in cases of *Uræmia* and suppression of urine.

There is nothing new under the sun; for many hundred years ago, in the old Roman days, the travelling botanist and physician, Dioscorides, used *Urtica Urens* for gravel and affections of the urinary organs provoking urine and expelling stones. William Coles, who published a herbal in 1657, called *Adam in Eden*, devotes a whole page to the virtues of the nettle in health and disease, recommends it "as it provoketh urine and expelleth the gravel or stone in the Reins or Bladder." Culpepper, in 1790, speaks highly of nettle for gout, for aching joints, as well as for expelling gravel and stone.

So this despised weed, the nettle, is of great use in all walks of life; to the farmer, the poultry keeper, the peasant; of great value as food and a wholesome vegetable for every one of us; to the doctor for curing various ailments, the rich man, who with its help loses his gout; always remembering that the nettle can cure what it causes.

Some of you may remember that momentous visit of Neville Chamberlain in 1938 to the Disturber of the Peace of the World in Germany, Hitler, and his quotation from

Shakespeare's patriotic play "Henry IV" on his return: "Out of this nettle, danger, we pluck this flower, safety." This is as true a saying as any. We should not mind the many stings and burns that life deals us, but stand up to them, and grasp the enemy firmly. Then we shall not be hurt, but come out victorious.

VALERIAN OFFICINALIS

“ Then Jesus six days before the passover came to Bethany and there they made him a supper and Mary took a pound of ointment of Spikenard which was very costly and anointed the feet of Jesus and wiped his feet with her hair and the house was filled with the odour of the ointment. Then saith one of his disciples, Judas Iscariot, which should betray him, ‘ Why was not this ointment sold for 300 pence (worth in present day money I believe £6 9s. 2d.) and given to the poor?’ This he said, not because he cared for the poor, but because he was a thief and had the bag and carried what was put therein. Then said Jesus, ‘ Leave her alone, against the day of my burying hath she kept this.’ ”

Thus far the Bible; the Spikenard of Scripture is the same as the Nardus of ancient classical writers and belongs to the order of the Valerians. It is still largely used in the Orient to this day; it grows in quantities on the hills of Butan in Northern India. The young stems, the root leaves and part of the roots are pulled up, and after being dried in the sun, are sold, not only for their fragrance, but also for medicinal purposes. Another source of supply of Spikenard for the Eastern bazaars comes from the Austrian Mountains, where the Styrian and Carinthian peasants climb up to the rocks near the eternal snows to dig up the roots, tie them in bundles, and sell them for small sums to merchants who forward them to Egypt, Turkey and the Levantine, and from

there, at a great profit, they are resold to natives in Ethiopia and India, who use the Nard for perfuming their baths. In Roman times the Spikenard was most precious; the poet Horace gave to Virgil a whole cadus or 3 dozen bottles of wine for one small onyx-box of Nard. At festival banquets the Roman custom was to anoint the guests with Spikenard as well as crowning them with flowers.

Our wild Valerian, though the name does not occur until the ninth century, is said to be identical with a drug made from a plant called Phu (which was meant to express horror at the offensiveness of the odour). The German word "Pfui" and the British "Faugh" are derived from Phu and are used in the same sense. This herb is mentioned by the greatest of ancient herbalists, Dioscorides, who lived in the second half of the first century of our era, and being attached to the Roman Army in Asia as a physician, apparently spent a great deal of his spare time collecting plants. Later he travelled extensively in Italy, Germany, Greece, France and Spain, and described some 400 plants in his herbal, consisting of five books, commonly known as "De Materia Medica." This herbal was for thirteen centuries one of the principal text-books for physicians, pharmacists and herbalists throughout the civilized world.

The Great Wild Valerian which is used in medicine is not the same as, and must not be confused with, the showy Red Spur Valerian, naturalised in Southern England, which grows luxuriantly on limestone rocks, chalk pits, railway banks and waste places, especially in Kent and North Devon. In Continental Europe the leaves of the Red Valerian are said to be very good eaten as salad, or they may be cooked as a vegetable, and the roots are even used in France for soups. The leaves are fleshy and

shiny, lance-shaped and untoothed, and the numerous flowers growing in dense clusters with a spur at the base are of a rich crimson or delicate pink, and more rarely a delicate white; they are most decorative flowers, often found in our gardens. They were introduced into Britain from the Mediterranean and were already mentioned by Gerarde in 1597 as "growing plentifully in his garden, being a great ornament in the same." Even earlier on, Tusser in his "Five hundred points of Good Husbandry," published in 1573, gives a list of old-fashioned flowers, growing in typical English country gardens, and amongst other favourites fragrant with delicious scents, he does not forget to mention Valerian. At Plymouth this handsome red Valerian is known popularly as Drunken Sailor; Pretty Betsy, and Bouncing Bess are the names for it in other parts of the countryside. The seeds of the Red Spur Valerian were used in olden times for embalming the dead; and some of these seeds thus used for embalming in the twelfth century, were removed from the cerecloth in the 20th century and planted. They actually germinated, thus showing the long life of some seeds.

The Great Wild Valerian or *Valeriana officinalis*, differs in many ways from the Red Spur variety. This Valerian has a short, conical rootstock or erect rhizome which is used medicinally, and produces one stem which attains a height of 3—4 feet. "The root smells more strong than either leaf or flower," according to the Herbal, "Adam in Eden," of which I am a happy possessor. William Coles remarks in 1657 were frequently copied by Culpepper in his "English Physician," published 1790. The leaves resemble those of a parsnip, they are pinnate, that is, a compound leaf, resembling a feather, where a number of leaflets are arranged along opposite

sides of a common stalk, from 6—10 pairs as a rule to each leaf; the margins are coarsely indented, and the under surface is a paler green and covered with short, soft hairs. It is found throughout England, growing more often in damp situations in the south, though found on dry heaths and holly pasture lands in the north.

The Wild Valerian, once the leaves or roots are bruised, has a peculiar attraction for cats, which are thrown into a state of ecstatic excitement, rolling about on the plants; rats are similarly affected by Valerian, and it is even said that it was not so much the music of the famous Pied Piper of Hamelin which coaxed the rats out of their holes, but the alluring roots of Valerian which he had hidden in his pockets. Whether this be true or not, Valerian is still used sometimes by rat-catchers as a bait in their traps to this day.

The name Valerian is said to be derived from Valerius, who was the first to use it as a drug; others say it comes from the Latin "Valere" = to be in health. Whichever may be correct, we find it first mentioned in the ninth and tenth centuries. In the eleventh century Anglo-Saxon leeches, corresponding to our physicians, mention it in their prescriptions. Professor Henslow refers to a recipe from the fifteenth century which states, "Men who begin to fight and when you wish to stop them, give the juice of Amantilla, id est Valeriana (which is Valerian) and peace will be made immediately." Would it still work in the twentieth century? It might be worth trying on those fanatics who are always longing to fight!

Valerian is cultivated for medicinal purposes in Holland, Prussia, Saxony and the United States. The import of the roots being naturally restricted during a war, we depended then entirely on our home-grown supplies which are derived in the main from Derbyshire, near

Chesterfield, where it is cultivated in the village gardens, as the wild plants are not nearly sufficient for the demand. In the North of England it is known as "Setwall"; and old Friend Gerarde says: "No broths, pottage or physical meats be worth anything, if 'Setwall' be not there." I was interested in coming across a small plantation of Valerian on a narrow strip of land near a common in the Western suburbs of London a few summers ago, where I found the gardener cutting off the flowering tops. These are small, growing in clusters, tinged with pink and flesh colour, and at their best between June and September. Their removal made for better growth of the rhizomes or roots, he explained to me; in early October, he continued to explain, all the leaves were cut off with a scythe, and the rhizomes were dug up and dried. During the process of drying the roots, the volatile oil develops a camphor-like taste, and the peculiar, powerful and characteristic odour of Valerian.

The allopathic British Pharmacopoeia mentions as the official preparation, the Tincture Valerianae Ammoniata, which contains besides Valerian, oil of Nutmeg, oil of Lemon and Ammonia, an extremely nauseating and offensive mixture, therefore much appreciated by those folk who like a bottle of medicine with a "kick" in it.

Valerian is prescribed as a nerve tonic, carminative and anti-spasmodic and sedative, acting on the cerebro-spinal tract in such diseases as hysteria, nervous excitability, and is often combined with ammonium bromide, *sometimes with benefit* as Hale-White in the orthodox Materia Medica states: "It warms the stomach and intestines, by acting on the blood vessels."

Physiologically its action is due to the volatile oil, containing Valerianic, Formic and Acetic acids, which oil when kept after drying, decomposes and sets the Vale-

rianic acid free. This oil is found in many plants, also in minute quantities in whale oil and cod liver oil. Whale oil is added to the margarine these days to fortify it and increase its nutritional value. Gerarde's admonition that no broth or physical meat is worth anything, unless Setwall (= valerianic oil) be added thereto, is being confirmed evidently by our scientific chemists!

As I have already mentioned, Valerian is a herb which has been used for centuries for its medicinal properties: Dioscorides, Galen, Pliny and the Arabian Physicians used it in women's diseases for its action on the uterus and also in renal affections to promote the flow of urine. Fabius Columna praised Valerian as a specific for epilepsy in 1592, after having cured himself of this trouble by its use. Some doctors in the course of the centuries have followed Columna's lead and highly recommended it for epilepsy, and others just as strongly condemned it.

It has always been so, throughout the ages. A drug is much valued for a time in the treatment of certain diseases; then it is forgotten and discarded, to be re-discovered later. This is due to the lack of scientific knowledge of how to approach the science of pharmacology—the action of drugs on human beings. There was no law, no scientific foundation on which to build a scientific *Materia Medica*, not until the Law of the "Similes" or Similar was rediscovered by Hahnemann. To him we owe it that, after coming across this law in old medical books, he studied it thoroughly and worked it out fully in its minutest details, and thus formed a new School of Medicine, the School of Homœopathy. This was not originally his desire, only when the doctors of his day refused to give him a hearing and cast him out into the wilderness, did he collect his friends and pupils, and founded a new school for the good of posterity.

How did he prove the correctness of this Law of Similars? He took a single drug, mainly popular drugs, well known in his day, such as, let us say, Valerian, collected all its uses, etc., its poisonous effects, from the medical books, and then began to give it in repeated doses to members of his family, his students and his friends, or whoever was willing to try it out on himself or herself, and so the effects of repeated doses were studied on different healthy people. Eventually, after having proved, as he called it, the effects of such a remedy on healthy people, a complete schema of the symptoms thus produced by a remedy was written down for comparison with the symptoms a sick person produced. The drug symptoms which most closely resembled the symptoms of the individual who was sick, was the simillimum, or the most similar, which was certain to restore that particular sick person to health, whatever the diagnosis, or whatever the name of the disease. A homœopath therefore does not cure a disease; he cures the individual suffering from a certain disease, a totally different thing.

Now Hahnemann chose the well-known herb Valerian to prove on himself and at least two other persons. Valerian was popularly used in Germany and taken as liquid refreshment almost as frequently as coffee, causing much mischief, producing increased hysterical and nervous suffering among women, and bringing on Hypochondria and Hysteria. He considered it necessary, therefore, to have an exact record of the Valerian symptoms, that is, the symptoms produced by Valerian, so that he could recognize the Valerian disease, that is, the disease which—whatever the old school name might be: Epilepsy, Hysteria or Neuralgia—was curable by Valerian, that is most similar to Valerian.

What are the Valerian symptoms? How can the

Valerian disease or the Valerian patient, that is, the patient requiring Valerian, be recognised? Excessive nervous excitability, a hysterical temperament (like Ign. or Puls.), trembling with excitement and restlessness, feels as if floating in the air (Lac caninum). All the senses are over-sensitive (Cham., Nux vom.), feeling of great coldness in head. Pains are of a darting, tearing nature which come and go with great suddenness; jerking, cramping pains only felt in the muscles, hallucinations of hearing and sensing; an exalted state of the sensorium; the closed, dark room seemed filled with twilight, so that he distinguished the objects therein. Restlessness, cannot keep still, nervous irritability, better walking about, worse towards evening, sleeplessness in the early part of the night. Rheumatic tearing pains in the muscles of the limbs while at rest, better movement. Many symptoms resemble those produced by Pulsatilla, only that the Pulsatilla nature is mild and yielding, while the Valerian patient has a different temperament, gets "raving, swearing, tearing mad," as Clarke puts it in his Dictionary of Materia Medica.

All troubles come on during rest, are worse in the dark, the eyes look wild, the cheeks get red and hot in the open air. Sensation of a thread hanging down the throat. Child vomits large lumps of curdled milk as soon as it has been nursed, after its mother has been angry; the tongue is thickly coated, rancid taste in the mouth, extreme hunger with nausea. Choking on falling asleep and suffocation (Globus hystericus). "Red parts become white" is an indication found out by the late Dr. Hering, one of Hahnemann's followers. In sciatica, the pain is worse sitting, worse standing, and better walking about in a restless, tearing-mad woman. Painful affections of the Tendo Achilles, *when the Valerian temperament is*

present. Promotes sleep when nervous excitement is the cause of the sleeplessness. Neuralgia of the face, worse rest. In nervous cases with a lack of reaction, in hysterical, irritable persons whose intellectual faculties are highly developed and who suffer from neuralgia; in such cases it reduces nervousness, calms and quietens and produces sleep.

The psychological picture of such a woman or man who needs Valerian is well worked out, and by carefully comparing it with other nervous remedies such as Ignatia, Pulsatilla, Chamomilla, Nux Vomica and Asafoetida, one should be able to find the correct remedy for each case of nervousness and restore him or her to health and usefulness.

Let me quote a case as published by Dr. Karo in "Heal Thyself" (December, 1943). "Mr. O—— S——, 41 years of age, a very nervous business man, strongly built, very fond of spirits, strong coffee and tobacco, has been suffering for the last five years from violent pain in his right cheek and eye. He has been treated by a great number of allopaths without any permanent success. All his organs were in perfect condition. This was the symptom picture: Almost every evening about 7 o'clock an extremely cramping, racking pain started below his right eye, extending along the nose to the right angle of the upper lip. The pains were accompanied by stabbing pains from within outward. The eyes were bloodshot, vision dim, the face reddened, all muscles of the face twitching, until sweat broke out over the whole body. The attack usually continued with short intervals during the whole night, and was especially intensified early in the morning. The pain was temporarily relieved by rubbing the affected part and when walking. Sleep was impossible. The attacks were coupled with sudden flushes

of heat and a bitter taste in the mouth and nausea. Wandering pains to the ear and to the lower jaw, at other times, to the right temple or to the right shoulder. At the end of the attacks, profuse secretion of urine. Valerian 12x five drops twice a day cured the patient in a week's time."

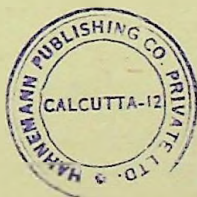
Valerian is an ancient remedy handed down to us by the old physicians of bygone centuries; yet one, the usefulness of which is not lost in its antiquity, but fully understood and appreciated by every true physician who takes the "Law of Similars," that "like cures like," as his motto.

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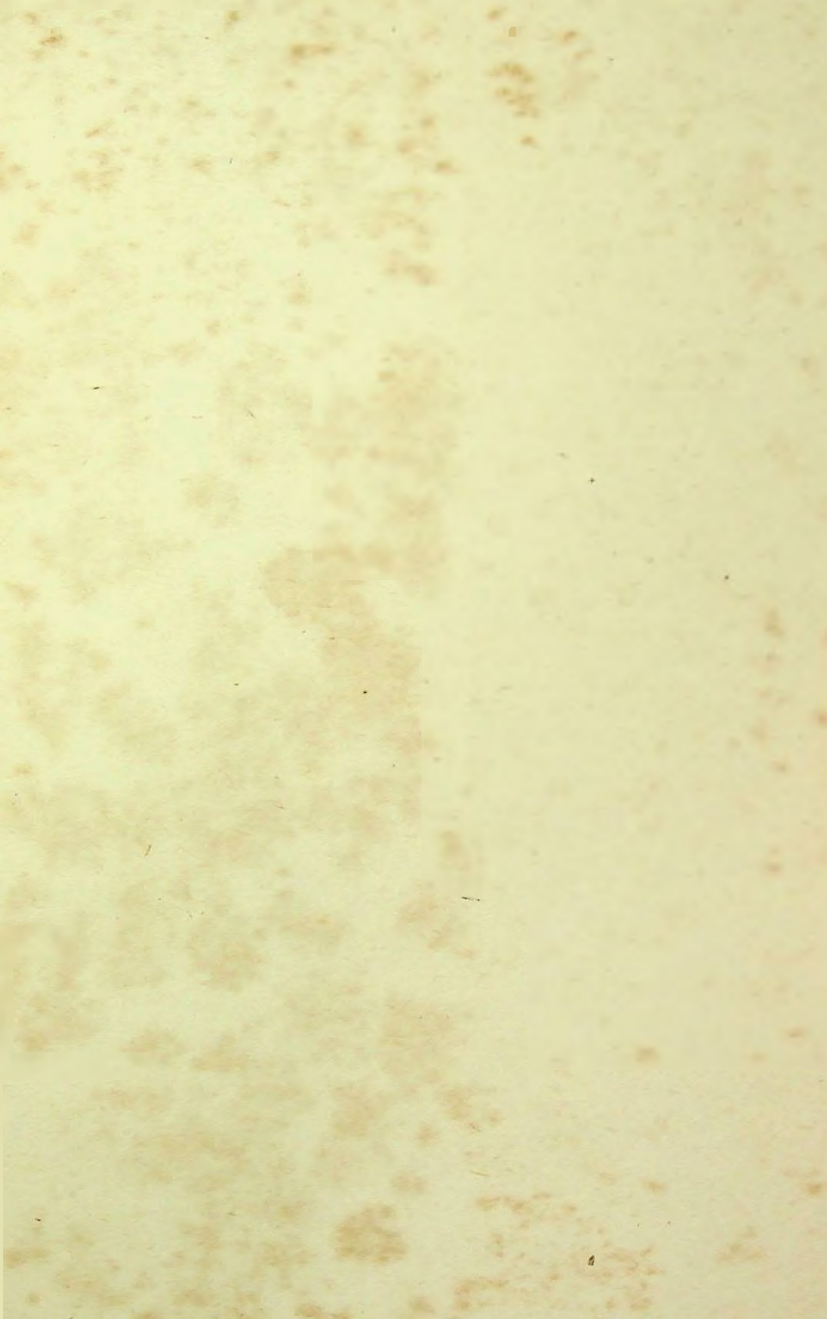
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