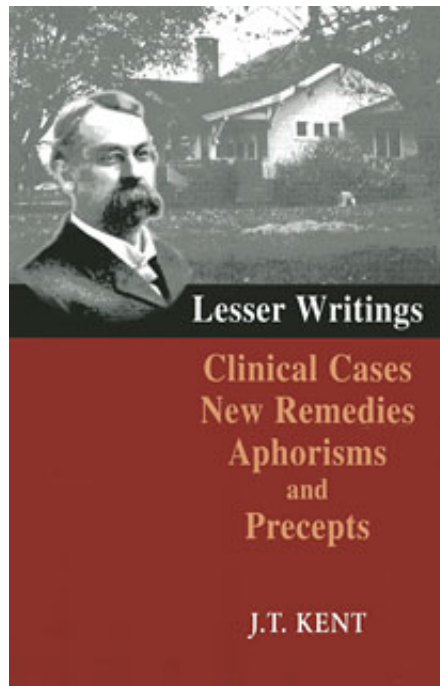


James Tyler Kent Lesser Writings, Clinical Cases, New Remedies, Aphorisms and Precepts

Leseprobe

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von [James Tyler Kent](#)



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PART II.
LESSER WRITINGS

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A CRITICISM OF DR. HOLMES

On page 602, this year, my friend Holmes relates a perfectly simple Veratrum case and cure; a case that a recent graduate would not fail to recognize at a glance. He further reflects upon experience when he states that he did not have his "library" with him, and he had loaned his wheelbarrow. If Dr. Holmes had told us what he would have given or done had he found a case of sickness that presented symptoms entirely unknown to him, I would refrain from asking him to please come out again frankly and state just what he would have done. I believe that Dr. Holmes is honest, and therefore believe that he would have been sorry he had loaned his wheelbarrow, and sorry he had not brought his repertory. Dr. Holmes would have us believe that he thinks that doctors carry their repertory simply to make a show, simply to look for such simple cases as he reports. I do not know a member of the International Hahnemannian Association that would need a repertory for so simple a case as the Veratrum case. Perhaps Dr. Holmes offers this as a stumper—a case that would puzzle the honorable members of the International Hahnemannian Association. If Dr. Holmes offers this case to show his own erudition, and the full extent of it, he has succeeded, but if he has offered it to show that the repertory is not a valuable life-saving plan, he has failed.

He intimates that his "rule of practice" is to give a medicine high, but if his "rule of practice" is based upon the same reasoning as his rule of leaving his library at home (because a low potency would be so heavy to carry in a hurry), we presume his potency, therefore, was very high.

He gives six powders, but does not say how much better six doses would be than one; therefore we infer that six powders, one every half-hour, must be also a "rule of practice."

He says: "I consider this a desperate case, as several such had died under old-school treatment."

"As several such had died under old-school treatment" was his reason for thinking it a desperate case, and the only reason for thinking it a desperate case, we have no evidence that the prescription cured. He may have lived simply because he did not get old-school treatment.

"In cases calling for immediate action, it seems to me a risky piece of work to either take out a library at the bedside or to go back to one's office to study it up."

We therefore infer Dr. Holmes thinks it not risky to stay at the bedside of a violent sickness, even if one knows not the remedy for this sickness; What will Dr. Holmes do in the absence of knowing what to do that is right? Will he look on and let the patient die? Will he guess at one or several remedies? Will he break the law and give allopathic drugs, or what will he do? Does Dr. Holmes mean to have us infer that he, a young man, has so much wisdom and materia medica in his head that he is never puzzled? He attempted to convince us of that at Niagara, but made a signal failure.

"I have not, as a rule, been able to find just what I wanted when I was in a hurry." He means that he is not accustomed to the repertory so that he can find what he wants in a hurry. This is a criminal confession for a professed follower of Hahnemann. The confession means negligence or laziness when human life is at stake.

"Let those use their books who want or need them." By this Dr. Holmes says, in substance, that he does not want books and does not need them. This is an astonishing statement. I would like to study materia medica under Dr. Holmes.

A STUDY IN MATERIA MEDICA

There is a physician in this city, or at least he has a sign on his door, going about day and night seemingly not

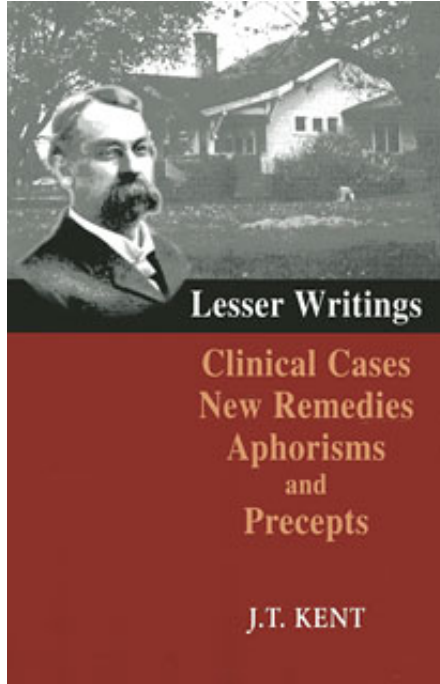
in his right mind, or if he be perfectly sane, what he does and says might be attributed to buffoonery (Stram.) with desire to calumniate (Ipec.), but if a very generous view be taken of the matter, he is not responsible for his words and conduct. He bellows on the street (Bell., Canth.), and assumes an air of importance (Hyos., Stram.). Some of his friends have observed great anxiety with sweat (Ars., Graph.). There is a great awkwardness about his movements and he drops things (Apis). He is advanced in years prematurely (Bar-c., Ant-c.) ; he is said to be astute in his madness (Anac.), and is much worse in his mental aberrations when alone (Elaps., Phos., or Stram.) with no one to talk to. He is given to alternations of humor (Ignatia), *i. e.*, irritability with cowardice (Ran.-bulb.). He is very jealous (Hyos.) and seems to have an aversion to his own business (Sep. or Kali-c.) because he attends so diligently to that of others. He has not manifested any desire to destroy his own clothing, but often rips his neighbor's coat up the back (Verat.). In all his ravings he is fearless, yet he is anxious from a slight noise (Caust., Silic., or Aurum), and he seems to dread a storm (Nat-c., Phos.). He has at times shown great apprehensiveness (Hyos.) with an active cerebral hyperaemia (Glon.). He sees faces from every corner (Phos.), and was known to make rapid movements in the street at the sight of a hand organ (Phos-ac.), so great is his aversion to music. Sometimes he thinks he sees cats (Puls., Stram.) and is said to be childish in his behavior (Crocus). Again he imagines he sees far into the future (Aeon., Phos-ac.), and his comprehension is decidedly difficult (Lye.) especially of what he hears. (Cham., Nat-c.). He frequently manifests a lack of self-confidence. (Bar-c., Kali-c.), because he knows that there are people living who know the real cause of his insanity (Phos.). Occasionally his conscience troubles him (Ars., Cocc.), and a small boy frightened him the other day by saying "rats!" (Calc.). He often looks back

as if pursued by enemies (Dros., Lach.). He went home and looked in the looking-glass and thought he saw a goose (Hyos.). At times he is of a slanderous turn of mind (Nux) and lacking in moral feeling (Anac.). His pride is wonderful (Plat.). He often walks in his sleep (Phos.) and starts at a slight noise (Borax) and has a dread of thieves (Ars., Lach.). Perhaps a nosode would cure him if the product of his disease could be run through a potentizer. The remedy that causes the totality of symptoms does not appear, even after long study. Even "Christian Science" has failed to make a man of him. It has recently been reported that he has resorted to stimulants, and still he fails. Is there no saving a man who will not save himself? Echo answers, "no saving!"

LECTURE

A physician advanced in years looks back upon many failures. The faithful homoeopathist recalls a man, a woman, a child, and realizes that these, among his past failures, would now be simple cases. Prescribing the homoeopathic remedy is such a process of growth and progress that it may be said that "the best of the wine is saved for the last of the feast." In the beginning of one's practice many acute diseases run their course, in advanced years they are nearly all aborted.

The young man looks upon the successful years of long experience, and wonders if he will cure as he sees cures made—as Hahnemann made them. It is well to hope—for all to hope—that, with experience, each may attain the high degree of perfection in healing that Hahnemann attained. Much can be done now that Hahnemann could not do, because we have a greater number of remedies, and a greater number of potencies, and higher potencies. It is doubtful if the technique of prescribing has made much progress. It is in this direction that all need most to meditate. None of Hahnemann's pupils lived



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