

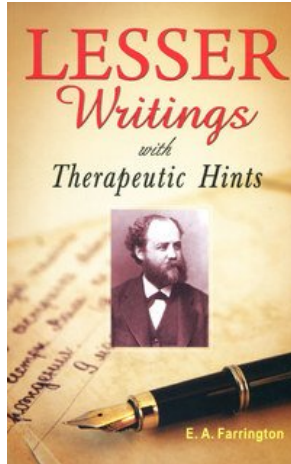
Ernest Albert Farrington Lesser Writings with Therapeutic Hints

Leseprobe

[Lesser Writings with Therapeutic Hints](#)

von [Ernest Albert Farrington](#)

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HOMCEOPATHY AS A SCIENCE.

THE art of medicine claims great antiquity, but the science of medicine yet awaits a discoverer.

More than a century ago, Hahnemann's labors initiated the genuine art of medicine. But not one of his *theories* has ever stood the test of experience. What he stated as *facts* stand as firmly now as when they were promulgated. But science, defined as knowledge "methodically digested and arranged", was never aided by his theories. Where has he consistently explained the law of cure? Was his *psoric theory* scientific? True, the facts announced in his *Organon* as to the way to treat the sick, how to select and change the remedy, to make provings, etc., are undoubtedly correct. Equally true is it that remedies acting from within out, from more to less vital parts, will be most likely indicated in chronic diseases. But his *itch hypothesis* is readily disproved.

The same applies to all subsequent attempts, at establishing Homceopathy as a science.

What is this? Is it because Homceopathy is not a science? No. It is because genuine science does not appear at the present day. It is because investigators are plunging more and more deeply into materialism.

Darwin's inexcusable offence does not consist in his promulgation of the absurd theory of the origin of man, but rather in the anti-spiritual direction of his whole line of study. With an utter contempt of revelation, he manufactures the moral sense of men out of the necessities of their living together peacefully. And yet we know that true morality springs not from man but from heaven.

But Darwin is not an isolated example of falsity in science. Huxley and Tyndall, Proctor, and indeed the entire corps of investigators from A to Z, turn their conceited minds earthward only, and so learn nothing of higher import than what appertains to the plan of their senses.

Now the same pall overhangs Homoeopathy. Hahnemann did not belong to the materialistic school. To him the plant or root from which he made his tincture was not inert matter alone, but contained a living principle which was not nature but life. He knew that he was dealing with forces which transcended his natural senses, except in so far as their activities were displayed in their workings through matter. Hence his studies led him to the process of potentization of drugs. These are not claimed as spirit. We cannot escape from matter while we are in this world. So his method did nothing but rid spiritual forces of weighty matter, allowing them to act in the finest particles of matter only. Thus disinthralled, his remedies were free to act above the crude laws of physics, independent of gravity and of chemistry, but still within the bounds of matter.

We are gifted with remedies then which obey laws new to the physician. Their subtle movements are marvellous to him who has been accustomed to the more superficial phenomena of philosophy, chemistry, etc. He was wont to investigate drug action from his standpoint. He saw in a very general way, that certain medicines influenced certain functions or organs, and so constructed a chemico-physiological materia medica; one full of fallacies, because even what of truth it contained was perverted by misapplication.

The danger which threatens our system of medicine lies in the fact that we are being dragged into materialism. We are so wedded to Allopathy that we cling

not be hypersensitive; if such things are real curative agents, that fact, and that only, should govern our action towards them.

Dr. Farrington said, in answer to Dr. Jeanes' remark in reference to *Graphites*, that of course it could never have caused cicatricial tissue, but it had caused induration of cellular tissue, which so nearly resembles it that it gave the basis of comparison.

He was sorry to have to disagree entirely with Dr. Dudley. He would not be willing to throw *Psorinum* to the dogs, his own experience with it had been too valuable; nor yet *Variolinum*, however disgusting their origin may appear. Nor would he wish to abandon the *Ciniex*. In his opinion, the laity had nothing at all to do with the names of our remedies, nor with the substances used; and when potentized these all taste alike.

As to the unreliability of reported verifications of acute symptoms, spoken of by Dr. Dudley in his paper, we have no means of testing whether a group of symptoms has disappeared of itself, or has been removed by our remedy. If left to nature, the symptoms run a certain known course, and disappear in a certain order; whereas, the proper Homoeopathic remedy will prevent this course, and cause the symptoms to disappear in a contrary order. For example, in a case of poisoning by *Rhus*., the vesicular eruption will spread in a certain direction. If, after the use of *Croton Tig.*, we find that the course is stopped, and the advanced stages begin to fade first; not those that first appeared, as would be the case if left to nature we may be sure that our remedy has done the work and not nature.

Dr. Dudley used to think himself a sort of pariah, a medical outcast, who agreed with no one, and with whom no one agreed except in adopting the law of similars; but he was glad to find that at least in one other

MODALITIES AS ARRANGED BY BONNINGHAUSEN.

ONE of the most useful chapters in Bonninghausen's "Therapeutic Pocket-Book" is that which comprises the modalities, the conditions of aggravation and amelioration.

But unfortunately they are not sufficiently individualized. They are rather treated as general characteristics, applicable to the entire range of action of the drugs.

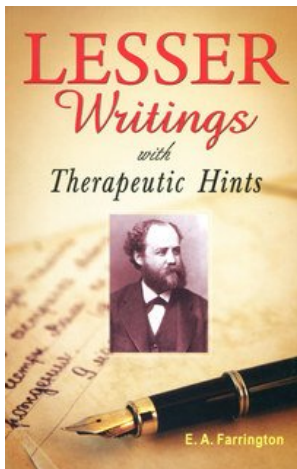
When the book was being written, Dr. Hering urged its author to state just what symptoms or group of symptoms were affected by a given condition. For instance, instead of writing "worse from motion, *Bryonia*", Dr. Hering desired that it should be stated what symptoms were worse from motion.

But Bonninghausen refused to comply with this request as reasonable as it was; so his book was crippled, and we have lost, probably irreparably, the particulars of his vast clinical work.

This is greatly to be regretted for many reasons, one of which is the aid such work might give in the construction of a systematic *Materia Medica*.

Symptoms are, as it were, threads of one fabric, which fabric is the entire drug. Hence symptoms must possess certain common relations, to discover which, is to discover the woof of the whole cloth.

Now very few of the modalities have a universal application. They rather belong to definite groups of symptoms. To clearly discriminate in such cases, requires not only a general knowledge of drug effects but a particular knowledge; and just here, Bonninghausen's clinical studies would be of the greatest service.



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