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The purpose of the allopath is to reduce the symptoms. Allopathy is not about making you healthier. There is no study showing that the patients are healthier. The total emphasis is symptom reduction. If the long term health is compromised it is not a problem to be considered .................................................. 47

The first step is a reductionistic diagnosis. Even though the diagnoses are much less than fifty percent right, it makes no matter. Without a diagnosis there is no insurance. And money makes the world go round. There is no or very little evaluation of diet, stress, lifestyle etc. the procedure is about reducing you to a single diagnosis, and then prescribing a drug for the problem. If that fails then an increase in dosage, followed by a different drug, and if still no results a surgical intervention will be done.............. 47

In Holistic medicine the entire body is considered and any improvements in lifestyle and total health are quite possible able to help the patient. The goal is complete consideration of the health of the patient. Not reducing him to a set of symptoms .......................................................................................................................... 48

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Life on earth is only possible because of diatoms. These very small creatures are absorbing toxins better than anything. They allow us to live by absorbing not only toxic carbon dioxide but they absorb other bio-toxins that could choke off life. When they die their tiny skeletons float to the bottom of the seas and make a layer of diatomaceous earth. These skeletons are of sharp crystals which maintain a high degree of absorbency. This is what old time homeopaths use to make imponderable homeopathy. They found out that a little diatomaceous earth mixed with water could absorb and transmit and energy. Nelson had shown that this was possible for an emotion as well. If we took fifteen people charged with an emotion and they were all told to hold the diatomaceous earth (food grade) with water they could successfully transmit the emotion to it. On Potencies and Imponderables


Abstract

There are three fundamental principles:

1. The Law of Similars or "like cures like." This is the manner of cure. It means you will be asked a host of unusual questions that will help him or her choose the remedy that is most "similar" to the totality of your symptoms. This means that the psoriasis you came in to get rid of may be only cursorily discussed while other, seemingly less relevant things (like the betrayal or grief you experienced right before your first outbreak) take center stage.

The simplest example of this law is how we get grease off our hands. We clean it with soap, which is little more than fat. The soap removes the grease because it is grease.

In a homeopathic case, it may look like this: A little boy suddenly gets a raging fever with a pounding headache, dilated pupils, bright red cheeks and delirium. The remedy a homeopath would choose (and there would be a couple of contenders) would have to produce those symptoms in a healthy person. By giving the remedy that would generate that particular type of febrile state to a person already in that state, it is theoretically cured.

As a psychotherapist, I think the tendency of trauma victims to unconsciously find themselves in traumatizing situations again and again is a desire to self-heal in some ways... They are searching for the similar agent. Freud was close to this when he talked about the repetition compulsion.

People are often horrified (and not unreasonably) when they engage in unhealthy behavior time and again. They rightly want it to stop. But when it is framed this way and they can see that they have only been seeking resolution, it becomes not only easier to understand but to actually resolve. They feel less guilty with unconscious complicity, less victimized by their pasts and more empowered to move towards change. I’ve seen this understanding alone start to bring about healing even before a remedy has been delivered.
2. Hering’s Law. This is the road of cure. In simplest terms it refers to the way and the order in which the pathology will be healed. Cure moves from top down, from present to past, and from in to out (from the spiritual-mental-emotional down through the organs from most to least important and finally out to discharge in a benign way, e.g., a runny nose, brief diarrhea, fever, or skin eruption).

3. One remedy at a time. This is the technique of cure and it is an obvious but overlooked wisdom. If multiple remedies are given too frequently and in too rapid a succession (except in extreme and acute situations), the case can be lost. This is even more true with combination remedies (pharmacy concoctions that include multiple remedies, even those that antidote one another).

There is Massive Evidence that low dose Homeopathic combinations work, little evidence for Ultra-High Dilution Sugar pill Homeopathy.

The Evidence tells us that the ‘Law of Similars’ only Applies to poisons or near poisons This is an application of the pharmaceutical principle of Arndt-Schultz.

Homeopathy is not all Reversal so the ‘Like Treating Like’ is just a small part of Homeopathy.

The Evidence shows Homeopaths cling to false beliefs.

There is little evidence to make Hering’s observation a law and there is massive evidence that complex homeopathics work so the ‘one remedy at a time’ rule has been proven false.

There is evidence that water properly succussed has a memory, little evidence that Ultra High Dilution Homeopathy or sugar pills work.

There is evidence that stirred Homeopathics do NOT work and no evidence that Homeopathic duplicators work.

There is Massive Conclusive Evidence that muscle testing and point probe testing for remedies does not work.

There is Massive Conclusive Evidence that Placebo Pills work. They are safe and effective.

Homeopathy works pharmaceutically at low dose and through intent at high doses.

The Empirical Evidence is that Allopathy or the Treatment of Symptoms alone is an Illogical and Ineffective way to practice Medicine.

The Empirical Evidence shows that Synthetic Drugs are incompatible with the Human Body and mostly Placate Symptoms rather than Promote Cure.

The rate of iatrogenic Doctor caused Disease has grown dramatically as the percentage of SINthetic drugs are used. Profit over People drives the Drug Companies.
The Drug Companies are trying to take away our freedom of choice and force us to use more and more drugs

**Misconceptions of Homeopathy**

Let’s take an Open mind look into Homeopathy. Let’s take an Intellectual look, let’s take an Enlightened Mind look into Homeopathy. It seems that homeopathy has developed an incredible emotional antagonism between supporters and detractors. So now with enlightened open minded intellect let’s look into homeopathy.

First we see an idea of the law of similar where as they say “Like Treats Like”. Well where does this happen the most in medicine. Well it happens most and has been proved in Vaccination. Jenner (the father of Vaccination, vaccination coming from the word *vacca* meaning from the Cow) was a homeopath. He thought that the pustule symptoms milk maidens got from milking a cow could cure the pustule symptoms people got from cow pox. Immunization, vaccination is like treating like. Using a small amount of the natural substance that causes a disease to treat or prevent the disease.

Medical doctor will go wild and scream this is not what they are doing when it is exactly what they are doing. Homeopaths will yell and scream that doctors do not use homeopathy when they do and we start our expose’ of the misconceptions with proof that the emotions of both sides are the problem and that a clarity of intellectual enlightened mind needs to be used to look into homeopathy.

For a full analysis of vaccination please watch our video “SINthetic Drugs, Vaccines + Autism”. This will help both sides see with a bit of clarity. There is medical evidence that the process of like treats like vaccination works. There is danger in the current drug company medical process of vaccination from left over toxicity, and over dosage of micro-organisms. There is evidence supporting use of 6x to 10x homeopathy and no evidence that Ultra-High dilution homeopathic pills work.

Next where do we see medical “like treating like”, well in allergy desensitization. Medical doctors the world over use small bits of an allergen to slowly desensitize an allergic reaction. This is homeopathy. If you watch the allergy movies from IMUNE you will see more about this. And medical doctors and homeopaths will yell and scream it is not. The violent emotions have clouded the minds.

Another place where homeopathy is discussed in medicine is Hormesis. Here a small bit of toxin is used to help stimulate the organism to health.

There is a widely different mindset between these two camps. I have found it is a major difference in decisions. Traditional medical doctors use mathematics and statistical science to make decisions and Homeopaths are math-phobic and they use stories to decide what to use in medicine.

The next misconception is science.

The next major misconception is the core “Like treating Like”.

Most of homeopathy is naturopathy.
Myths and news about Homeopathy

The next misconception is ultra-high dilution
The next misconception is pills.
The next misconception is x, c, m or k potencies.
The next misconception is duplicators.
The next misconception is herring’s law of progression of cure
The next misconception is one remedy at a time. Ludicrous.
The next misconception is who are the experts and sources of information. A lack of true intellect, lack of true science, and a math-phobia has held homeopaths back.
The next misconception is homeopathic education.
The next misconception is the base of “first don’t hurt”. Safety versus efficacy, profit versus people, SYNthetic drugs versus Natural medicines. These are the true issues.
There is a principle of like treats like in poisons, hormesis, vaccination, allergy desensitization. Etc
There is a very good benefit in a true total analysis of the operationalization of the patient.
There is a good use for diluted herbals. And a good benefit for lifestyle behavior medicine.

Myths of homeopathy- examples of remedies with the same Homeopathic indications of use as the herbal

Euphrasia officinalis homeo

Manifests itself in inflaming the conjunctival membrane especially, producing profuse lachrymation. Patient is better in open air. Catarrhal affections of mucous membranes especially of eyes and nose. Profuse ACRID lachrymation and bland coryza; worse, evening. Hawking up of offensive mucus.

Catarrh

Herbal

This plant has a long history of use for eye problems, hence the name of Eyebright. When used appropriately, eyebright will reduce inflammation in the eye caused by blepharitis (inflammation of the eyelash follicles) and conjunctivitis (inflammation or infection of the membrane lining the eyelids). It can be used as an eye wash, as eye drops, or plant infusions taken internally for ophthalmic use.

It is used as an anti-inflammatory for hay fever, sinusitis, upper respiratory tract infections, and catarrh (inflammation of the mucous membranes). As an astringent, it is used for dry congestion. There is an herbal smoking mix of the dried herb that is used for bronchial colds. It also can be used for seasonal allergies and other nasal irritations.
Caulophyllum homeo

The homeopathic medication caulophyllum may be described as a women’s medication and is prescribed solely for treating symptoms in women who have a tendency to be restive, nervous as well as those who suffer from sleep disorders or **insomnia** when they drink excessive amounts of **coffee**. In extreme situations, such patients may not be in a condition to speak. In homeopathy, caulophyllum is primarily used to treat complaints of the uterus, for instance profuse **bleeding** as well as absence of a tone in the muscles of the uterus. Some women may have inconsistent or totally missing uterine muscle action during their menstruation periods or after labor. They may also experience internal tremors. In such cases, turning to the homeopathic remedy caulophyllum not only helps

Herbal

Of caulophyllum, Rafinesque states that "as a powerful emmenagogue it promotes delivery, menstruation, and dropical discharges," and that "it was employed by the Indians and their imitators for **rheumatism**, **dropsy**, colic, sore throat, cramp, hiccough, epilepsy, hysterics, **inflammation of the uterus**, etc." Prof. King first employed blue cohosh for its beneficial influence on abnormalities of the mucous tissues, using it for **aphthous stomatitis** in decoction, alone or combined with hydrastis. Prof. Scudder believed that this agent exerted its influence through the hypogastric plexus, thus affecting the circulation, nutrition, and functions of the reproductive apparatus.

Blue cohosh is reputed antispasmodic, emmenagogue, and parturifacient, besides being diuretic, diaphoretic, and expectorant. Its use as a parturient originated in the custom of the Indian squaws of employing a decoction of the root for 2 or 3 weeks previous to labor to facilitate **child-birth**. This became known to the whites through Smith's publication. There is no doubt but that caulophyllum has a decided action upon the gravid uterus. During labor it relieves **false pains** and coordinates muscular contractions, at the same time increasing their power. Like macrotyis, it is a better oxytocic than ergot. Unlike the latter agent it stimulates normal contraction instead of inducing spasmodic uterine action. It is most valuable in those cases where delay is due to debility, fatigue, or lack of uterine nervous energy, and for deficient contractions where the tissues feel full, as if congested. As a **partus praeparator**, blue cohosh has enjoyed a well-merited reputation. When used by delicate women, or those who experience prolonged and painful labors, for several weeks previous to confinement, it gives tone and vigor to all the parts engaged in the accouchement, facilitating its progress, and relieving much suffering. Prof. Hale testifies that women who have taken caulophyllum previous to confinement, have overrun their time from 10 to 12 days, but all had very easy labors and made good recoveries. It is a good remedy for **after-pains**, especially when spasmodic in character. Caulophyllin has also been used for this purpose. It is a remedy for **hour-glass contraction** and for **spurious labor-pains**. Blue cohosh acts as an antiabortive by relieving the irritation upon which the trouble depends. King states that for this purpose it is fully equal to viburnum.

As an antispasmodic it has been employed in **chorea** and **epilepsy** due to diseased states of the sexual organs, but with varying results. It is better suited for **spasmodic intestinal affections**, as flatulent and
Myths and news about Homeopathy

spasmodic colic, and cramps. It is not without value inobstinate singultus. Its antispasmodic effects are permanent.

Cimicafuga homeo

Has a wide action upon the cerebrospinal and muscular system, as well as upon the uterus and ovaries. Especially useful in rheumatic, nervous subjects with ovarian irritation, uterine cramps and heavy limbs. Its muscular and crampy pains, primarily of neurotic origin, occurring in nearly every part of the body, are characteristic. Agitation and pain indicate it. Pains like electric shocks here and there. Migraine. Symptoms referable to the pelvic organs prominent. "It lessens the frequency and force of the pulse soothes pain and allays irritability.

Herbal

- **HORMONE BALANCING** - Black Cohosh is one of the main herbs recommended in Germany for menopause, PMS and secondary amenorrhoea. As a woman approaches menopause, the signals between the ovaries and the pituitary gland diminishes, slowing down oestrogen production and increasing lutenising hormone (LH) secretions. This hormonal shift results in many of the unpleasant symptoms such as hot flushes, depression, joint pain, nervousness etc. Clinical studies from Germany have demonstrated that an extract of Black Cohosh decreases lutenising hormone (LH) secretions in menopausal women. Hot flushes seem to be the most physical evidence of these hormonal changes. The isoflavone, Formononetin, is a key constituent in the herb that has been shown in studies to bind to oestrogen receptor sites. Another phytochemical, cimicifugoside, is believed to affect the hypothalamus-pituitary system. Research results indicate that black cohosh is a suitable natural alternative/adjunct to conventional menopause remedies, with improvements being noted in both physical and psychological symptoms.

- **OSTEOPOROSIS** - a recent study suggests Black Cohosh may protect against osteoporosis. It is likely that the isoflavone content along with other phytochemical interaction assist with hormonal balance. In addition, best results are likely to be achieved through increasing exercise levels and improvements in the diet e.g. more soya, fruits, vegetables, water, EFAs and reductions in caffeine, sugar and acid forming foods.

- **PRE-MENSTRUAL SYNDROME** - There have been many positive reports from Europe regarding the use of black cohosh for PMS, mostly due to its effects as a hormone balancer. In many cases of PMS the combination of Black Cohosh with Chasteberry (Agnus Castus) often results in greater improvements. Painful menstruation (dysmenorrhoea) and uterine spasms may also be relieved by the use of Black Cohosh.

- **ARTHRITIS**

<table>
<thead>
<tr>
<th>Juglans Regia homeo.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Dose</strong></td>
</tr>
<tr>
<td>Tincture, and lower potencies.</td>
</tr>
<tr>
<td>Confused; feels as if head were floating in air</td>
</tr>
<tr>
<td><strong>Occipital sharp pain</strong></td>
</tr>
<tr>
<td>styes.</td>
</tr>
<tr>
<td>Female; Menses early, black, pitch-like coagula</td>
</tr>
</tbody>
</table>
Abdomen distended.

**skin; out-breaks on skin;**

Axillary glands suppurate.

Chancre-like ulcer

Scalp red, and itches violently at night

Itching and eruptions of small red pustules

Crusta lactea, with soreness around ears

Comedones and acne of the face

**vertigo, dizziness.** Strongest indications are in bold, the next strongest are in italics, and the remaining indications are in a plain typeface. Entries on a white background are from Boericke's Materia Medica, other entries are from a reversed Kent's repertory.

Herbal

For hundreds of years, Native American Indians drank inner bark tea as an emetic and laxative, and chewed the bark to soothe toothaches. They chewed the husk for colic, drank husk juice for treating ringworm, and in a poultice, the husk reduced swellings. Black Walnut bark has alterative, astringent, detergent, tonic, anodyne, emetic, laxative, and vermifuge effects. The leaf has astringent and insecticide properties. The husk, shell and peel are sudorific, especially when the walnuts are green. While unripe, the nut has worm anti-parasitic properties. The bark has purgative qualities and the sap is used as an anti-inflammatory. Today, Black Walnut bark and leaves are used in the treatment of skin troubles such as herpes, eczema, skin rashes, psoriasis, and skin ulcers. An infusion of the bark and leaves is used in lowering high blood pressure and can be used as a cleansing wash as well. It is also used to treat diarrhea, and for stopping milk production. Chewing the bark relieves toothache pain and as a poultice reduces headaches. Rubbing crushed leaves or husk juice on the body will destroy ringworm. The green husk of the Black Walnut produces a brown stain resulting from the high organic iodine content. This makes it antiseptic and useful in healing. Its properties are useful in all sorts of cleansing programs.

Damiana homeo

Said to be of use in sexual neurasthenia; impotency. Sexual debility from nervous prostration. Incontinence of old people. Chronic prostatic discharge. Renal and cystic catarrh; **Frigidity of females.** Aids the establishment of normal menstrual flow in young girls.

Herbal

The leaves may be smoked for an alternative 'happy' high. Damiana tea also affects the psyche, producing a mild emotional uplift that can last for up to one and a half hours. A cup of damiana tea
before bed relaxes one for love-making and promotes pleasant dreams (most likely erotic within the first seven days)! Three-dimensional effects and colour appreciation may also heightened.

Damiana as a tea is a tonic for the kidneys, the sexual organs and the nervous system. It is excellent at balancing the hormones and the emotions. The effect of this tea is definitely more noticeable when one is feeling down, out of sorts, grumpy, angry or upset, giving one an immediate and natural feeling of well-being. Many have used damiana to treat depression. Some have never felt the miserable pangs of depression ever again!

Many women have noticed that symptoms of premenstrual tension (PMT) as well as menopause, disappear with regular use of damiana (i.e. two or three cups per week).

Sambucca homeo

Acts especially on the respiratory organs. Dry coryza of infants, snuffles, edematous swellings. Profuse sweat accompanies many affections. BETTER, sitting up in bed, motion. Relationship. Compare: ipec.; Meph.; Opium; Sambucus Nigra Canadensis (great value in dropsies, large doses required - fluid extract, 1/4 to 1 teaspoonful three times daily)

Herbal

The bark is a strong purgative which may be employed with advantage, an infusion of 1 OZ. in a pint of water being taken in wineglassful doses; in large doses it is an emetic. Its use as a purgative dates back to Hippocrates. It has been much employed as a diuretic, an aqueous solution having been found very useful in cardiac and renal dropsies. It has also been successfully employed in epilepsy. relieves asthmatic symptoms and spurious croup of children

**Elder**

**Botanical:** Sambucus nigra (LINN.)
**Family:** N.O. Caprifoliaceae


---Parts Used---Bark, leaves, flowers, berries.
The Elder, with its flat-topped masses of creamy-white, fragrant blossoms, followed by large drooping bunches of purplish-black, juicy berries, is a familiar object in English countryside and gardens. It has been said, with some truth, that our English summer is not here until the Elder is fully in flower, and that it ends when the berries are ripe.

The word 'Elder' comes from the Anglo-Saxon word *aeld*. In Anglo-Saxon days we find the tree called Eldrun, which becomes Hyldor and Hyllantree in the fourteenth century. One of its names in modern German - Hollunder - is clearly derived from the same origin. In Low-Saxon, the name appears as Ellhorn. *Æld* meant 'fire,' the hollow stems of the young branches having been used for blowing up a fire: the soft pith pushes out easily and the tubes thus formed were used as pipes - hence it was often called Pipe-Tree, or Bore-tree and Bour-tree, the latter name remaining in Scotland and being traceable to the Anglo-Saxon form, Burtre.

The generic name *Sambucus* occurs in the writings of Pliny and other ancient writers and is evidently adapted from the Greek word *Sambuca*, the Sackbut, an ancient musical instrument in much use among the Romans, in the construction of which, it is surmised, the wood of this tree, on account of its hardness, was used. The difficulty, however, of accepting this is that the Sambuca was a stringed instrument, while anything made from the Elder would doubtless be a wind instrument, something of the nature of a Pan-pipe or flute. Pliny records the belief held by country folk that the shrillest pipes and the most sonorous horns were made of Elder trees which were grown out of reach of the sound of cock-crow. At the present day, Italian peasants construct a simple pipe, which they call *sampogna*, from the branches of this plant.

The popular pop-gun of small boys in the country has often been made of Elder stems from which the pith has been removed, which moved Culpepper to declare: 'It is needless to write any description of this (Elder), since every boy that plays with a pop-gun will not mistake another tree for the Elder.' Pliny's writings also testify that pop-guns and whistles are manufactures many centuries old!
---History---A wealth of folk-lore, romance and superstition centre round this English tree. Shakespeare, in *Cymbeline*, referring to it as a symbol of grief, speaks slightly of it as 'the stinking Elder,' yet, although many people profess a strong dislike to the scent of its blossom, the shrub is generally beloved by all who see it. In countrysides where the Elder flourishes it is certainly one of the most attractive features of the hedgerow, while its old-world associations have created for it a place in the hearts of English people.

In *Love's Labour Lost* reference is made to the common medieval belief that 'Judas was hanged on an Elder.' We meet with this tradition as far back in English literature as Langland's *Vision of Piers Plowman* (middle of the fourteenth century, before Chaucer):

'Judas he japed with Jewen silver
And sithen an eller hanged hymselfe.'

Why the Elder should have been selected as a gallows for the traitor Apostle is, considering the usual size of the tree, puzzling; but Sir John Mandeville in his travels, written about the same time, tells us that he was shown 'faste by' the Pool of Siloam, the identical 'Tree of Eldre that Judas henge himself upon, for despeyr that he hadde, when he solde and betrayed oure Lord.' Gerard scouts the tradition and says that the Judas-tree (*Cercis siliquastrum*) is 'the tree whereon Judas did hange himselfe.'

Another old tradition was that the Cross of Calvary was made of it, and an old couplet runs:

'Bour tree - Bour tree: crooked rong
Never straight and never strong;
Ever bush and never tree
Since our Lord was nailed on thee.'

In consequence of these old traditions, the Elder became the emblem of sorrow and death, and out of the legends which linger round the tree there grew up a host of superstitious fancies which still remain in the minds of simple country folk. Even in these prosaic days, one sometimes comes across a hedge-cutter who cannot bring himself to molest the rampant growth of its spreading branches for fear of being pursued by ill-luck. An old custom among gypsies forbade them using the wood to kindle their camp fires and gleaners of firewood formerly would look carefully through the faggots lest a stick of Elder should have found its way into the bundle, perhaps because the Holy Cross was believed to have been fashioned out of a giant elder tree, though probably the superstitious awe of harming the Elder descended from old heathen myths of northern Europe. In most countries, especially in Denmark, the Elder was intimately connected with magic. In its branches was supposed to dwell a dryad, Hylde-Moer, the Elder-tree Mother, who lived in the tree and watched over it. Should the tree be cut down and furniture be made of the wood, Hylde-Moer was believed to follow her property and haunt the owners. Lady Northcote, in *The Book of Herbs*,

---End---
relates:
'There is a tradition that once when a child was put in a cradle of Elder-wood, HyldeMoer came and pulled it by the legs and would give it no peace till it was lifted out Permission to cut Elder wood must always be asked first and not until Hylde-Moer has given consent by keeping silence, may the chopping begin.'

Arnkiel relates:
'Our forefathers also held the Ellhorn holy wherefore whoever need to hew it down (or cut its branches) has first to make request "Lady Ellhorn, give me some of thy wood and I will give thee some of mine when it grows in the forest" - the which, with partly bended knees, bare head and folded arms was ordinarily done, as I myself have often seen and heard in my younger years.'

Mr. Jones (quoted in The Treasury of Botany), in his Notes on Certain Superstitions in the Vale of Gloucester, cites the following, said to be no unusual case:
'Some men were employed in removing an old hedgerow, partially formed of Eldertrees. They had bound up all the other wood into faggots for burning, but had set apart the elder and enquired of their master how it was to be disposed of. Upon his saying that he should of course burn it with the rest, one of the men said with an air of undisguised alarm, that he had never heard of such a thing as burning Ellan Wood, and in fact, so strongly did he feel upon the subject, that he refused to participate in the act of tying it up. The word Ellan (still common with us) indicates the origin of the superstition.'

In earlier days, the Elder Tree was supposed to ward off evil influence and give protection from witches, a popular belief held in widely-distant countries. Lady Northcote says:
'The Russians believe that Elder-trees drive away evil spirits, and the Bohemians go to it with a spell to take away fever. The Sicilians think that sticks of its wood will kill serpents and drive away robbers, and the Serbs introduce a stick of Elder into their wedding ceremonies to bring good luck. In England it was thought that the Elder was never struck by lightning, and a twig of it tied into three or four knots and carried in the pocket was a charm against rheumatism. A cross made of Elder and fastened to cowhouses and stables was supposed to keep all evil from the animals.'

In Cole's Art of Simpling (1656) we may read how in the later part of the seventeenth century:
'in order to prevent witches from entering their houses, the common people used to gather Elder leaves on the last day of April and affix them to their doors and windows,'

and the tree was formerly much cultivated near English cottages for protection against witches.

The use of the Elder for funeral purposes was an old English custom referred to by Spenser:
'The Muses that were wont green Baies to weave, Now bringen bittre Eldre braunches seare.'

-------Shepherd's Calendar - November.

And Canon Ellacombe says that in the Tyrol:
'An Elder bush, trimmed into the form of a cross, is planted on a new-made grave, and if it blossoms, the soul of the person lying beneath it is happy.'

Green Elder branches were also buried in a grave to protect the dead from witches and evil spirits, and in some parts it was a custom for the driver of the hearse to carry a whip made of Elder wood.

In some of the rural Midlands, it is believed that if a child is chastised with an Elder switch, it will cease to grow, owing, in this instance, to some supposed malign influence of the tree. On the other hand, Lord Bacon commended the rubbing of warts with a green Elder stick and then burying the stick to rot in the mud, and for erysipelas, it was recommended to wear about the neck an amulet made of Elder 'on which the sun had never shined.'

In Denmark we come across the old belief that he who stood under an Elder tree on Midsummer Eve would see the King of Fairyland ride by, attended by all his retinue. Folkard, in *Plant-Lore, Legends and Lyrics*, relates:

>'The pith of the branches when cut in round, flat shapes, is dipped in oil, lighted, and then put to float in a glass of water; its light on Christmas Eve is thought to reveal to the owner all the witches and sorcerers in the neighbourhood';

and again,

>'On Bertha Night (6th January), the devil goes about with special virulence. As a safeguard, persons are recommended to make a magic circle, in the centre of which they should stand, with Elderberries gathered on St. John's night. By doing this, the mystic Fern-seed may be obtained, which possesses the strength of thirty or forty men.'

This is a Styrian tradition.

The whole tree has a narcotic smell, and it is not considered wise to sleep under its shade. Perhaps the visions of fairyland were the result of the drugged sleep! No plant will grow under the shadow of it, being affected by its exhalations.

Apart from all these traditions, the Elder has had from the earliest days a firm claim on the popular affection for its many sterling virtues.

---Uses---Its uses are manifold and important. The wood of old trees is white and of a fine, close grain, easily cut, and polishes well, hence it was used for making skewers for butchers, shoemakers' pegs, and various turned articles, such as tops for angling rods and needles for weaving nets, also for making combs, mathematical instruments and several different musical instruments, and the pith of the younger stems, which is exceedingly light, is cut into balls and is used for electrical experiments and for making small toys. It is also considerably used for holding small objects for sectioning for microscopical purposes.

In a cutting of Worlidge's *Mystery of Husbandry* (dated 1675) the Elder is included in
the 'trees necessary and proper for fencing and enclosing of Lands.'
'A considerable Fence,' he writes, 'may be made of Elder, set of reasonable
hasty Truncheons, like the Willow and may be laid with great curiosity: this
makes a speedy shelter for a garden from Winds, Beasts and suchlike injuries,'
though he adds and emphasizes with italics, 'rather than from rude Michers.'
The word 'micher' is now obsolete, but it means a lurking thief, a skulking vagabond.
By clipping two or three times a year, an Elder hedge may, however, be made close
and compact in growth. There is an old tradition that an Elder stake will last in the
ground longer than an iron bar of the same size, hence the old couplet:
'An eldern stake and a black thorn ether (hedge)
Will make a hedge to last for ever.'
The leaves have an unpleasant odour when bruised, which is supposed to be offensive
to most insects, and a decoction of the young leaves is sometimes employed by
gardeners to sprinkle over delicate plants and the buds of the flowers to keep off the
attacks of aphid and minute caterpillars. Moths are fond of the blossoms, but it was
stated by Christopher Gullet (Phil. Trans., 1772, LXII) that if turnips, cabbages, fruit
trees or corn be whipped with bunches of the green leaves, they gain immunity from
blight. Though this does not sound a very practical procedure, there is evidently some
foundation for this statement, as the following note which appeared in the Chemist and
Druggist, January 6, 1923, would seem to prove:
'A liquid preparation for preventing, and also curing, blight in fruit trees,
wherein the base is a liquid obtained by boiling the young shoots of the Elder
tree or bush, mixed with suitable proportions of copper sulphate, iron sulphate,
nicotine, soft soap, methylated spirit and slaked lime.'
The leaves, bruised, if worn in the hat or rubbed on the face, prevent flies settling on
the person. In order to safeguard the skin from the attacks of mosquitoes, midges and
other troublesome flies, an infusion of the leaves may be dabbed on with advantage.
Gather a few fresh leaves from the elder, tear them from their stalks and place them in
a jug, pouring boiling water on them and covering them at once, leaving for a few
hours. When the infusion is cold, it is fit for use and should be at once poured off into
a bottle and kept tightly corked. It is desirable to make a fresh infusion often. The
leaves are said to be valued by the farmer for driving mice away from granaries and
moles from their usual haunts.

The bark of the older branches has been used in the Scotch Highlands as an ingredient
in dyeing black, also the root. The leaves yield, with alum, a green dye and
the berries dye blue and purple, the Juice yielding with alum, violet; with alum and
salt, a lilac colour.

The botanist finds in this plant an object of considerable interest, for if a twig is
partially cut, then cautiously broken and the divided portions are carefully drawn
asunder, the spiral air-vessels, resembling a screw, may be distinctly seen.

Linnaeus observed that sheep eat the leaves, also cows, but that horses and goats refuse
it. If sheep that have the foot-rot can get at the bark and young shoots, they will cure
themselves. Elderberries are eaten greedily by young birds and pigeons, but are said to have serious effects on chickens: the flowers are reported to be fatal to turkeys, and according to Linnaeus, also to peacocks.

Elder Flowers and Elder Berries have long been used in the English countryside for making many home-made drinks and preserves that are almost as great favourites now as in the time of our great-grandmothers. The berries make an excellent home-made wine and winter cordial, which improves with age, and taken hot with sugar, just before going to bed, is an old-fashioned and well-established cure for a cold.

In Kent, there are entire orchards of Elder trees cultivated solely for the sake of their fruit, which is brought regularly to market and sold for the purpose of making wine. The berries are not only used legitimately for making Elderberry Wine, but largely in the manufacture of so-called British wines - they give a red colour to raisin wine - and in the adulteration of foreign wines. Judiciously flavoured with vinegar and sugar and small quantities of port wine, Elder is often the basis of spurious 'clarets' and 'Bordeaux.' 'Men of nice palates,' says Berkeley (Querist, 1735), 'have been imposed on by Elder Wine for French Claret.' Cheap port is often faked to resemble tawny port by the addition of Elderberry juice, which forms one of the least injurious ingredients of factitious port wines. Doctoring port wine with Elderberry juice seems to have assumed such dimensions that in 1747 this practice was forbidden in Portugal, even the cultivation of the Elder tree was forbidden on this account. The practice proving so lucrative, however, is by no means obsolete, but as the berries possess valuable medicinal properties, this adulteration has no harmful results. The circumstances under which this was proved are somewhat curious. In 1899 an American sailor informed a physician of Prague that getting drunk on genuine, old, dark-red port was a sure remedy for rheumatic pains. This unedifying observation started a long series of investigations ending in the discovery that while genuine port wine has practically no anti-nearalgic properties, the cheap stuff faked to resemble tawny port by the addition of elderberry juice often banishes the pain of sciatica and other forms of neuralgia, though of no avail in genuine neuritis. Cases of cure have been instanced after many tests carried out by leading doctors in Prague and other centres abroad, the dose recommended being 30 grams of Elderberry juice mixed with 10 grams of port wine.

The Romans, as Pliny records, made use of it in medicine, as well as of the Dwarf Elder (Sambucus Ebulus). Both kinds were employed in Britain by the ancient English and Welsh leeches and in Italy in the medicine of the School of Salernum. Elder still keeps its place in the British Pharmacopoeia, the cooling effects of Elder flowers being well known. In many parts of the country, Elder leaves and buds are used in drinks, poultices and ointments.

It has been termed 'the medicine chest of the country people' (Ettmueller) and 'a whole magazine of physic to rustic practitioners,' and it is said the great physician Boerhaave never passed an Elder without raising his hat, so great an opinion had he of its curative properties. How great was the popular estimation of it in Shakespeare's time may be
gauged by the line in the *Merry Wives of Windsor*, Act II, Sc. 3:
'What says my Æsculapius? my Galen? my heart of Elder?'

John Evelyn, writing in praise of the Elder, says:
'If the medicinal properties of its leaves, bark and berries were fully known, I cannot tell what our countryman could ail for which he might not fetch a remedy from every hedge, either for sickness, or wounds.'
'The buds boiled in water gruel have effected wonders in a fever, the spring buds are excellently wholesome in pattages; and small ale in which Elder flowers have been infused is esteemed by many so salubrious that this is to be had in most of the eatinghouses about our town.'

He also, as we have seen, recommends Elder flowers infused in vinegar as an ingredient of a salad, 'though the leaves are somewhat rank of smell and so not commendable in sallet they are of the most sovereign virtue,' and goes so far as to say, 'an extract composed of the berries greatly assists longevity. Indeed this is a catholicum against all infirmities whatever.'

Some twenty years before Evelyn's eulogy there had appeared in 1644 a book entirely devoted to its praise: *The Anatomie of the Elder*, translated from the Latin of Dr. Martin Blockwich by C. de Iryngio (who seems to have been an army doctor), a treatise of some 230 pages, that in Latin and English went through several editions. It deals very learnedly with the medicinal virtues of the tree - its flowers, berries, leaves, 'middle bark,' pith, roots and 'Jew's ears,' a large fungus often to be found on the Elder (*Hirneola auricula Judae*), the name a corruption of 'Judas's ear,' from the tradition, referred to above, that Judas hanged himself on the Elder. It is of a purplish tint, resembling in shape and softness the human ear, and though it occurs also on the Elm, it grows almost exclusively on Elder trunks in damp, shady places. It is curious that on account of this connexion with Judas, the fungus should have (as Sir Thomas Browne says) 'become a famous medicine in quinses, sore-throats, and strangulation ever since.' Gerard says, 'the jelly of the Elder otherwise called Jew's ear, taketh away inflammations of the mouth and throat if they be washed therewith and doth in like manner help the uvula,' and Salmon, writing in the early part of the eighteenth century, recommends an oil of Jew's ears for throat affections. The fungus is edible and allied species are eaten in China.

Evelyn refers to this work (or rather to the original by 'Blockwitzius,' as he calls him!) for the comprehensive statement in praise of the Elder quoted above. It sets forth that as every part of the tree was medicinal, so virtually every ailment of the body was curable by it, from toothache to the plague. It was used externally and internally, and in amulets (these were especially good for epilepsy, and in popular belief also for rheumatism), and in every kind of form - in rob and syrup, tincture, mixture, oil, spirit, water, liniment, extract, salt, conserve, vinegar, oxymel, sugar, decoction, bath, cataplasm and powder. Some of these were prepared from one part of the plant only, others from several or from all. Their properties are summed up as 'desiccating, conglutinating, and digesting,' but are extended to include everything necessary to a universal remedy. The book prescribes in more or less detail for some seventy or more
distinct diseases or classes of diseases, and the writer is never at a loss for an authority - from Dioscorides to the Pharmacopoeias of his own day - while the examples of cures he adduces are drawn from all classes of people, from Emylia, Countess of Isinburg, to the tradesmen of Heyna and their dependants.

The interest in the Elder evinced about this period is also demonstrated by a tract on 'Elder and Juniper Berries, showing how useful they may be in our Coffee Houses,' which was published with The Natural History of Coffee, in 1682.

---Parts Used Medicinally---The bark, leaves, flowers and berries.

---Bark---The Inner Bark should be collected in autumn, from young trees. It is best dried in a moderate sun-heat, being taken indoors at night. When ready for use, it is a light grey, soft and corky externally, with broad fissures; white and smooth on the inner surface. The taste of the bark is sweetish at first, then slightly bitter and nauseous. It is without odour.

---Chemical Constituents---The active principle of the bark is a soft resin, and an acidViburnic acid, which has been proved identical with Valeric acid. Other constituents are traces of a volatile oil, albumen, resin, fat, wax, chlorophyll, tannic acid, grape sugar, gum, extractive, starch, pectin and various alkaline and earthy salts. (According to an analysis by Kramer in 1881.)

---Medicinal Action and Uses---The bark is a strong purgative which may be employed with advantage, an infusion of 1 OZ. in a pint of water being taken in wineglassful doses; in large doses it is an emetic. Its use as a purgative dates back to Hippocrates. It has been much employed as a diuretic, an aqueous solution having been found very useful in cardiac and renal dropsies. It has also been successfully employed in epilepsy.

An emollient ointment is made of the green inner bark, and a homoeopathic tincture made from the fresh inner bark of the young branches, in diluted form, relieves asthmatic symptoms and spurious croup of children - dose, 4 or 5 drops in water.

Culpepper states:
'The first shoots of the common Elder, boiled like Asparagus, and the young leaves and stalks boiled in fat broth, doth mightily carry forth phlegm and choler. The middle or inward bark boiled in water and given in drink wortheth much more violently; and the berries, either green or dry, expel the same humour, and are often given with good success in dropsy; the bark of the root boiled in wine, or the juice thereof drunk, worketh the same effects, but more powerfully than either the leaves or fruit. The juice of the root taken, causes vomitings and purgeth the watery humours of the dropsy.'

Though the use of the root is now obsolete, its juice was used from very ancient times to promote both vomiting and purging, and taken, as another old writer recommends,
in doses of 1 to 2 tablespoonsful, fasting, once in the week, was held to be 'the most excellent purge of water humours in the world and very singular against dropsy.' A tea was also made from the roots of Elder, which was considered an effective preventative for incipient dropsy, in fact the very best remedy for such cases.

---Leaves--- Elder leaves are used both fresh and dry.

Collect the leaves in June and July. Gather only in fine weather, in the morning, after the dew has been dried by the sun. Strip the leaves off singly, rejecting any that are stained or insect-eaten. Drying is then done in the usual manner.

---Constituents--- Elder Leaves contain an alkaloid Sambucine, a purgative resin and the glucoside Sambunigrin, which crystallizes in white, felted needles. Fresh Elder leaves yield about 0.16 per cent of hydrocyanic acid. They also contain cane sugar, invertin, a considerable quantity of potassium nitrate and a crystalline substance, Eldrin, which has also been found in other white flowering plants.

De Sanctis claims to have isolated the alkaloid Coniine from the branches and leaves of Sambucus nigra. Alpes (Proc. Amer. Pharm. Assoc., 1900) found undoubted evidence of an alkaloid in the roots of the American Elder (S. Canadensis), its odour being somewhat similar to that of coniine and also suggesting nicotine. This alkaloid was evidently volatile. It appeared to be much less abundant in the dried roots after some months keeping. The fresh root of S. Canadensis has been found extremely poisonous, producing death in children within a short time after being eaten with symptoms very similar to those of poisoning by Hemlock (Conium).

---Uses--- Elder leaves are used in the preparation of an ointment, Unguentum Sambuci Viride, Green Elder Ointment, which is a domestic remedy for bruises, sprains, chilblains, for use as an emollient, and for applying to wounds. It can be compounded as follows: Take 3 parts of fresh Elder leaves, 4 parts of lard and 2 of prepared suet, heat the Elder leaves with the melted lard and suet until the colour is extracted, then strain through a linen cloth with pressure and allow to cool.

Sir Thomas Browne (1655) stated: 'The common people keep as a good secret in curing wounds the leaves of the Elder, which they have gathered the last day of April.' The leaves, boiled soft with a little linseed oil, were used as a healing application to piles. An ointment concocted from the green Elderberries, with camphor and lard, was formerly ordered by the London College of Surgeons to relieve the same complaint. The leaves are an ingredient of many cooling ointments: Here is another recipe, not made from Elder leaves alone, and very much recommended by modern herbalists as being very cooling and softening and excellent for all kinds of tumours, swellings and wounds: Take the Elder leaves 1/2 lb., Plantain leaves 1/4 lb., Ground Ivy 2 oz., Wormwood 4 oz. (all green); cut them small, and boil in 4 lb. of lard, in the oven, or over a slow fire; stir them continually until the leaves become crisp, then strain, and press out the ointment for use.
Oil of Elder Leaves (Oleum Viride), Green Oil, or Oil of Swallows, is prepared by
digesting 1 part of bruised fresh Elder leaves in 3 parts of linseed oil. In commerce, it
is said to be generally coloured with verdigris.

Like the bark, the leaves are also purgative, but more nauseous than the bark. Their
action is likewise expectorant, diuretic and diaphoretic. They are said to be very
efficacious in dropsy. The juice of Elder leaves is stated by the old herbalists to be
good for inflammation of the eyes, and 'snuffed up the nostrils,' Culpepper declares,
'purgeth the brain.' Another old notion was that if the green leaves were warmed
between two hot tiles and applied to the forehead, they would promptly relieve nervous
headache.

The use of the leaves, bruised and in decoction to drive away flies and kill aphides and
other insect pests has already been referred to.

---Flowers---Elder Flowers are chiefly used in pharmacy in the fresh state for the
distillation of Elder Flower Water, but as the flowering season only lasts for about
three weeks in June, the flowers are often salted, so as to be available for distillation at
a later season, 10 per cent of common salt being added, the flowers being them termed
'pickled.' They are also dried, for making infusions.

The flowers are collected when just in full bloom and thrown into heaps, and after a
few hours, during which they become slightly heated the corollas become loosened
and can then be removed by sifting. The Elder 'flowers' of pharmacy consist of the
small white wheel-shaped, five-lobed, monopetalous corollas only, in the short tube of
which the five stamens with very short filaments and yellow anthers are inserted.
When fresh, the flowers have a slightly bitter taste and an odour scarcely pleasant. The
pickled flowers, however, gradually acquire an agreeable fragrance and are therefore
generally used for the preparation of Elder Flower Water. A similar change also takes
place in the water distilled from the fresh flowers.

In domestic herbal medicines, the dried flowers are largely used in country districts
and are sold by herbalists either in dried bunches of flowers, or sifted free from flower
stalks. The flowers are not easily dried of good colour. If left too late exposed to the
sun before gathering, the flowers assume a brownish colour when dried, and if the
flower bunches are left too long in heaps, to cause the flowers to fall off, these heaps
turn black. If the inflorescence is only partly open when gathered, the flower-heads
have to be sifted more than once, as the flowers do not open all at the same time. The
best and lightest coloured flowers are obtained at the first sifting, when the flowers that
have matured and fallen naturally are free from stalks, and dried quickly in a heated
atmosphere. They may be very quickly dried in a heated copper pan, being stirred
about for a few minutes. They can also be dried almost as quickly in a cool oven, with
the door open. Quickness in drying is essential.

The dried flowers, which are so shrivelled that their details are quite obscured, have a
dingy, brownish-yellow colour and a faint, but characteristic odour and mucilaginous taste. As a rule, imported flowers have a duller yellow colour and inferior odour and are sold at a cheaper rate. When the microscope does not reveal tufts of short hairs in the sinuses of the calyx, the drug is not of this species. Most pharmacopoeias specify that dark brown or blackish flowers should be rejected. This appearance may be due to their having been collected some time after opening, to carelessness in drying, or to having been preserved too long.

The flowers of the Dwarf Elder, a comparatively uncommon plant in this country are distinguished from those of the Common Elder by having dark red anthers.

The flowers of the Yarrow (Achillea millefolium), and other composite plants, which have been used as adulterants of Elder flowers differ still more markedly in appearance and their presence in the drug is readily detected.

---Constituents--- The most important constituent of Elder Flowers is a trace of semisolid volatile oil, present to the extent only of 0.32, per cent possessing the odour of the flowers in a high degree. It is obtained by distilling the fresh flowers with water, saturating the distillate with salt and shaking it with ether. On evaporating the ethereal solution, the oil is obtained as a yellowish, buttery mass. Without ether, fresh Elder flowers yield 0.037 per cent of the volatile oil and the dried flowers 0.0027 per cent only.

Elder Flower Water (Aqua Sambuci) is an official preparation of the British Pharmacopoeia, which directs that it be made from 100 parts of Elder Flowers distilled with 500 parts of water (about 10 lb. to the gallon), and that if fresh Elder flowers are not obtainable, an equivalent quantity of the flowers preserved with common salt be used. The product has at first a distinctly unpleasant odour, but gradually acquires an agreeably aromatic odour, and it is preferable not to use it until this change has taken place.

Elder Flower Water is employed in mixing medicines and chiefly as a vehicle for eye and skin lotions. It is mildly astringent and a gentle stimulant. It is the Eau de Sureau of the Continent, Sureau being the French name of the Eider.

Here is a recipe that can be carried out at home: Fill a large jar with Elder blossoms, pressing them down, the stalks of course having been removed previously. Pour on them 2 quarts of boiling water and when slightly cooled, add 1 1/2 OZ. of rectified spirits. Cover with a folded cloth, and stand the jar in a warm place for some hours. Then allow it to get quite cold and strain through muslin. Put into bottles and cork securely.

Elderflower Water in our great-grandmothers' days was a household word for clearing the complexion of freckles and sunburn, and keeping it in a good condition. Every lady's toilet table possessed a bottle of the liquid, and she relied on this to keep her
skin fair and white and free from blemishes, and it has not lost its reputation. Its use after sea-bathing has been recommended, and if any eruption should appear on the face as the effect of salt water, it is a good plan to use a mixture composed of Elder Flower Water with glycerine and borax, and apply it night and morning.

Elder Flowers, if placed in the water used for washing the hands and face, will both whiten and soften the skin—a convenient way being to place them in a small muslin bag. Such a bag steeped in the bathwater makes a most refreshing bath and a well-known French doctor has stated that he considers it a fine aid in the bath in cases of irritability of the skin and nerves.

The flowers were used by our forefathers in bronchial and pulmonary affections, and in scarlet fever, measles and other eruptive diseases. An infusion of the dried flowers, Elder Flower Tea, is said to promote expectoration in pleurisy; it is gently laxative and aperient and is considered excellent for inducing free perspiration. It is a good oldfashioned remedy for colds and throat trouble, taken hot on going to bed. An almost infallible cure for an attack of influenza in its first stage is a strong infusion of dried Elder Blossoms and Peppermint. Put a handful of each in a jug, pour over them a pint and a half of boiling water, allow to steep, on the stove, for half an hour then strain and sweeten and drink in bed as hot as possible. Heavy perspiration and refreshing sleep will follow, and the patient will wake up well on the way to recovery and the cold or influenza will probably be banished within thirty-six hours. Yarrow may also be added.

Elder Flower Tea, cold, was also considered almost as good for inflammation of the eyes as the distilled Elder Flower Water.

Tea made from Elder Flowers has also been recommended as a splendid spring medicine, to be taken every morning before breakfast for some weeks, being considered an excellent blood purifier.

Externally, Elder Flowers are used in fomentations, to ease pain and abate inflammation. An old writer tells us:

'There be nothing more excellent to ease the pains of the haemorrhoids than a fomentation made of the flowers of the Elder and Verbusie, or Honeysuckle in water or milk for a short time. It easeth the greatest pain.'

A lotion, too, can be made by pouring boiling water on the dried blossoms, which is healing, cooling and soothing. Add 2 1/2 drachms of Elder Flowers to 1 quart of boiling water, infuse for an hour and then strain. The liquor can be applied as a lotion by means of a linen rag, for tumours boils, and affections of the skin, and is said to be effective put on the temples against headache and also for warding off the attacks of flies.

A salad of young Elder buds, macerated a little in hot water and dressed with oil, vinegar and salt, has been used as a remedy against skin eruptions.
Elder Vinegar made from the flowers is an old remedy for sore throat.

A good ointment is also prepared from the flowers by infusion in warm lard, useful for dressing wounds, burns and scalds, which is used, also, as a basis for pomades and cosmetic ointments, Elder Flower Ointment (Unguentum Sambuci) was largely used for wounded horses in the War - the Blue Cross made a special appeal for supplies - but it is also good for human use and is an old remedy for chapped hands and chilblains. Equal quantities of the fresh flowers and of lard are taken, the flowers are heated with the lard until they become crisp, then strained through a linen cloth with pressure and allowed to cool. For use as a Face Cream, (This preparation is hardly suitable as a cosmetic, as lard induces the growth of hair. - EDITOR.) the directions are a little more elaborate, but it is essentially the same: Melt lard in a pan then add a small cup of cold water and stir well. Simmer with the lid on for about an hour and finally let the mixture boil with the lid off until all the water has evaporated; this will have happened when, on stirring, no steam arises. Place on one side to cool a little and then pass the liquid fat through a piece of muslin so that it may be well strained and free from impurities. Take a quantity of Elder Flowers equal in weight to the lard and place these in the lard. Then boil up the mixture again, keeping it simmering for a good hour. At the end of that time, strain the whole through a coarse cloth and when cool, the ointment will be ready for use.

Elder Flowers, with their subtle sweet scent, entered into much delicate cookery, in olden days. Formerly the creamy blossoms were beaten up in the batter of flannel cakes and muffins, to which they gave a more delicate texture. They were also boiled in gruel as a fever-drink, and were added to the posset of the Christening feast.

---Berries---All the other parts of the Elder plant, except the wood and pith, are more active than either the flowers or the fruit. Fresh Elder Berries are found to contain sudorific properties similar to those of the flowers, but weaker. Chemically, the berries furnish Viburnic acid, with an odorous oil, combined with malates of potash and lime. The fresh, ripe fruits contain Tyrosin.

The blue colouring matter extracted from them has been considerably used as an indication for alkalis, with which it gives a green colour, being red with acids. (Alkalis redden some vegetable yellows and change some vegetable blues to green.) According to Cowie this colouring matter is best extracted in the form of a 20 per cent tincture from the refuse remaining after the expression of the first juice. The colouring matter is precipitated blue by lead acetate (National Standard Dispensatory, 1909.)

The Romans made use of Elderberry juice as a hair-dye, and Culpepper tells us that 'the hair of the head washed with the berries boiled in wine is made black.'

English Elder Berries, as we have seen, are extensively used for the preparation of Elder Wine. French and other Continental Elder berries, when dried, are not liked for this purpose, as they have a more unpleasant odour and flavour, and English berries are
preferred. Possibly this may be due to the conditions of growth, or variety, or to the
presence of the berries of the Dwarf Elder. Aubrey (1626-97) tells us that:
'the apothecaries well know the use of the berries, and so do the vintners, who
buy vast quantities of them in London, and some do make no inconsiderable
profit by the sale of them.'
They were held by our forefathers to be efficacious in rheumatism and erysipelas.
They have aperient, diuretic and emetic properties, and the inspissated juice of the
berries has been used as an alterative in rheumatism and syphilis in doses of from one
to two drachms, also as a laxative in doses of half an ounce or more. It promotes all
fluid secretions and natural evacuations.

For colic and diarrhoea, a tea made of the dried berries is said to be a good remedy.

In The Anatomie of the Elder, it is stated that the berries of the Elder and Herb Paris
are useful in epilepsy. Green Elderberry Ointment has already been mentioned as
curative of piles.

After enumerating many uses of the Elder, Gerard says:
'The seeds contained within the berries, dried, are good for such as have the
dropsie, and such as are too fat, and would faine be leaner, if they be taken in a
morning to the quantity of a dram with wine for a certain space. The green
leaves, pounded with Deeres suet or Bulls tallow are good to be laid to hot
swellings and tumors, and doth assuage the paine of the gout.'
Parkinson, physician to James I, also tells us of the same use of the seeds, which he
recommends to be taken powdered, in vinegar.

Elderberry Wine has a curative power of established repute as a remedy, taken hot, at
night, for promoting perspiration in the early stages of severe catarrh, accompanied by
shivering, sore throat, etc. Like Elderflower Tea, it is one of the best preventives
known against the advance of influenza and the ill effects of a chill. A little cinnamon
may be added. It has also a reputation as an excellent remedy for asthma.

Almost from time immemorial, a 'Rob' (a vegetable juice thickened by heat) has been
made from the juice of Elderberries simmered and thickened with sugar, forming an
invaluable cordial for colds and coughs, but only of late years has science proved that
Elderberries furnish Viburnic acid, which induces perspiration, and is especially useful
in cases of bronchitis and similar troubles.

To make Elderberry Rob, 5 lb. of fresh ripe, crushed berries are simmered with 1 lb. of
loaf sugar and the juice evaporated to the thickness of honey. It is cordial, aperient and
diuretic. One or two tablespoonsful mixed with a tumblerful of hot water, taken at
night, promotes perspiration and is demulcent to the chest. The Rob when made can be
bottled and stored for the winter. Herbalists sell it ready for use.

'Syrup of Elderberries' is made as follows: Pick the berries when thoroughly ripe from
the stalks and stew with a little water in a jar in the oven or pan. After straining, allow 1/2 oz. of whole ginger and 18 cloves to each gallon. Boil the ingredients an hour, strain again and bottle. The syrup is an excellent cure for a cold. To about a wineglassful of Elderberry syrup, add hot water, and if liked, sugar.

Both Syrup of Elderberries and the Rob were once official in this country (as they are still in Holland), the rob being the older of the two, and the one that retained its place longer in our Pharmacopoeia. In 1788, its name was changed to Succus Sambuci spissatus, and in 1809 it disappeared altogether. Brookes in 1773 strongly recommended it as a 'saponaceous Resolvent' promoting 'the natural secretions by stool, urine and sweat,' and, diluted with water, for common colds. John Wesley, in his Primitive Physick, directs it to be taken in broth, and in Germany it is used as an ingredient in soups.

There were six or seven robs in the old London Pharmacopoeia, to most of which sugar was added. They were thicker than syrups, but did not differ materially from them; among them was a rob of Elderberries, and both Quincy and Bates had a syrup of Elder.

An old prescription for sciatica (called the Duke of Monmouth's recipe) was compounded of ripe haws and fennel roots, distilled in white wine and taken with syrup of Elder.

The use of the juicy berries, not as medicine, but as a pleasant article of food, in jam, jelly, chutney and ketchup has already been described.

---Medicinal Preparations---Fluid extract of bark, 1/2 to 1 drachm. Water, B.P.

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SOME ELDER WINE RECIPES

An old recipe for Elder Wine
'To every quart of berries put 2 quarts of water; boil half an hour, run the liquor and break the fruit through a hair sieve; then to every quart of juice, put 3/4 of a pound of Lisbon sugar, coarse, but not the very coarsest. Boil the whole a quarter of an hour with some Jamaica peppers, ginger, and a few cloves. Pour it into a tub, and when of a proper warmth, into the barrel, with toast and yeast to work, which there is more difficulty to make it do than most other liquors. When it ceases to hiss, put a quart of brandy to eight gallons and stop up. Bottle in the spring, or at Christmas. The liquor must be in a warm place to make it work.'

The following recipe for making Elder Wine is given by Mrs. Hewlett in a work entitled Cottage Comforts:

'If two gallons of wine are to be made, get one gallon of Elderberries, and a quart of damsons, or sloes; boil them together in six quarts of water, for half an
hour, breaking the fruit with a stick, flat at one end; run off the liquor, and squeeze the pulp through a sieve, or straining cloth; boil the liquor up again with six pounds of coarse sugar, two ounces of ginger, two ounces of bruised allspice, and one ounce of hops; (the spice had better be loosely tied in a bit of muslin); let this boil above half an hour; then pour it off, when quite cool, stir in a teacupful of yeast, and cover it up to work. After two days, skim off the yeast, and put the wine into the barrel, and when it ceases to hiss, which will be in about a fortnight, paste a stiff brown paper over the bung-hole. After this, it will be fit for use in about 8 weeks, but will keep 8 years, if required. The bag of spice may be dropped in at the bung-hole, having a string fastened outside, which shall keep it from reaching the bottom of the barrel.'

*Another Recipe*

Strip the berries, which must be quite ripe, into a dry pan and pour 2 gallons of boiling water over 3 gallons of berries. Cover and leave in a warm place for 24 hours; then strain, pressing the juice well out. Measure it and allow 3 pounds of sugar, half an ounce of ginger and 1/4 ounce of cloves to each gallon. Boil for 20 minutes slowly, then strain it into a cask and ferment when lukewarm. Let it remain until still, before bunging, and bottle in six months.

'If a weaker wine is preferred, use 4 gallons of water to 3 gallons of berries and leave for two days before straining.

'If a cask be not available, large stone jars will answer: then the wine need not be bottled.'

Parkinson tells us that fresh Elder Flowers hung in a vessel of new wine and pressed every evening for seven nights together, 'giveth to the wine a very good relish and a smell like Muscadine.' Ale was also infused with Elder flowers.

The berries make good *pies*, if blended with spices, and formerly used to be preserved with spice and kept for winter use in pies when fruit was scarce. Quite a delicious *jam* can also be made of them, mixed with apples, which has much the flavour of Blackberry jam. They mix to very great advantage with Crab Apple, or with the hard Catillac cooking Pear, or with Vegetable Marrow, and also with Blackberries or Rhubarb.

The Fruit Preserving Section of the Food Ministry issued during the War the following recipe for *Elderberry and Apple Jam*: 6 lb. Elderberries, 6 lb. sliced apples, 12 lb. sugar. Make a pulp of the apples by boiling in water till soft and passing through a coarse sieve to remove any seeds or cores. The Elderberries should also be stewed for half an hour to soften them. Combine the Apple pulp, berries and sugar and return to the fire to boil till thick.

*Another Recipe*

Equal quantities of Elderberries and Apples, 3/4 lb. sugar and one lemon to each pound
of fruit. Strip the berries from the stalks, peel, core and cut up the apples and weigh both fruits. Put the Elderberries into a pan over low heat and bruise them with a wooden spoon. When the juice begins to flow, add the Apples and one-third of the sugar and bring slowly to the boil. When quite soft, rub all through a hair sieve. Return the pulp to the pan, add the rest of the sugar, the grated lemon rind and juice and boil for half an hour, or until the jam sets when tested. Remove all scum, put into pots and cover.

**Elderberry Jam without Apples**
To every pound of berries add 1/4 pint of water, the juice of 2 lemons and 1 lb. of sugar. Boil from 30 to 45 minutes, until it sets when tested. Put into jars and tie down when cold.

The Elderberry will, of course, also make a jelly. As it is a juicy fruit, it will not need the addition of any more liquid than, perhaps, a squeeze of lemon. Equal quantities of Elderberry juice and apple juice, and apple juice from peeling, will require 3/4 lb. of sugar to a pint. Elderberry Jelly is firm and flavorful, with a racy tang.

When the fruit is not quite ripe, it may be preserved in brine and used as a substitute for capers.

The juice from Elder Berries, too, was formerly distilled and mixed with vinegar for salad dressings and flavouring sauces. Vinegars used in former times frequently to be aromatized by steeping in them barberries, rosemary, rose leaves, gilliflowers, lavender, violets - in short, any scented flower or plant though tarragon is now practically the only herb used in this manner to any large extent.

**Elderflower Vinegar** is made thus:
Take 2 lb. of dried flowers of Elder. If you use your own flowers, pluck carefully their stalks from them and dry them carefully and thoroughly. This done, place in a large vessel and pour over them 2 pints of good vinegar. Close the vessel hermetically, keep it in a very warm place and shake them from time to time. After 8 days, strain the vinegar through a paper filter. Keep in well-stoppered bottles.

This is an old-world simple, but rarely met with nowadays, but worth the slight trouble of making. It was well-known and appreciated in former days and often mentioned in old books; Steele, in *The Tatler*, says: 'They had dissented about the preference of Elder to Wine vinegar.'

One seldom has the chance of now tasting the old country pickle made from the tender young shoots and flowers. John Evelyn, writing in 1664, recommends Elder flowers infused in vinegar as an ingredient of a salad. The pickled blossoms are said by those who have tried them to be a welcome relish with boiled mutton, as a substitute for capers. Clusters of the flowers are gathered in their unripened green state, put into a stone jar and covered with boiling vinegar. Spices are unnecessary. The jar is tied
down directly the pickle is cold. This pickle is very good and has the advantage of costing next to nothing.

The pickle made from the tender young shoots - sometimes known as 'English Bamboo' - is more elaborate. During May, in the middle of the Elder bushes in the hedges, large young green shoots may be observed. Cut these, selecting the greenest, peel off every vestige of the outer skin and lay them in salt and water overnight. Each individual length must be carefully chosen, for while they must not be too immature, if the shoots are at all woody, they will not be worth eating. The following morning, prepare the pickle for the Mock Bamboo. To a quart of vinegar, add an ounce of white pepper, an ounce of ginger, half a saltspoonful of mace and boil all well together. Remove the Elder shoots from the salt and water, dry in a cloth and slice up into suitable pieces, laying them in a stone jar. Pour the boiling mixture over them and either place them in an oven for 2 hours, or in a pan of boiling water on the stove. When cold, the pickle should be green in colour. If not, strain the liquor, boil it up again, pour over the shoots and repeat the process. The great art of obtaining and retaining the essence of the plant lies in excluding air from the tied-down jar as much as possible.

The young shoots can also be boiled in salted water with a pinch of soda to preserve the colour, they prove beautifully tender, resembling spinach, and form quite a welcome addition to the dinner table.

Good use can be made of the berries for Ketchup and Chutney, and the following recipes will be found excellent.

**Elderberry Chutney**
2 lb. Elderberries, 1 large Onion, 1 pint vinegar, 1 teaspoonful salt, 1 teaspoonful ground ginger, 2 tablespoonsful sugar, 1 saltspoonful cayenne and mixed spices, 1 teaspoonful mustard seed.

Stalk, weigh and wash the berries; put them into a pan and bruise with a wooden spoon; chop the onion and add with the rest of the ingredients and vinegar. Bring to the boil and simmer till it becomes thick. Stir well, being careful not to let it burn as it thickens. Put into jars and cover.

**Another Recipe**
Rub 1 1/2 lb. of berries through a wire sieve, pound 1 onion, 6 cloves, 1/4 oz. ground ginger, 2 oz. Demerara sugar, 3 oz. stoned raisins, a dust of cayenne and mace, 1 teaspoonful salt and 1 pint vinegar. Put all in an enamelled saucepan and boil with the pulp of the berries for 10 minutes. Take the pan from the fire and let it stand till cold. Put the chutney into jars and cork securely.

**Elderberry Ketchup**
1 pint Elderberries, 1 OZ. shallots, 1 blade mace, 1/2 oz. peppercorns, 1 1/2 OZ. whole
ginger, 1 pint vinegar.

Pick the berries (which must be ripe) from the stalks, weigh and wash them. Put them into an unglazed crock or jar, pour over the boiling vinegar and leave all night in a cool oven. Next day, strain the liquor from the berries through a cloth tied on to the legs of an inverted chair and put it into a pan, with the peeled and minced shallots, the ginger peeled and cut up small, the mace and peppercorns. Boil for 10 minutes, then put into bottles, dividing the spices among the bottles. Cork well.

All parts of the tree - bark, leaves, flowers and berries - have long enjoyed a high reputation in domestic medicine. From the days of Hippocrates, it has been famous for its medicinal properties.

Homeopathic Immunization
Scientific Studies and Research

Dr. Isaac Golden’s Research
In 1986, Australian homeopath Dr. Isaac Golden began a formal research study of homeopathic immunization. Over the course of 15 years, between 1988-2003, he gave homeopathic immunizations against childhood diseases to 2342 children whose parents participated in his survey. He tabulated the survey responses, and found that the overall effectiveness of homeopathic immunizations is 90.4%. Therefore, the effectiveness of homeopathic immunizations is the same as, or in some cases even better than standard vaccinations.
Myths and news about Homeopathy

Unfortunately, neither homeopathic immunizations nor standard vaccinations can offer 100% protection from a disease.

Between 2001-2004, Dr. Golden did a study of the relative safety of vaccinations vs. homeopathic immunizations. He surveyed parents of 781 children; some used vaccinations and some used homeopathic immunizations. Dr. Golden found that children who received standard vaccinations were 15 times more likely to get asthma, 7 times more likely to get eczema, and 2 times more likely to get allergies than those who used homeopathic immunizations.

A more detailed account of Dr. Golden’s research in support of homeopathic immunizations:

Homeopathic Immunizations: A Proven Alternative to Vaccinations

For at least the past 150 years homeopathic practitioners have used the medicine Influenzinum as a flu preventive. Influenzinum is a homeopathic medicine made from flu viruses, rendered completely safe and non-toxic.

Between 1968-70, a survey conducted in Indian factories and offices compared the results of allopathic (conventional) vaccines and homeopathic prevention of influenza. The purpose of this survey was to determine the effectiveness of Influenzinum as a homeopathic preventative (prophylactic). Almost 20 percent of the patients treated by conventional medical physicians contracted the flu. Among those who used Influenzinum, only 6.5 percent came down with the disease. The homeopathic patients who did become ill, recovered more rapidly than their allopathically treated patients. The number of working days lost by the allopathically treated patients was nearly eight and a half times greater than those lost by homeopathic patients.
Results of the survey were remarkable. In approximately 90 percent of the cases no instances of the flu occurred when *Influenzinum* was used preventively.

Homeopathic immunizations have been used successfully for over 200 years. Dr. Samuel Hahnemann, the founder of homeopathy, used homeopathic immunization routinely in his practice.

**Early History: Homeopathic Prevention of Scarlet Fever, Cholera and Smallpox**

In 1799, the founder of homeopathy, Dr. Samuel Hahnemann, used the homeopathic remedy *Belladonna* successfully to prevent Scarlet Fever. Following Hahnemann’s example, another eleven medical doctors prescribed *Belladonna* during the same epidemic. They reported that of 1,646 children exposed to scarlet fever after being given *Belladonna*, only 123 (7.4%) developed symptoms of infection. In contrast, the infection rate in those who did not receive the prophylactic was as high as 90%. In 1838 the Prussian Government ordered the use of *Belladonna* during all scarlet fever epidemics after a report from their chief of physicians, Hufeland, showed it to be an effective prophylactic.

In 1831 Samuel Hahnemann prevented and treated cholera during the 1831 Asiatic cholera epidemic with the remedies *Camphor*, *Cuprum metallicum* and *Veratrum album*. In 1849 Dr Clemens von Boenninghausen treated and prevented untold numbers of cholera infections during the 1949 European epidemic with the above remedies recommended by Hahnemann. While a death rate of 54-90% occurred with conventional treatment, Boenninghausen’s patients had a mortality rate of only 5-16%.

In the 1800s Clemens von Boenninghausen used *Thuja* for both the treatment and prevention of smallpox during an epidemic. When given to uninfected family members of households with members already sick with the disease, not one of them went on to contract it. In 1902 Dr. Eaton reported that during a smallpox epidemic in Iowa, 2806 patients were treated prophylactically with homeopathic *Variolinum*. Of the 547 patients definitely exposed, only 14 developed the disease. The protection rate on these numbers was 97%.

**Homeopathic Prevention of Polio**
In 1850 during an epidemic of poliomyelitis, Dr Taylor Smith of Johannesburg, South Africa protected 82 people with homoeopathic Lathyrus sativus. Of the 82 so immunised, 12 came into direct contact with disease. None were infected. Dr Grimmer of Chicago prophylactically treated 5,000 young children with Lathyrus sativus. None developed polio. In 1957 a severe poliomyelitis epidemic occurred in Buenos Aires. The majority of homoeopathic doctors prescribed Lathyrus sativus as a preventative. Drug stores distributed thousands of doses to the public. None of those who used the prophylactic registered a case of contagion (Eizayaga). In 1975 during another poliomyelitis epidemic in Buenos Aires, 40,000 were given the homeopathic prophylactic Lathyrus sativus. None developed poliomyelitis (Eizayaga).

**Homeopathic Prevention of Dengue Fever**
In 1996 Dengueinum 30 was administered to at least 39,200 people in the Delhi area during an epidemic of Dengue haemorrhagic fever. Follow-up of 23,520 people 10 days later showed only 5 people (0.125%) had developed mild symptoms, with the rest showing no signs or symptoms of the disease (CCRH). (During epidemics of dengue, attack rates among susceptible are often 40-50 %, but may reach 80-90 %, World Health Organisation.)

**Homeopathic Prevention of Japanese B Encephalitis**
In 1999 the Department of Indian Medicine and Homeopathy started distribution of homeopathic immunizations for Japanese Encephalitis in a systematic way throughout the Indian state of Andhra Pradesh. JE mortality rates had touched a high of 638 deaths from 2038 cases in 1986, but fell to four from 33 cases in 2001, following the implementation of the homeopathic immunization program. Even the World Health Organisation and the Medical and Health Department acknowledge that homeopathic immunizations have been a vital factor in the sharp decline of Japanese Encephalitis cases in Andhra Pradesh.
Homeopathic Immunizations: A Proven Alternative to Vaccinations

Published January 27, 2010

Homeopathic Immunizations, Science of Homeopathy

Tags: homeopathic vaccinations, homeoprophylaxis, research in homeopathy, vaccine and safety

Homeoprophylaxis – A Proven Alternative to Vaccination

By Dr Isaac Golden

I prepared my first formal program of homeopathic remedies to prevent infectious diseases in 1986. In the following 20+ years, tens of thousands of Australian children have been immunized homeopathically – a method called homeoprophylaxis (HP) – using programs from myself as well as other practitioners across the country. The method itself is over 200 years old, and has considerable clinical and research experience to support its claims.

In 2004, I integrated 18 years of data collection from parents of children using my program with 4 years of doctoral research at Swinburne University in Melbourne. The purpose of this article is to share with you the findings of this and other research into the effectiveness and safety of HP.

Background

The use of HP was first described by Dr Samuel Hahnemann, the founder of homeopathy, in 1801. He used the remedy Belladonna 30 to successfully treat patients with the disease Scarlet Fever, but fortuitously found that the remedy also helped to prevent the disease. He
then used HP to prevent such diseases as Cholera and Typhoid. In the decades following, many leading homeopaths used HP to prevent a variety of infectious diseases, mainly in acute epidemic situations.

The largest trial of the short-term use of HP was against an outbreak of Meningococcal disease in Brazil. The researchers gave 65,826 children the homeopathic remedy Meningococcinum. Another 23,539 were not protected. The effectiveness of HP after 6 months was 95%, and after a 12 months follow-up was 91%.

Whilst many homeopaths also use HP for long-term prevention (mainly in Australia and the Indian subcontinent), there had been very little formal statistical research into the long-term use of HP prior to 1985. The data I have collected since that time provides a useful guide as to the effectiveness and safety of long-term HP. It confirms that the findings regarding epidemic use also extend to long-term use, with an average effectiveness of around 90%, and a very high level of safety. These findings are presented below.

The Effectiveness of Homeoprophylaxis

As mentioned above, we have a considerable amount of clinical evidence showing that HP provides a high level of protection against targeted infectious diseases. This is supported by a small number of statistical trials which are summarized in Table 1 below. These show an average effectiveness of around 90%, which certainly is comparable to measures of vaccine effectiveness, which range from 70% to 99%, depending on the individual vaccine, and the type of trial used to measure efficacy (real-world experiences show lower rates than clinical trials).

These figures confirm that no method of disease prevention is ever 100% effective.

No statistical study is ever perfect, and of course the reliability of my data is open to question. So as part of my Swinburne research, I applied seven statistical tests to validate the long-term data I have been collecting since 1985. These are described in detail elsewhere, and they did show a high level of reliability. For example, my single figure measure of long-term HP effectiveness was 90.4%, with 95% confidence limits of 87.6% – 93.2% (i.e. it can be stated with 95% confidence that the efficacy lies between 87.6% AND 93.2%), a very strong result.

Table 1: The Effectiveness of Homeopathic Vaccination
Statistical Trials in Humans

<table>
<thead>
<tr>
<th>Year</th>
<th>Researcher</th>
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<td>1907</td>
<td>Eaton</td>
<td>2,806</td>
<td>&lt; 1 year</td>
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## Myths and news about Homeopathy

<table>
<thead>
<tr>
<th>Year</th>
<th>Author</th>
<th>Study Design</th>
<th>Duration</th>
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<td>1,159 children</td>
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* References for these studies may be found in *Vaccination and Homeoprophylaxis – A Review of Risks and Alternatives*, 6th edition

So those in pharmaceutical medicine who state that there is no evidence supporting the effectiveness of HP are clearly wrong. It is not essential to rely only on randomized clinical trials (RCTs) to provide evidence, and in fact the findings of many RCTs are shown to be questionable over time (e.g. drugs such as Vioxx that were tested in RCTs, then later withdrawn from use because of side-effects not discovered or acknowledged during the RCTs).

Thus homeopaths can confidently say that HP provides a definite level of protection against targeted infectious diseases, which is not 100%, but which is comparable to that of vaccines.

### The Safety of Homoeoprophylaxis

![Image of a mortar and pestle]
Homeopathic medicines are usually prepared using a series of dilutions and succussions (firm striking of the container holding the liquid remedy against a firm surface). The remedies are called “potencies” because at each stage they become energetically stronger. After the 12c potency, no molecules of the original substance remain, yet the remedy is energetically stronger. Pharmaceutical advocates cannot understand this, because their paradigm forces them to believe that as the number of molecules of a substance decreases in a medicine, the medicine becomes weaker. This is true if the kinetic energy of the succussion is not correctly applied, and a simple dilution only is prepared. But we are making much more than a simple dilution.

Doctors agree that homeopathic potencies cannot be toxic, and so physical safety is not an issue. However, some homeopaths have expressed concerns over the years as to whether the long-term use of the remedies in my HP program is energetically safe. Many people who are not bound to the pharmaceutical paradigm understand that energy can produce real and tangible effects, and if misused can cause problems. One important part of my research at Swinburne was to check the long-term safety of HP.

### Table 1: The Effectiveness of Homeopathic Vaccination Statistical Trials in Humans

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This was done by examining 5 markers of overall wellbeing in children aged between 4 and 12 years of age – asthma, eczema, ear/hearing problems, allergies and behavioural problems. These were compared to a range of early childhood markers, including breastfeeding status, birthweight, APGAR scores, as well as to 4 possible immunization methods – vaccination, HP, general/constitutional prevention, and no prevention at all. That gave 20 (5 x 4) possible combinations of health conditions and immunization methods. The data was processed using Odds Ratios and Chi Squared Probability tests.

Once again, the full results are reported in detail elsewhere, but the main findings are as follows:

1. In 19 of the 20 possible measures of health, vaccinated children were less healthy than other children, usually by a significant amount (the 1 measure favouring vaccination was not statistically significant). The most dramatic single finding was that **vaccinated children have a 15 times greater chance of becoming asthmatic than children using HP**, with P>99%, a highly statistically significant finding.

2. Children using HP were generally at least as healthy (and often more healthy) as children who used constitutional/general immunization or no immunization at all. The HP group were not exclusively from people who were extremely health conscious. Regularly, parents using my HP program say that it is their first introduction to homeopathy and to natural medicine in general.

3. Parental estimates of general well-being were very high in the HP group – at least as high as in other groups.

4. Not all HP programs give consistent results. When comparing children using my HP program to those using other HP programs, the levels of both effectiveness and safety were lower in the group using other programs. So it is advisable to check the basis of a HP program before committing to it. Programs using daily doses of low potencies provide less effective long-term prevention than programs using infrequent doses of (appropriately selected) high potencies.

We may conclude from the parts of my data which were statistically significant (P?95%), that HP is associated with an improvement in general health, compared to other immunization methods (as well as no immunization at all), and that this figure is significantly better when compared to vaccinated children. Therefore we may conclude that the evidence suggests that the use of an appropriate long-term HP program does not lessen the health of children, and evidence suggests that it may in fact assist the maturation of the immune system by gently challenging the system in the first 5-6 years of life.
Concluding Comments

What began as a limited study 20 years ago has grown, for me, into an ongoing attempt to make parents, as well as health professionals, aware of the wonderful opportunity that homoeoprophylaxis offers to provide protection against target infectious diseases, without risking the long-term health of their children. It may be safely used by adults.

Not every infectious disease is a dire threat to a healthy infant. I personally don’t believe that immunization against every infectious disease is essential. But I do believe that the right to choose which diseases should be prevented should belong to the parents of each child. We can confidently say to parents that they can provide a high (but not complete) level of protection against targeted diseases, without risk, by using an appropriate HP program.

We can also say to those within the pharmaceutical industry who disparage HP as being untested and uncertain – take the time to study the facts available. Criticism without facts is the antithesis of the true scientific method, yet it is the response we continually get from pharmaceutical medicine when it comes to HP.

I concluded my doctoral thesis by saying that "a national immunization system, where both vaccination and HP were available to parents, would increase the national coverage against targeted infectious diseases, and reduce the incidence of some chronic health conditions, especially asthma". The data is unambiguous, and it is time that those who run the health services of this country get serious about long-term health, and fully support the use of the best of what natural medicine in general, and homeopathic medicine in particular, has to offer.

Vaccines offer a level of protection against targeted infectious diseases, but involve a long-term risk that has never been adequately measured. Evidence shows that vaccination is a factor in the increase in asthma (and other chronic diseases) shown earlier. We can achieve a comparable level of protection, without this risk, by using an appropriate long-term HP program. It’s time that those parents who search for facts to inform themselves before vaccinating are encouraged, and not attacked by agents of the pharmaceutical industry. It’s time that parents are supported in their choice of immunization method, for the benefit of their own children and of the entire community.
Doctors warn over homeopathic 'vaccine'

By Samantha Poling

Many homeopaths believe that remedies can help lessen the side effects of conventional vaccination.

Homeopaths are offering "alternative vaccinations" which doctors say could leave patients vulnerable to potentially fatal diseases, a BBC investigation has found.

Three practitioners admitted giving patients a homeopathic medicine designed to replace the MMR vaccine.

Inverness-based Katie Jarvis said she only offered "Homeopathic Prophylaxis" to patients who expressed an interest.

But the discovery has prompted a shocked reaction from doctors.

When asked about the practice, Ms Jarvis said: "The alternative that I would offer would be a homeopathic remedy made from diseased tissue, that comes from someone with that disease, and then made into potentised form so that is given in a homeopathic remedy.

"It can be given instead of, or as well as, the vaccination.

"I'm not advocating that they do not take the vaccination, I am providing support for those who choose not to by giving them an alternative."

When asked if the homeopathic remedy offered the same protection as the MMR, she replied: "I'd like to say that they were safer, but I can't prove that."
Myths and news about Homeopathy

However, the BMA’s director of science and ethics, Dr Vivienne Nathanson, said: "Replacing proven vaccines, tested vaccines, vaccines that are used globally and we know are effective with homeopathic alternatives where there is no evidence of efficacy, no evidence of effectiveness, is extremely worrying because it could persuade families that their children are safe and protected when they're not.

"And some of those children will go on to get the illness, and some of those children may go on to get permanent life-threatening sequelae, or even to die, and that's a tragedy when the family think they've protected their children."

Katie Jarvis said she had protected herself against flu with homeopathic treatments

Sequelae is a pathological condition resulting from a previous disease or injury.

The practice of replacing conventional vaccines with homeopathic alternatives has been condemned by the Faculty of Homeopathy.

It said there was no evidence for homeopathic treatments being able to protect against diseases, and said patients should stick to conventional medicines.

Replacements for vaccines were also dismissed by the UK and Scottish governments but many homeopaths believe that remedies can help lessen the side effects of conventional vaccination.

The BBC Scotland programme examined claims that members of a small organisation, the Homeopathic Medical Association - which has about 300 members across the UK - were offering replacement vaccines.

It approached the association's six members in Scotland. Three of them said they provided the MMR remedies to patients and said they would be happy to do so again.

Ms Jarvis also claimed she could protect patients against other diseases, like polio, tetanus and diphtheria. She claimed she had protected herself against flu with homeopathic treatments.
NHS Highland - the health board covering Inverness - said it was considering withdrawing funding for homeopathic preparations.

Bosses will make a decision on the matter at the board's meeting in October.

Chief operating officer Elaine Mead said: "It is important that NHS Highland can demonstrate the quality and clinical effectiveness of all of the treatments currently provided at times of more scarce resource.

It is right that we re-look at any investment in this area in the light of the current debate between clinical groups."
**Myths and news about Homeopathy**

**Homeopathic vaccines under attack**

Mark Gertsik

THE complementary medicines industry has stopped short of backing the use homeopathic vaccines in light of a renewed attack on the products in the mainstream media.

“There is definitely a place for homeopathy in the treatment of disease states in Australia,” Complementary Healthcare Council (CHC) executive director Dr Wendy Morrow told Pharmacy e-News.

“Whether or not it should be used in vaccinations is an issue that is very vexatious but it is not a use that the CHC would support.”

Writing in the *The Australian* on the weekend, prominent pharmacy consultant Ron Batagol criticised the Therapeutic Goods Administration (TGA) for allowing the sale of homeopathic vaccines which, he claimed, could lead to life threatening situations if they were relied upon.

“One shudders to think of the danger that pharmacists and other health professionals could, however unwittingly, be complicit in, even legally liable for, if they don’t advise parents to seek medical advice where this is clearly warranted, or suggest appropriate, symptomatic treatment with a pharmacy-based over-the-counter medication in the first instance, rather than selling or, heaven forbid, recommending homeopathics for use by children or infants,” Mr Batagol wrote.

“So, I have just one question for our health regulators: how do you sleep at night knowing you continue to allow homeopathic products to be legally peddled in the healthcare marketplace as substitutes for effective therapeutic treatment for the most helpless and vulnerable members of the community, our children?”

However, Dr Morrow said the onus was on the individual to decide whether to take a homeopathic vaccine.

“Individuals do have a right to make a choice,” she said.

“The issue becomes not the availability of homeopathy but in the way in which it is used by individuals. We don’t believe that complementary medicines should be an alternative to Western medicines. We believe that it should be complementary to Western medicine but in one sense it really is up to the individual to use the tools that are available to them in the best possible way.”

Despite that, Dr Morrow signalled that the TGA did have a role to play in curbing the promotion of homeopathic vaccines.

“I remain unconvinced that the TGA has a role to play in telling people to be vaccinated or not,” she said.

“I believe that is a professional issue and not a production issue per se, although homeopathic medicines should not be advertised for vaccination use.”

To comment [click here.](#)

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**Revlidmir listing to cut $104m hole in PBS**

The Rudd Government will spend $104 million over the next four years subsidising a drug that will help treat sufferers of multiple myeloma.

Revlidmir (lenalidomide) will be listed on the PBS from the start of November but while the drug is expected to provide patients with a 11-month extension of quality life, medical specialists have warned the cost of advanced drugs would rise as the community finds ways to pay for them.

“There are so many of these [new drugs] coming along,” president of the Clinical Oncological Society of Australia Bruce Mann told the *Sydney Morning Herald*.

“If our society pays for every Medicare card holder to get access to medicines they can benefit from, then we’re going broke. This is a really hard area. It’s where money meets human life.”

The treatment helps control the disease, which is the second most common type of cancer of bone marrow and currently has no long-term cure.

About 1,200 people a year are diagnosed with multiple myeloma, which damages a patient’s bones, resulting in pain, fractures and high blood calcium levels.

Acting Health Minister Justine Elliot said the listing was only possible because the Government was introducing “cost recovery” of the PBS evaluation and listing process from 2010.

“From this date, fees will be payable by pharmaceutical companies for submissions lodged with the Pharmaceutical Benefits Advisory Committee to recover the costs of evaluating a medication before it can be listed on the PBS,” she said.

To comment [click here.](#)
References


Eaton, Dr. C. W., *Variolinum*. (a paper read before the American Institute of Homeopathy), 1907.


**References 2**


**Allopathic Versus Holistic medicine**

*Allopathic medicine* refers to the practice of treating symptoms, and especially the practices now referred to as *heroic medicine*. Today it means what is wrong with you and the Allopathic doctor focuses in on your complaint reduces you to it and tries to alleviate your symptom without considering your long term health. It was coined by *Samuel Hahnemann* (1755–1843) in 1810. It is wrong to think of Allopathic medicine and its short 150 year history as traditional, conventional or time honored when they are not. Modern conventional medicine is in a constant state of change and studies past 5 years old are rejected. This is an indication of the illogic of Allopathy for if there was a correct logical art it would survive the times. Natural medicine, acupuncture and many other forms of medicine are far older and much more pervasive in this world today than Allopathy.
Although allopathic medicine was rejected as a term by mainstream physicians it was accepted as a way of doing medicine. It was adopted by physicians with unconventional training to refer pejoratively to physicians who had undergone a more usual course of education. Allopathic medicine often refers to "the broad category of medical practice that is sometimes called Western medicine, biomedicine, Reductionism Medicine, evidence-based medicine, or profit based medicine," with varying degrees of acceptance by medical professionals. In particular, the terms, allopathic medicine or allopathy, may be used to denote the practice of so-called conventional medicine by practitioners of traditional medicine such as Ayurveda, as well as by those who practice alternative medicine such as homeopathy. However, many aspects of traditional medicine systems such as Ayurveda or Traditional Chinese medicine are also considered allopathic in that their treatments can oppose the patient's symptoms. Allopathy as used in the United States refers to medical practitioners with the Doctor of Medicine degree rather than the Doctor of Osteopathic Medicine degree, but these practitioners do not commonly apply this label to themselves.

Allopathy wants results and money first. Safety is second. (See True Health Care Desire Dubounet)

Holistic medicine is considering the totality of the patient and trying to increase the patient’s health long term rather than just symptom control. If the patient is healthier there will be less future disease. Holistic medicine thus does not try to reduce the person to simple terms but will consider all possible disease causation and aggravation. Holistic medicine is thus not interested in direct short term evidence but long term success that is much more difficult to prove experimentally. Holistic medicine also expands their thoughts to open minded areas of health care. The key to holistic medicine is safety and health first.

In the stress reduction medicine of Dr Selye anything we do to reduce the stress and the stressor of the body will improve the health and make disease less of a threat. The holistic therapies we teach at IMUNE are designed to help reduce stress and lessen the causes of disease and thus improve health. True health care is the aim. We might use an allopathic but a safe form always and refer to a medical doctor for help in managing difficult cases.

Etymology

Allopathic medicine and allopathy (from the Greek prefix ἄλλος, állos, "other", "different" + the suffix πάθος, páthos, "suffering") are terms coined in the early 19th century by Samuel Hahnemann, the founder of homeopathy, as a synonym for symptom driven medicine. Hahnemann thought allopaths were seeking medical solutions that were not of life and were different.

History

The practice of conventional medicine in both Europe and North America during the early 19th century is sometimes referred to as heroic medicine (because of the extreme measures (such as bloodletting) sometimes employed in an effort to treat diseases. The term allopath was used by Hahnemann and other early homeopathic doctors to highlight the difference they perceived between homeopathy, a pseudoscience, and the conventional medicine of that time.
With the term allopathy (meaning "other than the disease"), Hahnemann intended to point out how physicians with conventional training employed therapeutic approaches that, in his view, merely treated symptoms and failed to address the disharmony produced by the underlying disease. Homeopathic doctors saw such symptomatic treatments as "opposites treating opposites" and believed these conventional methods were harmful to patients.\[1\]

Practitioners of alternative medicine have used the term "allopathic medicine" to refer to the practice of conventional medicine in both Europe and the United States since the 19th century. The term allopathic was used throughout the 19th century as a derogatory term for the practitioners of heroic medicine,\[13\]\[14\] a precursor to modern medicine that did not rely on evidence.

James Whorton discusses this historical pejorative usage:

One form of verbal warfare used in retaliation by irregulars was the word "allopathy." ..."Allopathy" and "allopathic" were liberally employed as pejoratives by all irregular physicians of the nineteenth century, and the terms were considered highly offensive by those at whom they were directed. The generally uncomplaining acceptance of [the term] "allopathic medicine" by today's physicians is an indication of both a lack of awareness of the term's historical use and the recent thawing of relations between irregulars and allopaths.\[15\]

The controversy surrounding the term can be traced to its original usage during a heated 19th-century debate between practitioners of homeopathy, and those they derisively referred to as "allopaths."\[16\]

Hahnemann used allopathy to refer to what he saw as a system of medicine that combats disease by using remedies that produce effects in a healthy subject that are different (hence Greek root allo- "different") from the effects produced by the disease to be treated. The distinction comes from the use in homeopathy of substances that cause similar effects as the symptoms of a disease to treat patients (homeo - meaning similar).

Examples of Allopathy: If you have a pain you use a pan killer, If you have depression a serotonin reuptake blocker, if you have a fever an antipyretic, if you have constipation a laxative, and so on and so on. Almost all directed at the reverse or different to counteract the problem or symptom.

As used by homeopaths, the term allopathy has always referred to the principle of curing disease by administering substances that produce other symptoms (when given to a healthy human) than the symptoms produced by a disease. For example, part of an allopathic treatment for fever may include the use of a drug which reduces the fever, while also including a drug (such as an antibiotic) that attacks the cause of the fever (such as a bacterial infection). A homeopathic treatment for fever, by contrast, is one that uses a diluted and succussed dosage of a substance that in an undiluted and unsuccussed form would induce fever in a healthy person. Hahnemann used this term to distinguish medicine as practiced in his time from his use of infinitesimally small doses of substances to treat the spiritual causes of illness. A naturopath will decide to use a herb such as a natural laxative. For a naturopath will sometimes use homeopathy, allopathy or other but always trying to be as natural as possible.

The Companion Encyclopedia of the History of Medicine states that 'Hahnemann gave an all-embracing name to regular practice, calling it 'allopathy'. This term, however imprecise, was employed by his followers or other unorthodox movements to identify the prevailing methods as constituting nothing more than a competing
'school' of medicine, however dominant in terms of number of practitioner proponents and patients." In the nineteenth century, some pharmacies labeled their products with the terms allopathic or homeopathic.

Contrary to the present usage, Hahnemann reserved the term of "allopathic" medicine to the practice of treating diseases by means of drugs inducing symptoms unrelated (i.e. neither similar nor opposite) to those of the disease. He called instead "enantiopathic" or "antipathic" the practice of treating diseases by means of drugs producing symptoms opposite to those of the patient (e.g. see Organon, VI edition, paragraphs 54-56). After Hahnemann's death the term "enantiopathy" fell in disuse and the two concepts of allopathy and enantiopathy have been more or less unified. Both, however, indicate what Hahnemann thought about contemporary conventional medicine, rather than the current ideas of his colleagues. Conventional physicians had never assumed that the therapeutic effects of drugs were necessarily related to the symptoms they caused in the healthy: e.g. James Lind in 1747 systematically tested several common substances and foods for their effect on scurvy and discovered that lemon juice was specifically active; he clearly did not select lemon juice because it caused symptoms in the healthy man, either similar or opposite to those of scurvy. Lind was practicing Naturopathy not homeopathy.

Jenner was a homeopath who thought that what caused to symptoms of pox in a milk maiden might cure the symptoms in another. So immunization was guided by homeopathic like thought.

Current

Use of the term remains common among homeopathic doctors, and has spread to other more mainstream parlance. The meaning implied by the label has never been accepted by conventional medicine, and is still be considered pejorative by some. More recently, some sources have used the term allopathic, particularly American sources wishing to distinguish between conventional medicine and, say, osteopathic. William Jarvis, an expert on alternative medicine and public health, states that "although many modern therapies can be construed to conform to an allopathic rationale (eg, using a laxative to relieve constipation), standard medicine has never paid allegiance to an allopathic principle" and that the label "allopath" was "considered highly derisive by regular medicine." However, many conventional medical treatments do not fit this definition of allopathy, as they seek to prevent illness, or remove the cause of an illness by acting on the etiology of disease.

Allopathic Practice

The purpose of the allopath is to reduce the symptoms. Allopathy is not about making you healthier. There is no study showing that the patients are healthier. The total emphasis is symptom reduction. If the long term health is compromised it is not a problem to be considered.

The first step is a reductionistic diagnosis. Even though the diagnoses are much less than fifty percent right, it makes no matter. Without a diagnosis there is no insurance. And money makes the world go round. There is no or very little evaluation of diet, stress, lifestyle etc. the procedure is about reducing
you to a single diagnosis, and then prescribing a drug for the problem. If that fails then an increase in dosage, followed by a different drug, and if still no results a surgical intervention will be done.

In Holistic medicine the entire body is considered and any improvements in lifestyle and total health are quite possible able to help the patient. The goal is complete consideration of the health of the patient. Not reducing him to a set of symptoms.

Nonallopathic Lesions

When there is a problem and the doctor feels that instead of focusing on a specific are for treatment he can helps by increasing the health of the total body (holistic healing), we can call this a Nonallopathic lesion and it is an unidentified problem. This is a vague terms used by some Chiropractic doctors which suggests there may be a problem with the spine. In medical coding the #739 is a CPT diagnosis code for non allopathic lesions or not elsewhere classified. The term lesion is used by radiologists to define a mass or any abnormality involving tissues and organs.

Doctors Don’t know that they use Allopathy

The principle of allopathy is to only reduce and or address symptoms. The question “What’s Wrong with You” is the key. The answer details the focused complaint and not a true access of health or welfare. When we combine this with pills made and tested for the symptom we get a medical system where the average visit is less than one minute of real concern. Consider the side effects and you get an ever expansive cascade of errors that cost our society vast amounts in terms of money and human suffering. Allopathy has failed as a medicine philosophy and it just takes time for all to realize it.

Many years ago in Denver a man approached me who was a salesman for a survey company. They sent out survey questionnaires to all kinds of professions to find out more about marketing. He gave me 4 questions for free and they were mailed out to over 100,000 medical doctors. The first question was “would you use a Natural pharmaceutical over a synthetic one if you could?” 82% said yes. One of the questions was which of the following would you use in your practice? Acupuncture, biofeedback, nutrition, homeopathy, or allopathy.

55% said they would use biofeedback, it was technical and scientific. 45% said they would use nutrition. 35% said they would use acupuncture. 12% said they would use homeopathy, and 5% said they would use allopathy, even though these were allopathic doctors who use allopathy every minute. They do not know or understand the art of medicine they use. They do not know what it is or how unsound the philosophy is behind it. They are too busy learning what the drug companies want them to learn.
Abraham Maslow once said “if the only tool you have is a hammer, you will treat everything as if it is a nail”. Surgeons have a surgical answer for everything, and nothing is more risky and costly than surgery. We need surgeons and surgery. But profit motives can put a burden on the health care system if we let rampant greed get out of control.
Myths and news about Homeopathy

The Allopathic Surgical team of Dr. Cuten and Dr. Stichem, work at the Operation Amputation for all Medical Clinic at the corner of Sighthewaiver and Pay they have some advice for you.

When your drugs fail we have an answer to your problem guaranteed to shut your patient up.

If your wife is hysterical we can easily do a hysterectomy

If your child has persistent allergies we can remove the adenoids. Aids can result but if you can not control your mood, have trouble playing with others, and can pay a large bill then a prefrontal lobotomy is for you.

If you don't like your body we can alter it for you, you still won't like it after as that the problem is the mind not the body, but as long as you have money come to us.

When your joints give out from lack of exercise we can put in a new joint, cheap.

If there is a build up of water in your child’s ear we can put in a drain tube and ruin the ear no matter what the cause is. We hope when child grows the ear improves

In fact we don’t care about the cause of disease we can cut, burn, + stab a new you for any known condition your insurance company is willing to pay for.

References


17. ^a b Jarvis WT Misuse of the Term "Allopathy"


19. ^National Resident Matching Program


Two decades Plus of Imponderable Voltammetric Homeopathy and Emotional Balance- 2013 USA

Written by Darwin Davidson Doctor of Quantum Biofeedback

STUDY INFORMATION:
SUPervising researchers: Dr. Danis György, MD, Dr. Hilf Klara MD, Jozsef Mezei MD
Medical consultant: Dr. Pauline Willis, USA, Dr. Gebhard Gehring MD Bavaria, Germany
Date and place: 2008 – 2013 Arizona, USA
Sponsors: SCIO International / Maitreya Kft.
Institutional monitor: IMUNE / University of Timisoara (Victor Babes University of Medicine) Dr. Bacean Aurel MD
USA IRB

Abstract:
This study was done in Arizona, USA under medical supervision from 2007. 92 subjects were measured for emotional imponderable reactivity with the SCIO set on proper treatment in half of the tests and placebo on the other half. The subjects were asked to look at the emotional imponderable reactions and to validate or determine how many of the reactions reflected their real emotional state. This was a double blind test and neither subject nor therapist knew which setting was which.

The comparison of treatment versus placebo control should a profound significance. This was proof at 80 plus subjects that there was indeed the ability of the xrroid imponderable program to measure the reactivity of a patient to his emotional state.

Introduction:
In this review we look at a study of 92 patients who imponderable reactions are evaluated for significance of the reactions. There is a significant correlation of the emotional state of the patient with the TVEP reactions. This study reviews the field of imponderable trivector Voltammetric reactivity.

Method:

This study was done In Arizona, USA in 2007 under medical supervision. 92 subjects were measured for emotional imponderable reactivity with the SCIO set on proper treatment in half of the tests and placebo on the other half. The subjects were asked to look at the emotional imponderable reactions and to validate or determine how many of the reactions reflected their real emotional state. This was a double blind test and neither subject nor therapist knew which setting was which.

Results: Emotional inventory 1=treatment, 7=placebo

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The subjective double blind rating of effectiveness shows the SCIO’s ability to display relevant emotional concerns.

**Conclusions:**

The double blind comparison of treatment versus placebo control should a profound significance. This was proof at 93 subjects that there was indeed the ability of the xrroid imponderable program to measure the reactivity of a patient to his emotional state.

**Discussion:**

**im·pon·der·a·ble**

*adj*

Definition of **IMponderable**

: not ponderable : incapable of being weighed or evaluated with exactness <the *imponderable* beauties of Beethoven’s ... sonatas — Cecelia Porter>

— *im·pon·der·a·bil·i·ty* noun
— *imponderable* noun
— *imponderably* adverb

See *imponderable* defined for *English-language learners* 
See *imponderable* defined for *kids*

Examples of **IMponderable**

1. the *imponderable* vastness of space or 2. Imponderable homeopathy

Origin of **IMponderable**

Medieval Latin *imponderabilis*, from Latin *in- + Late Latinponderabilis* ponderable

First Known Use: 1794

**History**

While this remedy group may seem new on the scene, the first “Imponderable” was proven by Hahnemann in 1833. In an era rich with scientific experimentation and questioning, it is completely understandable that Hahnemann would be eager to prove natural phenomena, and his choice was magnetism.
The defining characteristic of these remedies is a powerful, immutable force that exerts unseen, unknown, and intangible energy that can profoundly influence our well-being. Louis Klein notes that imponderables share this attribute of unseen force with remedies made from viruses and bacteria. But while the force in viruses and bacteria is infectious and insidious; the force of an imponderable is irresistible and overwhelming.

**The study of X-ray**
by Louis Klein

Energetic fields prepared homeopathically (potentized) have been made and used in homeopathic history since the time of Hahnemann who did provings utilizing magnetic energy. X-ray is the second oldest “imponderable” homeopathic remedy and was introduced into the homeopathic pharmacopeia not long after the discovery of x-rays by Wilhelm Röntgen in 1895.

It was shortly after this discovery that, without adequate protection and controls, conventional x-rays were found to be dangerous. This lethality is especially to cells that divide quickly such as in bone marrow, intestinal epithelium and sexual cells. Immediate symptoms of x-ray sickness included nausea, vomiting, anorexia, weakness and dizziness as well as the long-term damage.

Many of the complaints and side effects can also be vague since the exposure may leave little skin symptoms except for some redness, yet there are intense generalized symptoms without many modalities. This vague array of symptoms is one of the leading indications for homeopathic X-ray and, in fact, all imponderable remedies. There are a number of conditions that mimic or encompass this indication such as chronic fatigue syndrome, which, in my clinical experience, is best dealt with via homeopathic remedies made from imponderables.

Homeopathically prepared X-ray in its early use was an important remedy for the effects of primitive x-ray machines. I remember that when I was a child you could go to a shoe store and have your feet x-rayed in a machine that anyone; (even a child) could step up and use. I have also clinically used it for someone who is around x-ray machines frequently and repeatedly, including x-ray technicians, chiropractors, dentists and dental assistants. It is a remedy to be considered after exposure to x-rays, especially if the exposure is repeated.
Boericke gives a more thorough succinct description of the effects of x-ray exposure in his introduction to the remedy: Repeated exposure to Roentgen (X-ray) has produced skin lesions often followed by cancer. Distressing pain. Sexual glands are particularly affected. Atrophy of ovaries and testicles. Sterility. Changes take place in the blood, lymphatics, and bone marrow. Anaemia and leukaemia. Corresponds to stubbornness as in burns, they refuse to heal. Boericke continues to give us more indications of homeopathic X-ray in his introduction:

Psoriasis. Has the property of stimulating cellular metabolism. Arouses the reactive vitality, mentally and physically. Brings to the surface suppressed symptoms, especially sycotic and those due to mixed infections. Its homeopathic action is thus centrifugal, towards the periphery. From the proving and older texts we have some more indications: The aggravations are worse in bed; in the afternoon, evening, and night; and in open air. It definitely is a remedy to consider for individuals whose health is deeply suppressed, both physically and mentally.

**Physical and General Indications**

There are a number of toxicological conditions and symptoms that indicate the use of X-ray. The following are some physical indications that I have verified clinically:

- Deeper diseases, featuring vagueness of symptoms and deceptiveness.

- An underlying tendency to move into malignancy or malignancy is present.

- Sterility, where there is no underlying cause.

- Exposure to radiation or x-rays, especially in childhood and adolescence.

- Obstinate diseases, especially skin diseases.

- All forms of injuries to the skin and ulcers that fail to heal (Consider Lyssin when they heal too quickly).
• A very high sexual desire followed by loss of sexual interest, impotency, and sterility.
• Aversion to meat.
• Lack of appetite.
• Better from warm, moist applications
• Psoriasis
• Ulcers
• Wounds that are slow to heal
• Distortion of nails, hang nails, thickening of nails
• old obstinate symptoms

**The Four Imponderables of the Buddha**

Four things that Buddha warned against thinking on too much. One of these was trying to get into Karmic detail and look to find the "results" of volitional actions (Karma). It is enough to just Know and Understand and Intuitively have insight into the Fact that Volitional Action (karma) begets a result (Vipaka). It is even impossible to judge good and bad because that leads to the intellectual trap of duality and it's Dukkha. And the range of the powers of the mind is unknowable. "These four imponderables are not to be speculated about. Whoever speculates about them would go mad & experience vexation.

1. The Buddha-range of the Buddhas (i.e., the range of powers a Buddha develops as a result of becoming a Buddha)...the powers of the Buddha mind is unknowable.
2. The jhana-range of one absorbed in jhana (i.e., the range of powers that one may obtain while absorbed in jhana)....the powers of the mind are unknowable.
3. The results of karma
4. Speculation about (the first moment, purpose, etc., of) the cosmos is an imponderable that is not to be speculated about. Whoever speculates about these things would go mad and experience vexation."

**Diatomaceous Earth**

Life on earth is only possible because of diatoms. These very small creatures are absorbing toxins better than anything. They allow us to live by absorbing not only toxic carbon dioxide but they absorb other bio-toxins that could choke off life. When they die their tiny skeletons float to the bottom of the seas and make a layer of diatomaceous earth.

These skeletons are of sharp crystals which maintain a high degree of absorbency. This is what old time homeopaths use to make imponderable homeopathy. They found out that a little
diatomaceous earth mixed with water could absorb and transmit energy. Nelson had shown that this was possible for an emotion as well. If we took fifteen people charged with an emotion and they were all told to hold the diatomaceous earth (food grade) with water they could successfully transmit the emotion to it.

On Potencies and Imponderables

IHA Transactions, 1886 pps.

Dr. Swan:

Potentization does not increase the volume of the dynamic force, but like the temper of a steel spring, better fits it for higher uses than the crude drug is capable of.

Hahnemann says (Lesser Writings, page 859): "For the living human organism shows an ever stronger reaction to the more highly dynamized attenuations, when they are used as medicines; it follows that such higher medicinal preparations must be regarded as stronger, inasmuch as there can be no standard for measuring the degree of dynamic potency of a medicine, except the degree of reaction of the vital force against it." And as no two individuals have the same vital sensibility, no real or fanciful notation can indicate the exact potency needed in a given case, and the observation and experience of the physician will be the only guide by which he can be governed in the selection.

In Esoteric science, as expounded by the Adepts, it is shown that the man on this earth is complex in form, being composed of seven bodies. "First, the physical body or external shell; Second, is the form of the natural vitality— the anima mineralis, anima vegetalis, anima animalis— the three in one. Involved herein, and operant through this second body is a Third body, the natural human soul, or body of desire; this constituting a natural self, proprium, in no sense spiritual, but earthy, and of the earth. We then discern, or should discover a Fourth body, which is not however, an organism in permanence; which has an impersonal identity of its own, neuter in character between good and evil, and entering into the character of neither; which has a specific function in the formation and direction of the life of the man, but which serves merely as a satellite; and which floats in its own habitat, with its own species, after the earthly shell is pierced and dissolved; this is the double, the geist, the shadow-form, the memory-form, the astral image. The proper man, good or evil, and for the most part commonly latent, resides within. Advancing inwardly we find a Fifth form, the first of a spiritual series; this is the spiritual self-ego or proprium image; the body of human self-will, self-desire, self-intelligence, self-delight-self-life. The Sixth body is the soul of the spirit; the sensitive organism of the psychic personality, termed also the spiritual body, and is, while the psychic personality endures, not merely a body for it, but also its form of existence, its form of identity, its form of consciousness, or operations of delight. The Seventh body of the full series is that of the inmost, the psychic germ.
Another extract from the "Wisdom of the Adepts," will throw some light on the imponderables, and show that they should be well proved, and used. "The real character of the fluid that passes under the name of electricity is almost unknown."

"Electricity is the base of the peculiar substance of the brain, and in its fleshy form, the base of all material bodily structure. It is a fleshy compound by origin; it is a substance that accumulates in the chemical action of human life. Nature holds it, because nature is simply a storehouse of accumulated energies, that are being evolved by means of the human life and human action throughout the vast system of the universe."

If this is so, electricity in its interrupted form, or galvanism in its constant flow, demand a more careful proving and study, in their relation to human diseased condition, not proved in their crude form, for we know already what harm they will do when thus applied, but proved in the 30th and higher potencies. In all the vast medical armamentarium of the Homeopath, is there one remedy in its crude form that will dissolve the human tissue painlessly? And yet the galvanic current will do it.

"As maintained by Hahnemann, Hering and Fincke and demonstrated by the work of the Austrian Provers Union, the dynamic potentized drug is the chief factor in both proving and healing. Like Magnetis Polus Australis and other imponderables, electricity and the X-ray are both capable of potentization, and the potentized dynamic remedy is just as superior to the crude drug as Aurum, Lycopodium, Silicea or Sulphur. A very able description of the discovery of the X-ray by Professor Roentgen was given in the Homeopathic Physician (March, 1896), by Dr. Walter M. James, and concluded with the words: "Why should not the homeopath seek to procure a proving of the effects of the X-ray upon the animal economy of the human being? An inviting field is there opened up to the experimenters of our school. May it soon be cultivated!" March 27, 1897. A drachm vial filled with absolute alcohol was exposed to a Crook's tube in operation for half an hour, and then brought up to the sixth centesimal potency. With this smallest globules were moistened and the vials containing them presented to the members of the Brooklyn Hahnemannian Union, which met the same evening in regular session."

Several so-called ‘Imponderabilia’ remedies were then made and proved, the best known being those developed by Dr J Clarke published in the three volume Clarke's Dictionary in 1902:

Luna: Sugar of milk is exposed on a glass plate to the moon's rays for 4 hours and stirred with a glass rod. The sugar of milk so charged is dynamized by the 3 step trituration method.

Sol: Saccharum lactis (Lactose) is exposed to concentrated sun's rays and stirred with a glass rod till saturated (3hours)

Magnetic Pole Australis: Lactose exposed to the emanations of the South pole of a magnet.

Magnetic Pole Arcticus: Lactose exposed to the emanations of the North pole of a magnet.
Magnetic Pole Ambo: Lactose exposed to the emanations of both poles of a magnet.

Electricitas: The potencies are made from lactose exposed to static electricity.

Method and Rationale Using this description as a basis, we proceeded to design a rationalised method for 'catching' pure prismatic isolated sunlight colours in a vial of alcohol. To maximise the purity of each colour, we prepared the exposure apparatus in a darkened room, - i.e. a south facing room with the windows masked with cardboard. A single horizontal slit was cut in the cardboard to allow a single beam of sunlight into the room. The exposures were done in July to get the strongest summer sunlight.

As light passes through transparent media with almost no resistance, this indicates that very little of the light is impeded and therefore 'caught' by the alcohol in its passage through it. To compensate for this and maximise the exposure of the alcohol, the vial of alcohol was secured inside a glass beaker which had a mirrored inner surface to allow repeated back-reflection of the incident beam of light. The effect of this was to expose the vial to a coloured beam of light such that instead of one passage through the alcohol vial, the light was recurrently directed through the vial greater than 1,000,000 times per second. This literally bathed the alcohol in the selected colour for the full half hour duration of the exposure.

The alcohol used for the exposure had previously been stored in opaque containers and subsequently in darkened glass bottles so that minimal prior exposure to light had taken place.

Source Helios Remedies that belong to the the group called imponderables are Sun light (Sol), Moon light (Luna), Magnetism (Magnetis polus australis, Magnetis poli ambo), X-ray, Electricitas etc. The term imponderablilia comes from the word imponderable which means- 'A factor whose effects cannot be accurately assessedý or something that is ýDifficult or impossible to evaluate with precisioný. Attributes of imponderabilia

- It is present Anytime, Anywhere and in Anything
- Spreading and disseminating.
- It can pass through matter, is not obstructed by anything and has an access to everything.
- It emanates, can penetrate and go through anything.
- It is beyond matter, living as well as non living.
- It is stronger than matter, invincible, not affected or altered by anything. (Unlike matter like plant and animal, that is affected by any external force)
- Unbounded; not affected by time
- One cannot hold it or capture it in time or space (because time and space are attributes of matter)
- It is not matter but something that can affect matter. E.g Heat, light, magnetism etc. can affect matter. Energy is beyond matter but affects matter. Energy when becomes restricted by time and space, becomes matter ý that is Hydrogen ý (In H proving we have the feeling of being beyond time and space and also captured by time and space)
Some words that may convey the basic energy of imponderabilia will be as follows: Sun light Rays Waves Energy X ray Strong Force Spirit Spiritual Potential kinetic Electric potential Emanations Magnetism Invisible immaterial Magnetism Pierce Penetrate Very big force Color Sound Heat Bright Dark Shine Light Intensity

[René Allendy and the medicine of the imponderables].

Hochmann J.

Abstract
René Allendy was one of the first French psychoanalysts. He was also a homeopath. A text by him on the "medicine of the imponderables" demonstrates his proximity to esoteric theories. The objective of this article is to illustrate a cultural misunderstanding at the time of the introduction of psychoanalysis in France, when it met up with a Gnostic and Illuminist heritage that was still very much alive. This initial confusion between the Freudian approach, which was in keeping with the thinking of the Lumières, and a certain obscurantism, explains perhaps some of the resistance as well as some of the subsequent deviations of psychoanalysis in France.

The first person to make imponderable remedies from human emotional states as Desire' Dubounet. In the late 1980's she started making imponderable homeopathy by getting her wellness study group to get into a mental state and then hold a bottle of the 9 parts water and one part diatomaceous earth while directing their mental energy into the bottle. She always had a minimum of 15 people involved in this mental energy transfer. Now the energy of the mental state would be theoretically would be transferred to the water and diatom mixture.

These emotional imponderable homeopathics each a different QQC Voltammetric patterns which showed subtle energy effects of the energetic electrical state of the water and alcohol strata of the imponderable. They were placed into the EPFX which later became the QXCI, the SCIO, and the Eductor. Reactivity patterns have been used for decades to help patients and remedies have had great success.

The testimonials have poured in. attempts to statistically test this has been difficult to do. Cause and effect patterns are difficult to know and analyze. We have seen after over 30 years of use that this is a safe and effective practitioner tool.

It appears that how to analyze this is as imponderable as the remedies themselves. But we would like to put this study into the record so people can see the history and use of imponderable emotional homeopathics might have.
Myths and news about Homeopathy

FOR INSTANCE THIS GIN AND TONIC DOES NOT HAVE A SINGLE MOLECULE OF GIN IN IT!

IT'S FROM THE STAFF CANTEEN, RIGHT!

HOMEOPATHY

Say Homeopathy is a Myth!
the Homeopathy debate has Small Minds on Both Sides

Fake Homeopathy

From duplicators
Myths and news about Homeopathy

We don't See, Hear or Say any Reason to listen to Logic or Reason. Nothing you can do can change us

Medical Doctors who hate Homeopathy

We don't See, Hear or Say any Reason to listen to Logic or Reason. Nothing you can do can change us

HOMEOPATHIC DOCTORS