

HJNSW

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Appetite very good. Eating all his lunch at school.

Still not very thirsty.

His behaviour at school keeps improving.

Everytime more independent.

Pulsatilla 0/3 and 0/4 was prescribed once at night, to take for two weeks ,

Follow up a month later:

He had a mild cold, he recovered very quickly. No ear infection.

Had put on weight 1.5 kilos

Appetite very good

No asthma

He was involved in a fight at school, he didn't cry.

Pulsatilla 0/5 and 0/6 was prescribed once at night, to take as previously.

His mother asked me how long the boy had to undergo the treatment, and I told her that I would like to see him one more time. Before the next appointment she called saying that he was quite a different child, that his father and herself were very pleased about it, and if I wouldn't mind cancelling his appointment. I agreed, and asked her to ring me if he had any health problems in the future. Six months later I called his parents to let them know my new phone number, and I had the opportunity to talk to his father from whom I learnt that the child had been fine. At present, in my practice, I have similar cases of children brought to me, as their parents are sick and tired of giving antibiotics to their children suffering from recurrent colds, tonsillitis or ear infections. Constitutional homoeopathic treatment is always the answer.

Adda Carvajal has a clinic in Fremantle W.A. and is editor of **The Homoeopathic Practitioner**. She welcomes your contributions to the WA journal.

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Some light on the (mis) understanding of **AURUM METALLICUM**

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One of the adverse effects of our enhanced understanding of some of the remedies is that we have unknowingly introduced baseless data into the materia medica. This eye opening article probes into this risky trend.

Probably you will have no difficulty in answering the following set of questions: Which remedy is dictatorial and industrious? Which remedy has profound sense of responsibility and is also highly religious? Which remedy has marked amelioration (in mentals and generals) by music? One may unhesitantly reply: **Aurum Metallicum**. My skepticism about this answer is based on the study of Drug-Proving, which is supported by great masters T.F. Allen, C. Hering and J. T. Kent.

I always see risk in the understanding of any remedy arising from the sources other than drug-proving. Hahnemann has stated very clearly in aphorism 110 that the only source of the materia medica should be the drug proving and accidental proving; but nothing else.

Let us turn to the source(s): Allen's Encyclopedia, Hering's Guiding Symptoms to review and investigate some aspects of aurum mind.

T.F.Allen writes in the Encyclopedia under the chapter of aurum metallicum: *Constantly imagines he neglects something and deserves reproach in consequence... He appears to carry this uneasiness about the mind.* These lines have been translated repetorially by Kent as: *He has neglected something, his friends, deserves reproach in consequence of having neglected his duty.*

Hering writes the same thing: *Imagines he is neglectful and deserves reproach in consequence.* It should be noted that Allen and Hering state (from the Drug-proving) that aurum feels that he has neglected something.

materia medica

They do not use the word 'duty', which seems to be introduced by Kent. One who constantly feels that he has neglected something does not necessarily mean that he feels guilty about neglecting his duty. The great sense of duty can not be derived from the description by Hering and Allen. The sense of guilt can not be overemphasised in aurum as the term guilt is used neither by Allen nor Hering. Kent seems to have used the word 'duty' quite casually, as any teacher would do, but I wonder how he gave highest grade aurum in the rubric: Delusion, neglected his duty: AUR., Lyc., cycl., hyos., pul.

Self-reproach does suggest a sense of guilt in aurum. But it does not essentially mean guilt about neglecting his duty.

An understanding of aurum - met as one of dominating type has no support from any source. T.F. Allen, Hering and even Kent do not use the term dominating or dictatorial. J. Kunzli has admirably located and very nicely corrected, the printing error in the Kent's repertory and replaced aurum by **Apis**. It should always be questioned how the idea of dominating personally erupted in aurum.

Another mysterious entry in the repertory for this remedy is 'Industrious'. Again, none of the above sources describe the state of being industrious or hard-working in aurum. Kent does not discuss anything featuring the hard-working nature of aurum, in his materia medica. Amazingly, he has entered aurum in bold capitals under the rubric 'Industrious'. Most likely, a printing error...(It will be interesting to note that a similar thing has happened with the rubric 'remorse', where you find **Coffea** in bold capitals but do not find similar description in Kent's Materia Medica!).

Allen, Kent and Phatak do not describe the well-known 'religiousness' in aurum. Drug provers of aurum did not produce any religious feelings. Hering puts it as: 'Religious mania'. It seems that the current understanding of aurum as Religious is overstretched from Hering's remark.

Once I was discussing with George Vithoulkas about this aspect of aurum. He said it's very clear that aurum has 'Desire to Pray' and 'not religious'. The difference is obvious between 'Praying' and 'Religious'

Would it not be quite sad to discover that the aurum - met is not > by music?! Allen, Hering, Kent (Mat. Med.), Boericke and Phatak do not give symptoms: > 'Music' or 'Sadness > Music'. Please go to the text to discover it yourself. Kent writes under aurum while describing the ear pathology, 'Oversensitive to noise but music relieves' (page: 198) And furthermore he discusses more of the ear sensitivity symptoms. It seems that '> Music' is purely a local ear symptom and not a mental characteristic. This is an example of our tendency to stretch the symptoms up to an extent of its distortion.

Who would not be upset by discovering that aurum does not really have a sense of responsibility? I, too, was taken aback when I found it myself! I had even treated some cases successfully considering this aspect of aurum!! But the facts have to be accepted as facts. *Aude sapere!*

The so called sense of responsibility in aurum is not found in the work of Allen, Hering, Kent, Boericke and Phatak. Kent mentions at one place: "*The causes of this state of insanity are prolonged anxiety, unusual responsibility, syphilis and loss of property.*" He never described anywhere in the materia medica about any sense of responsibility in aurum. He has just stated some causes of insanity and included 'unusual responsibility' as one of them. Very logically, such causal indication (which has not relevance with the drug proving) can not be generalised, in my humble opinion. Phatak has taken up these two words. 'Unusual responsibility' in his materia medica and generalised as 'Unusual responsibility, *aggravates*' in his repertory (pg. 292).

It should also be noted here that Phatak did not describe this feature under the mind section. Somehow, those two words are responsible for this grave misunderstanding of the remedy. Any description indicating the sense of responsibility in aurum does not originate from Hahemannian proving.

Homoeopathy in the Irish Potato Famine By Francis Treuherz

MA MCH RSHom FSHom

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of the Famine and Dr Joseph Kidd's work in
Ireland in 1847.*

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The picture of aurum described by Kent is that of a person who has perverted affections: *'The fundamental love, which is the love of living, of self-protection, is perverted and he loathes life, is weary of life, longs to die and seeks methods to commit suicide.'* All the negative emotions such as self-contempt, loathing for life, suicidal thoughts, hopelessness, hatefulness, quarrelsomeness, violence, sadness, etc. are found in aurum, rather than positive emotions such as sense of responsibility, positiveness, industriousness, etc.

This incisive study on aurum throws warning light on how any remedy could be misunderstood and distorted, when not studied in coherence with the drug proving. It also alarms as to how not to form images of homoeopathic remedies based on some vague clinical/empirical symptomatology: not found in the drug-proving.

I would also like to point out to our learned readers that the understanding of the materia medica based on mere personal experiences but without its basis in the drug-proving, may turn out to be very dangerous. I strongly feel that the time has come to stop passing on distorted understanding to the next generation.

Editors Note:

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in response to this article and your response may be published.

The story of the incredible suffering engendered by the famine in Ireland is well known. The heroism and success of Dr Joseph Kidd has been forgotten until now. Kidd was born in Limerick and having studied medicine and some homoeopathy in Dublin found work at the Homoeopathic Hospital in London. He returned as a volunteer to work with the sick, suffering from not only hunger, but also typhoid, dysentery and other epidemics in Skull and Skibbereen in the South of Ireland. He kept full records of all his work, his prescriptions, even the names of his patients, and wrote full reports, all of which are reproduced in this book.

Dr Kidd then practised homoeopathic medicine in London, eventually becoming physician to Disraeli whom he accompanied to Berlin to meet Bismarck. He was with Disraeli when he died. A full account is given of his relation with the homoeopathic and allopathic profession, both of which rejected him.

Benoît Mure was an adventurous homoeopath from Lyon, France who introduced homoeopathy to Brazil. There he carried out a proving of the diseased potato, *Solanum tuberosum aegrotans*. All the details of the proving are reproduced. Mure even considered using the remedy as a preventive in the potato blight by injecting healthy tubers as they are planted.

