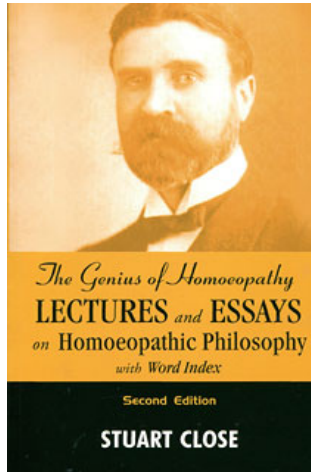


# Stuart Close

## The Genius of Homoeopathy

Reading excerpt  
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## Chapter 1

# The Psychological Point of View

### GREAT PERSONALITIES

All great forward movements in religion, science or art originate in the mind of some individual who appears at the psychological moment and announces his mission. His personality and his teachings represent the truth for which he stands.

To a Moses or a Luther, to a Washington or a Lincoln, to a Plato or a Bacon, to a Hippocrates or a Hahnemann, each in his own sphere and period, the world comes and must come for instruction, inspiration and leadership.

Always, following the appearance of a great teacher or leader, opponents, detractors, or corruptors spring up and attempt to stay, or destroy, or divert to their own glory the progress of the new movement. Disciples or would-be disciples have always to be on guard against false teaching. Their principal safeguard is in maintaining a sincere and intelligent loyalty to the historic leader whose personality and teachings represent the original truth, and in intellectual and personal fellowship with other followers who maintain the same attitude and relation.

Lesser lights and lesser leaders there must and always will be, to whom, each in his own rank and degree, honor and loyalty are due; but the disciple is never above his master. He only is "The Master" to whom the first great revelation of truth was made and by whom it was first developed and proclaimed; for such epochal men are supremely endowed and specially prepared, usually by many years of seclusion, intense thought and labor. They are raised up at last to do a great work. They stand on the mountain tops of human experience, from whence they have a field of view and a grasp of truth never before attainable. Like Moses they have, as it were, received the "Tables of the Law" direct from the hand of the almighty.

Homoeopathy, the science and art of therapeutic medication, has a twofold existence—as an institution and in the personnel of its loyal individual representatives.

These two constituents are pervaded by a common animating spirit, which finds expression respectively in its organizations and literature and in the life and practice-of its followers.

#### HOMOEOPATHY; A SYSTEM

The fundamental principles and homoeopathy are embodied in a system of doctrines, laws and rules of practice which were first formulated, named and systematically set forth by Hahnemann in his *Organon of the Rational Art of Healing*. By that, homoeopathy was given a name, an individuality and a character which defines and identifies it for all time.

The practical demonstration of homoeopathy is committed to its personal representatives, whose success will be proportionate to their efficiency. Efficiency in homoeopathy implies and involves native ability, acquired technical proficiency and logical consistency in the application of its principles. The exercise of these qualifications requires honesty, courage, fidelity to a high ideal and a right point of view.

## Chapter 3

# Schools of Philosophy

It will be well to take a glance at the various schools of philosophy in order to be able to understand his point of view and identify the fundamental ideas and concepts out of which Hahnemann developed his system.

The various schools of philosophy may be broadly classified as materialistic, idealistic and substantialistic.

### MATERIALISM

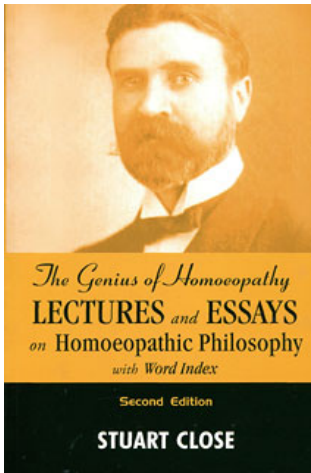
"The doctrine that the facts of experience are all to be explained by reference to the reality, activities and laws of physical or material substance. In psychology this doctrine denies the reality of the soul as psychical being; in cosmology, it denies the need of assuming the being of God as Absolute Spirit or of any other spiritual ground or first principle; opposed to spiritualism. Materialistic theories have varied from the first, but the most widely accepted from regards all species of sentiment and mental life as *products of organism*, and the universe itself as resolvable into terms of physical elements and their motions."(Standard Dictionary.)

Here we should consider for a moment the meaning of the words "reality" and "substance". The "dyed in the wool" materialist regards nothing as real and substantial which has not *tangibility*. He reduces everything to the terms of physical matter, which is for him the only reality. If he uses the words, energy, power, force, motion, principle, law, mind, life or thought, which represent intangible things, it is to regard them merely as attributes, conditions or products of matter. For him the things represented are neither real or substantial. They exist, as it were, only in the imagination. Because they are not tangible they are not real. Not being real, according to his way of looking at things, they are not substantial and, therefore, are not worthy of consideration. The fact that he is compelled to act as if they were real makes no difference in his mental attitude. He refuses to admit their existence as anything but properties of matter.

The unfortunate thing about this philosophy is that it seems to induce and foster a peculiarly irritating, skeptical, antagonistic and unscientific frame of mind toward many things which others feel and know in their inmost consciousness to be very real indeed—ideas which are the source and substance of their deepest convictions, highest aspirations and most illuminating conceptions. This attitude may and often does become offensive in the extreme, largely because it is so one-sided, and those who hold it refuse so obstinately to "call things by their right names." To the broader and more philosophic mind the intangible, invisible energy, power, principle, law or intelligence is as real and as substantial as the material things which it creates and controls and should be so denominated in all frankness and sincerity.

## IDEALISM

"That system of reflective thinking which would interpret and explain the whole universe, things and minds and their relations, as the realization of a system of ideas. It takes various forms as



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