

Treasure works
of
John Henry Clarke

A Compendium of his **Philosophical writings**

Compiled & Edited by
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Foreword by
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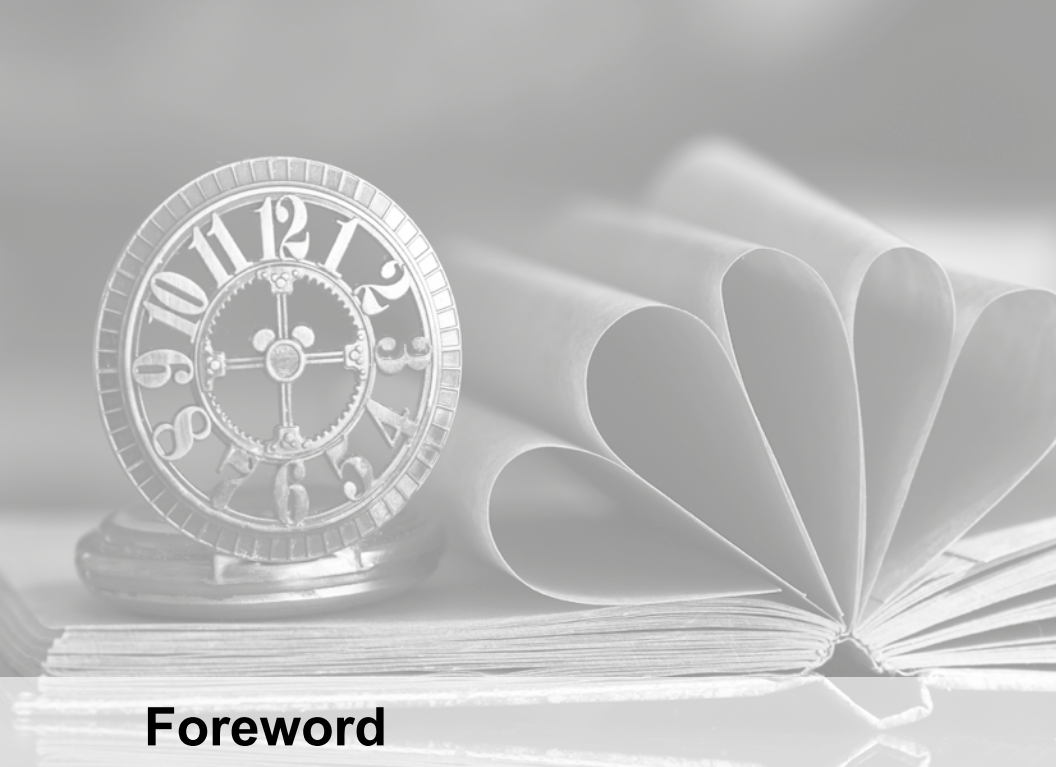
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Foreword

Dr Tiwary has shown himself to be an appropriate editor for this book: like Clarke he is a scholar and an industrious writer who has collected material from around the world.

Clarke republished anti-homeopathy correspondence from *The Times* known as *Odium Medicum*.¹ His best friends included James Compton Burnett, Thomas Skinner, and Robert Cooper. They regularly dined together and after Cooper's death they became known as the Cooper Club. Each of the members could themselves be the subject of an article.

Clarke wrote the *Dictionary* because of his own laziness so that he would not have to search so hard in his books if he had it all in one place. So, he wrote down everything they said at dinner and the *Dictionary of Materia Medica* is full of symptoms with (B) and (RTC) as sources.² In fact you cannot discover much about how Burnett prescribed from his own prolific writings, you have to read him with one eye on Clarke to see the real reasons for his prescriptions. Also, some of Burnett's one liners finished up

in Clarke's *Clinical Repertory*.³ His *Dictionary* was presented to American colleagues at a conference in Atlantic City with the sentiment "Hands Across the Sea".⁴

You may not have realised that Skinner was a high potency man and the Hospital staff in the 1870's were mainly 3x-ers. When Clarke became a true Hahnemannian under the influence of Skinner all offices became closed to him, hence the club and its brilliant publications. His obituaries make it clear that he used all the potencies as needed, and that when he was later offered honours within the Society he refused them.⁵ Clarke did write about philosophy as demonstrated here; his *Constitutional Medicine*⁶ is the only clear and original summary of the obtuse ideas of the celebrated Dr von Grauvogl and his infamous 'Hydrogenoid Constitution'.⁷

Clarke was editor of the famous British journal, *The Homeopathic World*, from 1885 to 1898, and again from 1923 until his death in 1931.

Clarke did not confine himself to homeopathy. He wrote about diet and lifestyle and became interested in William Blake.⁸ He was an anti-vivisectionist, taking the scientific imperative of homeopathic medicine, further, into the moral sphere. This was by all accounts an area where apparent moral clarity was obfuscated by political alliances which may appear improbable today.⁹ There was a view among certain anti-vivisectionists at that time that there were too many Jews involved in medical research. Clarke went so far as to work for and promote an organisation devoted solely to the purposes of anti-Semitism and similar propaganda. He took the chair at its foundation meeting.¹⁰

There were very close ties between this organisation, the Britons, who later became the British Union of Fascists, and the London Anti-vivisection Society. Until his death Clarke was at the heart of all this and himself wrote 5 booklets with lurid titles, and held offices like treasurer and vice president in the Britons.¹¹

Lebzelter shows how Clarke was left to manage the organisation when the president went to court to defend a libel action from Sir Alfred Mond, which was lost. Clarke wrote of the ‘need to expel man of alien blood and alien instincts.’ He also argued that Prussia and Germany were Judaic nations and that the war was one of Jewish finance aimed at an overthrow of the Christian civilisation of England.

Clarke was a significant figure in the development of homeopathy and I cannot see how this revelation changes that. I have known about this information for many years, having stumbled upon it by chance and as a proud Jew I have not understood how to deal with it. I still refer to his books and study them avidly. Knowing the context does not seem to change my need to study but sometimes I wonder who he really was.

One medical historian, Frank Honigsbaum, noted that many figures from the world of unorthodox practice joined right wing political groups.¹² There was much overlap with the Eugenics Society, with hindsight this can be seen as a hint of what was to follow after Clarke’s death. Proctor suggests that the early racial hygiene movement was not a monolithic structure, but a diverse blend of both left and right, liberals and reactionaries.¹³

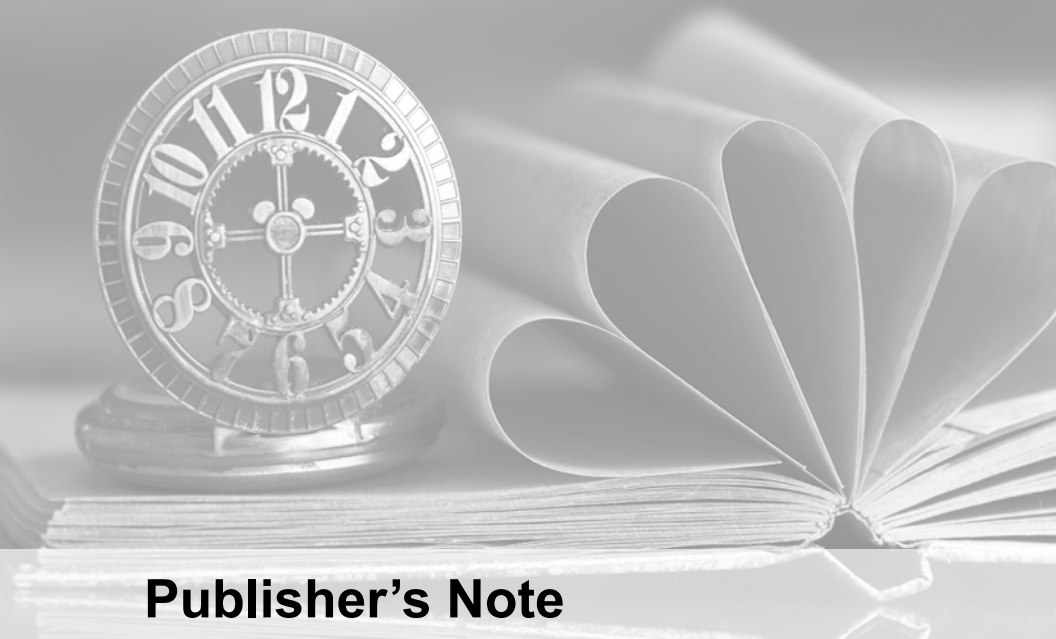
I am sure that you reading this book will repay the effort and improve your understanding of the development of homeopathic ideas. I look forward to the next volume on therapeutics.

Francis Treuherz, MA RSHom FSHom.

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Publisher's Note

It is said that, 'Experience is the best teacher' and 'Time and tide wait for no one'. The question which thus arises is that, how do we, as part of homeopathy, one of the most dynamic professions in the world, do justice to both the sayings simultaneously? The answer is through the vast experience and clinical practice of our stalwarts. The extensive materia medica, repertories and philosophies handed down by them through the centuries.

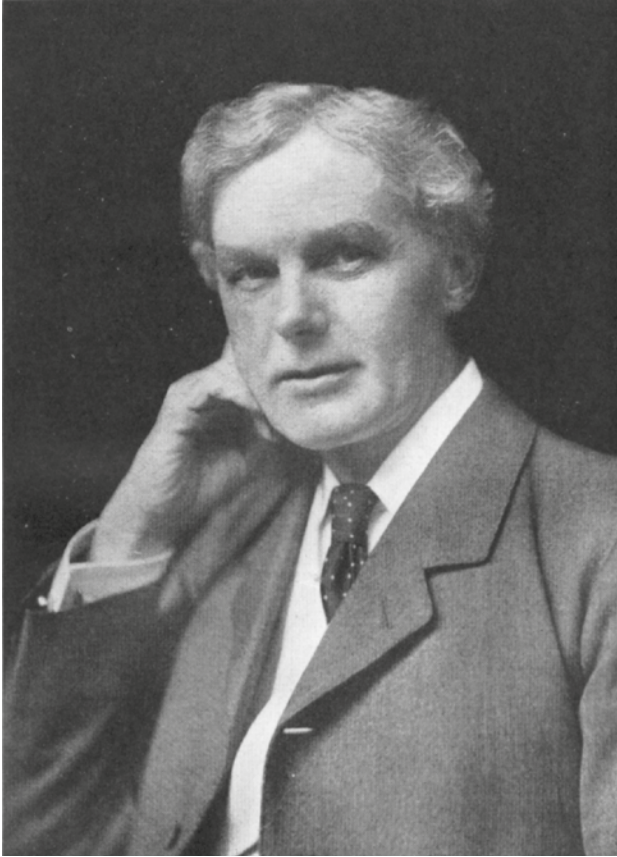
Dr John Henry Clarke is one of the pillars of homoeopathy and has had a great contribution towards homoeopathy. He was the man who called for inclusion of all the ways of homoeopathic practitioners under one roof. His efforts to revive homeopathy in UK are commendable. His writings have been and will always be a motivation to all. This book is an attempt by BJain to bring forth a few of his treasure works under one bind making it easier for the homoeopathic world to have an access to the teachings of a stalwart without much hassle.

The project could not be completed without the support and guidance of some of the leading practitioners of India. We would like to acknowledge our gratitude towards Dr Himanshu Sekhar Tiwary, Medical Officer, South Avenue CGHS Unit, Govt. of India for his guidance towards the compilation of the writings of Dr Clarke. He along with his team has devoted long hours for the last one year, going through the writings of Dr Clarke and bringing forth the extract and references of each work in the form of an Introduction to this compilation. Also, we would like to thank Dr Navin Kumar Singh, Lecturer, Dept. of Repertory, The Calcutta Homoeopathic Medical College and Hospital, Kolkata, West Bengal for providing us a valuable feedback upon the project.

We present this work to homoeopathy with a hope that the teachings of Clarke will envisage the spirit of homoeopathy in the students and practitioners alike and will help in the development of homoeopathy in the long run.

Kuldeep Jain

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John Henry Clarke, M.D. C.M.
1853-1931

“As Hahnemann’s heirs, much remains for us to accomplish. He has shown us the better way; it is for us to go forward. We must develop our inheritance, and defend it against the attack, overt & covert, of those in power in the profession. We must make our case plain to the people, who are the ultimate judges and masters of either medical school.”

**John Henry Clarke (The Revolution in Medicine)
7th Hahnemannian Oration at London Homoeopathic Hospital, 1886.**