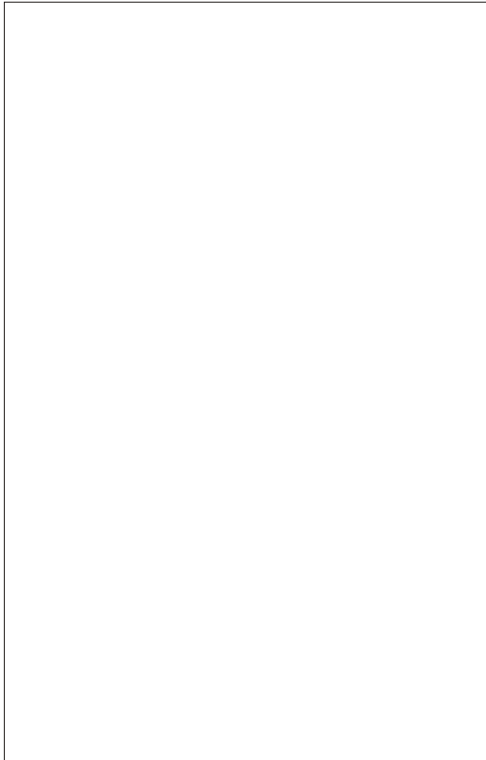


Wallingford lecture

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Chapter 1

Wallingford lecture

From the earliest times in history we find that herbs have been used as healing remedies, and as far back as records go man has had the faith that in the herbs of the meadow and valley and hillside lay the power to cure his illnesses. Hundreds of years before Christ, the ancient Indians and Arabians and other races were experts in the use of Nature's gifts; also the early Egyptians, and later the Greeks and Romans, and in a lesser degree right on up till our time.

Now it is not likely that for thousands of years, great nations of different creeds and colours should have continuously believed in, and persistently studied and used the herbs of Nature as cures, unless behind it all was a great truth.

In olden days, not only the physicians of the countries used and taught the use of herbs, but the people themselves had great knowledge of their virtue, and were able to care for themselves in many cases of disorders.

This country (England) is no exception, although at the present time the use of natural means is not so general, yet until but a generation or two ago, and even today in the more remote parts of the land, households possessed their own herb chest and cures for their household illnesses.

There have been different books written in England during the last four or five hundred years on Herbal Healing, one of the last and most famous is Kulpepper's, written some nearly three hundred years ago.

This book you can still find, studied and used and highly prized in the more country homes of the British Isles and though it contains the account of over 300 herbs, which must mean much study, yet such is the faith still living that people take the trouble to master it and treat most of their complaints.

During history there have been times when disease was successfully dealt with by practically herbs alone, at other times the great and natural art of healing has largely been forgotten: this is one of those times. But such is the power of Nature's way, that it is certain to return to us.

In olden times when a great nation disappeared, much of its learning was lost with it, but now, since discoveries are made at once more universal, there is hope that the blessings bestowed upon us as they are re-discovered will be spread world-wide, and so always safely preserved in some country. The herbs spoken of in this lecture, although but recently discovered, are already being used widely in very many parts of the world.

It is certain that at those times when the right herbs were known and used, wonderful healing results must have been general, and the people of those ages must have had very great faith in them; unless this were so, the fame, the faith, the belief of cure placed in herbs would not have survived the rise and fall of empires and been continuously in the minds of people for hundreds and thousands of years.

Healing with the clean pure beautiful agents of Nature is surely the one method of all which appeals to most of us, and deep down in our inner self, surely there is something about it that rings true indeed something which tells us, this is Nature's way and is right.

To Nature we look confidently for all the needs to keep us alive air, light, food, drink and so on: it is not likely that in this great scheme which provides all, the healing of our illnesses and distress should be forgotten.

So we see that herbal treatment goes back to the very earliest times known to man, that it has continued all these centuries both in use and in fame, and at many times in history has been the chief and almost the only method of healing.

The system being spoken of this evening has great advantages over others.

Firstly: All the remedies are made from beautiful flowers, plants and trees of Nature, none of them is poisonous nor can do any harm, no matter how much was taken.

Secondly: They are only 38 in number, which means that it is easier to find the right herbs to give than when there are very many.

Thirdly: The method of choosing which remedies to give is simple enough for most people to understand.

Fourthly: The cures which have been obtained have been so wonderful that they have passed all expectations of even those who use this method, as well as of the patients who have received the benefit.

These herbs have succeeded again and again where all other treatment which has been tried has failed.

And now, having given you some idea of how ancient and renowned is the great Art of Healing the suffering by means of herbs, let us pass on to the main reason of this evening's address.

The main objects of this evening's lecture are two:

Firstly: to describe to you a new method of herbal healing.

Secondly: to reduce as much as possible any fear that any of you may have of disease.

Although it is but comparatively few years ago since the first of a series of the 38 herbs, which are the subject of this address, was discovered, yet in that short time these herbs have been proved to have the most wonderful power of healing. This proof has been found not only in this country, not only in countries on the continent, but in lands as far distant as India, Australia, New Zealand, America and so on.

The important points of treatment with these herbs are:

- 1 that the remedies are all made from beautiful plants and trees of Nature, and that none of them is hurtful nor can they do any harm.
- 2 that without a knowledge of medicine their use can be understood so easily that they can be used in the household.

Think a minute what this means. There are amongst us in almost every town or village some who have to a lesser or greater degree the desire to be able to help in illness; to be able to relieve the suffering and heal the sick, but from circumstances have been prevented from becoming doctors or nurses, and have not felt that they were able to carry out their desire or mission. These herbs place in their hands the power to heal amongst their own families, friends and all around them.

In addition to their occupation, they are enabled in their spare time to do a very great amount of good, as many are so doing today; and there are some who have even given up their work to devote all their time to this form of healing.

It means to those who always had an ideal, a dream of relieving the suffering, that it has been made possible for them, whether it be but their own household or on a wider scale.

Again to impress upon you that there is no need of scientific knowledge necessary when treating with these herbs - not even the name of the illness or disease is required. It is not the disease that matters - it is the patient. It is not what the patient has. It is not the disease, so-called, that really is the important thing to treat, because the same disease may cause different results in different people.

If the effects were always the same in all people, it would be easy to know what the name of the disease was, but this is not so: and this is the reason why often in medical science, it is so difficult to give a name to the particular complaint from which the patient is suffering.

It is not the disease that is of importance, it is the patient, the way in which he or she is affected, which is our true guide to healing.

In ordinary life, every one of us has a character of our own. This is made up of our likes, our dislikes, our ideas, thoughts, wishes, ambitions, the way we treat others and so on.

Now, this character is not of the body, it is of the mind, and the mind is the most delicate and sensitive part of ourselves. So can we wonder that the mind with its various moods will be the first to show the

symptoms of disease, and being so sensitive, will be a much better guide to us in illness than depending on the body.

Changes in our minds will guide us clearly to the remedy we need, when the body may show little alteration.

Now let us turn our attention to some of the different ways in which one particular complaint can affect an individual.

We all know that the same illness may take us quite differently. if Tommy gets measles, he may be irritable - Sissy may be quiet and drowsy - Johnny wants to be petted - little Peter may be all nerves and fearful - Bobbie wants to be left alone, and so on.

Now if the disease has such different effects, it is certain it is no use treating the disease alone. It is better to treat Tommy, Sissy, Johnny and Peter and Bobby and get them each well, and goodbye the measles.

What it is important to impress upon you, is that it is not the measles which gives the Guide to the cure, but it is the way the little one is affected; and the mood of the little one is the most sensitive guide as to know what that particular patient needs.

And just as moods guide us to the treatment in illness so also they may warn us ahead of a complaint approaching and enable us to stop the attack.

Little Tommy comes home from school unusually tired or drowsy or irritable or wanting to be fussed, or perhaps left alone and so on. He is not quite 'himself' as we say. Kind neighbours come in and say "Tommy is sickening for something", you will have to wait! But why wait? If Tommy is treated then according to his mood, he may very soon be turned from not quite himself into himself, when whatever illness was threatened will mostly not occur, or if it does, so slightly as to be hardly noticeable.

And so with any of us, before almost all complaints there is usually a time of not being quite fit, or a bit run down; that is the time to treat our conditions, get fit and stop things going further.

Prevention is better than cure, and these remedies help us in a wonderful way to get well, and to protect ourselves from attack of things unpleasant.

So much for the earliest stages of disease. Now let us think about those who have been ill for some time, or even a long time. There is again every reason to be hopeful of benefit, either improvement or recovery. Never let anyone give up hope of getting well.

Also do not let anyone be frightened at the name given to any disease; after all, what is in a name; and there is no disease of itself which is incurable. This can be asserted because those suffering from those types of complaints whose names are most dreaded and feared have become well. If some patients have done this, so can others. It takes

less time occasionally to cure a so-called terrible illness in some, than one considered less severe in others. It depends more on the individual than the illness.

Now it is just the same principle of treatment in long illnesses as when they are short and slight or only even threatened. Because in a complaint which has been going on for some time, we still have our characters, our wishes, hopes, ideas, likes, dislikes and soon.

So again all that is required is to take notice how a patient is being affected by the illness - if there is depression, hopelessness of getting well, fear of becoming worse, irritability, wanting companionship, desire to be quiet and alone, and so on, and to choose the remedy or remedies suitable for the different moods.

And it is wonderful here again, that just as in threatened illness, if we can get a patient back from being not quite themselves, the disease will not happen. So in cases which have been going on for a long time, as the various moods, depression, fear etc, disappear, so the patients are better in themselves, more like their real selves, and with this, the disease, no matter what it may be, goes also.

There is yet another class of people quite different; those who are not really ill in the ordinary sense of the word, yet are always having something wrong with them; perhaps not serious, yet quite enough to make life a trial and a burden at times, and who would be grateful indeed to be rid of their complaints. Mostly they have tried many things to be free of their trouble, but have not been able to find a cure.

Amongst such are those who have frequent headaches; others are subject to severe colds each year, some suffer from catarrh, or 'rheumatics', or indigestion or eye-strain, or asthma, or slight heart trouble, sleeplessness and so on, whatever it may be.

And what a joy it is to be able to give such people relief; when often they had expected they would have to bear their infirmities all their life; especially to those who had dreaded that their symptoms might get worse with age. Such cases can be cured and very often benefit begins soon after treatment has started.

And lastly, one more class; people who are quite well, strong and healthy and yet have their difficulties.

Such people who find their work or play made more difficult from things like - over-:Anxiety to do right, or are too enthusiastic and strain and tire themselves; or those who fear failure, imagining themselves not as clever as other people; or those unable to make up their minds as to what they want; those who are afraid something will happen to those dear to them, who always fear the worst, even without any reason; those who are too active and restless and never seem at peace; those who are too sensitive and shy and nervous, and so on. All such things, though they may not be called illnesses, cause unhappiness and worry, yet all these can be put right and an added joy comes into life.

So we see how great is the power of the right herb to heal, not only to keep us strong and protect us from disease, not only to stop an illness when it is threatened, not only to relieve and cure us when we may be in distress and ill, but even to bring peace and happiness and joy to our minds, when there is apparently nothing wrong with our health.

Once again let it be made quite certain that, whether it is being run down, or not quite oneself, whether trying to prevent a disease, whether it is a short illness or a long, the principle is the same, TREAT THE PATIENT; treat the patient according to the mood, according to the character, the individuality, and you can not go wrong.

Think once again the joy this brings to anyone who wants to be able to do something for those who are ill, to be able to help even those where medical science can do no more; it gives to them the power to be healers amongst their fellows.

..Yet again, think what a different outlook this brings into our lives, the loss of fear and the increase of hope.

This work of healing has been done and published and given freely so that people like yourselves can help yourselves either in illness or to keep well and strong. It requires no science, only a little knowledge and sympathy and understanding of human nature, which is usual with almost all of us.

The remedies

There is not time this evening to give you an outline of the whole thirty-eight remedies. And it is not entirely necessary, because if you understand the way in which three or four are used, you have the principle which applies to all.

So we will consider the remedies which are given in case of FEAR. It does not matter whether it is an accident, sudden illness, a long illness or even in those who are quite well in themselves. If fear is present, one of the remedies for fear should be given.

Of course, other remedies may be required at the same time, as there may be other conditions present, then they would be given in addition, but that depends on the case.

Fear is very common in some form or other, not only amongst the ill, but amongst ourselves who otherwise may be well. But whatever it may be, the remedies will help us to be free of that great burden which we call fear.

There are five types of fear, and therefore there are five remedies, one for each type.

The first is when the fear is very great, amounting to terror or panic; either in the patient or because the condition is so serious as to cause intense fear to those around. It may be in the case of sudden illness or

accident, but always when there is great emergency or danger, give the remedy for this, made from a small plant which is called Rock Rose.

Rock Rose is a beautiful thing with bright yellow flowers; it grows on hillsides often where the ground is stony or rocky, and a cultivated variety is to be found on rockeries in gardens, though the one growing naturally should always be chosen for healing.

This remedy has had wonderful results and many an alarming case has been better within minutes or hours of its being given.

The key-notes for this remedy are: panic, terror, great emergency or danger.

The second kind of fear is more common: and is the one which applies to everyday life.

The ordinary fears so many of us get: fear of accidents, fear of illness, fear of a complaint getting worse, fear of the dark, of being alone, of burglars, or fire; of poverty, of animals, of other people and so on. Fears of definite things, whether there be any reason or not.

The remedy for this is a beautiful plant called Mimulus; rather like Musk. It grows in the clear running streams and along the banks.

The third kind of fear is of those vague unaccountable things which cannot be explained. As if something dreadful is going to happen, without any idea as to what it may be.

All such dreads for which no reason can be given, and yet are very real and disturbing to the individual require the remedy of the Aspen Tree. And the relief which this has brought to many is truly wonderful.

The fourth kind of fear is that when there is a dread of the mind being over-worked, and the fear that it cannot stand the strain.

When impulses come upon us to do things we should not in the ordinary way think about or for one moment consider.

The remedy for this comes from the Cherry Plum which grows in the hedge-rows of the country-side. This drives away all the wrong ideas and gives the sufferer mental strength and confidence.

Lastly, the fifth kind is the fear for others, especially those dear to us.

If they return late, there is the thought that some accident must have happened; if they go for a holiday, the dread that some calamity will befall them. Some illnesses become very serious complaints, and there is a great anxiety even for those who are not dangerously ill. Always fearing the worst and always anticipating misfortune for them.

The remedy made from the Red Chestnut Blossom of the tree so well known to all of us, soon removes such fears and helps us to think normally.

It is not easy to confuse these five different kinds of fear, as they are quite distinct; and although fear is the commonest mood we have to treat, it requires but one or more of five remedies to combat it in all its forms.

Amongst the other remedies you will find those which will apply to all the conditions that can be met. Such as some for those who suffer from uncertainty, never knowing quite what they wish or what is right for them. Some for loneliness; others for those who are too sensitive. Others for depression, and so on.

And with very little effort it becomes easy to find the remedy or remedies which a patient needs to help them.

Once more, the important point is this: that wonderful as it may seem, relieve your patient of the mood or moods such are given in this system of healing, and your patient is better.