

# Bridging the Gap: Homeopathy, Depth Psychology and Alchemy

By Helen Tye Talkin, MA, LCH

**T**he transformation from the “slime”<sup>1</sup> of *prima materia* into gold is the stuff of alchemy with alchemy being viewed as a common wellspring for the disciplines of depth psychology and homeopathy. C. G. Jung (1875-1961), and colleague Marie-Louise von Franz (1915-1998) found alchemy to be an extremely useful metaphor for the psychoanalytic process. Homeopaths are also well versed in this metaphor. The process of turning poison into medicine is nothing if not an alchemical transformation. Both disciplines originated Europe in the late nineteenth and late eighteenth centuries respectively. Alchemy originated in ancient China, before the first millennium BCE. Its path can be traced through India, the Middle East, Egypt and Medieval Europe. It has recently been suggested that alchemy is finding new expression in quantum physics and neuroscience.<sup>2</sup> In this article I attempt to reconnect depth psychology, homeopathy and alchemy with *The Mundus Imaginalis* of Henry Corbin (1903-1978) and recent discoveries in the field of neuroscience.

## Homeopathy

Samuel Hahnemann (1755-1843), a “physician, chemist, linguist, historian of medicine, and scientific revolutionary,”<sup>3</sup> rediscovered the ancient healing principle of like cures like, using minute amounts of the healing substance.

It is thought that a disturbance in the organism is neutralized when matched (mirrored) by the vibrational frequency of the correctly chosen remedy. For example, the remedy *China officinalis*, homeopathically prepared cinchona bark, causes chills and fever, diarrhea and weakness in provers, and

can cure the same symptoms in an organism manifesting these symptoms. Since Hahnemann’s discovery, *China* has been used homeopathically in cases of emotional and mental symptoms too, and also for animals. Provings on healthy individuals have elicited a repertory of symptoms on which to prescribe. Remedy pictures can be complex and multi-dimensional.

The justification for matching or meeting symptoms manifesting in the organism with a similar symptom-producing remedy is that living organisms have a primary and a secondary reaction to external stimuli. In allopathy the primary reaction is used, e.g. ice being applied in the case of fever to cool the body down. In homeopathy the secondary reaction is employed. Applying ice to an organism that is feverish may temporarily reduce the fever (primary reaction). However, the secondary reaction will be to encourage the organism to react by producing an even stronger fever, or, if the fever is successfully suppressed with the ice, to create a more serious internal disturbance that could lead to chronic disease. Homeopathy relies on the secondary reaction. Once enough heat has been produced by the fever, the body will self-regulate and cool itself down. The assumption is that an organism wants intrinsically to return to homeostasis. The body will try to heal itself. The presenting symptoms are the body’s best way of coping with the disturbance to the life force. Giving the life force the benefit of the doubt, and going in the same direction as the symptoms, is the homeopathic way.

In addition to physical symptoms, homeopathy always attempts to simultaneously address mental and emotional symptoms, recognizing that the organism is comprised of inextricably interconnected aspects of psyche and soma.

1 C. G. Jung, CW 8, pars. 60-9, “On Psychic Energy.”

2 M. Denney, M.D. Lecture at Pacifica Graduate Institute, Santa Barbara, CA, May, 2014.

3 Brewster O’Reilly, p. xv.

Hahneman devoted a chapter of his *Organon of the Medical Art* to “The Mental and Emotional State: Chief Ingredient of All Diseases.” He states that there is always a mental/emotional component to disease:

“In all the so-called somatic diseases as well, the mental and emotional frame of mind is always altered. In all cases of disease to be cured, the patient’s emotional state should be noted as one of the most preeminent symptoms, along with the symptom complex, if one wants to record a true image of the disease in order to be able to successfully cure it homeopathically.”<sup>4</sup>

## Depth psychology

Depth psychology is an umbrella term for psychology in the tradition of Sigmund Freud (1856-1939), Alfred Adler (1870-1937), and C. G. Jung (1875-1961), including analytical psychology, the archetypal psychology of James Hillman (1926-2011) and many other branches. Jungian, and post-Jungian, depth psychology is a huge subject in and of itself. C. G. Jung’s collected works alone comprise 21 volumes, not to mention *The Red Book* (also known as the *Liber Novus*), published for the first time in 2009. Just as there are many approaches to homeopathy, there are also many approaches, interpretations and developments stemming essentially from the ground-breaking work of C. G. Jung.

Depth psychology regards the individual and collective unconscious as being of paramount importance to the development of the self, or the process of individuation. Whereas the unconscious for Jung’s teacher, Freud was only individual, for Jung the unconscious is also collective. Two key concepts illuminate the connections between homeopathy and depth psychology. These are Jung’s understanding and use of the term libido, and Hahnemann’s use of the term life force. For Jung the libido is not purely sexual, as it was for Freud. Jungian scholar Susan Rowland writes:

“Jung, typically, liberated the word from too much conscious definition; his libido merely stands for psychic energy in all its mutable shape-shifting properties.”<sup>5</sup>

For many Jungians and post-Jungians, libido also stands for physical, embodied energy. *Libido* for Jung is akin to what Hahnemann called the *life force*. Wenda Brewster O’Reilly attempts to define the German term *wesen* in the glossary of her edited and annotated version of Hahnemann’s *Organon of the Medical Art*. “A *wesen* is not an abstraction; it is a dynamic, self-subsisting presence even though that presence is not material and has no mass. A *wesen* is also not a property; it permeates the whole of something and is indivisible from it.”<sup>6</sup> It has also been translated from the German as genius, perhaps

in the sense of daimon. *Psyche* in depth psychology has been described, among other things, as “symptomatic.” Depth psychologist James Hillman, the founder of Archetypal Psychology, first coined the phrase, “the symptomatic psyche.”<sup>7</sup>

Joseph Coppin and Elizabeth Nelson write, “The symptomatic psyche is a fundamental assumption of depth psychology and the symptom is the way psyche attracts attention.”<sup>8</sup>

Freud and Jung both believed that there is a hidden meaning behind symptoms, be they physical, emotional or mental. This is in accord with what homeopaths call “remedy pictures.” The remedy picture is what lies behind the apparently random collection of troublesome symptoms the patient complains of. If one can identify the right remedy picture and find the corresponding remedy then one can cure the patient.

For Jung and depth psychology, symbols/images can be an important element or guide in the healing journey. Jungians use symbols and images in dream interpretation and active imagination. Homeopaths might also recognize a homeopathic remedy picture based on symbols and images that manifest in dreams or “delusions.”

For Jung, the appearance of a symbol can herald the beginning of healing. “With the birth of the symbol, the regression of the libido into the unconscious ceases. Regression changes into progression, blockage gives way to flowing, and the pull of the primordial abyss is broken.”<sup>9</sup>

Symptoms, whether presenting in physical, emotional or mental disturbances of the life force, are thus expressions of the libido. For both homeopaths and depth psychologists, symbols and images present in dreams and “delusions,” are also experienced as vital expressions of the life force/libido.

## Alchemy

In *The Alchemy of Illness*, Kat Duff aims to “elucidate the mysterious transformations that occur under the sway of illness by comparing them to alchemical descriptions of spiritual development and the initiation rites of traditional peoples.”<sup>10</sup>

Depth psychologists and homeopaths aim to encourage and influence the mysterious transmutations that occur during the journey towards greater health and individuation. Employing the metaphors of the alchemical process, for example the container or crucible in which matter is heated just enough to transform it, but not so much as to cause an ex-

4 Brewster O’Reilly, p. 196.

5 Susan Rowland, “Jung and the Humanities,” p. 11.

6 Brewster O’Reilly, p. 362.

7 Sigmund Freud, “New Introductory Lectures in Psycho Analysis,” p. 71 (quoted in Coppin and Nelson, “The Art of Inquiry,” p. 60.

8 Coppin and Nelson p. 61.

9 Jolande Jacobi, “Complex, Archetype, Symbol in the Psychology of C.G. Jung,” p. 99.

10 Kat Duff, “The Alchemy of Illness,” 2007.

plosion, can be a useful tool for both the depth psychologist and homeopath. The alchemical process can be viewed as a metaphor for progression and regression in Jungian psychotherapy, and for the healing process in homeopathy. The conceptual transformation of poison into medicine, unconscious “slime” into the “germs of new life and vital possibilities for the future,”<sup>11</sup> is expressed in the word alchemy.

Paracelsus, Shakespeare, and Emmanuel Swedenborg embody the connection between healing and alchemy that has persisted throughout history. The roots of the tree that both homeopathy and depth psychology grow from are nourished by the wellspring of the alchemical tradition. Alchemy can be conceptualized as both a bridge and as an underground stream that nourishes the roots of the organisms of our planet. This is how British Jungian analyst, Anne Baring, views it:

“Alchemy flows beneath the surface of Western civilization like a river of gold, preserving its images and insights for us so that we could one day understand our presence on this planet better than we do. Alchemy builds a bridge between the human and the divine, the seen and unseen dimensions of reality, between matter and spirit.”<sup>12</sup>

In addition to historical figures, there are a number of contemporary homeopaths, analysts, psychologists, psychiatrists and MDs who embody this interdisciplinary healing archetype that can be seen as a modern manifestation of the alchemist, or shaman.

## Modern alchemists

Edward Whitmont (1912-1998), the American MD, analyst and homeopath who wrote *Psyche and Substance: Essays on Homeopathy in the Light of Jungian Psychology*, is one such modern alchemist. I was fortunate enough to hear him speak in 1991 at the now defunct College of Homeopathy, Regent’s College, London. Whitmont made a great impact on me. At the time I knew very little about Jungian psychology, but it struck me that Whitmont personified a bridge between conventional medicine, psychology and homeopathy; just as homeopathy provided a connection between psyche and soma, art and science. According to both Jung, and subsequently to Whitmont, there existed an older bridge between psyche and soma, art and science, known as alchemy.

In *The Alchemy of Healing: Psyche and Soma*, Whitmont asks us “to consider the possibility that illness and healing are psychosomatic aspects of that same individuation, a process that may be both human and cosmic.”<sup>13</sup> He states that the alchemical transmutation of base metal into gold functions for Jung as a metaphor for the individuation process. Further-

more, Whitmont suggests that for homeopaths, the alchemical process functions as a metaphor for the healing journey, and by implication, that individuation and healing are similar processes.

In his chapter on *Sulphur*, Whitmont writes:

“C. G. Jung has conclusively demonstrated that the alchemists were the psychologists of their day, searching for a synthesis of human knowledge. Their truest practitioners were seeking the ‘philosopher’s stone,’ the mysterious ‘lapis’ that symbolized the total man. Analytical psychology describes this total man as the ‘self’ whose phenomenology coincides exactly with the rich and varied symbolism to be found in the alchemical literature and in the affiliated pagan, gnostic and Christian writings. In working with their materials, the alchemists’ unconscious psyche reacted in calling forth concepts, images and visions which the alchemist projected upon his substance—namely, ascribed it to the substance as its quality. Whereas, to the modern chemist these phantasies are absurd and meaningless, for the analytical psychologist they refer to definite formative elements of the unconscious psyche: since these are to be found not only in the alchemist’s phantasies, but also in the average dream material of people of our own time, they are meaningful and practically applicable for the diagnosis, interpretation and treatment of contemporary psychological problems.”<sup>14</sup>

## THE PROCESS OF TURNING POISON INTO MEDICINE IS NOTHING IF NOT AN ALCHEMICAL TRANSFORMATION.

These “formative elements of the unconscious psyche,” found “in the average dream material of people of our own time,” are the symbols and images Jung regarded as heralding renewed progression of the libido towards individuation.

Physical problems can be added to the psychological problems mentioned by Whitmont above. In homeopathy, dream material is used to confirm the prescription of remedies for physical, mental, and emotional problems. As Whitmont writes, there is no separation between psyche and soma, or between psychological and physical problems. “In the light of the new physics, the mind/matter dichotomy is thus an illusory separation brought about by experiencing reality

11 C. G. Jung in Anthony Storr, “The Essential Jung,” p. 61.

12 Anne Baring, [annebaring.com](http://annebaring.com), accessed July 3rd, 2013.

13 Edward C. Whitmont, 1993, “The Alchemy of Healing: Psyche and Soma.”

14 Edward C. Whitmont, 1980, “Psyche and Substance: Essays on Homeopathy in the Light of Jungian Psychology.”

through our five senses. Functionally, mind and matter are not separate.”<sup>15</sup>

Homeopathic remedy pictures can be regarded as healing images, or “mythologems,” to use a word of Whitmont’s from *The Alchemy of Healing: Psyche and Soma*. These images, or remedy pictures are described by Whitmont as “non-material forcefields—‘souls’ as it were—of practically any and every existing substance.” As homeopaths know, these remedies are “able to aid in psychosomatic transformation and effectively to influence health and counter disease.”<sup>16</sup>

Whitmont sees individuation, the process by which each individual human being becomes truly her or himself, as opposed to blindly following familial, communal, or cultural patterns of behavior and thinking, as being the psychological equivalent of physical healing. He believed that had Jung known more about the “functional correspondences” between ancient alchemical concepts and homeopathic provings, he would have embraced homeopathy as another path towards individuation and healing.

Whitmont reports a personal conversation with Jung about the relationship between the spirit and soul in matter, which according to alchemical concepts, are to be transformed and purified. For Whitmont the process of transforming and purifying spirit and soul in matter corresponds with healing disease, whether psychological or physiological. Thanks to homeopathic provings and cures this alchemical transformative process is demonstrably more than simply a projection of “the alchemists’ unconscious psyche” onto substances. The homeopathic proving and clinical use of gold (*Aurum metallicum*) is but one example that demonstrates this functional correspondance between depth psychology and homeopathy. Whitmont brought this to the attention of Jung who, Whitmont reports, was interested, and approved. Whitmont states that although Jung himself did not have sufficient interest to explore these correspondences further, he did suggest that Whitmont try to do it.<sup>17</sup> Whitmont’s life’s work can be seen as an attempt to prove, record, and explain the “functional correspondences,” between depth psychology and homeopathy using the sometimes hidden and convoluted paths of alchemy.

Californian psychiatrist, homeopath and Jungian analyst, Anita Josefa Barzman has written extensively on the connections between Jungian psychology and homeopathy.<sup>18</sup> In a recent paper on homeopathy and Jung’s “Transcendent Function,” she writes:

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15 “The Alchemy of Healing: Psyche and Soma.”

16 Ibid, p. 46

17 Ibid, p. 47

18 Anita Barzman, 2009 “Homeopathy and the Transcendent Function,” 2010, “Home, Desires To Go: Homeopathy / Analysis / Dissociation.”

## FOR BOTH HOMEOPATHS AND DEPTH PSYCHOLOGISTS, SYMBOLS AND IMAGES PRESENT IN DREAMS AND “DELUSIONS,” ARE EXPERIENCED AS VITAL EXPRESSIONS OF THE LIFE FORCE/LIBIDO.

A number of contemporary homeopaths, including Misha Norland and Peter Morrell of England among them, understand homeopathy to have significant roots in and resonances with alchemy, value these roots, and find that studying the connections between homeopathy and alchemy illuminates contemporary homeopathic practice (Norland 2003; Morrell 1999 and 2004). The major principles in the hermetic world view include the principle of the unity and interconnectedness of all things (“As above, so below”), the interpenetration of spirit and matter, with the reflection of the heavenly in the earthly and vice versa, and principles of analogies and polarities... The dynamic interpenetration of spirit and matter which is an essential quality of homeopathy is none other than a living, practical application of alchemy. When I offer a remedy to a patient, my experience in that moment is of participating in a practical, metaphorical and spiritual lineage that links me back to Hahnemann, Paracelsus, and countless other alchemists through the ages.<sup>19</sup>

Mike Denney, MD, PhD, also in California, investigated this lineage. He pronounces the belief in the unity and connection of all things, “As above, so below,” to be the beginnings of alchemy as “an expression of human consciousness.”<sup>20</sup> He pinpoints 1928 as the year “this alchemy of consciousness entered modern culture when the empirical analytical psychologist Carl G. Jung received a manuscript, a German translation of an ancient Chinese alchemical treatise entitled *The Secret of the Golden Flower*.” Denney traces the evolution of our understanding of consciousness from Plato and Aristotle to Descartes, Jung, and beyond; ending, for the time being, with the comparatively recent discovery of complexity science which views “the spontaneous emergence of consciousness as being too complex to be explained by the logic of philosophers. In this context, it seems not at all surprising that consciousness might arise from the material matter within the brain.” It is with this return to soma that neuroscience emerged as the

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19 Barzman, 2009.

20 Mike Denney, “Alchemy of Consciousness,” San Francisco Medicine, the Journal of the San Francisco Medical Society, 82:6, July/August, 2009, pp. 15-16.

discipline that might be able to explain what consciousness actually is. Backed up by studies at UCLA and the University of Madrid, Denney hypothesizes that metaphorical thinking “may offer a way to use consciousness to understand consciousness.”

## Homeopathy, depth psychology, alchemy and the *Mundus Imaginalis*

What might the relationship between consciousness, metaphor, and the *Mundus Imaginalis* be? The imaginal approach to research is grounded in the work of Henry Corbin (1903-1978), philosopher, theologian, and professor of Islamic Studies at the Sorbonne in Paris. Corbin was one of the leading figures at the annual Eranos Conference in Ascona, Switzerland; other regulars included C.G. Jung, Mircea Eliade, and later, James Hillman. Anthropologists, psychologists, philosophers, psychotherapists, theologians and other writers have since produced a body of work to expand our understanding of the imaginal realm, built on the deep foundations laid by Corbin, who was himself drawing from the ancient wellspring of knowledge on this subject that is represented in various forms within Islamic traditions.

In his article “Mundus Imaginalis or the Imaginary and the Imagenal,” based on a 1964 conference presentation and published in 1972 by *Spring Journal*, Corbin states his case for the authority of *imaginal* ways of knowing. Corbin defines a new “order of reality,” which he equates with the “eighth clime” of Islamic theology. This, according to Corbin, is a hitherto unknown order of reality, between the physical and the spiritual, which differs from what westerners know as the imaginary realm in that it is in no way unreal or utopian. The *Mundus Imaginalis* is a mode of apprehension or sensing that is separate from our other five senses, a kind of subtle body sixth sense. Like seeing, hearing, tasting, feeling, and smelling, the *Mundus Imaginalis* is perceived using a specific organ. Unlike the five physical sense organs, this organ seems not to be a physical part of the body (unless it is in some other dimension of the brain and body, somehow permeating our whole being, maybe akin to consciousness, or Hahnemann’s term *wesen*). Corbin calls this organ of perception “the imaginative consciousness, cognitive imagination.” Corbin defines the imaginal realm, and the organ with which it is perceived, as “a very precise order of reality, which corresponds to a precise mode of perception.” (1972, p. 1).

The Swedish eighteenth-century theologian and visionary Emmanuel Swedenborg is cited by Corbin as one of the few western authorities regarding this realm. This interests me since Swedenborg was one of the inspirations for the work of

James Tyler Kent. In addition, Hahnemann mentions “emotional organs” in aphorism 215, and the footnote to aphorism 224 of the *Organon*. Could these “emotional organs” of Hahnemann correspond with the organ Corbin says perceives the *Mundus Imaginalis*? Chapter 7 of the *Organon* is interesting in its description of the causes and cures of “mental and emotional diseases,”<sup>21</sup> and merits detailed study. I believe that homeopathy is a medical modality that relies to some extent on imaginal ways of knowing. Proving of new remedies contain interviews with provers and nothing that the provers report is excluded on the grounds of it being too far-fetched or possibly “imaginary.” In this sense, both Kent and Hahnemann could be seen as being pioneers of an imaginal approach to research and cure of illness.

## Concluding comments

Having woven together some common threads to create a complex tapestry of homeopathic and depth psychological approaches to healing, I would like to conclude by revisiting an important area of common interest: dreams. One of the shared interests of both homeopaths and depth psychologists is in the area of dreams, which Jung also connects to alchemy

in Volume 12 of his *Collected Works*, entitled “Psychology and Alchemy.” Jung asserts that there is only one aspect of human experience that relates equally to both the inner and the outer human being; this is religion. According to Jung, the problem with religion however, is that for most people, it provides an external

object of worship, instead of “a transforming influence in the depth of the soul.” Jung writes:

“The point is that alchemy is rather like an undercurrent to the Christianity that rules on the surface. It is to this surface as the dream is to consciousness, and just as the dream compensates the conflicts of the conscious mind, so alchemy endeavours to fill in the gaps left by the Christian tension of opposites.”<sup>22</sup>

Perhaps in future both homeopaths and depth psychologists can work together to weave an even more holistic way of healing employing dreams, symbols, images and the metaphor of alchemy. I envisage this healing matrix as being woven from the many colors and textures of psyche and soma, including a thread or two of various metals and, of course, the alchemist’s gold.

21 Brewster O’Reilly, “The Organon of the Medical Art by Dr Samuel Hahnemann.” Pp. 198, 202.

22 C. G. Jung, CW volume 12, p. 23.

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