A Homeopathic Rogues' Gallery

17

Three Charlatans

As with other branches of the healing arts, homeopathy has its share of ne'er-do-wells. Some of these figures (Pratt, Abrams, and Koch) achieved notoriety for flagrant profiteering from questionable treatments. Other homeopaths (Robert Reddick and his Maryland cronies; Gregory Miller in New York) violated professional ethics and exposed patients to risk by issuing medical licenses to unqualified people. One individual (George Simmons) began his professional life as a homeopath but renounced and then attacked it, while turning America's biggest medical association into a personal fiefdom: his professional life was surrounded by scandal and charges of unethical conduct. Lastly, there are the homeopaths who willfully applied their medical knowledge to take life (Hawley Crippen and Luc Jouret).

Edwin Hartley Pratt

The popular notion of "fatigue" in nineteenth-century medicine was used to explain a number of health problems; it gave rise, for example, to the fashionable disease of neurasthenia, a diagnosis that proved to be the bread and butter of many sanitaria that sprang up in America and Europe. One of the more unusual theories involving fatigue arose from homeopathic surgeon Edwin Pratt (1849–1930), who argued that good health depended on good blood circulation, which, he taught, was solely determined by vigorous sympathetic nerve function. Fatigue of the sympathetic nervous system caused stagnation of the blood, leading in turn to disease. Pratt further opined that muscles controlling the function of body orifices, such as the rectum and genitalia, were richly innervated by sympathetic nerves and that any dysfunction of these sensitive areas (such as hemorrhoids, tight foreskin, or redundant skin over the clitoris) caused muscle spasms that then exhausted sympathetic nerves and caused blood stagnation. For Pratt, the logical conclusion was that "weakness and power of the sympathetic nerve lies at the orifices of the body" [1] and that surgery could provide benefit by opening and smoothing these orifices. More bizarrely (to present-day thinking at least), Pratt held that orificial disorders such as cervical lacerations and rectal folds could account for more remote problems like epilepsy and asthma. The zeal with which Pratt promoted the orificial movement gave rise to many ramifications, including books, a journal, a society, annual meetings, stock purchase options, and so on (Figs. 17.1, 17.2, 17.3, and 17.4).

There appears to be nothing about orificial practice that derives from homeopathy, other than the fact that Pratt was a homeopath, and even the homeopathic establishment remained cool towards the practice. In reality, as explained by Gollaher [2], orificial surgery paralleled similar practices that had been introduced to regular medicine a decade earlier by Lewis Sayre and others. Sayre was a highly regarded orthopedic surgeon who, in 1870, was requested by J. Marion Sims (an equally prominent New York surgeon) to consult in the case of a young boy with muscle paralysis. Sayre believed that in this boy "excessive venery is a fruitful source of physical and nervous exhaustion, sometimes producing paralysis." He recommended and carried out circumcision, with outstanding results. Thereafter, he incorporated this procedure into his practice, advocating it enthusiastically for many conditions, including epilepsy, orthopedic problems, and insanity; he even operated on 67 institutionalized children at the Randall's Island Insane Asylum, although results were sadly disappointing. For his contributions to the field, Sayre was admiringly called "Columbus of the prepuce" by Peter Remondino, a prominent public health physician. By 1912, Frank Lydston, a high-profile member of the AMA, avowed that parents who failed to have their sons circumcised were guilty of negligence. For all that Sayre and Lydston promoted such ideas, they did match Pratt's excessive passion.

Pratt established the American Association of Orificial Surgeons, which drew into its ranks almost 300 members. By the early 1890s, they had collectively performed tens of thousands of operations, with Pratt himself taking credit for over 1,000 of them. The association held annual conferences

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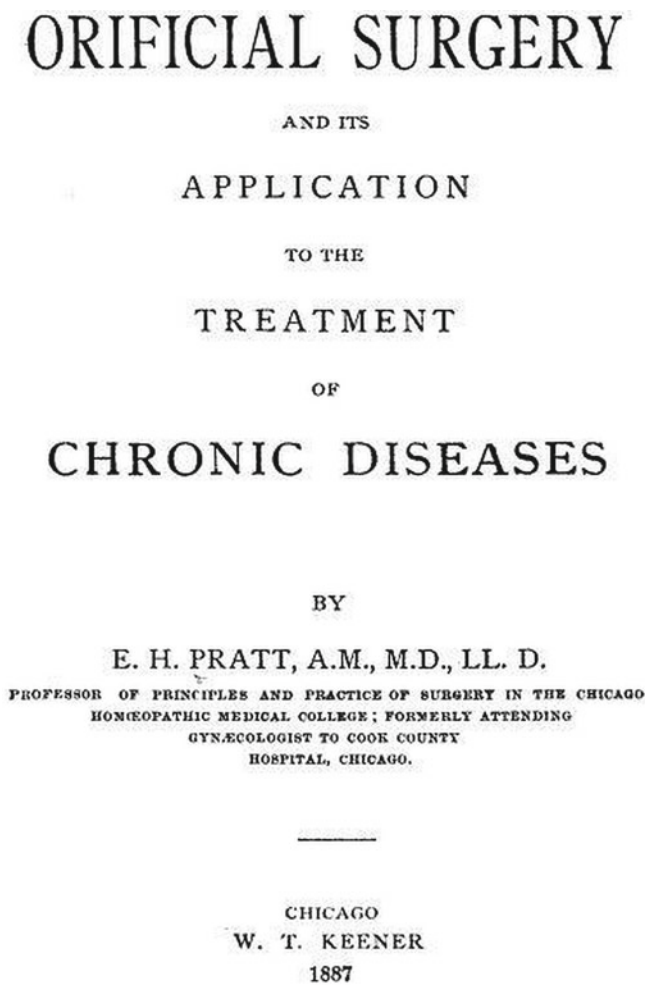

ORIFICIAL SURGERY

AND ITS

APPLICATION

TO THE

TREATMENT

OF

CHRONIC DISEASES

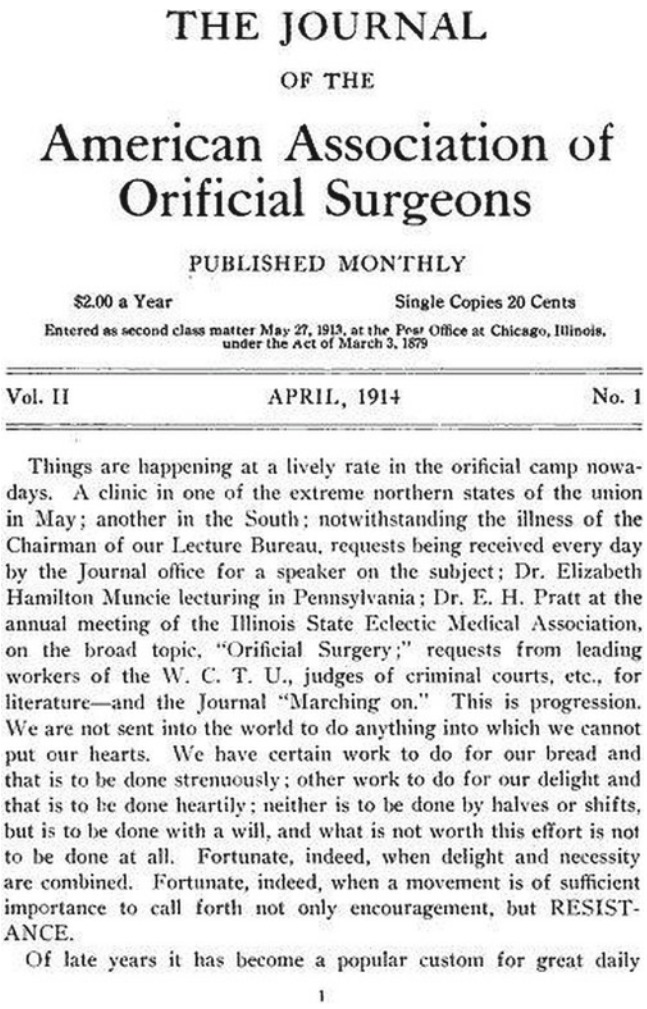
BY

E. H. PRATT, A.M., M.D., LL. D.

PROFESSOR OF PRINCIPLES AND PRACTICE OF SURGERY IN THE CHICAGO HOMŒOPATHIC MEDICAL COLLEGE; FORMERLY ATTENDING GYNÆCOLOGIST TO COOK COUNTY HOSPITAL, CHICAGO.

CHICAGO
W. T. KEENER
1887

Fig. 17.1 Book title: *Orificial Surgery and its Application to the Treatment of Chronic Diseases* by Edwin Pratt. 1887 (Image in the public domain)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Vol. II APRIL, 1914 No. 1

Things are happening at a lively rate in the orificial camp nowadays. A clinic in one of the extreme northern states of the union in May; another in the South; notwithstanding the illness of the Chairman of our Lecture Bureau, requests being received every day by the Journal office for a speaker on the subject; Dr. Elizabeth Hamilton Muncie lecturing in Pennsylvania; Dr. E. H. Pratt at the annual meeting of the Illinois State Eclectic Medical Association, on the broad topic, "Orificial Surgery;" requests from leading workers of the W. C. T. U., judges of criminal courts, etc., for literature—and the Journal "Marching on." This is progression. We are not sent into the world to do anything into which we cannot put our hearts. We have certain work to do for our bread and that is to be done strenuously; other work to do for our delight and that is to be done heartily; neither is to be done by halves or shifts, but is to be done with a will, and what is not worth this effort is not to be done at all. Fortunate, indeed, when delight and necessity are combined. Fortunate, indeed, when a movement is of sufficient importance to call forth not only encouragement, but RESISTANCE.

Of late years it has become a popular custom for great daily

1

Fig. 17.2 *Journal of American Association of Orificial Surgeons*, April 1914 (Image in the public domain)

in Chicago between 1892 and 1901 and published the *Journal of Orificial Surgery*, of which Pratt was chief editor. Hemorrhoidectomy was performed for a wide range of conditions, including arthritis, tuberculosis, and psychosis. As Rutkow put it, "no mouth, penis, rectum or vagina was safe from a manipulation or scraping," and that Pratt was "the quintessential medical charlatan" [1, p. 98], who turned orificial surgery into one of America's more popular late-nineteenth-century medical specialties.

Pratt amassed fame and wealth and established his own hospital in Chicago, the Lincoln Park Sanitarium, which offered one of the region's earliest nurse training programs. He was appointed head orificial surgeon at the Cook County Hospital and belonged to Chicago's most prestigious clubs. The journal continued intermittent publication between 1892 and 1918 under different names, but by the mid-1920s, orificial surgery had become a footnote in history. Most of its surgeons were well qualified and transitioned comfortably to the practice of general surgery.

Although orificial surgery remained a homeopathic specialty, and drew few of its members from the allopathic profession [3], when seen in historical context, it may best be understood as an outgrowth of surgery that was practiced in the regular medical world through the influence of doctors like Lewis Sayre, but which was carried to greater extremes by Pratt.

Albert Abrams

According to a history of Stanford University School of Medicine [4], Albert Abrams (c.1863–1924) "was the most ingenious and notorious quack to be found in the practice of American medicine during the first quarter of the twentieth century" (Fig. 17.5). He has been called by Wilson the "cool prince of fakery." While he was neither trained in nor a fully committed practitioner of homeopathy, he did experiment with low doses of drugs and came to embrace a basic tenet

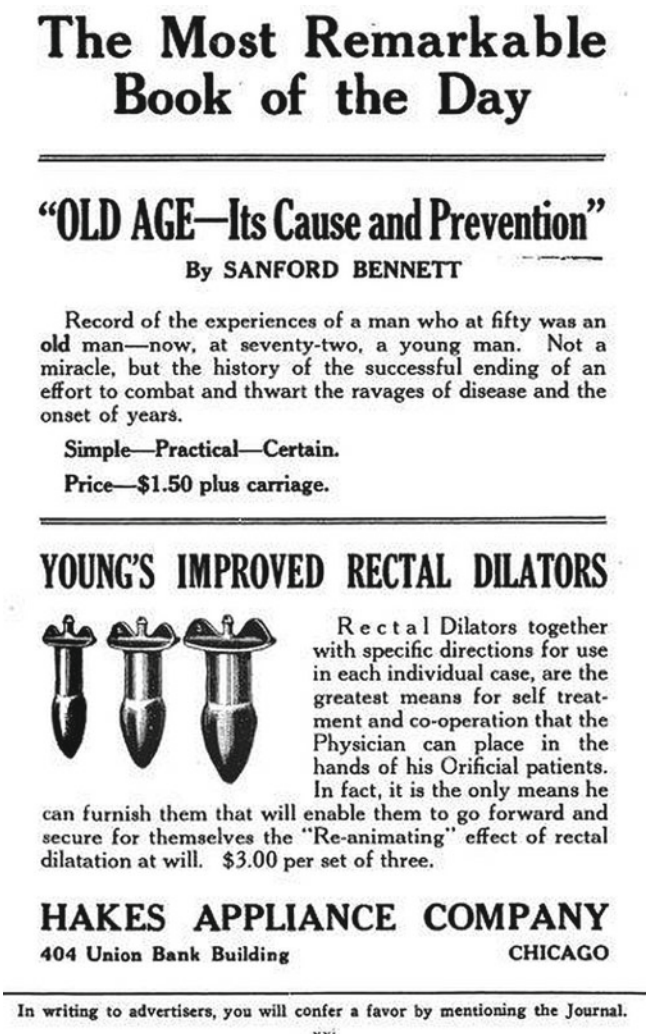

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Fig. 17.3 Advertisement claiming benefits of rectal dilators (Image in the public domain)

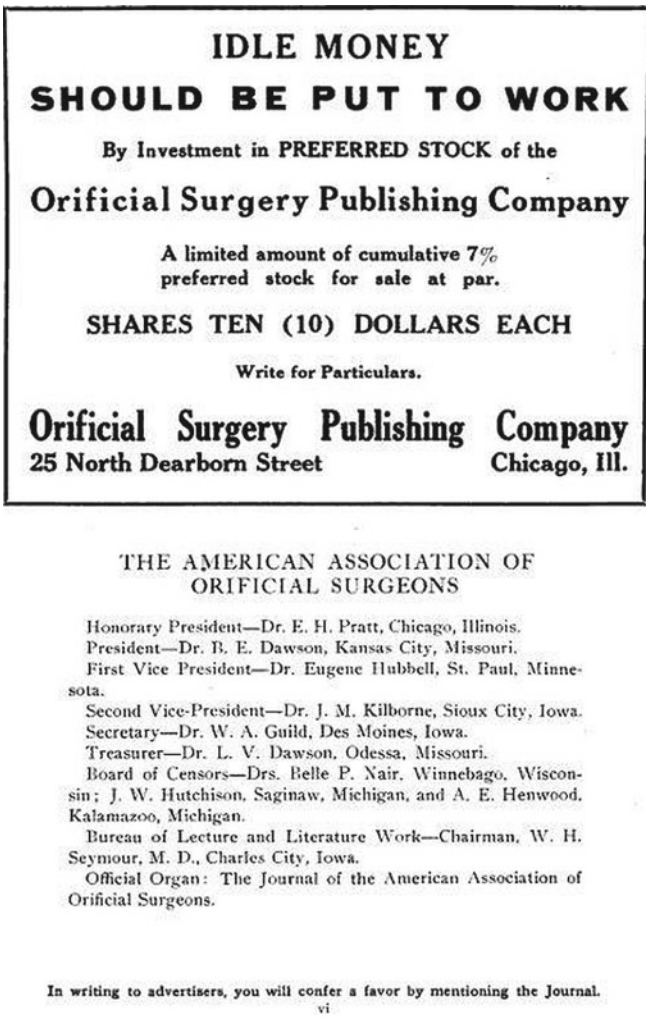

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Fig. 17.4 Solicitation for purchase of stock in Orificial Surgery Publishing Company (Image in the public domain)

of homeopathy, namely, the activity of extreme dilutions [5]. He contended that the vibratory rate of homeopathic drugs became increasingly apparent as their potency (or dilution) increased. Moreover, his work captured the attention of several homeopaths, a few of whom adopted his beliefs and even undertook further research along similar lines, such the emanometer research of the Scottish homeopath William Boyd.

Abrams improperly represented his professional credentials. He claimed a medical degree from Heidelberg University, another degree from the University of Portland, and a doctor of laws degree from an unspecified institution. He also claimed to have a degree from Cooper Medical College (which later merged with Stanford University). According to van Vleck [6], the facts appear to be that Abrams did receive an MD degree from Cooper in 1883, but the degree from Portland was fictitious since no such place ever existed, and the LL.D. degree was also imaginary. Regarding his Heidelberg claim, although the Stanford account says otherwise, the AMA did in fact vouch for this degree, which was given to Abrams when he was 20 years old [7]. Between 1885 and 1898, Abrams served on the Cooper College faculty as demonstrator and later professor of pathology. On May 16, 1898, Dr. Abrams submitted his resignation, which was accepted by the college's board of directors in November, but without any expression of appreciation for his services. The record is silent about the reasons for his resignation, but it is assumed to have been the result of his controversial practices. Despite severing his connection with Cooper, Abrams continued for years to capitalize on his prior relationship with the institution, even implying an affiliation with Stanford that had never occurred, since Abrams left Cooper before its merger with Stanford University. Abrams' claims evoked strong protest from the university's president, who wrote, "It seems to me bad enough for such a responsible institution as the Associated

Fig. 17.5 Albert Abrams. Inventor of treatment known as Electronic Reactions of Abrams (ERA) (Image in the public domain)

Press to herald far and wide the scientific rubbish of Dr. Abrams, and worse still to connect the name of the University in any way with such absurdities" [8].

Abrams was a prolific writer who enthusiastically advocated his brand of "electronic medicine." In 1904, he published *The Blues – Splanchnic Neurasthenia,* followed in 1909 by *Spinal Therapeutics*, and, in 1910, *Spondylotherapy*. In 1916, he published *New Concepts in Diagnosis and Treatment*, where he introduced the concept of electronic reactions and sound vibrations which, he asserted, could be used to diagnose disease and just about anything else, including sex and religious belief. An interesting illustration of Abrams' claims was given in the *Lancet* by Humphris [9], who diagrammed areas of dullness to abdominal percussion which, it was asserted, differentially characterized Catholics, Methodists, Seventh-Day Adventists, Theosophists, Protestants, and Jews. As described by Wilson, other outrageous claims included the use of Samuel Pepys' and Edgar Allen Poe's signatures to make a diagnosis of congenital syphilis.

Lacking the slightest touch of humility, Abrams referred to his new medicine as the "Electronic Reactions of Abrams"

Fig. 17.6 The Oscilloclast, used for diagnosing and treating illness (Image in the public domain. Source: Library of Congress American Memory)

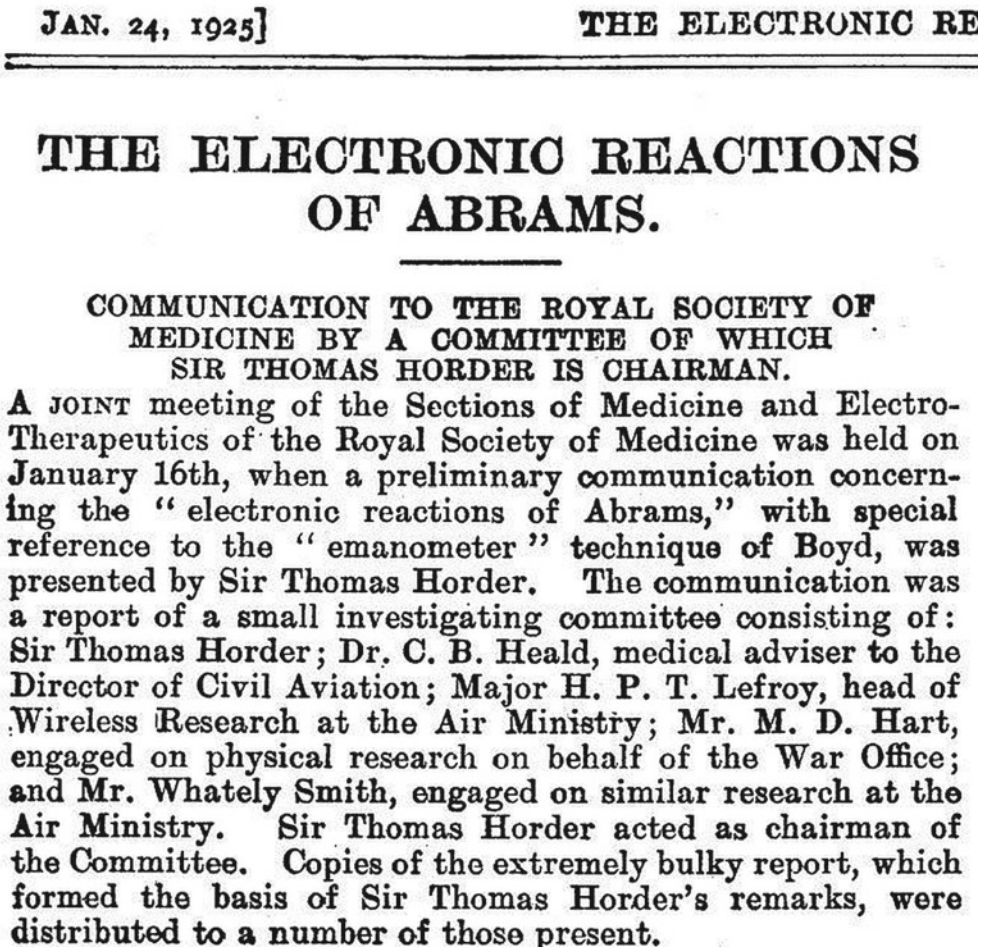
or ERA. He followed up his book with a journal entitled *Physico-Chemical Medicine* and designed medical devices by which it was possible to make diagnoses. Initially he used the "Dynamiser" to identify vibrations by percussing the subject's abdomen to locate areas of dullness. More remotely (and more absurdly), Abrams claimed that diagnosis could be reached by abdominal percussion of an intermediary who represented the subject by holding something that belonged to that person, for example, a sample of blood, saliva, handwriting, etc. Later, Abrams devised another machine, which he called the Oscilloclast, a device set to the vibrations obtained from the Dynamiser and then applied by the Oscilloclast as a form of treatment over several sessions (Figs. 17.6 and 17.7). Both of these instruments were extremely simple, yet Abrams required users to sign an agreement that they would refrain from tampering with the box, make a down payment of $250 and then weekly payments of $5 for use of the box. ERA practitioners charged as much as $200 for "guaranteed cure" of syphilis, tuberculosis, cancer, and sarcoma. Large fortunes were made with ERA.

Abrams was a master of self-promotion. At the peak of ERA, thousands of doctors were using Abrams' devices, and ERA had grown into a cult in America and Britain. Not surprisingly, Abrams became the focus of scrutiny by medical and governmental establishments. He declined an offer by two respected San Francisco physicians to join them in testing his samples; he was investigated by several organizations, including the AMA, the British Air Ministry, the journal *Scientific American*, and even by homeopaths themselves, through the International Hahnemannian Association (IHA) under the leadership of Dr. Guy Stearns. IHA was unable to replicate any results and eventually distanced

themselves from Abrams' claims: as of 1924, no homeopathic organization had endorsed Abrams' methods of diagnosis or treatment [10]. Stearns subsequently pursued this line of work further, but without the master's showmanship. In Britain, a committee under the chairmanship of Sir Thomas Horder found neither scientific basis nor ethical justification for the use of electronics, yet some felt that the Horder report was "annoyingly non-committal" [11], as it left the door slightly open to the ERA community's claims by its receptive attitude to the potential of Boyd's emanometer studies (Figs. 17.8 and 17.9).

Fig. 17.7 Oscilloclast label (Image by permission of Nicholas Lindan, the Lindan Collection)

At the time of his death in 1924, Abrams was a wealthy man (although part of that came from a family inheritance). Even though no convincing evidence has yet surfaced to support Abrams' work, there are still some believers, such as those who practice radionics and dowsing. There are two sides to every story, and not surprisingly some homeopaths are aggrieved at the way Abrams was investigated, likening it to the Jacques Benveniste witch-hunt that occurred in France half a century later [5]. While perhaps there were some superficial similarities in the manner with which the two individuals were investigated, the analogy is a poor one, as significant differences existed between the two men and the way in which they conducted their work. There were too many misrepresentations on the part of Abrams, whose chief motive appears to have been making money. Moreover, there were cases of fakery and outlandish, unproven claims on the part of Abrams. His probity was (correctly) questioned as


JAN. 24, 1925] THE ELECTRONIC RE

THE ELECTRONIC REACTIONS OF ABRAMS.

COMMUNICATION TO THE ROYAL SOCIETY OF MEDICINE BY A COMMITTEE OF WHICH SIR THOMAS HORDER IS CHAIRMAN.

A JOINT meeting of the Sections of Medicine and Electro-Therapeutics of the Royal Society of Medicine was held on January 16th, when a preliminary communication concerning the "electronic reactions of Abrams," with special reference to the "emanometer" technique of Boyd, was presented by Sir Thomas Horder. The communication was a report of a small investigating committee consisting of: Sir Thomas Horder; Dr. C. B. Heald, medical adviser to the Director of Civil Aviation; Major H. P. T. Lefroy, head of Wireless Research at the Air Ministry; Mr. M. D. Hart, engaged on physical research on behalf of the War Office; and Mr. Whately Smith, engaged on similar research at the Air Ministry. Sir Thomas Horder acted as chairman of the Committee. Copies of the extremely bulky report, which formed the basis of Sir Thomas Horder's remarks, were distributed to a number of those present.

Fig. 17.8 Report of the Horder Committee which reviewed the Electronic Reactions of Abrams, *British Medical Journal*, 1925 (Image in the public domain)

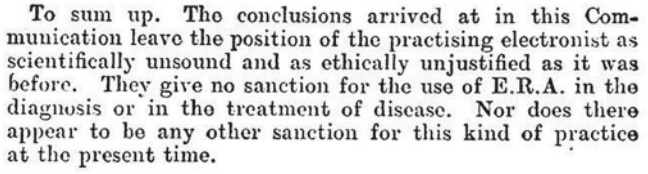

To sum up. The conclusions arrived at in this Communication leave the position of the practising electronist as scientifically unsound and as ethically unjustified as it was before. They give no sanction for the use of E.R.A. in the diagnosis or in the treatment of disease. Nor does there appear to be any other sanction for this kind of practice at the present time.

Fig. 17.9 Summary of the Horder Committee report, *British Medical Journal*, 1925 (Image in the public domain)

early as 1898 by a Cooper College medical student, Wilbur, who subsequently became president of Stanford University, and dishonesty seems to have dogged Abrams throughout his life. In the case of Jacques Benveniste, a principled scientist was hounded by an establishment driven by prejudice as much as by science.

William Koch

William Frederick Koch (1885–1967) studied at the University of Michigan, where he obtained a PhD in 1910. Following graduation, Koch took a faculty position as instructor in the departments of histology, embryology, and physiology. At one point, he attended classes in homeopathy, given by Professor W.A. Dewey at the University of Michigan Homeopathic College. He was subsequently appointed professor of physiology at Detroit Medical College, where he enrolled in medical school, graduating as MD in 1918 [12–14].

Owing to the loss of his father to cancer, Koch dedicated himself from the start to finding a cure for the disease. Within 1 year of opening practice, he claimed to have found a specific cure (or "antitoxin" as he called it) and spent the rest of his life promoting this remedy, which later came to be known as glyoxylide, along with two other kindred substances to be called malonide and benzoquinone. Koch believed that cancer cells could not survive in an oxygen-rich environment and claimed that his medicine cured cancer by producing such an environment. Merely treating cancer was insufficient for Koch who, encouraged by his successes, expanded his claims to be able to cure asthma, leprosy, syphilis, and tuberculosis with his proprietary remedies. Any form of experimentation to test his approach was scorned by Koch, who was unwilling to go further than publishing successful case reports, an approach that is very limited and generally confirms preexisting biases.

Word of Koch's clinic in Detroit spread and he received many referrals. Further, he established a group of at least 40 physicians who paid for the right to administer Koch's antitoxin – these physicians were required to charge patients $300 for the initial injection, an exorbitant sum at the time. Eventually, about 5,000 medical practitioners, many of whom were naturopaths or osteopaths, were using Koch's treatments. In 1926, Koch established the Koch Cancer Foundation, among whose patrons were disciples of Albert Abrams. After 1930, Koch turned his attention away from direct treatment of patients towards the general promotion of his approach to cancer. Like Abrams, Koch became the subject of investigation, but for many years, the FDA was unable to demonstrate any violation of law. By 1943, however, the agency was sure that Koch had fallen afoul of the 1938 Food, Drug, and Cosmetics Act (the Copeland Bill) by fraudulently misrepresenting the ingredients of his medicine, which had been found independently to contain nothing more than distilled water. Despite the government's best efforts, and at great cost to the taxpayer, two trials in 1943 and 1946 failed to find Koch guilty of any crime, although the Federal Trade Commission did succeed in restricting his ability to advertize. Koch moved to Brazil in 1950, where he continued to promote his cause; he even resumed medical practice and published another book, *The Survival Factor in Neoplastic and Viral Diseases*, in 1961. Through an osteopathic colleague, glyoxylide was also made available in Tijuana, Mexico. The Brazilian authorities finally caught up with Koch's practices and began efforts to shut down his clinic. His death in 1967 closed the chapter however, although the Koch family continues to protect his reputation [14].

Koch's connections to homeopathy were varied. As noted, he studied some homeopathy as a premedical student in Michigan. Early in his campaign against cancer, Koch put the dean of Michigan's homeopathic college on his payroll and consulted with him in preparing homeopathic antitoxin. Dilutions as high as 10^{-12} (one part in a trillion relative to the original tincture) were obtained. At his 1946 trial, Koch said that the greater the dilution, the "more serviceable" the medicines became. Not infrequently, sources have referred to glyoxylide as a homeopathic product, even if it has not been assimilated into homeopathy to any great extent.

License Fraud

In the mid-twentieth century, two homeopaths were associated with bogus license schemes, which enabled virtually anyone who paid the requisite fee to practice medicine, even though they were untrained and unqualified by any recognized medical school.

Robert Reddick

Improbable, ingenious, opportunistic, nefarious, fraudulent, and reprehensible – all of these words describe the scheme set up in the 1950s by Robert Reddick, a 1937 graduate of Hahnemann Medical College, who went on to

specialize in psychiatry. He was employed for a time at the Gowanda Homeopathic State Psychiatric Hospital, then in 1951 became chief of service at the Eastern Shore State Hospital in Maryland. His clinical work was regarded as quite satisfactory and it was not on this account that he ran into serious trouble. Outside of his psychiatric activities, Reddick embarked on a quixotic adventure selling bogus medical licenses that enabled untrained holders to practice medicine in the State of Maryland and the 25 other states and territories of the United States that offered reciprocity.

To achieve his goals, Reddick seized control of the moribund Maryland State Homeopathic Medical Society, a once-lively organization that had dwindled away as its members died off. The society had historically been empowered to issue licenses, which entitled homeopathically qualified physicians to practice medicine in the state of Maryland, but over time it had ceased to be a meaningful organization and was largely forgotten. After its president, Dr. Evans, died in 1951, the society held no meetings until 1954, although there was an elected president, Dr. Julius Chepko, a Hahnemann graduate. In 1954, Dr. Reddick made a move to acquire influence in the society and succeeded in being legitimately elected as secretary and treasurer of the society as well as one of eight board members. Unbeknownst to any of the members, Reddick began holding "examinations" in 1955 that granted licenses to those who passed. At the first sitting in December 1955, there were 23 candidates, none of whom had received adequate training. Applicants paid $400–$500 to Reddick, ostensibly for the protection and maintenance of homeopathy, but Reddick retained full control of how this money was used. Dr. Chepko eventually became aware of what was happening and conveyed his alarm to the Maryland attorney-general, who advised Chepko to invalidate Reddick's actions. Meanwhile, Reddick attempted to overthrow Chepko and four other board members, whom he replaced with four of his own cronies. One of these, Simon Virkusis, a subordinate of Reddick at Eastern Shore, was appointed by Reddick as president and asked to sign 40 blank licenses to practice medicine. Reddick then wasted no time in issuing six of these to the initial applicants. Despite court proceedings over the next 3 years, either as plaintiff or defendant against the State of Maryland or its State Commissioner of Personnel, Reddick persisted in issuing licenses, including on one occasion to an automobile mechanic.

On June 4, 1956, Chepko's board met and invalidated Reddick's licenses. By this time, Reddick had resigned as secretary/treasurer of the official board, but ran his own shadow board and continued examining as many as 59 applicants. All this was occurring as the state filed suits in June 1956. While Reddick and cronies were in the midst of a meeting to process these 59 applications, sheriff and deputies broke in, but not before 50 candidates had received their licenses.

Seeing an opportunity for enrichment, Reddick essentially organized a *coup d'état* of the local homeopathic society and appointed himself at various times as its president, secretary, and treasurer. He sold licenses to anyone who had graduated from an "approved school of homeopathy teaching a resident course," and by 1956 there were 96 licensees practicing thanks to Reddick. Following investigation, the attorney-general warned one applicant that he would face criminal prosecution if he continued practice, and 1 year later Reddick was ordered to cease and desist issuing licenses. Simultaneously, he was fired from his position at Eastern Shore for "moral turpitude" [15, p. 414]. In this matter, Reddick filed a countersuit against the State Commissioner of Personnel, which proved to be unsuccessful.

Despite appeals and countersuits by Reddick, the court found against him and, in October 1957, sentenced him to 5 years in the penitentiary. The court's opinion was given as follows: "Reddick's conduct was reprehensible in the extreme. The evidence establishes beyond doubt a fixed, determined and inexorable disposition on his part to give the examinations under any guise or pretext whatsoever; that he had planned and was conducting the June examinations with the idea of making it impossible for legal process to reach members of his purported Board" [15, pp. 415–417, 16–19]. His appeal was rejected and before he could serve his sentence, he fled Maryland for California, where he continued his nefarious activities.

In December 1959, he was tried in a California court for selling Maryland homeopathic licenses, assuring holders that California offered reciprocity [20]. A Los Angeles County court convicted him of felony and sentenced him to probation, a move which failed to deter Reddick who, in 1975, was still selling Maryland licenses, and in 1976 proclaimed himself as a director of the American Coordinated Medical Society. Beyond that date, little is known of his activities. Reddick appears to have shown utter disregard for truth, for the law, and for failure to learn from experience in pursuing a course of action that not only debased the practice of medicine but put untold numbers of trusting patients at risk of harm. Many psychiatrists would be tempted to wonder about psychopathic personality traits in such a person. Reddick enjoyed his day of fame in the local and national press. *Time* Magazine, for example, carried an article on August 20, 1956, in which it referred to "Go-Getter Reddick" advertising for new members in his rejuvenated society [21]. It referred to opposition of his state society peers and of the American Medical Association, who in Reddick's opinion were "out to get homeopathy." While he was surely correct in this regard, this time other far more important issues were at stake.

Gregory Miller

Gregory Miller was yet another homeopath who sold fraudulent licenses. Miller apparently had received his medical and homeopathic training in Mexico and set up shop in New York in 1984, styling himself as an MD, which he probably could claim legitimately, as well as claiming fellowship of the American Academy of Homeopathic Medicine (FAAHM) as one of his achievements. The AAHM was his own creation and had no legitimacy, yet he proceeded to mail out letters inviting gullible individuals to activate their fellowship for a fee of $150. Shortly afterwards, another mailing was sent out, inviting recipients to be "grandfathered" as being board certified in homeopathic medicine through the rules of the AAHM. For this privilege, the cost was $500. Alternatively, for the lower sum of $300, candidates could sit an examination in July 1985, which would confer board certification if they passed, at which time another $200 came due.

The organization published one issue of its journal and advertised a national conference with prominent speakers. When the homeopath, Julian Winston, checked with two of the named individuals, they knew nothing about the conference. Further, the academy claimed to have 45 fellows, but again, when Winston checked with 11 of them, they were unaware of the organization or why their names had appeared [15, pp. 533–534]. By 1986, the academy had disappeared from visibility and Miller apparently had died within the year.

Power and Betrayal: George Simmons

George Simmons (1852–1937) was born in England, left home at an early age after the deaths of his parents, came to the United States, and enrolled as a theology student in Tabor, Iowa, after which he moved to Lincoln, Nebraska, to study agriculture. His choice of subjects was determined by the fact that they were offered free of charge. In Lincoln, he met the woman who was to become his first wife, and they moved to Chicago so that George could study medicine. In 1882, he received his degree from the Hahnemann Medical College, practiced in Nebraska as a homeopath for 10 years, encountered serious financial problems, and then repudiated all things homeopathic. He joined the allopathic community and became general manager for the Western Surgical Association. In this capacity, he came into close contact with leaders of the American Medical Association (AMA), who were impressed with Simmons' organizational abilities. In 1899, he accepted a position as general secretary and general manager of the AMA, as well as editor of its journal (*JAMA*). Over the next 25 years, he put AMA on a strong footing financially and politically. At the time of his appointment, the AMA was a ragtag organization, and medical doctors as a whole were not held in high regard – they certainly did not command the status and salary that came their way later. Moreover, the incumbent secretary's performance had been an embarrassment to the AMA for a number of years [22], and he had been rebuked in public at the 1898 annual meeting. Simmons' appointment proved to be a good choice, for under his leadership the AMA prospered and the circulation of its journal increased from 10,000 to 80,000 weekly subscriptions; at the time of his retirement, *JAMA* had become the top general medical journal in the world and the source of considerable income to the AMA. Under Simmons' initiative, the AMA began to publish other specialty journals, starting with the *Archives of Internal Medicine* in 1909 and growing into a family of kindred publications, all of which remain among today's most *élite* medical journals. Meanwhile, the organization established a sound financial base, came together with greater unity and strength, and spoke effectively on behalf of American medicine. For this, Dr. Simmons has been given much credit [23, 24] and one might suppose that he would be well remembered for his services. However, Simmons cannot be whitewashed from the taint of scandal.

The early years of Simmons' career do not cast him in a good light. *JAMA* and other mainstream publications made virtually no mention of Simmons' homeopathic background and generally overlooked his qualification from the Chicago Hahnemann Medical College [25]. He then (supposedly) attended courses at the Rotunda Hospital in Dublin, Ireland, in 1884 and returned to Nebraska, where he practiced medicine until 1898 [26, p. 37]. He established the Lincoln Medical Institute and Water Cure (i.e., hydrotherapy), where he conducted homeopathic practice for several years (Fig. 17.10). During this period, he "occasionally attended classes" [26, p. 37] at Rush Medical College in Chicago and obtained an MD in 1892, "but just a conferred diploma," according to Fishbein. In the 1880 s, Rush was well known as a diploma mill, and the college withdrew from the American Medical College Association when that organization passed a resolution to tighten up training requirements [27]. According to a sworn affidavit by Simmons' first wife, Margaret E. Simmons, also an MD, he spent just 12 days at Rush, then arranged for a colleague to answer roll call in class, and said that he would return at the end to take the examination. Simmons made good on this pledge and obtained his regular MD degree from Rush on the basis of about 2 weeks' class attendance [28]. Simmons may have been conflicted about the provenance of his Rush degree, since it featured in his 1922 *Who's Who* profile, but not in the 1936 update [29]. Even if one accepts that Simmons earned a double qualification as homeopath and allopath, his allopathic training would appear to have been subsidiary [25]. Indeed, according to Fishbein, when the ethics committee of

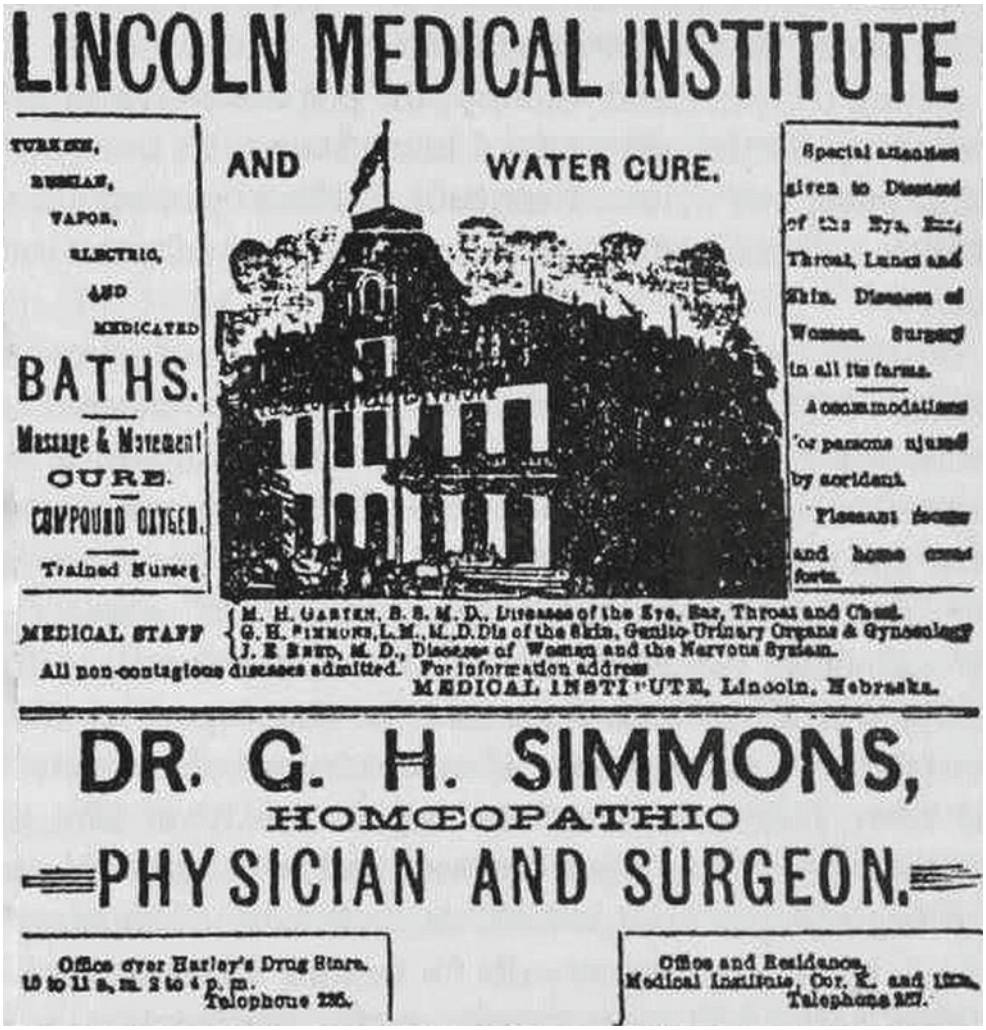


Fig. 17.10 Advertisement for Dr. Simmons' homeopathic medical practice in Lincoln, NE. Simmons was later to become secretary of the American Medical Association (Image in the public domain)

Simmons' local medical society questioned him about his training, he reported that Rush issued a diploma strictly on the basis of his having already completed full training as a homeopath, thus unwittingly endorsing a homeopathic MD degree. When Simmons was supposedly attending classes in Chicago, records showed that he was writing prescriptions and signing death certificates in Nebraska [30]. An advertisement of the time represents Simmons as being a specialist in women's diseases and a licentiate in obstetrics and gynecology from the abovementioned Rotunda Hospital, even though it is said that the hospital never issued diplomas of this kind. In the early days of his Nebraska practice, Simmons advertized himself as a "homeopathic physician and surgeon" who used treatments like "compound oxygen" and hydrotherapy – something that he later repudiated as a form of quackery. His professional announcement stated that he accommodated "a limited number of lady patients" at his residence. According to his wife's testimony, this was polite language indicating the performance of abortions, which were then illegal. Indeed, Margaret Simmons witnessed evidence of this practice, when patients or their relatives visited the Simmons' home. Of personal significance to George and Margaret Simmons was their own conflict over having children: Margaret wanted to raise a family, whereas George was adamantly opposed, and whenever Margaret became pregnant, which occurred six times, her husband performed an abortion on her. The effect of these abortions was "terrible" and Mrs. Simmons stated that "No woman ever passed through such a hell as he made for me. He said he wanted me to get out of his life. Every morning he would say that he wished I was dead and out of the way, so that he could marry --------."

In the late 1880s, George Simmons encountered major financial problems: his institute failed and he was threatened with jail if he failed to pay a $1,200 debt. He made his wife find the money to bail him out of trouble. Subsequently, he forced her to give up teaching and to attend medical school so they could boost their income. Margaret said of George that "He was brutal to me in our private life, and treated me as his slave." To no one's surprise, Mrs. Simmons' health

started to deteriorate and she developed troublesome headaches, which her husband treated with morphine. Eventually she became addicted to the drug and "Dr. Simmons confessed to my mother that he was to blame for my forming the habit. I tried to keep from it, but in my poor health and my misery from the hell my husband's acts caused, I was helpless" [28]. She required psychiatric hospitalization in her home town of Mount Vernon, Ohio, and her husband would write ordering her to stay there at least 6 months. He said if she left sooner, she would be sorry about it.

In October 1892, George Simmons sued for, and was granted, divorce on grounds of cruelty. He married again in 1897. Many years later, in 1917, Margaret Simmons sought to have the decree annulled, encouraged by the manufacturers of nostrums which George Simmons' had refused to promote. According to his lawyer, Frank Loesch, one of these manufacturers remarked, "We expect a pile of money out of Dr. Simmons before we're through with him" [31]. The basis of Mrs. Simmons' case was that the original divorce was granted from documents that carried her forged signature, and she claimed that her husband was systematically drugging her with morphine so she would need prolonged hospitalization [32]. Dr. George Simmons however, asserted that his wife had first asked for a divorce and that he was unaware of her morphine problems until late in the day. The state district court upheld the 1892 divorce in 1917, a decision that was affirmed in 1919 by the state supreme court [33]. The surrounding publicity and scandal were believed to have played a part in Simmons' retirement, which was ostensibly on the grounds of poor health. Among other things, it has been claimed that the trial inspired Patrick Hamilton to write his successful play *Angel Street* (known in the United Kingdom as *Gaslight*), which enjoyed a long run on Broadway and was made into a film starring Ingrid Bergman [30, p. 363].

The divorce trial was not the only scandal to embroil Simmons. In 1909, the Chicago Medical Society investigated allegations of unethical conduct [29, 34]. Much of the trouble arose from the private investigations of his AMA rival, Dr. Frank Lydston, who assembled a dossier that revealed evidence of unethical practice by Simmons [35]. When Simmons explained that his apparently ill-gotten MD diploma from Rush was given on the basis of credit for his homeopathic training, he was able to escape the society's censure [32, pp. 50–51].

At one point, Simmons ran afoul of the Abbott pharmaceutical company for refusing to advertize its products, a situation that occurred because Abbott would not pay shakedown money demanded by Dr. Simmons in exchange for AMA's goodwill or "Seal of Approval" of a company's product. An unhappy Wallace Abbott, founder of the company, hired private detectives to gather evidence of Simmons' past indiscretions and then confronted him with the unsavory details, such as the aforementioned dubious diplomas, patients allegedly dying from medical negligence, and charges of improper relations with female patients. In her affidavit, given under oath, Mrs. Simmons attested to the veracity of Abbott's statements. After these were presented to Simmons, the disputes with Abbott were quickly resolved.

Simmons incurred the wrath of Dr. Frank Lydston, who was upset at Simmons' disproportionate power in the AMA, which Lydston described as being run by an oligarchy. He was aggrieved that Simmons held three powerful offices in the organization which, Lydston claimed, represented the interests of those who ran the organization more than its members. Lydston argued in court that the board of directors was holding office illegally, contending they should have been elected in Illinois; because this had not happened, he demanded the removal of all AMA directors. After a 5-year legal battle, the Illinois Supreme Court upheld the decision of an appellate court ordering removal of the AMA's officers – a decision that was expected to bring about the reorganization of the AMA [36]. Despite this outcome, when writing his history of the AMA 32 years later, Fishbein saw it as a triumph for the association [37].

Beaten down by incessant attacks, in 1923, Simmons announced his retirement. According to Fishbein, his health was poor, with painful herpes causing him to miss more time from work than ever before. Fishbein maintained that the constant hostility of his opponents had turned Simmons into a social recluse [26, p. 93]. However, he made no mention of the personal problems and shady record described above. When Simmons retired, he took all his personal files home and burned them.

Obituaries in *JAMA* and the *British Medical Journal* hailed Simmons for his contributions as a journalist, administrator, and reformer. He clearly made the AMA into a powerful force, and he gave high priority to fighting quackery and unproven treatments, even though he had used these same treatments in his own practice. Homeopathy was counted by the AMA as a form of quackery, yet the archbishop of anti-quackery, George Simmons, not only was a one-time homeopath but had been awarded his regular medical degree on the basis of homeopathic training. Could then homeopathy be so terrible after all? For one who trained in homeopathy and spent 10 years making his living out of the practice, Simmons was disingenuous in stating that "Of all the medical systems of past or present times, there is none which in my opinion has a scantier basis of fact or reason, a poorer excuse for existence, or a more fantastic set of principles and methods, than homoeopathy" [15, p. 446].

Homeopaths in Nazi Germany

By the end of World War I, homeopathy was at its nadir in Germany. A small homeopathic community coexisted with a vastly greater allopathic profession, who took no notice of

their cousins. Publications on homeopathy rarely appeared in allopathic journals. In 1925 however, homeopathy found itself revitalized by one of the country's most prominent surgeons, August Bier, whose stature made his pronouncements impossible to ignore. Bier's contributions to medicine are described in Chap. 5, and his influence on the revival of homeopathy in twentieth-century German medicine is well summarized by Ernst [38]. Therefore, orthodox medicine paid attention to Bier's surprising publication entitled "*Wie sollen wir uns zur Homöopathie stellen?"* (*"What shall be our attitude towards homoeopathy?"*) [39]. Bier's publication sparked interest in homeopathy, and he has been credited for its brief appearance as an academic discipline in German universities for promoting research and for the broader growth of *Neue Deutsche Heilkunde* (New German Medicine) over the next 10–15 years. *Neue Deutsche Heilkunde* represented a hybrid of standard and alternative medicine, in which homeopathy was given unaccustomed prominence [40].

When the Nazis seized power in 1933, *Neue Deutsche Heilkunde* was implemented as the official government health policy. Among the reasons Nazi leaders found it attractive were that it promoted "pure German" medicine and that homeopathy was inexpensive, natural, and in line with the personal beliefs of some leading Nazis such as Rudolf Hess and Julius Streicher. A forced alliance was thus created between allopathic and homeopathic leaders. However, these doctors were not simply chosen on meritorious professional distinction, for they had to be willing stooges who would implement the policy of racial medicine. As stated by Ernst, Nazi health policy was geared to enforce the aims of national socialism, in which needs of the state (*Vorsorge*) were placed before care of the individual (*Fürsorge*). Under such circumstances, professionals would often be confronted by major ethical challenges and in this respect homeopaths were no exception. While homeopaths were probably not guilty of the excessive ethical breaches or atrocities that occurred at the hands of some regular doctors, they were not above criticism for complicity with Nazi policy. Two major offenders will be described.

Karl Koetschau

Karl Koetschau (1892–1982) trained in allopathic medicine. Early in his career at the University of Jena, stimulated by Bier's paper, he decided to investigate homeopathy and subsequently devoted several years to homeopathic research at Jena and in New York. He focused on dose-response patterns and their relation to homeopathy, the main results of this work having been presented in Chap. 16.

In 1933, Emil Klein, the Jewish professor of alternative medicine, was forced to leave his position at Jena and was replaced by Koetschau, who remained there until 1937 before he too was fired, but for different reasons having to do with rivalry within the Nazi health administration. In 1935, he was appointed director of the Reich Association for New German Medicine, a conglomerate of alternative medicine groups tasked with coordinating the new "natural medicine" health policy. Although this commission was short lived, Koetschau's influence remained a factor throughout Nazi rule. After World War II, he was interned by American occupation forces, but later liberated. He then continued to preach the same political message in Communist East Germany, where he defended and wrote further about his beliefs in *Vorsorge*.

Koetschau has been described as "the most prominent and influential proponent of a medical philosophy of *Vorsorge*, manipulating the meaning and purpose of care within the Nazi political worldview" [41], in which the weak and chronically ill had no place [42].

Vorsorge may appear to resemble public health medicine, but under the Nazis, it became grossly distorted: it was in no way a form of preventive medicine to enhance the well-being of the citizenry. On the contrary, it was used to (a) submerge *Fürsorge* or the idea of caring for the individual and (b) to force health professions to execute government-based ideas of what was good for the country. Hitler had stated that "What is useful for the community has priority over what is useful for the individual" and "You are nothing, your nation is everything" [43]. It was now expected that the medical profession should follow these principles, which were introduced as official policy into the teaching curricula of German medical and nursing schools, as well as primary and secondary schools [44]. On this foundation, any medical practice could be justified if it was for the betterment of the *Volk*, including elimination of the unfit, and it was this policy that Koetschau tried his best to implement.

Koetschau advanced his views in two key publications [45, 46] which argued that doctors should be mainly concerned with keeping the healthy well, since this segment of the population had the most to offer society, while they were to diminish care for "the sick, the weakly, and the useless who are only preserved in an artificial world … such as a mental hospital" [41, 47, 48]. As Proctor points out, Koetschau played a leading role in re-casting the philosophy of medical care in a way that dovetailed with Nazi policies. It was the task of the medical profession, Koetschau said, to view medicine within the Nazi *Weltanschauung* (or worldview), and that anyone who proclaimed science to be "value-free" was unaware of their own allegiances. He characterized any non-Nazi "value-free" worldview as a "dogma of the Jewish-international conception of the world." His writings in the late 1930s were openly anti-Semitic, and Julius Streicher afforded him protection as head of the Paracelsus Institute after he had been removed from his position in Jena.

As quoted by Pross, Koetschau unambiguously advocated the extermination of invalids by means of a forced selection process in which they were trained for fitness and health. If they failed in this attempt, and their health worsened, they were to be eliminated [42].

Although there was no indication that Koetschau was directly responsible for medical crimes, and he was found not guilty in the postwar denazification courts, he clearly helped pave the way for the worst excesses of Nazi medical crimes and made no attempt to conceal his anti-Semitic views. After the end of World War II, Koetschau was imprisoned, although not charged with any crimes. It was at this time that a stroke of good fortune came his way. Otto Guttentag had known Koetschau since the 1930s, when Guttentag still lived in Germany. They shared an interest in homeopathy as well as a philosophical attraction to holistic medicine. As the clouds darkened in Germany, Koetschau intervened on behalf of his friend. As Guttentag wrote in a letter to Dr. Alan Sutherland, editor of the *Journal of the American Institute of Homeopathy*, "Were it not for his intervention on my behalf, I myself would not be here today" [49]. Guttentag left Germany for the United States in 1933. In 1947, Guttentag returned to Germany as part of a US military mission to reform German medicine and bring its transgressors to account. He took the opportunity to visit Koetschau, who was still interned, and persuaded the authorities to free him. In spite of Koetschau's open anti-Semitism, Guttentag saw him as neither anti-Semitic nor involved in any criminal acts.

Koetschau lived until 1982 and is still remembered for his work in natural medicine and his exploration of homeopathic remedy dose patterns. He continued to write books, including a text on natural medicine, *Naturmedizin, neue Wege* [50] and one on the ideology of healthcare, *Vorsorge oder Fürsorge? Auftakte einer Gesundheitslehre* [51]. While scholars make a strong case for Koetschau's anti-Semitic leanings, and for articulating a philosophy that was used to justify Nazi medical practice, he was a complex character, as evidenced by Guttentag's more favorable view of the man [52], as well as Boyd's admiration for his pharmacological research. Nevertheless, Koetschau's darker deeds remain.

Other Transgressors: Hans Wapler and Gerhard Madaus

While Koetschau was perhaps the most prominent homeopathic spokesman for government policy, others supported Nazi policies. Hans Wapler (1866–1951) trained in orthodox medicine and then adopted homeopathy, becoming director of the Leipzig homeopathic clinic and editor of the *Allgemeine Homöopathische Zeitung*. Juette has noted that, during the Nazi years, Wapler "had seriously veered off course and straight into Nazi waters" [53], and in the same article, noted Wapler's opinion that "There can be no national socialist physician who – if made aware of it – would not recognize the crucial importance that Hitler's political evaluation of the Similia similibus has had for Germany," referring to this principle in connection with preserving German culture and values. Juette notes that when the *Allgemeine Homöopathische Zeitung* reappeared in 1948, it failed to mention its previous support for Nazi policies; the closest it came was an editorial that referred to the "unfortunate political circumstances of the past" and that the journal would henceforth be "unperturbed by any political currents, entirely neutral in the service of a pure and applied science" [54]. Not until 1988 did the journal publish a more forthright account of its orientation in the 1930s and 1940s.

Other inferences have been made concerning the abuse of homeopathy for medical experiments. These appear to have little substance and do not implicate homeopaths directly, even if homeopathic preparations may have been involved [53]. The homeopathic manufacturer and physician Gerhard Madaus (1890–1942) had conducted some experiments with the plant *Dieffenbachia seguine* (also known as *Caladium seguine*), which demonstrated its ability to cause sterility. These experiments took place for scientific and, perhaps, commercial purposes. However, Heinrich Himmler took an interest in the work, after being alerted to Madaus' two publications by Dr. Adolf Pokorny, a (non-homeopathic) dermatologist with connections to Himmler. The potential of *Dieffenbachia* to sterilize the three million Bolsheviks in German prisons, who could then be used as laborers but unable to reproduce, was an attractive one and opened "the most far-reaching perspective" [55]. An aide to Himmler regarded this as a top-secret project of national importance and arranged for representatives from the large industrial complex I.G. Farben to visit the Madaus company and obtain a supply of the plant. Madaus himself was instructed not to publish anything further on the topic, but was given the opportunity to continue work with criminals who would have been sterilized anyway under existing law. Madaus declined this offer and the project eventually died for lack of plant supplies.

At the Nuremberg Doctors' Trial, Dr. Pokorny was indicted for crimes against humanity, but was acquitted. Although the Madaus company supplied *Dieffenbachia* to the SS, Gerhard Madaus and his company were not implicated in human experimentation and no charges were pressed. Madaus did join the Nazi party, but his allegiance may have been weak, for he was imprisoned briefly on account of having a Jewish business associate [56]. Meanwhile, the potential of *Dieffenbachia* to modify sexual or reproductive function remains unexplored in medicine.

Other Events Relevant to Homeopathy in Nazi Germany

In the late 1930s, the German government coordinated with leaders of regular and homeopathic medicine in order to study the efficacy of homeopathy. This initiative focused on homeopathic remedy provings and on treating tuberculosis, pernicious anemia, and gonorrhea. The initial round of provings was negative and a decision was taken not to publish the findings. Neither the provings nor the clinical trials ever reached the light of day, although a subjective account was eventually provided by Fritz Donner, one of the chief homeopaths on the project, indicating the lack of any positive results [57, 58]. He believed that part of the problem in conducting this massive project was the existence of personality conflicts between strong egos, pursuit of self-interest, and other investigator-related issues.

While the emphasis here has been on how homeopathy strayed off course during the Nazi period, it should not be forgotten that several talented homeopaths were forced to leave the country because of their heritage. These included Otto Leeser, Edward Whitmont, Otto Guttentag, Martin Gumpert, and William Gutman.

Homeopathy and Murder

Hawley Crippen and James Munyon

Hawley Crippen (1862–1910) is one of the twentieth century's most notorious murderers, being the first person apprehended through the newly invented transcontinental wireless as he and his lover were escaping to America (Fig. 17.11). The drama of Dr. Crippen and the murder of his wife Cora (or "Belle") has been told many times, including in a recent book, *Thunderstruck*, which interwove the stories of Crippen and Guglielmo Marconi, inventor of the radio [59].

Crippen's peripatetic life, unhappy marriage, affair with Ethel LeNeve, and the murder of his wife have been recounted elsewhere. Here, the focus is placed on the medical career of an individual who unquestionably belongs in the homeopathic rogues' gallery. Hawley Crippen entered the University of Michigan's Homeopathic Medical School in 1882, but left the next year before completing his studies. He determined to continue his education in England, but the best he could achieve was a lowly position in the Bethlehem Hospital, now known as the Maudsley Hospital, which has evolved into the United Kingdom's premier psychiatric training facility. In the 1880s however, it was little more than a psychiatric holding facility, and there was no real competition for medical appointments there. The staff came to value Crippen's knowledge of drugs, while he enriched acquaintance with the drug hyoscine (or scopolamine), a derivative of the henbane plant. As a commonly used sedative, hyoscine would have been used from time to time by Crippen in treating agitated or disturbed patients [60]. In higher doses, this drug is toxic.

It was not long before Crippen returned to the United States, and he enrolled again in medical school, this time at the Cleveland Homeopathic Medical College, from which he graduated in 1884. He entered private practice in Detroit, where he remained for 2 years before moving to New York for specialist training in ophthalmology at the New York Ophthalmic Hospital. He graduated in 1887 and then accepted an internship in the New York Hahnemann Hospital, where he met a nursing student, Charlotte Bell, who became his first wife. Together with Charlotte, they moved to San Diego, where Crippen started a practice. The couple had one son, Otto, but his wife died unexpectedly in her second pregnancy. Thereafter, Crippen left young Otto to be raised by his maternal grandparents and moved back to New York to join another doctor in practice. It was here that he met his second

Fig. 17.11 Hawley Crippen. Homeopathic physician who was sentenced to death for murdering his wife (Image in the public domain)

and ill-fated wife, Cora, who later took the name of Belle as she pursued a career on the musical stage.

In the wake of a severe economic recession during 1893, fewer people were able to afford medical care, and many physicians, including Crippen, found it hard to make a living. He was thus obliged to seek other employment. Mail order businesses for patent medicines continued to prosper and Crippen was offered a job with Munyon's Homeopathic Home Remedies, where he took charge of formulating the company's products [61]. Munyon was impressed by Crippen's work ethics and noted how company sales had increased under Crippen's management. He was accordingly promoted to oversee the Philadelphia office in 1895. Munyon's expanded its business activities in England, and in 1897 Crippen was assigned to open offices in London and Liverpool. Accompanying this appointment was a handsome salary of around $220,000 in today's dollars [62]. The good times were not to last however, for Belle Crippen was very demanding of her husband's time and money as she tried to break into the London stage scene. His work deteriorated and Dr. Munyon became increasingly unhappy with Crippen's performance. Late in 1899, Crippen was recalled to run the Philadelphia office, but when he returned to London, he learned that he was no longer employed by Munyon. He took employment with the Sovereign Remedy Company at a reduced salary. Crippen's career and marriage were crumbling, and during his temporary absence in the United States, Belle took a lover. Crippen's work with Sovereign came to an end with the failure of that company, and he then accepted a position as consulting physician to Drouet's Institute for the Deaf [63], where he made the acquaintance of an employee by the name of Ethel LeNeve. In time, the two became close and romance blossomed. Meanwhile, Crippen's professional life continued to slide as Drouet failed. He next joined Aural Remedies as medical advisor, but this company also failed after 6 months, although not before Aural and Dr. Crippen had been exposed by a popular magazine, *Truth*, in a cautionary list of companies to avoid. Fortunately for Crippen, Munyon's was prepared to take him back, but only on a commission basis, so his income was far below what he had been paid previously. Around 1908, Crippen entered into partnership with a London dentist, Gilbert Rylance, who performed dental surgery, while Crippen administered anesthesia. Meanwhile, Crippen continued a side business designing and selling medicines. Both activities continued until he precipitously left Britain with his lover in 1910 (Figs. 17.12 and 17.13).

Early in 1910, Crippen placed an order for five grains of hyoscine at his customary London pharmacy. This large amount was about five times more than the pharmacy normally carried and would be enough to kill twenty people. Although he had to sign for the drug, the pharmacist still made it available to Crippen, who said it was to be used for homeopathic purposes by Munyon's (with whom Crippen had only a loose connection by that time). It is impossible to see how one person needed so much hyoscine for homeopathic purposes, and Crippen's ultimate intentions became clear several months later at Belle Crippen's autopsy, where the famous London forensic chemist, Dr. William Willcox, isolated 0.4 grains of hyoscine from her gastrointestinal tract [64]. Even this small dose would be sufficient to kill a person, and many consider that Crippen administered all five grains to his wife.


METROPOLITAN POLICE

£250

REWARD

HAWLEY HARVEY CRIPPEN, alias Peter Crippen, alias Franckel; and ETHEL CLARA LE NEVE, alias Mrs. Crippen, alias Neave.

WANTED FOR

MURDER AND MUTILATION

The above reward will be paid by me to any person (other than a member of any Police Force in the United Kingdom) who gives such information as will lead to the apprehension of the above named persons.

Information to be given at the Metropolitan Police Office, New Scotland Yard, S.W., or at any Police Station

E. R. HENRY,

Fig. 17.12 Metropolitan Police Reward Poster for Dr. Crippen (Image by permission of Murderpedia.org)

So an initially promising career lead nowhere: brief periods of medical practice in Detroit, San Diego, and New York, then work as area manager for Munyon's mail order remedy company and others like it in the United States and the United Kingdom, all of which failed for one reason or another.

Fig. 17.13 Crippen and LeNeve in court, 1910 (Image in the public domain. Source: Library of Congress Prints and Photographs Division Washington, DC)

We may not know if Crippen's remedies at Munyon's contained any active substance, but it should be said that Munyon himself was something of an imposter, and many of his company's remedies contained nothing more than sugar and alcohol (Fig. 17.14). An investigation by the British Medical Association in 1908 [65] found that Munyon's Pile Ointment only contained paraffin and <0.2 % ichthyol to add slight odor, yet an unwarranted guarantee of permanent cure was made for the ointment. For those who were not helped by this nostrum, Munyon invited customers to submit a written medical history, in response to which they would be mailed "in a plain envelope" a careful diagnostic evaluation at no cost from one of the consultants, although there was no guarantee that this would be a medically qualified and licensed practitioner. In Britain, the company had come into disrepute by 1908 and at least one of its consulting doctors lost his medical license for activities related to working there. Yet Munyon's was still in business as late as the 1940s, when their products were seized by the government; one brand called Paw Paw Tonic was found to contain strychnine [66]. Munyon not only provided home remedies but ran a "permanent palace of homeopathy" at his New York office, which he called the New School of Homeopathy, where demonstrations were offered for doctors and patients. He also arranged for doctors to make house calls to diagnose and prescribe at no cost to the patient. When Munyon died in March 10, 1918, the New York Times published an obituary, which noted that he was styled "Doctor" but was not a physician [67].

His name now completely forgotten, it is hard to imagine the fame that Munyon enjoyed during his lifetime. For example, in *Men of the Century* [68], he is described as attracting wide attention and that "Certainly no other man has made such strides as he in revolutionizing the practice of medicine." The article quoted the *Philadelphia Times* which stated that "Professor Munyon is to medicine what Thomas Edison is to electricity." It was said that he "formulated a specific for each disease, so labeled that anyone can be his own doctor, and adapted to the cure of that disease alone." He built up what was believed at the time to be the largest medical mail order business in the world and amassed great personal wealth. To Munyon's credit, the essay noted that he made it a working principle to give away ten percent of his annual income to charities. Although Munyon was awarded an honorary doctor of laws degree from the American University of Tennessee, this by no means entitled him to further his medical and homeopathic work as "Professor Munyon." More apt were the monikers "Money Munyon" and "The Papa of Pawpaw" [69]. Testimonials suggest that lack of medical training did not prevent Munyon from diagnosing and treating some patients. For example, an impressed US government official who visited Munyon's office wrote: "Under Prof. Munyon's skillful treatment I noticed an immediate improvement, and, although I was under his care but a few weeks, my hearing has been restored, and I can pronounce myself radically cured" [70].

In his association with Munyon, Crippen hitched his wagon to a dubious star, and the possibility that he consciously or unconsciously deceived the public with inert nostrums has to be strongly considered. Regardless of the ingredients in Crippen's remedies, his marital problems took


PROFESSOR MUNYON, Founder of the New School of Homeopathy.

MUNYON IS READY

Tomorrow Morning the Doors of Munyon's Permanent Palace of Homeopathy Will Be Thrown Open.

Our Offices, at 623 Thirteenth St. N. W., will then be formally dedicated to the Science and practice of MUNYON'S ADVANCED HOMEOPATHY.

Within its walls, devoted to the uses and benefits of the people, will be found every appliance, no matter how costly, that will facilitate the cure of disease. They are there for the people—the institute is at the people's service.

Munyon's Remedies Cure.

No experimenting, no guesswork, no nauseous doses—the cure is Certain, Speedy and Lasting. Munyon's Improved Homeopathic Remedies are far in advance of the regular School of Homeopathy. They combine all that is best in all systems.

Doctors at Your Service Free.

They are Skilled Specialists from the leading colleges and are employed to wait upon you and give you the benefit of their knowledge Free of Expense. PHYSICIANS WILL VISIT YOUR HOMES, Carefully Examine and Prescribe for You Free of All Charge. ALL ARE WELCOME. The Rooms are Large—the Doctors Plenty.

Fig. 17.14 James Munyon, self-styled homeopath, manufacturer, and one-time employer of Dr. Crippen (Source: Morning Times, Washington, DC. December 13, 1896. Image in the public domain)

him down a disastrous path, accompanied by serial failures in his professional life and culminating in the very un-Hippocratic use of a medicine explicitly for the purposes of doing harm. With regard to Munyon, as one might expect, none of his therapeutic contributions have withstood the test of time, but he undoubtedly serves as a reminder of how fraud can pay, and that few could have been more successful at self-promotion than James Monroe Munyon.

Luc Jouret

The mass murder orchestrated in 1994 by Luc Jouret [71, p. 121–123, 72–74] marks him as one of the darkest of all homeopaths. Luc Jouret was born to Belgian parents in 1947. He completed medical training at the Free University of Brussels in 1974. Thereafter, he joined the Belgian army, serving as a paratrooper and taking part in a daring rescue of European hostages in Zaire. Once discharged from the military, Jouret returned to Belgium, where he practiced family medicine for 2 years, before embarking on a worldwide quest to learn about other systems of medicine. It was during a visit to India that he encountered and developed an interest in homeopathy. In the late 1970s and early 1980s, he conducted a homeopathic practice near Geneva, Switzerland. In his public life, he was "strongly centered on homeopathic medical philosophy," which he saw as connecting closely to the unity of all energies [71, p. 121].

Jouret did not limit his activities to medicine. While in Switzerland, he came in contact with Joseph di Mambro, ordained priest of an occult order known as the Renewed Order of the Temple. In due course, Jouret became a priest in this order and later rose to its leadership. In 1984, Jouret founded the Solar Temple and for the rest of his life invested his energies in this new order. The charismatic Jouret was described as follows: "With his deep, soothing, voice and dark penetrating eyes, Jouret was, by all accounts, a riveting speaker" [71, p. 122]. He gave lectures and wrote articles and books that sold widely in New Age circles, where Jouret became a renowned figure, particularly in French-speaking Europe, Martinique, and Canada. He believed that the mission of the Solar Temple was to bring humanity into a new era of enlightenment.

Money was raised by large donations, including $500,000 from one benefactor and over $1,000,000 from another, who had been told by Jouret that he was dying of cancer before Jouret intervened with a miraculous treatment. Other sources of money came from the steep fees paid by initiates into the order. Recruits came largely from Jouret's lectures and writings, but he also persuaded several of his patients into joining the order and, ultimately, led them to their deaths.

As the Temple grew, so did financial and other problems. By the 1990s, Jouret and his inner circle had grown disenchanted with the Temple's ability to achieve its goals; they felt that people were unable to evolve to the new state of enlightenment. Meanwhile, Jouret was being pursued in Canada for money laundering and arms trafficking; he was arrested for attempting to purchase handguns with silencers in Quebec and then fled the country. Jouret and his colleagues assembled plans for a final act by which he and his followers were to escape from earthly life to a higher plane. As part of the plan, Jouret urged his followers to stockpile a weapons arsenal in preparation for Armageddon. The plan culminated on October 3–5, 1994, with a simultaneous mass murder/suicide in Quebec and two villages in Switzerland. All told, 53 followers died, along with Jouret and di Mambro. Many of the deaths probably were by suicide, but in some

cases there was evidence of execution-style slaying and bludgeoning. For his actions, Jouret must be counted with the ranks of other cult mass murderers like David Koresh and Jim Jones.

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