

The Wallingford Lectures

as given by

Edward Bach

Delivered on the 24th September 1936 in Wallingford, England.

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A note from the editor

The two lectures collected here were delivered on the 24th September 1936. The date was a significant one for Dr Edward Bach. It marked both his 50th birthday and the publication of *The Twelve Healers and Other Remedies*, his revised and final account of the 38 remedies in his system.

The location – the Masonic Hall in Goldsmiths Lane, Wallingford – also held meaning for Bach, who was initiated into the Freemasons in 1918 and belonged to the London Warwickshire, Royal Hampton Court and Norbury lodges during his time in London. In latter years his memberships lapsed, but he retained a fondness for the organisation. It was natural to turn to brother masons when seeking a venue for the first of what were planned to be a series of talks.

The longer lecture – the first presented here – was open to the general public. The shorter was reserved for his hosts, the masons. The language used in the addresses differs a little – the use of words like *brethren*, *brotherhood* and *order* in the second give it a masonic flavour – but the message in both is the same. Bach's theme is the simplicity of the system – a simplicity that puts the power of healing into the hands of everyone.

A few weeks after delivering these lectures Bach's health began to fail. Twenty years before, in 1917, he had been given just three months to live; this time he felt sure his time had come. He had already planned to speak in other local venues, as the posters reproduced at the end of this edition show, and his assistants Nora Weeks, Victor Bullen and Mary Tabor stepped in to fulfil those engagements and deliver Bach's message in his own words. After Bach died on the 27th November 1936 they continued to deliver that message faithfully, as does the Bach Centre today. The continued use of these words is wholly appropriate. The hope the Bach system represents has never been stated better than it was by Bach himself: *people like yourselves can help yourselves*.

The Bach Centre, 2014

Public Lecture

IN THE

MASONIC HALL,

WALLINGFORD,

ON

Thursday, Sept. 24th

AT 8 P.M.,

Healing by Herbs

For use in every Home,

BY

Dr. EDWARD BACH.

.....
ADMISSION FREE.

S. BRADFORD, PRINTER, ST. MARY'S STREET, WALLINGFORD.

The Wallingford Lectures

as given by

Edward Bach

First Address:
The Public Lecture

INTRODUCTION.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PART 2.

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

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

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

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

It is impossible to tell you of the very great number of people who have had benefit and cures, because they are scattered almost world-wide: but this we know, that hundreds and thousands of sufferers have received help which they had not thought was possible, and beyond any hope which had been left in them.

The important points of treatment with these herbs are:

1. - that the remedies are all made from beautiful plants and trees of Nature, and that none of them are hurtful nor can they do any harm.

2. - that without a knowledge of medicine their use can be understood so easily that they can be used in the household. Think a moment what this means. There are amongst us in almost every town or village some who have to a lesser or greater degree the desire to be

able to help in illness; to be able to relieve the suffering and heal the sick, but from circumstances have been prevented from becoming doctors or nurses, and have not felt that they were able to carry out their desire or mission.

These herbs place in their hands the power to heal amongst their own families, friends and all around them.

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

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

Again to impress upon you that there is no need of scientific knowledge necessary when treating with these herbs: not even the name of the illness or disease is required. It is not the disease that matters: it is the patient. It is not what the patient has. It is not the disease, so-called, that really is the important thing to treat; because the same disease may cause different results in different people. If the effects were always the same in all people, it would be easy to know what the name of the disease was: but this is not so; and this is the reason why often in medical science it is so difficult to give a name to the particular complaint from which a patient is suffering.

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

In ordinary every day life, everyone of us has a character of our own.

This is made up of our likes, our dislikes, our ideas, thoughts, wishes, ambitions, the way we treat others, and so on.

Now this character is not of the body, it is of the mind; and the mind is the most delicate and sensitive part of ourselves. So can we wonder that the mind with its various moods will be the first to show the symptoms of disease; and being so sensitive, will be a much better guide to us in illness than depending on the body.

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

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

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

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

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

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

Little Tommy comes home from school unusually tired, or

drowsy, or irritable, or wanting to be fussed, or perhaps left alone and so on. He is 'not quite himself' as we say. Kind neighbours come in and say, 'Tommy is sickening for something, you will have to wait'. But why wait: if Tommy is treated then according to his mood, he may very soon again be turned from 'not quite himself' into 'quite himself', when whatever illness was threatened will not occur.

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

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

So much for the earliest stages of disease. Now let us think about those who have been ill for some time, or even a long time. There is again every reason to be hopeful of benefit, either improvement or recovery. Never let anyone give up hope of getting well: such wonderful improvements and such marvellous recoveries have happened with the use of these herbs, even in those in which it was considered hopeless that anything could be done; that to despair is no longer necessary.

Chronic invalids have been restored to a life of usefulness, attended with a return of much happiness and a better and brighter outlook on life in general.

Do not let anyone be frightened at the name given to any disease; after all, what is in a name: and there is no disease of itself which is incurable. This can be asserted, because those suffering from those types of complaints whose names are most dreaded and feared have

become well. If some patients have done this, so can others. It takes less time occasionally to cure a so-called terrible illness in some, than one considered less severe in others. It depends more on the individual than the illness.

Now, it is just the same principle of treatment in long illness as when it is slight and short or only even threatened.

Because in a complaint which has been going on for some time we still have our characters; our wishes, hopes, ideas, likes, dislikes and so on.

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

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

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

Amongst such are those who have frequent headaches; others are

subject to severe colds each year; some suffer from catarrh, or rheumatics, or indigestion, or eye-strain, or asthma, or slight heart-trouble, sleeplessness, and so on, whatever it may be.

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

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

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

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

Once again, let it be made quite certain that, whether it is being

run down, or not quite oneself; Whether trying to prevent a disease; whether it is a short illness or a long, the principle is the same - treat the patient; treat the patient according to the mood, according to the character, the individuality, and you can not go wrong.

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

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

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

THE REMEDIES.

There is not time this evening to give you an outline of the whole 38 Remedies. And it is not entirely necessary, because if you understand the way in which three or four are used you have the principle which applies to them all.

So we will consider the Remedies which are given in case of FEAR.

It does not matter whether it is an accident, sudden illness, a long illness or even in those who are quite well in themselves. If fear is present, one of the Remedies for fear should be given.

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

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

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

The first is when the fear is very great, amounting to terror or panic: either in the patient or because the condition is so serious as to cause intense fear to those around. It may be in case of sudden illness, or accident, but always when there is great emergency or danger, give

the Remedy for this: made from a small plant which is called ROCK ROSE.

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

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

The key-notes for this Remedy are Panic, terror, great emergency or danger.

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

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

The Remedy for this is a beautiful plant called MIMULUS: rather like Musk. Some summers it grows in the stream at Ewelme, which runs alongside the road.

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

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

The fourth kind of fear is that when there is a dread of the mind

being over-worked, and the fear that it cannot stand the strain.

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

The Remedy for this comes from the CHERRY PLUM, which grows in the hedge-rows around this district. This drives away all the wrong ideas and gives the sufferer mental strength and confidence.

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

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

The Remedy made from the RED CHESTNUT BLOSSOM, of the tree so well known to all of us, soon removes such fears and helps us to think more normally.

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

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

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

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

Second Address:
The Masonic Lecture

INTRODUCTION.

I am not going to attempt this evening to give you any details of the wonderful Herbs which are the subject of this address. All that you can obtain from the book. The main principles are these:

Firstly, That no medical knowledge whatever is required.

Secondly. That the disease itself is of no consequence whatsoever.

Thirdly. That the mind is the most sensitive part of our bodies, and hence the best guide to tell us what remedy is required.

Fourthly. Thus the manner in which a patient reacts to an illness is alone taken into account. Not the illness itself.

Fifthly. That such as: fear, depression, doubt, hopelessness, irritability, desire for company or desire to be alone, indecision, such are the true guides to the way in which a patient is being affected by his malady, and to the Remedy which he needs.

There is no need to tell you of the Great Healing Properties of these Remedies, more than to say that hundreds and thousands of people have been brought back to health who had no hope of anything but life-long malady. And vast numbers have been quickly cured of ordinary illness: and again, vast numbers have had disease prevented in its early stages.

Moreover the fame of these Herbs is such that they are not only being used in these Islands, but in most of the countries of the world.

The whole principle of Healing by this method is so simple as can be understood by almost everyone, and even the very Herbs themselves can be gathered and prepared by any who take delight in such.

PART 2.

Brethren, we are taught that within us dwells a Vital and Immortal Principle.

Man throughout all the centuries of which we have history has believed that there was something within himself, greater and more wonderful than his body, and which lived on after the grave.

This belief has been in the mind of man from time immemorial.

We are all conscious that it is not our bodies alone which are the cause of our difficulties. We do not say, "my body is worried or anxious or depressed"; we say, "I am worried or anxious or depressed". We do not say, "my hand hurts itself in pain"; we say, "my hand hurts me".

Were we but bodies, our lives would be merely one of personal interest and gain, seeking but our own comforts and relieving our own needs.

But this is not so. Every kindly smile, every kindly thought and action; every deed done for love or sympathy or compassion of others proves that there is something greater within us than that we see. That we carry a Spark of the Divine, that within us resides a Vital and Immortal principle.

And the more that Spark of Divinity shines within us, the more our lives radiate Its sympathy, Its compassion and Its love, the more we are beloved by our fellow-men and fingers are pointed at us and the words are said, "There goes a God-like man".

Moreover, the amount of peace, of happiness, of joy, of health

and of well-being that comes into our lives depends also on the amount of which the Divine Spark can enter and illuminate our existence.

From time immemorial, man has looked at two great sources for Healing. To his Maker, and to the Herbs of the field, which his Maker has placed for the relief of those who suffer.

Yet one Truth has mostly been forgotten. That those Herbs of the field placed for Healing, by comforting, by soothing, by relieving our cares, our anxieties, bring us nearer to the Divinity within. And it is that increase of the Divinity within which heals US.

It is a very wonderful thought, but it is absolutely true, that certain Herbs, by bringing us solace, bring us closer to our Divinity: and this is shewn again and again in that the sick not only recover from their malady, but in so doing, peace, hope, joy, sympathy and compassion enter into their lives; or if these qualities had been there before, become much increased.

Thus we can truly say that certain Herbs have been placed for us by Divine Means, and the help which they give to us, not only heals our bodies, but brings into our lives, our characters, attributes of our Divinity.

So in healing with these Herbs, the body is not taken into any account; whatever may be wrong with it is of no consideration. All we seek are those characters of the sufferer where he is in disharmony with the Well of Peace in his Soul.

Thus the ordinary symptoms of the flesh are ignored, and all thought is given to such things as depression, impatience, worry, fear, indecision, anxiety, doubt, intolerance, condemnation and so on. All those qualities which are absent in the stillness, the certainty, the

compassion of our Inner Selves.

And as by treatment with the Divine Herbs of Healing these adverse qualities will disappear, so with their disappearance, no matter what the disease, the body becomes well.

It is as though in this vast civilisation of today, a civilisation of great stress and strain, the turmoil has been such that we have become too far parted from the true Source of Healing, Our Divinity. Yet our Maker, knowing these things, took compassion upon us, and in His Mercy provided a substitute means to heal our infirmities until when time or circumstance shall restore the genuine and direct.

Yet these substituted means are wonderful in their help: for to see the joy, the happiness, the tenderness that comes into life after life as the Herbs heal them, prove beyond doubt that, not the body alone has received blessing.

Moreover, it is certain that it is increased harmony between the Greater Self within and the body without which has affected the cure.

There is no need to go into detail of the whole 38: that can be obtained from the book. Suffice it to say that there is one for every mood which can be an opposition to our happy joyful selves. And all that is necessary is to know that mood or moods present in the patient and give the Remedy or Remedies which remove them.

It does not matter whether the illness is of only a few minutes or of many years duration, the principle is the same.

Moreover, consider what this means in everyday life. Nearly all of us have some trait which is out of harmony, such as depression, worry, fear and so on. These Herbs remove such and by so doing not only close the door to the entrance of disease, but make our lives

happier, more joyous and more useful.

And what greater is there amongst all the Noble Arts than that of Healing. And what more befitting to the Brotherhood of Man than, like some of the Orders of Old, to carry ease to those in pain; solace to those in trial or distress; and comfort and hope to all those afflicted.

And these Remedies place in the hands of everyone the power to do these things. Not of their own power, but of the Power vested by the Great Creator in His Healing Herbs.

Public Lecture

IN THE
MARLBOROUGH CLUB
DIDCOT,

ON

Tuesday, Oct. 13th,

AT 8 P.M.,

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For use in every Home,

BY

Dr. EDWARD BACH.

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Public Lecture

IN THE
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CHOLSEY,

ON
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AT 8 P.M.,

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