

Mother's milk is, at least for infants, the most wonderful beverage. And an aversion to it is possibly the most strange, rare, peculiar and meaningful aversion we encounter in our case taking. Patricia Hatherly, who is a lactation consultant, published information about *Lac humanum* in *The Materia Medica of Milk* (Homeolinks Publishers 2002) and now, information on *Lac maternum* in this book.

*Lac maternum* is made from the milk of nine women collected from day three (colostrum) to ten months following partuition. Tinus Smits, who had the remedy prepared by Dolisos Pharmacy in our Netherlands, already published his clinical experience with this remedy in LINKS 5/99. The author had extensive experience with the homœopathic use of *Lac humanum* (made from the mature milk of one woman) and decided to prove *Lac maternum*.

In her book she starts by giving information on milk and the change in its constituents during the lactation period. Then she continues to describe the physiology and biochemistry of human lactation, and specifies the information for colostrum (early milk) and mature milk. Knowing these facts can be helpful in understanding milk as a remedy. Regarding one of the constituents she states:

“Taurine deficiency therefore, sets the “wellness” thermostat for life. As a homœopath it intrigues me that this is a sulphur-based amino acid and its role seems to suggest that it may possibly be implicated with Psora. Sufficient taurine will result in optimal function of the aforementioned system (central nervous system and pancreas; organs related to transmitting diabetes to the next generation) while deficiency and lack seem to be the keynotes of a system deprived of taurine. It seems that Eve, with her “desire for apples”, is the original *Sulphur* and therefore possibly progenitor of *Sulphur* and therefore possibly progenitor of Psora. We perhaps would have been a good deal better off had she rejected the apple in favour of eating the snake!”

Accepting the principle that one becomes what one eats I think the author's last statement remains to be seen.

The second and major part of the book is about the proving. This proving was conducted at the Australian College of Natural Medicine in Brisbane. Four provers including three males (a rare majority in provings but to be expected considering the substance) took the remedy in LM3 and MK. There is no reasoning behind the potencies; these just were the ones the author had received from Smits. There is no mention of blinding of the provers. (*It is stated that the proving was conducted according to ICCH guidelines [author]*).

The proving symptoms are written out fully and grouped according to chapters of the repertory, followed by a listing of rubrics divided in the same way. Although the provers were few, the symptoms are well divided over mind and body.

Attempting to summarise the proving the author mentions five themes:

- Disconnection between the spirit and the physical body
- Alternating states and sides
- Confusion of mind
- Indifference; detachment
- Heightened senses; sensitive to

The author then continues with a synthesis of Tinus Smits' picture of *Lac maternum*. There, where the proving supports this picture, the symptoms are written in italics.

The last section contains personal reflections by the author:

“...it was my expectation that the proving would provide added emphasis regarding the efficacy of the use of the remedy on the physical body, since the protective aspects of human milk are heightened during the colostral and involuting phases. It turned out to be the complete opposite with *Lac-m*, which had much more emphasis on the mental/emotional state.....The rubrics pertaining to the mind, dreams, delusions and vertigo all reflect the struggle to come into terms with living and functioning within the confines of the human body...” “...many of the rubrics from the proving put one in mind of the process of Birth...”

“I would venture to suggest, therefore, that it is the colostral aspect of *Lac-m* which makes all the difference, and that it possibly contains some sort of morphogenetic resonance reflecting the baby’s memory of the birth experience, and his/her reluctance to accept the confines of the physical body after residing in the astral or spiritual dimensions.”

“For the *Lac caninum* type, the central delusion revolves around the lack of self esteem...for *Lac humanum*, on the other hand, the central issue concerns the struggle to define the Ego and balance the responsibility that one has to the Self and to the Group...for the *Lac maternum* type, the central delusion is...one of embracing the process of incarnation...Those in need of this remedy...(have) a constant desire to return to the state of seemingly unfettered freedom from the demands of physicality.”

Performing this proving and publishing it in an elaborated and still concise way is a great initiative. *Lac maternum* is absent in the repertory, and *Lac humanum* is poorly represented. Through the variety of symptoms from this proving, new entries to invite one to consider have been created, and we may hope to see more, good, published cases that can help us to understand the remedy in a deeper and more precise way, and further clarify the differential diagnosis with *Lac humanum*.

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