

Edward Bach  
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## The Twelve Healers and Other Remedies

*The definitive edition*



FIRST PUBLISHED: 1933

NEW AND REVISED EDITION: 1934

NEW AND ENLARGED EDITION: 1936

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DEFINITIVE 1941 EDITION, WITH BIBLIOGRAPHICAL INTRODUCTION AND FOOTNOTES: 2011

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The Dr Edward Bach Centre  
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*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.*

- Edward Bach, speaking on his 50<sup>th</sup> birthday  
24<sup>th</sup> September 1936

## EDITORS' INTRODUCTION

The roots of *The Twelve Healers and Other Remedies* lie in the February 1930 issue of the journal *Homoeopathic World*. Here, under the title “Some New Remedies and New Uses”, the doctor-turned-homoeopath Edward Bach published an account of five plant-based remedies, of which three – Impatiens, Mimulus and Clematis – would be the starting point of the Bach flower remedy system. These remedies were homoeopathic preparations, prepared using trituration and succussion. Flower remedies as we now know them began later that same year, with the discovery of the sun method of preparation.

By 1932 the number of remedies had grown to twelve, and Bach included an account of them in a booklet called *Free Thyself*. In the following spring, 1933, he was already looking for more remedies, but found time to write and publish further, including two articles, “Twelve Great Remedies” and “Twelve Healers”, the latter printed in Epsom, and a booklet, *The Twelve Healers*, printed in Marlow. Many years later, Nora Weeks recalled how this last manuscript

...was printed locally in pamphlet form, and he [Bach] decided to sell it at twopence a copy in order that all

could afford to buy it and benefit from the herbal remedies. He hoped in this way to cover the cost of printing the pamphlet, for, as usual, he had little money to spare; but he never did: he would send copies to all who asked for them, always forgetting to ask for two pennies in exchange.<sup>1</sup>

In August 1933 Bach wrote to The CW Daniel Company, who had published his book *Heal Thyself* a couple of years before. He sent them a copy of his *The Twelve Healers* pamphlet, and some additional typewritten material headed “The Four Helpers”, which introduced new remedies found that year. Daniels published *The Twelve Healers and Four Helpers* that autumn; and a year later, in July 1934, brought out a second edition that included a further three remedies: *The Twelve Healers and Seven Helpers*.

By the autumn of 1935 Bach had discovered a further nineteen remedies, along with the boiling method of preparation. With a total of 38 remedies he announced that the system was complete. He wrote to The CW Daniel Company and asked them, as a stopgap, to print a two-page leaflet with brief information on the new remedies and insert it into the remaining stock of *The Twelve Healers and Seven Helpers*. Soon he was at work on a new, final version of the book.

This last edition saw a complete change in the presentation of the remedies. Starting with the first CW Daniel edition, Bach had drawn a distinction between *healers* (twelve fundamental

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1 Nora Weeks, *The Medical Discoveries of Edward Bach*, chapter XVI.

remedies), and *helpers* (seven remedies for long-term states, used when the choice of healer wasn't clear). Now that he had to incorporate another nineteen remedies into the system, he theorised that each new remedy might correspond to one of the healers or helpers.

He laboured on this design for some time – but it was never completed. Perhaps it got in the way of that perfect simplicity which felt so right to him. Perhaps some remedies didn't fall naturally into place. Almost certainly, he doubted whether the arrangement was of any practical use: the “thirty-eight different states... simply described” were enough “to find that state or a mixture of states which are present, and so to be able to give the required remedies.”<sup>2</sup> Did it really matter whether people ended up with healers or helpers, or neither, or both?

In the end, Bach removed the healers/helpers distinction entirely, and instead classified the 38 remedies under seven general headings. He was so thorough in his revision that his publishers were concerned at the effect of such a change on the book's readers. They wrote back to the author:

We note that you retain the title, *The Twelve Healers*, but the book in its present form does not indicate what are the Twelve Healers. We suggest that the Twelve Healers should be indicated by an asterisk and that a note of this fact should be made in the Introduction.<sup>3</sup>

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2 From Bach's Introduction to *The Twelve Healers and Other Remedies*; see page 13.

3 Letter from The CW Daniel Co Ltd to Edward Bach, 27<sup>th</sup> July 1936.

Bach ignored the request to highlight the first twelve, but did add a couple of sentences to the end of the Introduction to account for the title. At the proof stage, the publishers went ahead and inserted asterisks themselves, and added their own final sentence:

We have [...] taken the liberty of adding to your additional note to Introduction the following: "The original twelve are indicated by asterisks." We have added the asterisks to the names in the Remedies Section *[sic]* and in the list of names.<sup>4</sup>

The finished book, *The Twelve Healers and Other Remedies*, was published on Bach's 50<sup>th</sup> birthday, September 24<sup>th</sup> 1936. In accordance with the author's instructions, the publishers withdrew and destroyed remaining stocks of the previous edition. As Nora Weeks recalled,

It had always been his custom to destroy any notes made during the course of his researches directly he had reached the final conclusion and published the result. He felt in this way there would be no conflicting accounts to puzzle the learner; his aim being to make the healing of disease a simple matter, and so remove the fear present in the minds of most at the thought of illness.<sup>5</sup>

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4 Letter from The CW Daniel Co Ltd to Edward Bach, dated 31<sup>st</sup> July 1936.

5 Nora Weeks, *The Medical Discoveries of Edward Bach*, chapter XX.

The 1936 edition was the last prepared in Dr Bach's lifetime. But only weeks after its publication, he was writing of the need to adapt it, to do more to defend the simplicity of the completed system. "When the next edition of *The Twelve Healers* becomes necessary," he wrote to his friend Victor Bullen, "we must have a longer introduction, firmly upholding the harmlessness, the simplicity and the miraculous healing powers of the Remedies."<sup>6</sup>

Bach dictated this longer introduction to his assistant Nora Weeks on the 30<sup>th</sup> of October 1936. It was one of the last acts of his life. A month later, on November 27<sup>th</sup>, he died in his sleep.

As she had promised to do, Nora Weeks sent the new material to The CW Daniel Company early in December 1936. It was the only significant change made when the 1941 edition was printed, so that this text, all in Dr Bach's own words<sup>7</sup>, can be considered the definitive version of the book.

*The Twelve Healers and Other Remedies* has been in print ever since. It has been translated into most major languages – not always successfully – and has gone through countless editions. Over the years, the original remedy descriptions remained sacrosanct<sup>8</sup>. But other parts of the text were open to editing and updating. Following Bach's own lead, the custodians of the Bach Centre always treated *The Twelve Healers* as a living text whose job was to present and preserve the simplicity of the system.

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6 Letter to Victor Bullen dated 26<sup>th</sup> October 1936.

7 Apart from minor changes to one section made by Nora Weeks for the 1941 edition: see the footnote on page 34.

8 An exception was the removal of one sentence from Bach's description of Rock Rose – see the footnote in the main text.

The world has changed, though, and it no longer seems so important to keep *The Twelve Healers* updated in quite the same way. We have other ways to present detailed information about dosage and working with animals and so on: web sites; social networks; training courses; and specialist books on everything from selecting remedies for horses to making your own.

The challenge today is more about honouring Edward Bach's original work, and his wishes for its future. He would have been disappointed that pre-1936 editions have been republished and used to reinterpret and complicate the finished system. We feel the time is right, then, to put the emphasis back onto the definitive 1941 edition, with not a word changed, and with notes to guide the reader below the surface of the text.

At the same time we are working with Bach Foundation Registered Practitioners around the world to produce new translations of this seminal work into as many languages as possible. Many of the existing translations contain grave errors, and the preparation of definitive foreign-language editions is long overdue.

The autumn of 2011, which sees the 75<sup>th</sup> anniversary of Dr Bach's death and the 125<sup>th</sup> anniversary of his birth, seems a fitting time to offer this gift.

Judy Ramsell Howard  
Stefan Ball

*THE  
TWELVE HEALERS*

and Other Remedies

By

*Edward Bach*

M.B., B.S., M.R.C.S., L.R.C.P., D.P.H.



## INTRODUCTION

This system of treatment is the most perfect which has been given to mankind within living memory.<sup>9</sup> It has the power to cure disease; and, in its simplicity, it may be used in the household.

It is its simplicity, combined with its all-healing effects, that is so wonderful.

No science, no knowledge is necessary, apart from the simple methods described herein; and they who will obtain the greatest benefit from this God-sent Gift will be those who keep it pure as it is; free from science, free from theories, for everything in Nature is simple.

This system of healing, which has been Divinely revealed unto us, shows that it is our fears, our cares, our anxieties and such like that open the path to the invasion of illness. Thus by treating our fears, our cares, our worries and so on, we not only free ourselves from our illness, but the Herbs given unto us by the Grace of the Creator of all, in addition take away our fears and worries, and leave us happier and better in ourselves.

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<sup>9</sup> The first seven paragraphs of the Introduction were dictated by Bach after the 1936 edition was published. See the Editors' Introduction for more information.

As the Herbs heal our fears, our anxieties, our worries, our faults and our failings, it is these we must seek, and then the disease, no matter what it is, will leave us.

There is little more to say, for the understanding mind will know all this, and may there be sufficient of those with understanding minds, unhampered by the trend of science, to use these Gifts of God for the relief and the blessing of those around them.

Thus, behind all disease lie our fears, our anxieties, our greed, our likes and dislikes. Let us seek these out and heal them, and with the healing of them will go the disease from which we suffer.

From time immemorial it has been known that Providential Means has placed in Nature the prevention and cure of disease, by means of divinely enriched herbs and plants and trees.<sup>10</sup> The remedies of Nature given in this book have proved that they are blest above others in their work of mercy; and that they have been given the power to heal all types of illness and suffering.

In treating cases with these remedies no notice is taken of the nature of the disease. The individual is treated, and as he becomes well the disease goes, having been cast off by the increase of health.

All know that the same disease may have different effects on different people; it is the effects that need treatment, because they guide to the real cause.

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<sup>10</sup> This sentence marks the start of the shorter introduction that appeared in the 1936 edition.

The mind being the most delicate and sensitive part of the body, shows the onset and the course of disease much more definitely than the body, so that the outlook of mind is chosen as the guide as to which remedy or remedies are necessary.

In illness there is a change of mood from that in ordinary life, and those who are observant can notice this change often before, and sometimes long before, the disease appears, and by treatment can prevent the malady ever appearing. When illness has been present for some time, again the mood of the sufferer will guide to the correct remedy.

Take no notice of the disease, think only of the outlook on life of the one in distress.

Thirty-eight different states are simply described: and there should be no difficulty either for oneself, or for another, to find that state or a mixture of states which are present, and so to be able to give the required remedies to effect a cure.

The title,<sup>11</sup> *The Twelve Healers*, has been retained for this book, as it is familiar to many readers.

The relief of suffering was so certain and beneficial, even when there were only twelve remedies, that it was deemed necessary to bring these before the attention of the public at the time, without waiting for the discovery of the remaining twenty-six, which complete the series. The original twelve are indicated by asterisks.

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11 This and the subsequent paragraph were added to the typescript of the 1936 edition at the proof stage. See the Editors' Introduction.

## THE REMEDIES

And the reasons given for each<sup>12</sup>

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12 Cf. the 1936 edition, which has “The Remedies and the reasons for giving each”. The change in wording was probably a printer's error.

THE 38 REMEDIES  
are placed under the following  
7 HEADINGS<sup>13</sup>

	<i>Page</i>
1. FOR FEAR	16
2. FOR UNCERTAINTY	18
3. FOR INSUFFICIENT INTEREST IN PRESENT CIRCUMSTANCES	20
4. FOR LONELINESS	23
5. FOR THOSE OVER-SENSITIVE TO INFLUENCES AND IDEAS	25
6. FOR DESPONDENCY OR DESPAIR	27
7. FOR OVER-CARE <sup>14</sup> FOR WELFARE OF OTHERS	31

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13 The group names are based on the general emotional characteristics Bach identified for each of the seven Bach nosodes. The Bach nosodes were a set of homoeopathic remedies made from bacteria, which Bach worked on between 1919 and 1928. See Nora Weeks, *The Medical Discoveries of Edward Bach*, chapters V and VI.

14 The 1941 edition capitalises this as “Over-Care”; for the current edition we have amended this to follow the pattern set two lines before by “Over-sensitive”.

## *FOR THOSE WHO HAVE FEAR*

### *\*ROCK ROSE*

The rescue remedy.<sup>15</sup> The remedy of emergency for cases where there even appears no hope. In accident or sudden illness, or when the patient is very frightened or terrified, or if the condition is serious enough to cause great fear to those around. If the patient is not conscious the lips may be moistened with the remedy. Other remedies in addition may also be required, as, for example, if there is unconsciousness, which is a deep, sleepy state, Clematis; if there is torture, Agrimony, and so on.

### *\*MIMULUS*

Fear of worldly things, illness, pain, accidents, poverty, of dark, of being alone, of misfortune. The fears of everyday life. These people quietly and secretly bear their dread, they do not freely speak of it to others.

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15 This first sentence was omitted from most later editions of the book. Dr. Bach combined five remedies and called it “rescue remedy”, and some readers were confused that the same name was also used to describe Rock Rose.

## CHERRY PLUM

Fear of the mind being over-strained, of reason giving way, of doing fearful and dreaded things, not wished and known wrong, yet there comes the thought and impulse to do them.

## ASPEN

Vague unknown fears, for which there can be given no explanation, no reason.

Yet the patient may be terrified of something terrible going to happen, he knows not what.

These vague unexplainable fears may haunt by night or day. Sufferers often are afraid to tell their trouble to others.

## RED CHESTNUT

For those who find it difficult not to be anxious for other people.

Often they have ceased to worry about themselves, but for those of whom they are fond they may suffer much, frequently anticipating that some unfortunate thing may happen to them.

*FOR THOSE WHO SUFFER UNCERTAINTY*

**\*CERATO**

Those who have not sufficient confidence in themselves to make their own decisions.

They constantly seek advice from others, and are often misguided.

**\*SCLERANTHUS**

Those who suffer much from being unable to decide between two things, first one seeming right then the other.

They are usually quiet people, and bear their difficulty alone, as they are not inclined to discuss it with others.

**\*GENTIAN**

Those who are easily discouraged. They may be progressing well in illness or in the affairs of their daily life, but any small delay or hindrance to progress causes doubt and soon disheartens them.

## GORSE

Very great hopelessness, they have given up belief that more can be done for them.

Under persuasion or to please others they may try different treatments, at the same time assuring those around that there is so little hope of relief.

## HORNBEAM

For those who feel that they have not sufficient strength, mentally or physically, to carry the burden of life placed upon them; the affairs of every day seem too much for them to accomplish, though they generally succeed in fulfilling their task.

For those who believe that some part, of mind or body, needs to be strengthened before they can easily fulfil their work.

## WILD OAT

Those who have ambitions to do something of prominence in life, who wish to have much experience, and to enjoy all that which is possible for them, to take life to the full.

Their difficulty is to determine what occupation to follow; as although their ambitions are strong, they have no calling which appeals to them above all others.

This may cause delay and dissatisfaction.

## *NOT SUFFICIENT INTEREST IN PRESENT CIRCUMSTANCES*

### \*CLEMATIS

Those who are dreamy, drowsy, not fully awake, no great interest in life. Quiet people, not really happy in their present circumstances, living more in the future than in the present; living in hopes of happier times, when their ideals may come true. In illness some make little or no effort to get well, and in certain cases may even look forward to death, in the hope of better times; or maybe, meeting again some beloved one whom they have lost.

### HONEYSUCKLE

Those who live much in the past, perhaps a time of great happiness, or memories of a lost friend, or ambitions which have not come true. They do not expect further happiness such as they have had.

### WILD ROSE

Those who without apparently sufficient reason become resigned to all that happens, and just glide through life, take it as it is, without any effort to improve things and find some joy. They have surrendered to the struggle of life without complaint.

## OLIVE

Those who have suffered much mentally or physically and are so exhausted and weary that they feel they have no more strength to make any effort. Daily life is hard work for them, without pleasure.

## WHITE CHESTNUT

For those who cannot prevent thoughts, ideas, arguments which they do not desire from entering their minds. Usually at such times when the interest of the moment is not strong enough to keep the mind full.

Thoughts which worry and will remain, or if for a time thrown out, will return. They seem to circle round and round and cause mental torture.

The presence of such unpleasant thoughts drives out peace and interferes with being able to think only of the work or pleasure of the day.

## MUSTARD

Those who are liable to times of gloom, or even despair, as though a cold dark cloud overshadowed them and hid the light and the joy of life. It may not be possible to give any reason or explanation for such attacks.

Under these conditions it is almost impossible to appear happy or cheerful.

## CHESTNUT BUD

For those who do not take full advantage of observation and experience, and who take a longer time than others to learn the lessons of daily life.

Whereas one experience would be enough for some, such people find it necessary to have more, sometimes several, before the lesson is learnt.

Therefore, to their regret, they find themselves having to make the same error on different occasions when once would have been enough, or observation of others could have spared them even that one fault.

## *LONELINESS*

### **\*WATER VIOLET**

For those who in health or illness like to be alone. Very quiet people, who move about without noise, speak little, and then gently. Very independent, capable and self-reliant. Almost free of the opinions of others. They are aloof, leave people alone and go their own way. Often clever and talented. Their peace and calmness is a blessing to those around them.

### **\*IMPATIENS**

Those who are quick in thought and action and who wish all things to be done without hesitation or delay. When ill they are anxious for a hasty recovery.

They find it very difficult to be patient with people who are slow, as they consider it wrong and a waste of time, and they will endeavour to make such people quicker in all ways.

They often prefer to work and think alone, so that they can do everything at their own speed.

## HEATHER

Those who are always seeking the companionship of anyone who may be available, as they find it necessary to discuss their own affairs with others, no matter whom it may be. They are very unhappy if they have to be alone for any length of time.

## *OVER-SENSITIVE TO INFLUENCES AND IDEAS*

### *\*AGRIMONY*

The jovial, cheerful, humorous people who love peace and are distressed by argument or quarrel, to avoid which they will agree to give up much.

Though generally they have troubles and are tormented and restless and worried in mind or in body, they hide their cares behind their humour and jesting and are considered very good friends to know. They often take alcohol or drugs in excess, to stimulate themselves and help themselves bear their trials with cheerfulness.

### *\*CENTAURY*

Kind, quiet, gentle people who are over-anxious to serve others. They overtax their strength in their endeavours.

Their wish so grows upon them that they become more servants than willing helpers. Their good nature leads them to do more than their own share of work, and in so doing they may neglect their own particular mission in life.

## WALNUT

For those who have definite ideals and ambitions in life and are fulfilling them, but on rare occasions are tempted to be led away from their own ideas, aims and work by the enthusiasm, convictions or strong opinions of others.

The remedy gives constancy and protection from outside influences.

## HOLLY

For those who sometimes are attacked by thoughts of such kind as jealousy, envy, revenge, suspicion.

For the different forms of vexation.

Within themselves they may suffer much, often when there is no real cause for their unhappiness.

## *FOR DESPONDENCY OR DESPAIR*

### LARCH

For those who do not consider themselves as good or capable as those around them, who expect failure, who feel that they will never be a success, and so do not venture or make a strong enough attempt to succeed.

### PINE

For those who blame themselves. Even when successful they think that<sup>16</sup> they could have done better, and are never content with their efforts or the results. They are hard-working and suffer much from the faults they attach to themselves.

Sometimes if there is any mistake it is due to another, but they will claim responsibility even for that.

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16 The word “that” is omitted from most later editions.

## ELM

Those who are doing good work, are following the calling of their life and who hope to do something of importance, and this often for the benefit of humanity.

At times there may be periods of depression when they feel that the task they have undertaken is too difficult, and not within the power of a human being.

## SWEET CHESTNUT

For those moments which happen to some people when the anguish is so great as to seem to be unbearable.

When the mind or body feels as if it had borne to the uttermost limit of its endurance, and that now it must give way.

When it seems there is nothing but destruction and annihilation left to face.

## STAR OF BETHLEHEM

For those in great distress under conditions which for a time produce great unhappiness.

The shock of serious news, the loss of some one<sup>17</sup> dear, the fright following an accident, and such like.

For those who for a time refuse to be consoled<sup>18</sup> this remedy brings comfort.

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17 In subsequent editions “some one” is usually written as “someone”. We have preferred “some one” as it matches Bach's usage in the description for Clematis, where he writes of “some beloved one”.

18 Most later editions insert a comma after “consoled”.

## WILLOW

For those who have suffered adversity or misfortune and find these difficult to accept, without complaint or resentment, as they judge life much by the success which it brings.

They feel that they have not deserved so great a trial, that it was unjust, and they become embittered.

They often take less interest and less activity<sup>19</sup> in those things of life which they had previously enjoyed.

## OAK

For those who are struggling and fighting strongly to get well, or in connection with the affairs of their daily life. They will go on trying one thing after another, though their case may seem hopeless.

They will fight on. They are discontented with themselves if illness interferes with their duties or helping others.

They are brave people, fighting against great difficulties, without loss of hope or effort.

## CRAB APPLE

This is the remedy of cleansing.

For those who feel as if they had something not quite clean

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<sup>19</sup> Most later editions give this sentence as “They often take less interest and are less active...”

about themselves.

Often it is something of apparently little importance: in others there may be more serious disease which is almost disregarded compared to the one thing on which they concentrate.

In both types they are anxious to be free from the one particular thing which is greatest in their minds and which seems so essential to them that it should be cured.

They become despondent if treatment fails.

Being a cleanser, this remedy purifies wounds if the patient has reason to believe that some poison has entered which must be drawn out.

## *OVER-CARE FOR WELFARE OF OTHERS*

### *\*CHICORY*

Those who are very mindful of the needs of others; they tend to be over-full of care for children, relatives, friends, always finding something that should be put right. They are continually correcting what they consider wrong, and enjoy doing so. They desire that those for whom they care should be near them.

### *\*VERVAIN*

Those with fixed principles and ideas, which they are confident are right, and which they very rarely change.

They have a great wish to convert all around them to their own views of life.

They are strong of will and have much courage when they are convinced of those things that they wish to teach.

In illness they struggle on long after many would have given up their duties.

## VINE

Very capable people, certain of their own ability, confident of success.

Being so assured, they think that it would be for the benefit of others if they could be persuaded to do things as they themselves do, or as they are certain is right. Even in illness they will direct their attendants.

They may be of great value in emergency.

## BEECH

For those who feel the need to see more good and beauty in all that surrounds them. And, although much appears to be wrong, to have the ability to see the good growing within. So as to be able to be more tolerant, lenient and understanding of the different way each individual and all things are working to their own final perfection.

## ROCK WATER

Those who are very strict in their way of living; they deny themselves many of the joys and pleasures of life because they consider it might interfere with their work.

They are hard masters to themselves. They wish to be well and strong and active, and will do anything which they believe will keep them so. They hope to be examples which will appeal to others who may then follow their ideas and be better as a result.

*DIRECTIONS*

For those unable to treat themselves or to prepare their own supplies, treatment and remedies can be obtained on application to:<sup>20</sup>

HEADQUARTERS:

DR. BACH'S TEAM OF WORKERS<sup>21</sup>  
“Wellsprings”<sup>22</sup> and “Mount Vernon”<sup>23</sup>,  
Sotwell, Wallingford,  
Berks.<sup>24</sup>

Supplies of the remedies can also be obtained from the following chemists:

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- 20 With the exception of the longer introduction, dictated by Bach before his death, pages 34 and 35 are the only pages where the 1941 edition differs from the 1936 edition. Nora Weeks edited them to let readers know that remedies (and help choosing them) were also available from the Bach Centre: cf. page 26 of the 1936 facsimile edition at [www.bachcentre.com/centre/download/healers1936.pdf](http://www.bachcentre.com/centre/download/healers1936.pdf).
- 21 The team in 1941 comprised Nora Weeks (Dr Bach's assistant and biographer), Victor Bullen and Mary Tabor.
- 22 Wellsprings belonged to Mary Tabor, and had been used by Bach to see patients and as an address for correspondence. Mary Tabor left the team and moved away some time in the 1940s. The house, which still exists, is in private ownership.
- 23 Bach and Nora Weeks moved into Mount Vernon in 1934. Today, Mount Vernon is owned by The Dr Edward Bach Healing Trust, a registered charity, and is home to the Bach Centre. See Judy Ramsell Howard, *The Story of Mount Vernon*.
- 24 Sotwell was part of the county of Berkshire until 1974, when the area around Wallingford and Didcot was transferred to the county of Oxfordshire under the Local Government Act, 1972.

MESSRS. KEENE & ASHWELL,<sup>25</sup>  
38 New Cavendish Street,  
London, W. 1.

MESSRS. NELSON & CO., LTD.,<sup>26</sup>  
73 Duke Street,  
Grosvenor Square,  
London, W.I.

Stock bottles of:

	s.	d. <sup>27</sup>
One remedy . . . . .		8 (postage 2d.)
Twelve remedies . . . . .	5	0 (postage 4d.)
The complete set of 38 . . . . .	15	0 (postage 6d.)

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25 Keene & Ashwell is no longer in business. The address is now home to a company supplying wine cellar equipment.

26 The Nelsons Homoeopathic Pharmacy continues in business in Duke Street, as does its association with flower remedies: Nelsons make and sell remedies as *Bach® Original Flower Remedies*.

27 These 1941 prices are given in pre-decimal currency: a shilling (s.) was the equivalent of today's 5p coin; there were twelve old pennies (d.) to a shilling. A full set of remedies plus postage would have cost just under 78p.

## METHODS OF DOSAGE<sup>28</sup>

As all these remedies are pure and harmless, there is no fear of giving too much or too often, though only the smallest quantities are necessary to act as a dose. Nor can any remedy do harm should it prove not to be the one actually needed for the case.

To prepare, take about two drops from the stock bottle into a small bottle nearly filled with water; if this is required to keep for some time a little brandy may be added as a preservative.

This bottle is used for giving doses, and but a few drops of this, taken in a little water, milk, or any way convenient, is all that is necessary.

In urgent cases the doses may be given every few minutes, until there is improvement; in severe cases about half-hourly; and in long-standing cases every two or three hours, or more often or less as the patient feels the need.

In those unconscious, moisten the lips frequently.

Whenever there is pain, stiffness, inflammation, or any local trouble, in addition a lotion should be applied. Take a few drops

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28 The dosage instructions in later editions of *The Twelve Healers* were substantially rewritten to address questions and concerns raised by remedy users. Compare for example pages 23 and 24 of [www.bachcentre.com/centre/download/healers.pdf](http://www.bachcentre.com/centre/download/healers.pdf), the Bach Centre's 2009 edition.

from the medicine bottle in a bowl of water and in this soak a piece of cloth and cover the affected part; this can be kept moist from time to time, as necessary.

Sponging or bathing in water with a few drops of the remedies added may at times be useful.

## METHOD OF PREPARATION<sup>29</sup>

Two methods are used to prepare these remedies.

### SUNSHINE METHOD

A thin glass bowl is taken and almost filled with the purest water obtainable, if possible from a spring nearby.

The blooms of the plant are picked and immediately floated on the surface of the water, so as to cover it, and then left in the bright sunshine for three or four hours, or less time if the blooms begin to show signs of fading. The blossoms are then carefully lifted out and the water poured into bottles so as to half fill them. The bottles are then filled up with brandy to preserve the remedy. These bottles are stock<sup>30</sup>, and are not used direct for giving doses. A few

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29 Towards the end of the 1970s Nora Weeks decided to withdraw a book on remedy-making she had written with Victor Bullen, amid concerns that essences prepared using Bach's methods might be seen as part of his system, regardless of the plants used. Most of this section was removed at the same time. The Bach Centre republished the Weeks & Bullen book in 1998: see the Preface to *The Bach Flower Remedies: Illustrations and Preparations*.

30 Bach refers to mother tinctures as "stock remedies", and makes a dosage remedy directly from the mother tincture. In fact, the normal dilution process involves three stages: energised water mixed with brandy to make mother tincture; mother tincture diluted at the ratio of two drops to 30mls (1 oz.) of brandy to make a stock remedy; and the stock remedy then diluted before taking as described in the section on Dosage. It isn't clear why Bach only refers to two stages in this passage, but it's likely

drops are taken from these to another bottle, from which the patient is treated, so that the stocks<sup>31</sup> contain a large supply. The supplies from the chemists should be used in the same way.<sup>32</sup>

The following remedies were prepared as above:

Agrimony, Centaury, Cerato, Chicory, Clematis, Gentian, Gorse, Heather, Impatiens, Mimulus, Oak, Olive, Rock Rose, Rock Water, Scleranthus, the Wild Oat, Vervain, Vine, Water Violet, White Chestnut Blossom.<sup>33</sup>

Rock Water. It has long been known that certain wells and spring waters have had the power to heal some people, and such wells or springs have become renowned for this property. Any well or any spring which has been known to have had healing power and which is still left free in its natural state, unhampered by the shrines of man, may be used.

#### THE BOILING METHOD

The remaining remedies were prepared by boiling as follows:

The specimens, as about to be described, were boiled for half an hour in clean pure water.

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that he didn't consider the middle stage necessary for people who were making small quantities for personal use.

31 For “stocks” read “mother tinctures” – see previous note.

32 The supplies from the chemists would have been standard-strength stock remedies.

33 “White Chestnut Blossom” is so called to differentiate it from the buds of the same tree, used to prepare Chestnut Bud. See The Boiling Method below.

The fluid strained off, poured into bottles until half filled, and then, when cold, brandy added as before to fill up and preserve.

Chestnut Bud. For this remedy<sup>34</sup> the buds are gathered from the White Chestnut tree, just before bursting into leaf.

In others the blossom should be used together with small pieces of stem or stalk and, when present, young fresh leaves.

All the remedies given can be found growing naturally in the British Isles, except Vine, Olive, Cerato, although some are true natives of other countries along middle and southern Europe to northern India and Tibet.

The English and botanical name of each remedy is as follows:

* AGRIMONY	.	<i>Agrimonia Eupatoria</i> <sup>35</sup>
ASPEN	.	<i>Populus Tremula</i>
BEECH	.	<i>Fagus Sylvatica</i>
* CENTAURY	.	<i>Erythræa Centaurium</i> <sup>36</sup>
* CERATO	.	<i>Ceratostigma Willmottiana</i> <sup>37</sup>

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34 The 1941 edition has “remdy”; we have corrected to “remedy”, which is what was in the 1936 edition.

35 The convention with the Latin names of plants is to capitalise the first word and not the second: *Agrimonia eupatoria*. In early editions of *The Twelve Healers and Other Remedies* both parts of the Latin names were capitalised, and we have left this uncorrected.

36 The Latin name given to a plant is governed by the International Code for Botanical Nomenclature. The rules used change from time to time, and some of the names in the 1941 text are now out of date. The modern name of the plant used to make the Centaury remedy, for example, is *Centaureum umbellatum*.

37 The Greek word-ending *-ma* is not in fact feminine, and the correct

CHERRY PLUM .	<i>Prunus Cerisfera</i>
CHESTNUT BUD .	<i>Æsculus Hippocastanum</i>
* CHICORY .	<i>Cichorium Intybus</i>
* CLEMATIS .	<i>Clematis Vitalba</i>
CRAB APPLE .	<i>Pyrus Malus</i> <sup>38</sup>
ELM . .	<i>Ulmus Campestris</i> <sup>39</sup>
* GENTIAN .	<i>Gentiana Amarella</i>
GORSE . .	<i>Ulex Europæus</i>
HEATHER .	<i>Calluna Vulgaris</i>
HOLLY . .	<i>Ilex Aquifolium</i>
HONEYSUCKLE .	<i>Lonicera Caprifolium</i>
HORNBEAM .	<i>Carpinus Betulus</i>
* IMPATIENS .	<i>Impatiens Royleii</i> <sup>40</sup>
LARCH . .	<i>Larix Europea</i> <sup>41</sup>
* MIMULUS .	<i>Mimulus Luteus</i> <sup>42</sup>
MUSTARD .	<i>Sinapis Arvensis</i>
OAK . . .	<i>Quercus Pedunculata</i> <sup>43</sup>
OLIVE . . .	<i>Olea Europæa</i>
PINE . . .	<i>Pinus Sylvestris</i>
RED CHESTNUT .	<i>Æsculus Carnea</i>

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Latin name for this plant is *Ceratostigma willmottianum*. We have retained *willmottiana* here as it is so widely used in books on the remedies.

38 The modern name is *Malus pumila*.

39 Modern name *Ulmus procera*.

40 Modern name *Impatiens glandulifera*.

41 Modern name *Larix decidua*.

42 Modern name *Mimulus guttatus*.

43 Modern name *Quercus robur*.

* ROCK ROSE .	<i>Helianthemum Vulgare</i> <sup>44</sup>
ROCK WATER .	
* SCLERANTHUS .	<i>Scleranthus Annuus</i>
STAR OF BETHLEHEM	<i>Ornithogalum Umbellatum</i>
SWEET CHESTNUT .	<i>Castanea Vulgaris</i> <sup>45</sup>
* VERVAIN .	<i>Verbena Officinalis</i>
VINE . .	<i>Vitis Vinifera</i>
WALNUT .	<i>Juglans Regia</i>
* WATER VIOLET .	<i>Hottonia Palustris</i>
WHITE CHESTNUT	<i>Æsculus Hippocastanum</i>
WILD OAT .	<i>Bromus Asper</i> † <sup>46</sup>
WILD ROSE .	<i>Rosa Canina</i>
WILLOW .	<i>Salix Vitellina</i>

† There is no English name for *Bromus Asper*.<sup>47</sup>  
*Bromus* is an ancient word meaning Oat.

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44 Modern name *Helianthemum nummularium*.

45 Modern name *Castanea sativa*.

46 Modern name *Bromus ramosus*.

47 This footnote on Wild Oat is part of the 1941 text.

And may we ever have joy and gratitude in our hearts that the Great Creator of all things, in His Love for us, has placed the herbs in the fields for our healing.

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