



THE HOMOEOPATHIC QUILL

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Concept of health & Disease by Dr. H.C. Allen and Dr. J.T. Kent: A Review Article

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Health, for both Dr. J.T. Kent and Dr. H.C. Allen, is not just “no disease”; it is a state of dynamic balance in which the inner, immaterial life principle governs the body harmoniously and allows the human being to fulfil moral, intellectual and social purposes. Disease, in turn, is a disturbance of this dynamic “simple substance” or vital force, which begins deep within and only later appears as functional or structural pathology.

Dr. J.T. Kent’s view of health

Dr. J.T. Kent looks at a healthy person from the inside out, beginning with the deepest level. Health, for him, is a state where the “simple substance” or vital substance is in order, so that thoughts, affections and will are clear, steady and benevolent, and the body quietly obeys this inner government. In practical terms, a healthy man is one who can think clearly, love rightly, work faithfully and adapt to ordinary physical and emotional stresses without undue disturbance.¹

In this state, the person’s freedom is central: freedom to use reason, to make moral choices, and to turn attention away from self-absorption toward duty and service. Health is therefore not measured merely by laboratory normality but by the quality of the whole person – especially the mental and moral plane – and by the ability to live out one’s higher purposes.²

Dr. J.T. Kent’s view of disease

When Dr. J.T. Kent speaks of disease, he is consistently pointing upstream from tissues to causes in the dynamic and moral sphere. Disease, for him, “is but a change in the vital force expressed by the totality of symptoms”; the organism is only the house in which this internal disorder becomes visible. He insists that the true beginning of disease is a disturbance of the simple substance, often connected with a long-standing inward conflict, wrong thinking or a “transgression of the conscience” that weakens resistance and alters susceptibility.³



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The miasms, especially psora, are understood as deep-seated tendencies rooted in this inner plane, long before any eruption or lesion is visible. External agents – infection, trauma, climate – are only exciting causes; they can act effectively only where susceptibility has been prepared, and they cannot be blamed as the primary source of chronic disease. For Dr. J.T. Kent, genuine cure means a return of order in the simple substance, with a corresponding re-organisation of mind and body; this is seen clinically as improvement in mental generals and character, followed by physical generals, then local and structural changes in accordance with Hering's law of direction.⁴

Dr. H. C. Allen's view of health

Dr. H.C. Allen stands firmly within the Hahnemannian-vitalistic line, but he expresses it in a very human, clinical language. Health, in his usage, is the state in which the vital force animates the organism freely, giving rise to harmonious sensations and functions at mental, emotional and physical levels. A healthy person is inwardly poised, outwardly adaptable, with normal desires, sleep, appetite and stool, and a capacity for work, affection and enjoyment that fits his age and circumstances.⁵

Like Dr. J.T. Kent, Dr. H.C. Allen sees health as a positive state, not merely the absence of obvious complaints. He stresses that in true health there is an ease of reaction – the organism can respond to environmental changes, infections and emotional shocks and then return to its equilibrium without lingering disturbances. In this state, susceptibility is rightly tuned; the person is not excessively sensitive to every slight physical or emotional stimulus, nor hardened and unreactive.⁶

Dr. H.C. Allen's view of disease and miasms

Dr. H.C. Allen's concept of disease is deeply shaped by his work on chronic miasms, especially his interpretation of psora. He views disease as the primarily deranged state of the vital force, which expresses itself as altered sensations and functions across the three planes of the person, long before gross pathology sets in. In his reading, psora and the other miasms represent fundamental, inherited and acquired distortions of susceptibility; they colour the entire reaction pattern of the patient and underlie the recurring, shifting, seemingly unrelated complaints that mark chronic cases.



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Dr. H.C. Allen, like Dr. J.T. Kent, does not treat microbes as the ultimate cause of chronic disease. He emphasizes that microbes appear and multiply where the internal soil – the predisposed vital force – allows them to do so, and that the real work of the physician is to correct this soil rather than to wage war on germs. He links the origin and perpetuation of miasmatic states with persistent negative thinking and violation of the person’s own moral sense, so that mental-emotional habits and lifestyle become part of the aetiology of chronic disease. For Dr. H.C. Allen, cure requires removal of the miasmatic burden through a rightly selected remedy, with long-term observation of the direction of change in the whole person rather than only in single organs.⁵

Comparison of Dr. J.T. Kent and Dr. H.C. Allen

Both Dr. J.T. Kent and Dr. H.C. Allen stand on the same homoeopathic foundation – a vital, dynamic concept of man and disease – yet each gives this foundation a slightly different colour.¹

Aspect	Dr. J.T. Kent	Dr. H. C. Allen
Primary focus of health	Ordered “simple substance”; moral, spiritual and mental harmony governing the body.	Free, harmonious vital force expressed as balanced mind, emotions and body in daily life.
Place of mind and morality	Strong emphasis on conscience, will and character; disease often begins as “transgression of conscience”. ⁴	Links miasms with negative thinking and violation of conscience but speaks more in terms of general mental habits. ⁴
View of disease	Disease is a change in vital force, visible as the totality of symptoms; external agents only excite what is within.	Disease is a primary derangement of vital force with miasmatic roots, later producing functional and structural change.
Miasm concept	Stresses psora as internal “itch” or mental tension and spiritual disorder more than as physical infection.	Develops Hahnemann’s chronic miasm theory in detail; rejects a purely “itchy infection” origin of psora.



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Role of microbes	Microbes are secondary phenomena, acting where susceptibility exists; not true causes of chronic disease.	Shares the same view; germs appear after the moment of infection when predisposition connects with them.
Clinical emphasis	Hierarchy of symptoms, giving greatest weight to generals and mental symptoms; “treat the man, not the disease”.	Longitudinal, miasmatic view of the case, watching evolution and recurrence patterns over time.
Picture of cure	Interior re-ordering of simple substance, first seen in mental and moral change, then in physical generals and particulars.	Progressive unburdening of miasms with restoration of resilience and normal reactions across planes.

Taken together, Dr. J.T. Kent and Dr. H.C. Allen invite the physician to look beyond organs and names of diseases and to encounter a patient as a living unity whose inner life writes its story on the body. Their shared insistence on the dynamic, moral and spiritual dimensions of health and disease keeps homoeopathic practice close to the living person, reminding the clinician that every prescription is given not to a diagnosis but to a human being in struggle with disease and in possibility to cure of his sufferings.⁶

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