

to for any reason, such as, for instance, skepticism or lack of sufficient means in the homœopathic medical field.

So it has been up, to now, and thus I hope it will continue, because I consider Homœopathy able and sufficient in medical and therapeutic theory. Nevertheless, I cannot guarantee that I shall not do it some day, for the cure of the patient is the only concern of the doctor, as Hahnemann said in the first paragraph of his work, the *Organon*.

"All roads lead to Rome." But the homœopathists, considering that their way is the best, the quickest and the most efficient, believe it their duty to show the "why" of their conviction, not only showing which is their "way," but analysing the "way" of others—which they consider less efficient and less adequate.

—*Joul. of the Am. Inst. of Homœopathy, Nov., '56*

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## HOMŒOPATHY, GOVERNMENT AND THE PLAN

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CONVOCATION ADDRESS, 1949

SHRI HEMENDRA PRASAD GHOSH

*Sisters and Brothers,*

I am beholden to you for the honour you have conferred on me by asking me to address this Convocation. You have not only afforded me an opportunity to associate myself with the endeavours of your General Council and State Faculty to secure for Homœopathy its proper place in the country but have also given me the occasion to express my gratitude to the

system of treatment which has given me relief when its need was the sorest.

Age brings with it infirmities but it also provides some advantages. Perhaps your choice fell upon me because bearing, as I do, on my back the weight of eighty-one years I can claim to have seen or known many a *clarum et venerabile momen* who had been associated with the introduction and popularising of the system of treatment in India. I remember having seen Rajendra Lal Dutt the plutocrat whose placid slumber was disturbed by disquieting dreams of the responsibilities of wealth and who spent a fortune for the progressive introduction of the Homœopathic system of treatment in India against tremendous odds. I had observed the great Vidyasagar whose advocacy of the Homœopathic system was a tower of strength to it when official obtuseness and general ignorance combined to consider everything new impious—in hours of careless relaxation bestowing the overflowing of his full mind on my uncle Lal Vehary Mitter whose name will remain associated with the Homœopathic system of treatment in the country. I had the opportunity of knowing the great scientist Mahendra Lal Sirkar who first established in India a non-official Association for the Cultivation of Science—both on the stage and in the greenroom. I had seen Dr. Protap Chandra Mazumdar whose son—Jiten—on whom the father's mantle had fallen—was my fellow-student. I am glad to find his son Jnan in our midst carrying on the best traditions of the profession. The late J.N. Ghosh and the late Barid Baran Mookerjee were among my beloved friends. I would be failing in my duty if I do not mention the name of the late Bejoy Chandra Sinha who died a martyr to the cause of Homœopathy in carrying on research in the treatment of Tuberculosis and to minimise whose services would be an attempt to filch from the victor's brow his laurel crown. The researches made, the propaganda conducted, and the sacrifices suffered by various men have resulted in the recognition of the system of treatment today. We recall their services today with gratitude and offer our respect to their memory.

To me it seems that there is a special significance in this meeting being held in the Senate Hall of the Calcutta Univer-

sity which has for its motto—"The advancement of learning". It was at a meeting of the Senate of the Calcutta University—about eighty years back—that the first battle for the recognition of this system of treatment was indirectly fought and won. On the one side were ranged the forces of orthodoxy, obtuseness, reaction and retrogression—men who decline to remember that error in science is nothing but a shadow cast by the strong light of truth—that theories, as they arise, are an absolute necessity for the progress of science, because they collect in a common focus all the light that is shed upon a subject at a particular period. On the other stood the forces of progress and eagerness to arrive at and hold fast the truth. And the victory came to the latter. The attempt to brand on the brow of Dr. Mahendra Lal Sircar the stigma of a quack, because he had transferred his allegiance from Allopathy to Homœopathy, failed as it deserved to fail—due to the strong advocacy of Dr. Rajendra Lal Mitter and others.

But as the poet has put it—

"He that complies against his will  
Is of his own opinion still."

And the votaries of orthodoxy have not ceased to behave like the deaf adder that stoppeth her ear; which will not hearken to the voice of charmers, charming never so wisely. The action of the Government—alien and national—has been a record of inconsistent purpose with breaks of unconcern; while large sums of money secured by taxing a poor people have been and are being spent lavishly on institutions connected with the Allopathic system of treatment, the institutions which are connected with the Homœopathic system have been receiving the treatment, accorded to Cinderella of the fairy story. Though unable to say that the Homœopathic system of treatment is unscientific the Government is chary to accord to it the treatment it deserves. The result is that private effort has to do the work which should be regarded as the duty of the State—the duty of a Government which should be a government of the people for the people and by the people. It is to be regretted that in the matter of recognition of the system of Homœopathic treatment our Government is only masquerading under the borrowed plumage of im-

partiality. No wonder they find themselves at times in a position which is painful to their supporters and ought to be galling to their own sense of self-respect.

Will they make a supreme effort to rise above prejudices and face the situation squarely and boldly with the one aim and object of serving the real interest of the people ?

The Homœopathic system has not rested on its oar. As on hearing that the Vajjinas held full and frequent assemblies Buddha told his dear disciple Ananda, "So long as they hold these full and frequent assemblies so long they may be expected not to decline but to prosper". So we can say of a medical system of treatment—as long as its votaries carry on research and experiments so long will it prosper. The votaries of the homœopathic system have held that stagnation is destruction through deterioration. They have kept pace with the rapid growth of science, incorporated every discovery and proceeded from strength to strength. Thus it is scientifically one of the most advanced systems of treatment harnessing service to the cause of suffering humanity. It has thus avoided the stagnation which has overtaken the Ayurvedic system in the country. It does not deal in quack's remedies. It is progressive as well. The Homœopathic hospitals in Calcutta and elsewhere established by private efforts and run by non-official agencies render relief to thousands of patients every day and testify to the usefulness of the system of treatment.

Of the numerous advantages of the Homœopathic system of treatment one of the most important is that it costs less—very much less than treatment under any other system. The poverty of the people is proverbial. In 1908 Lord Morley as Secretary of State for India, wrote to Lord Minto the Viceroy "in a poor country like India, Economy is as much an element of defence as guns and forts". This is exactly what our National Government seems to have ignored. The Government indulges in useless waste—the people suffer in silence. The Five Year Plan have been resorted to in imitation of Russia. But imitation though the best form of flattery is a most dangerous form of admiration. The first Five Year Plan in India has been a dismal failure except in Government reports. The real author

of the Second Plan has admitted that it would not be able to cure the canker of unemployment. Even Primary Education has not been made free and compulsory. Medical help is difficult to secure and, in most cases, beyond the reach of the poor. The cheapness of the Homœopathic system of treatment is, therefore, one of its great recommendations which—combined with its efficiency—should make the Government pay more attention to it,—if they really desire that the people should get medical treatment when ill. Here is a system of treatment which is thoroughly scientific, absolutely up-to-date and at the same time cheap. Why should it not be adopted by Government as one of the systems of treatment in its hospitals and dispensaries ?

In Western countries the system has been fully recognised and developed through State help. Why should not the same be the case in India—specially when India—though divided, distressed and drooping—is self-governing ?

Calcutta has been the capital of India under the British and though shorn of the glory today continues to be the cultural Capital of divided India. It has been her good fortune to preach the new gospel—"all men's good"—in modern India—including Pakistan. The Homœopathic system of treatment was—in the fitness of things—first recognised by the people—the educated section of the people—of Calcutta. And it was a significant sign of the times that the Calcutta University first gave a stunning blow to ignorance and orthodoxy which combined to characterise the system of treatment as quackery. Calcutta has, thanks to the philanthropic urge of votaries of Homœopathy, several colleges where the system of treatment is taught and a number of hospitals which cater to the needs of suffering humanity. It is only meet and proper that Calcutta should originate an agitation demanding that the Homœopathic system of treatment should receive the same Government help as any other system and make that agitation successful. We have to support us the memories of the past, the needs of the present, and the hopes of the future. Let us prove ourselves worthy of the task—let us quit ourselves like men. Let us combine for the common cause—determined to achieve success. And I can

assure you that the future will be flushed with the radiance of a new dawn beckoning us all to a greater light. The sacrifices of our predecessors should prove an impetus to be true to the needs and claims of humanity and let them speak trumpet tongued, from the silence of the grave—"The traitor to Humanity is the traitor most accursed."

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*(To be continued)*

### **BE LOYAL TO PURE HOMŒOPATHY \***

DR. C. V. S. COREA, M.D., D.SC., PH.D., H., (COLOMBO)

Mr. President, members of the International Hahnemannian Society, ladies and gentlemen, I thank your Secretary Dr. Das for the great honour he has done me in asking me to send an address to be read to-day, and I can assure you that it gives me very great pleasure indeed to do so if by it, I can be of the slightest service to the cause of pure Homœopathy, which indeed is the only genuine Homœopathy that has existed from the time of our illustrious Master, the Immortal Hahnemann. In doing so, especially in these days when modern Pandits in the form of Eclectics turn up every now and then to disagree with some of the fundamental teachings in the Organon and Chronic diseases of Hahnemann and propound ridiculous and fantastic theories of their own, each according to his own fads and fancies which are as obnoxious as they are fallacious, I feel I could do no better than to repeat the presidential address at the International Hahnemannian Association, U.S.A., delivered by the late revered Dr. J. T. Kent, who was not only one of the greatest Homœopaths that ever lived and an unquestionable authority on Homœopathy, but also the one man on whom the

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\* Read at the International Hahnemannian Society of India on 1958.