

Sometimes we do not get the symptoms of *Apis* in the beginning of the case as they come on the surface at last when the case becomes almost incurable. There is no harm in trying *Apis* only on subjective symptoms. *Nat. Mur.* is the best complementary to *Apis*, and it should be used in anæmic condition after *Apis*.

## HOMŒOPATHY AND ITS DUE POSITION IN RELATION TO MEDICINE OF TODAY

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Worthy President, Members of Homœopathic Fraternity  
and My Dear Guests,

It is a great honour and high privilege to address this conference of learned Homœopaths. Many of you I know have come long distances, to be present here today, and I trust that as a result of the proceedings, you will feel that time has not been mis-spent, and you will return home feeling that you have gained some new ideas.

Let us start by the enunciation of one fact on which we can all agree, we may differ in the length and depth of our experience and in detail as to its application, but we one and all believe Homœopathy to be a therapeutic truth of high value of medicinal treatment of diseases, not the only truth but one which is our mission, our privilege, and our duty to practice and promulgate. Other branches of medicine have enthusiastic workers and supporters, we from our various states and sciences, while well coming and utilising all that science and medicine can teach us, we are advocates and devotees of Homœopathy.

On this stage I should like to remind you very briefly, that the scientific evidence in favour of Homœopathy is

stronger today than at any period of its history. In the pages of Allopathic general and scientific literature, I am constantly finding the unquestioned acceptance of the principles of Ardit's law as enunciated by Dr. C. E. Wheeler of Royal London Homœopathic Hospital. The law is that an agent which in large doses will diminish or abrogate the functions of the protoplasm will stimulate in small doses. What constitute large or small, varies with the stimulus and to lesser degree with the sensitiveness of the tissues stimulated. The law applied therapeutically was years ago described by orthodox medicine as "The dual action of drugs, still further back it was described by Samuel Hahnemann the Marton Luthur of Medical Profession, as Homœopathy—SIMILIA SIMILIBUS CURENTUR.

Our Rev. Professor Sir Dr. Jagdish Chander Bose, one of the greatest scientists of the day, believed that plants react to influence, even by wireless electrical stimulation, not felt by most sensitive human beings, he adds he has proved that even metals are stimulated by small doses of poison, large doses abolishing the response. Here is our cardinal principle extended to the inorganic world. It is also of course acknowledged every where in vaccine therapy.

In discussing the status of Homœopathy in relation to the dominant school of medicine of today, it will be well to review very briefly in parallel the evolution of two schools. When in 1810 after some experimental research on the effects of drugs on healthy human beings, Hahnemann published "Organon of the Rational Art of Healing". The orthodox treatment of the day was crude in extreme. It consisted largely of such drastic measures, as bleeding, pruing, blistering, sweating and so forth, and the contrast between the refinement of Hahnemannian methods and the crudity of prevailing treatment of that time was so great that Homœopathy was treated with universal ridicule. Its author, who was undoubtedly one of the world outstanding geniuses soon joined that noble army of pioneers and heroes, who because their vision is far beyond that of their Contem-

poraries, are mis-understood during their lifetime, ostracised by the world, while their greatness only becomes generally recognised long after they are dead. Suffice it to say that Hahnemann suffered the persecution that is so generally the fate of advanced thinkers.

However during the last century, the advance in medical science, the discoveries of such men as Virchow in pathology, finally the advent of Bacteriology and Antibiotics, have gradually revolutionised medical thought, in consequence the gap between the two schools has become gradually narrower. The heroic measures of physicians of Hahnemann's days are more and more replaced by reliance on drug therapy, but the administration of remedies are mainly Allopathic, a method whereby a disease is to be combated by remedies that produce symptoms the opposite of those induced by the disease.

The result is the growth of empiricism, with no guiding principle behind it. This is evidenced by the constantly changing fashions in drugs, depending upon the enterprise of the manufacturing chemist.

When one considers the simplicity of the law of similars, and how by following its principles one can rely on getting results just as much now as Hahnemann did hundred years ago, more over which statistics show more favourable than those of the Allopathic school. One is astounded that the medical profession did not embrace Homœopathic methods. But such is the power of prejudice handed down from generation to generation of medical practitioners that students and scientists were and are invariably warned against the Heterodoxy of Homœopathy and consequently never took the trouble to investigate it. In fact I very much doubt if the vast majority of Allopathic profession have any real knowledge of Homœopathic principles. If such is the case why these members of the Indian Medical Council, and Allopathic health services of the Central and state Governments are allowed to meddle with the affairs of Homœo-

paths. Is it not a cruelty to allow our contemporaries to frame our fate?

Undoubtedly many among those rated as Homœopaths might agree with the critics, who claim that Homœopathy has served its purpose. That it has fulfilled its mission. That there is no longer necessity for its separate existence, that two schools are drawing closer together, that there is less difference between them than formerly. That there should be only one post-graduate course for the teaching of Homœopathy, and no need for separate institutions. These claims of course seem absurd to those who know what Homœopathy is. True that there is less evident persecution of Homœopaths than formerly, there is less aggressive intolerance on the part of the dominant school— but hospital doors and university halls still remain closed to the investigation, demonstration and teaching of the principles of Homœopathy.

In the light of history, in view of the nature of Homœopathy, one is justified in claiming that as to its mission:—

(1) Homœopathy is more than a protest against traditional, crude and irrational drugging. Its purpose is more than the removal of pernicious medication which even in 1953 is too much in vogue.

(2) Homœopathy offers a definite curative therapy. It is not primarily and solely palliative.

(3) Homœopathy treats the sick person as whole, the totality of symptoms, and does not select one and most prominent symptom for treatment.

(4) Homœopathy teaches that drugs are essentially sick making agents and, therefore, must be used with extreme care and intelligence.

(5) Homœopathy had always acknowledged freely the unspeakable importance of preventive medicines, the inestimable value of surgery (within Homœopathic Sphere), the usefulness of the hygiene, the psycho-therapeutics, and does not hesitate to call to its aid, begin influence that will assist in its curative efforts.

The March of Homœopathy is irresistible. The law of similars is taking its place in medicines as surely as flying has taken its place in war and peace. With this advantage to Homœopathy over the science of aviation—The latter depends for its success on the constant overcoming the law of gravitation, Homœopathy works with the law of nature, the law of Similars. Work in Harmony with nature and you cannot but succeed.

Regarding Modern Medicine of which our director of Health services of the Central Government Dr. K. T. C. K. E. Raja, speaks so high, I only quote Dr. Alexis Carell, who conducted extensive research at the Rockefeller Institute of Medical Research, New York, for some thirty years and received a Noble Prize, sets out the position in the following words, in his book "Man the Unknown".

"Medicine is far from having decreased human suffering, as much as it endeavours to make us believe. Indeed the number of deaths from infectious diseases has greatly diminished, but we still die in a much larger proportion from generative diseases. The years of life which we have gained by *suppression* of Diphtheria, Small-pox, Typhoid fever etc., are paid for by long sufferings and lingering deaths caused by chronic affections, and especially by cancer, diabetes and heart diseases. Although modern Hygiene has made human existence far safer, longer and more pleasant, diseases have not been mastered. They have simply changed their nature."

Telling words indeed these are, with the modern treatment diseases are suppressed and change their shape, but are not cured. This is not the case with Homœopathic treatment. Diseases are rooted out and cured permanently, if proper Homœopathic treatment is applied for.

All that we claim for Homœopathy is, that it is the scientific application of medicinal substances to the cure of disease, no more and no less, and it is a system based not on surmise but on definite experiments and which all

the latent developments of science are tending to confirm. It needs but an impartial and scientific examination of its principles, for the profession to realise that what has been considered the bugbear of profession is in reality founded on natural law, and that none acceptance in the past has been chiefly due to that traditional prejudice which breeds ignorance.

Homœopathy is certainly in position to claim that it be recognised by Central and all the state Governments of the Indian Union. Government aided Hospitals, colleges, and laboratories be started for the treatment, education, and research in Homœopathy. So that we Homœopaths may have the fair chance and opportunity to serve our suffering country men and eradicate the diseases from our motherland in most permanent way.

The question which arises naturally and which concerns us very closely, is the position that Homœopathy will take in the medical organisation of the future, because a state medical service is bound to come in the near future in a greater or lesser degree. By tradition and habit the Allopathic profession have been contented to look at the matters from the allopathic individualistic stand point. But it is now being required to take national outlook. The result will be to draw a line through the profession, on one side of this line will be those who will continue to work in the old individualistic way, on the other side will be, Homœopaths, Ayurvedic and Unani Practitioners. What concern us most as Homœopaths, is the position of our Colleges, Hospitals, and Laboratories, in relation to any state scheme under five years plan, because after all it is only by retaining independence of our colleges, hospitals and laboratories, in the matter of education, research, and of special treatment of diseases Homœopathy can maintain the place that is its due.

The recently issued report on five years plan, as well as the decision of the recent Health Ministers Conference is most deplorable as regards Homœopathy. I dont re-

member the exact figure, but this is I am sure, that the amount reserved or proposed for the progress of Allopathy and its research is much greater than that proposed for Homœopathy, Ayurvedic and Unani collectively.

Last but not least I will like to discuss the Homœopathic problem of my own state—Punjab. In 1940 Homœopathic Enquiry Committee was appointed by the United Punjab Government, under the presidentship of Col. Dr. Brucha, then Inspector General of Hospitals, the report was submitted to the Government, but no steps so far have been taken in the light of that report. It is evident that considerable amount was spent by the Government on the deliberations of that enquiry committee. If the Government was not to hear to the recommendations of the committee then what was the use to waste money collected from the poor people of the province by way of revenue.

I suggest to the Government of Punjab that she should not look to the Homœopathic view point with Allopathic spectacles. I am unable to understand the stepmotherly treatment of the Government towards Homœopathy. The reason which comes to my mind, is, that the directorate of Health services do not want that Homœopathy should have any say in the medical progress of the province. I request the Directorate of Health services, that they should not meddle with the Homœopathic affairs. Director should not mislead the Ministries as regards Homœopathy.

I want to let every body know, who is concerned in the health problem of our province, that Homœopathy is a hard nut to crack.

“Phokon se yeh Chiragh bhujaiya na jaiga”

I request to the Punjab Government, that before any Homœopathic act is passed, and Punjab Homœopathic State Faculty comes into Existence, for the intermediate period, Government should appoint one semi official Homœopathic Board, nominating two Prominent Homœopaths from each district. The board thus constituted should be considered in all matters pertaining Homœo-

pathy. By doing this Government will have definitely other view point regarding Homœopathy, than the Allopathic minded Director of Health Services had been putting before them.

This board of Homœopaths should be given the power to frame an act for the recognition of Homœopathy, and the act thus framed should be put before the legal sub-committee of the Government, before it comes to the Punjab Assembly for discussion.

My dear Colleagues, I want to talk to you something also. You are all sleeping, and you know what happens to the soldiers sleeping on their posts, either they are court-Marstialed by their own authorities, or are over powered by the enemies. We are surrounded by enemies on all our fronts; but we are still sleeping and slumbering. If you want to live an honourable life, if you want that no body should hate you or call you a quack. If you want that you should enjoy equal rights with your contemporaries, then rise, rise with power to put off all obstacles from your way of progress and march on unitedly till your goal is reached.

In the end I thank you all for giving me patience hearing, hoping that you all will unite for the cause, which is so dear to every body among us.

## NOTES ON INFLUENZA AND SOME OF ITS REMEDIES

BETA

The Daily Press reported in August 1950 that "an epidemic of influenza of virus strength similar to that of the 1918 epidemic had occurred in Johnnesburg".

These notes will attempt to indicate those remedies, which were found to be of use in the 1899-1900 and the 1918-1919 pandemics, as these outbreaks were similar to the recently reported outbreaks, and are attributed to Virus A. Influenza.