

bodies ye may be enabled to lay the foundations of the new world order of your dreams."

### **PRESIDENTIAL ADDRESS \***

DR. A. B. DUTT, M.B., CALCUTTA

Friends,

Let us congratulate ourselves—all who have assembled here being the fortunate few to hold a homœopathic conference in the new and independent State of Andhra. Andhra always maintained a separate entity, political, social and economical, in the old province of Madras, and a separate State of Andhra has always been the dream of its inhabitants. Struggle and boil, hope and despair, have passed and at last through the sacrifice of precious life, Potti Sreeramulu, the separate State of Andhra saw the light of the day. Let us stand in silent mourning in the revered memorium of that great man. We pray that his soul rest in peace. Let Andhra march onwards in the path of progress and become the best state in India and that will be the fittest memorial in the name of a saint who laid out his life so that a separate and independent state of Andhra be formed for his countrymen. Let us demonstrate to the outside world that the saint did not die in vain.

I consider it a great honour thrust upon me in being elected President of this Conference. I am standing on a place from where many eminent members of our profession addressed you in the past. It will be an earnest effort on my part to satisfy you in my services and whether I succeed or fail, it is for you to decide.

I have, as a few of my predecessors, travelled this long distance to come and join you here in his Conference. I am proud to say that I belong to the State of Bengal and city of Calcutta, where Homœopathy has been nurtured and

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\* The 10th Andhra Provincial Homœopathic Conference held at Rajahmundry on 24th and 25th April 1954.

nourished from its infancy from the days of late Rajendra Lal Dutt, when Homœopathy was first preached and practised in a popular way. It was in this great city of ours, Homœopathy first challenged Allopathy the only and "popular" systems of medication then prevalent and now known through the grace of the Government as the modern system of medicine. Homœopathy soon established its reputation and held its sway over the modern system, and the result was conversion to homœopathy of eminent medical men as late Dr. Mahendra Lal Sirkar. In our city of Calcutta, the practice and teaching of Homœopathy as also the manufacture of homœopathic drugs have reached its peak. Here flourishes big Homœopathic colleges. You come across homœopathic physicians of great reputation and also well-equipped pharmacies, where everything homœopathic is available. In our State, the first full-fledged State faculty of homœopathy has been established. From this land of Homœopathy, I have brought for you message of hope and goodwill, message of brotherhood and co-operation, message of a new light dawning upon Homœopathy in this independent country of India. Friends, we, Bengali Homœopaths, consider our friends of Andhra as our comrades. Andhra parallels Bengal in everything homœopathic. Andhra contributes the greatest number students in our institutions, consumes the majority of our homœopathic drugs and has produced eminent homœopathic physicians who may be successfully consulted to the immense benefit of the ailing sick. So, friends, like comrades in arms, let us march together in the path of progress of homœopathy and fighting for the cause of homœopathy. Let us do and die for all that is best in homœopathy, so that posterity may remember us as martyres to the cause of homœopathy and the names of Bengal and Andhra be written in letters of gold in the history of homœopathy.

Friends, our country has attained independence. A few years have passed and there is considerable progress in every direction, but as regards homœopathy is concerned,

we have been utterly disappointed. I admit that from press, platform and the secretariat offices, the state leaders concerned have made pious and hopeful remarks eulogising homœopathy, preaching homœopathy as one of the best medicines and all through the speeches and writings there is an underlying strain that the State recognition of homœopathy is imminent and homœopathy will be brought to par with other forms of medication. In our State, the State Faculty of homœopathy is functioning as a semi-government autonomous body. The Government have sanctioned grants for our homœopathic hospitals and colleges; very recently the Government of India has sanctioned a huge sum for the research of homœopathy. Still, we find that the modern system is the really recognised system and homœopathy remains a pariah as it has always been. We do not know and have never been told what is the defect on our part. As the days are passing by, we are getting more and more disappointed and some right thinking persons amongst us have taken this idea in their heads that the status of homœopathy will remain as it was in the past and as it is to-day. Well, you cannot blame them and perhaps you are also feeling and thinking in the same light. I do not want to elaborate on these things, but certainly we feel that there is pinprick for us in every walk of life. We have been humbled and humiliated and have often been made to feel that we are mere homœopaths but not doctors. Recently, there has been an utterance by the Union Health Minister that the modern system of medicine excels in its researches and the other systems, Homœopathy, Unani and Kabiraji have been advised to carry on researches so that these systems may be equal to modern medicine in every way. I cannot vouchsafe for Unani and Kabiraji, but certainly can hold my own in homœopathy. What is the meaning of the word "research"? You all know what is the science of to-day may become the non-sense of to-morrow. Theories are propounded and established and then discarded in favour of others. The taste of the pudding is in the eating. We

rely more on the result in judging a subject than on theories and researches combined together. In spite of all facilities and State patronage that the modern medicine receives, there is a huge multitude of homœopathic physicians practising through the length and breadth of the country, the Government has itself admitted that it counts to one homœopathic physicians to—fifteen hundred of population. Over and above who keeps an account of the huge sale of homœopathic medicines and the huge profits earned by the proprietors and also by the State in the shape of sales tax, excise duty and income-tax. Has all this been possible if homœopathy has not been modern and there was no research? I am proud to say that we have catered for the sick and tended the invalid to the remotest villages where modern medicine cannot make any approach. India is a vast country and it is very difficult and practically impossible to make India self-sufficient in modern system of medicine doctors so that every individual may be properly attended by them. Until that stage is reached, which is impossible in the near future, we homœopaths will have to cater to the needs of the indigent poor patients. Then why fall foul of us? We deserve State patronage. We demand it and earlier it comes the better. Not to speak of State recognition, the State is showing us cold shoulders. It will interest you to know that the number of police and choukidars in any state is far greater than doctors and school teachers combined. Thus while the state is grumbling against a small black spot in our eyes, is completely ignoring a moat in their eyes. Do you expect justice and fair play from this Government? At least I do not.

The Government has only one panacea—a cure for all evils so far as Homœopaths and Homœopathy are concerned. The nice medicine is creation of a General Council and State Faculty of Homœopathy. I had been associated with one such faculty and the only observance I made and the inference I drew was that the faculty has outdone its own object. The homœopaths have remained homœopaths as they

ever were; their status vis-a-vis the Government has not been raised. They have not risen in public estimation on the ground that they are registered medical practitioners of a state sponsored faculty. Even simple rights and privileges which have been extended to ordinary medical practitioners of the other schools have been denied to them. I understand that Central Government is thinking of allowing homœopaths to prescribe Schedule H Drugs. I do not know how far it will materialise. You will be astonished to know that the State which sponsors this faculty, itself do not accept the certificates from the registered medical practitioners of this faculty. Can you dream of such faculty? The registration confers no benefit to the registered medical practitioner.

The faculty has created two classes among homœopaths—the registered and the non-registered. You now hear of registered homœopathic practitioners conference and so on. Thus, these registered homœopathic practitioners are not ready to sit in the same row with homœopathic practitioners who do not hold any registration in the homœopathic faculty. The Government is also encouraging this. They are inviting and hobnobbing with the members of the faculty. Thus, the Government has been successful in driving a wedge amongst the homœopaths—registered and non-registered. The question of unity amongst homœopaths is lost for ever and the state recognition, of which the first condition is that all homœopaths must unite, has been rendered a mirage. So, state recognition has been of no value to us. When we were hungry and cried for food, stones were thrown at us. If such faculties are to be of any service to homœopaths and to the mass, the Government should take steps of popularising homœopathy in every sphere. They should start full-fledged homœopathic hospitals, and aid sufficiently and bring to standard the existing ones, appoint homœopathic doctors in thana and union board dispensaries, so that there will be mass contact of homœopathy. Thus homœopathy will

popularies itself and the state will be forced to recognise homœopathy in the proper sense.

Now, I come to a serious point. The question of prohibition is receiving the serious attention of the State. It is sure to benefit the mass but how far the step will be successful that is doubtful. In the meantime, this step of prohibition is causing much disadvantage to dealers of homœopathy and homœopathic practitioner. I think you should take up this question and ponder over it so that in spite of prohibition, the flow of homœopathic medicines to homœopathic practitioners remain uninterrupted.

Friends, in spite of apathy of the State, we are not to despair. The State has not recognised us, but we stand recognised by the people of our country, the mass. It is really our countrymen who are patronising us and we value their patronage. They are really getting the real service from us, the cure of their ailments, which is the source of their patronage. Really, our therapeutics begin, when others have failed. You will always find ample records of cases when cases pronounced to be hopeless have been successfully by us. At long last, Dame Science has extended her hand to us. In these days of atoms and H. bombs it is difficult to deny the scientific foundation of homœopathy. As science will attain more and more perfection, homœopathy will have a better approach towards the physical science. Apart from Science, homœopathy has another side. You all know that Homœopathy is based more on philosophy. It is the philosophy which makes homœopathy supreme. Philosophy studies the life and soul of a man, the soul which never perishes and remains upto the eternity. We, Hindus, who are more addicted to religion and spend our daily life in a religious way, are veteran votaries of homœopathy, which is also a philosophy. To my mind, and I think you will agree with me, philosophy of Homœopathy is likened to Hindu philosophy. A keen study of our Hindu philosophy and philosophy of Homœopathy will convince you. You will find many instances in our Sastras. Even in Ayurved,

there are chapters which indirectly supports our idea of similar similibus. I have come across learned philosophers who contribute to this idea of Homœopathy philosophy being similar to Hindu philosophy. (We, Bengalis and Andhras being strict Hindus, and believers of soul as narrated in the Sastras, homœopathy makes more and better appeal to us. We believe Homœopathy from our inner conviction and live and die with homœopathy.

Friends, our problems are numerous and diverse. It is not possible to discuss all of them here and now. Specially, I have not dealt elaborately which concerns the State and that because I have never been convinced of bonafides of state efforts. I have talked and discussed with state stalwarts and they are earnest in one thing and that is to harness homœopathy, not to the side but to the tail of the modern system of medicine. It has doubly disappointed me as I find one section of homœopaths are supporting the State in their endeavour in this direction. If really this happens to come, homœopathy is sure to die and to be extinct from this land, where homœopathy has lived and thrived for more than a century. There cannot be two opinions about this.

Here, in Andhra, I expect that there will be a true State Faculty of Homœopathy, true in this sense that it will confer rights and privileges to homœopaths as enjoyed by a registered medical practitioner. If the State does not agree to this, they will themselves invite the trouble. Andhras are ardent fighters. The formation of Andhra State may be compared to snatching a piece of meat from the jaws of a lion. Will the Andhra Homœopaths fail to get their rights, privileges and demands exacted from the State? No, I do not think so. I am sure that the General Council and State Faculty of Homœopathy of Andhra is not very far off.

Friends, my speech has been very short and perhaps I have failed to convince you. I have only given you a synopsis of our main problems. Now, it is for you to discuss and to come at a conclusion. Though I am to be a leader, really

I am in the ranks with you. I shall stand by your side in the fight for the cause of homœopathy.

Last of all, I again take the opportunity of thanking you for the unique honour shown to me. It has not been honouring me but honouring the State of Bengal. As I have already told you, we, Homœopaths of Bengal, take a keen interest in your affairs. I shall carry back to them your message of goodwill and your interest in us. I shall never forget the hospitality shown to me.

Long Live Homœopathy.  
Homœopathy for Ever.

## POTENTIZED MEDICINES FOR USE IN HOMŒOPATHY

SOME POINTS FOR THEIR PREPARATION AND CARE

DR. W. RITCHIE McCRAE

(Continued from page No. 280)

A reference to the mortar and pestle for triturations must be made. The standard which is necessary for correct trituration was laid down by Samuel Hahnemann himself and should be adhered to. Dr. Leeser has demonstrated the convenient method of using *Lycopodium* spores and of observing their adequate disintegration microscopically as a means to achieve this standard. There has not been sufficient research conducted to show what degree of heat may be safely applied to the various types of pestle and mortar. Some such standard should be attempted. So far we can only say that it is absolutely imperative that all pestles and mortars should be cleaned and baked after use, or each kept specifically for its own drug.

Another method of dispensing potencies is quite certain to lead to contamination. This is the practice of taking trays of corked bottles of potencies and clamping them in



phocytes 35% ; Eosinophils 6% ; large Mono-nuclear 2%  
(as against 13% found in one of the earlier exams.)

Now it is for you to pronounce your verdict whether Homœopathy is the answer to groaning humanity's demand for a system of treatment which should heal gently, safely, quickly, surely, permanently and on easily comprehensible principles.

### PRESIDENTIAL ADDRESS \*

DR. A. B. DUTT, M.B.

FRIENDS,

I wish to express my sense of deep gratitude to every one of you present here, for kindly selecting me for the chair. I know that you could secure the services of persons far better than me, better in the qualities of head and heart, better in their service to and in knowledge of Homœopathy. Personally, I am highly gratified in your showing me this favour. I belong to the neighbouring district of Midnapur. Your and our culture, habit and custom are highly allied. During the Muslim rule and in the beginning of the British rule, Midnapur was a Part of Orissa State. You will be glad to know that I completed my undergraduate course in the Ravenshaw College, Cuttack. So coming here amongst you has been just like coming back to my own kith and kin. Nay, it has been more than that. It has been a pilgrimage to the land of Mahaprabu Jaggernath. You know Bengalis have always been very keen in performing pilgrimage to the temple of Our Lord. The very, very old Orissa Trunk Road runs through Midnapur. I have seen octogenerian ladies and gents slowly proceeding up the high way. I remember that through centuries past pilgrims defied the onslaught of thugs and robbers, famine and cholera, to see their below-

\* Orissa Homœopathic Conference held at Puri on 25th July, 1954.

ed Lord on the chariot. Thousands had died on the way but others attained salvation. Today my coming to pre-  
side over this conference has also been a pilgrimage of  
mine. I have seen the Lord in the temple this morning  
and feel that the Lord has blessed me, and for me, I have  
been spared of the troubles of rebirth or "*Punarjanma*".

My friends, Orissa State occupies an important posi-  
tion in the map of Independent India. During the dark  
days of Imperialistic British regime, Orissa was only the  
part of a province and was thus denied the very funda-  
mental right of self-determination. Orissa, wealthiest in  
her natural resources, proud in the possession of a very  
ancient culture, glorified in her robust manhood, lay like  
a sleeping lion. Slowly and silently she tried to break her  
chains of slavery,—a lion with the power of an elephant  
roared and wanted to revolt, and at the cost of blood she  
fought for independence. When independence dawned,  
Orissa fully asserted herself. The mighty capital of  
Bhubaneswar has sprung-up in a barren land, as if by the  
touch of a magic wand. Multiple plans and projects have  
been taken in hand and are fast being executed. The  
mighty Hira Kund Dam, the paper and cement factories  
all are fast progressing. The able ministers are looking  
towards the comfort and amenities of the people. Medical  
help and rural health are very important items in their  
hands. The Cuttack Medical College is a monument of  
their achievement. At this time, with development on all  
sides, one question rises in our mind, will homœopathy be  
neglected here? Will our status, our position as homœo-  
paths remain the same? Orissa is at cross roads; popu-  
lar ministers are at the helm of affairs of the State, health  
has always been a keen problem; now, will homœopathy  
be neglected as before? Friends, this is not the time and  
place for preaching the virtues of homœopathy; but every  
one must admit that homœopathy has a position in the  
Society. Who can deny the virtues of homœopathy? It  
is an established fact. Is there any body present here who

can say that he has not tested homœopathic medicine more than once and thus has not been convinced of its efficacy? We have served the suffering humanity in cities, towns and villages. In the remotest villages, where there is no hospital, not a medical graduate, homœopathy has rendered a yeoman's service in the healing of the sick, in relieving ailing humanity. It stands to our credit that lakhs of homœopaths are successfully practising throughout the length and breadth of the country. So, in a welfare state, when an all round improvement of the State is being worked out, may we not ask for the standardisation of homœopathy? It is our birth-right and we demand it. The standardisation of homœopathy, in the matter of teaching and in the matter of treatment, should occupy the attention of the State. This may be well managed through the establishment of a State Faculty of homœopathy. In all the other States, except perhaps the solitary instance of Madras, bills have been passed and Faculties of Homœopathy has been formed for the standardisation of teaching and treatment of Homœopathy. When I demand a similar faculty for our State of Orissa, I only voice the desire of all my brother homœopaths assembled here. I do not know how to impress upon the hon'ble minister of health and the legislators of Orissa assembly that they should take up the question of enactment of Orissa Homœopathic bill in right earnest. Homœopathy which lies scattered throughout the State of Orissa can be assembled and put in order only through a well formed faculty. The question of purity of drugs, the establishment and maintenance of a homœopathic College, raising the standard of homœopathic practitioners—all may be efficiently managed through the machinery of a faculty. Homœopathy has maintained its existence for years without any state help or state patronage. That is, homœopathy has lived on its own merit, the merit of efficacy, the merit of curing the sick by a method very simple, and that amidst a stubborn opposition from a statebacked stout rival. This has only

been possible as we have been able to prove that our system has been economic, simple and sure. In this age of atoms, it is very difficult to deny the scientific basis of homœopathic medicine. If you believe in atoms, if you believe in H bombs, how can you deny the mighty atoms working inside the homœopathic medicines? Moreover, the test of the pudding is in the eating. If homœopathy has not been Scientific, if homœopathy has not the efficacy of curing the sick as it claims, could not survive the onslaught of time? Look at the picture around you. If you look at a single village or a single street in a town or city, you will find more than one homœopath prospering side by side; it has only been possible as homœopathy possesses the science and art of easily curing the sick. The only fact that homœopathy has successfully stood the test of time without any external help is the proof that homœopathy has nothing unscientific about it and is based on fully scientific basis. I do not want to deliberate more today here. This is not the time and place. But I take this opportunity of demanding the formation of a full fledged faculty of Homœopathy and that without any delay. When I demand a State faculty of Homœopathy in Orissa, I only voice the demand of thousands of homœopathic practitioners scattered throughout Orissa State. I only voice the demand of a proverbially poor people that requires a simple, sure, scientific and economic system of medicine. Will our popular government deny us this minimum demand?

In this connection, I also want to utter this note of warning to the authorities concerned that the faculty should be a faculty in the proper sense of the term. We do not want a faculty in name only, a faculty which does not confer any right on its registered homœopathic practitioners. We are hungry, we demand food. Will justice be shown to us if you supply stones for food? If the State forms the faculty and at the same time denies or does not want to admit the certificates given by a registered homœopathic practitioner, it will be nothing but adding insult to

injury. It has been done in some states and we do not want the same history to be repeated here. If you give us a faculty please give up the rights and privileges as enjoyed by a registered medical practitioner. If that is not possible, please do not try to sprinkle salt over our wounds, please leave us alone. We shall carry on our fight and demand our right. Our demand will gather momentum as time passes on and no popular government on the surface of the earth will be able to oppose the demand for our fundamental rights ; if they dare so, the popular government is sure to be doomed.

Friends, I again voice our demand for a full fledged faculty, a faculty in the proper sense of the term, not a nominal faculty. This is the only and main issue. I do not want to prolong my speech by raising other issues, so that this main issue may be clouded. Let us see how our popular ministers react to that. If they remain inactive and inert, well, the weapons are in our hand. If a "half-naked fakir" without any arm or ammunition, could drive out from India the mighty British, a first class power of the world, can you not force the hands of your own countrymen to fulfil your own humble demand? Our demand is our own humble right, we do not want to encroach upon the rights and privileges of others. If you cannot exact your own right from your own popular government I, at least, can have no sympathy for you. May Lord Jagger-nath pity you—that will be my only prayer.

Friends, I do not want to encroach any longer upon your valuable time. Limited time is at our disposal and we are to discuss and settle various matters. The demand for the formation of faculty is the first item but you have to take up various other subjects such as the status of the homœopathic practitioners, the control and supply of pure homœopathic medicines by the pharmacists, the establishment of a full fledged homœopathic College and homœopathic hospital. And in all these matters you should reach the peak of perfection. Please do not try to half-finish it

by working in a half-hearted way. Fix a target date and try to work it out within the specified time. Please do not forget your heritage. The Vaisnab Culture and literature which you possess, the yonder lofty temple which has attracted the devotion of Hindus from all parts of our country, the mighty Konark unparalleled in architecture, the beautiful Bhubaneswar and the vast sea washing the feet of Lord Jaggernath, all contribute to build up a national glory which you are proud to possess. Make your homœopathy worthy of this heritage, worthy of this national glory. From the distant parts of our country, the sick will come to your homœopathic hospital to get themselves cured, the students of distant lands will crowd in your homœopathic colleges, and learned physicians well versed in homœopathic philosophy will come to exchange views and be benefitted thereby. Then and then only the goal will be reached and there is only one way to attain this object and that is by placing Homœopathy above all. Friends, place homœopathy above all and by doing this you will be benefitted and through you hundreds and thousands of sick people, who are crying for a simple and sure cure. You will earn the blessing of the Lord and the homage of dump millions.

Before taking my seat, I again thank you for giving me this opportunity of getting acquainted with this multitude of men, who are serving Homœopathy and through it my poor country men. When I think of this, I know in my heart that my pilgrimage has been successful and has attained its object. Friends, I thank every one of you again, every one of you present in this noble gathering.

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