

HISTORY OF HOMOEOPATHY IN INDIA

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Introduction

It is more than a century and a half that Homoeopaths set foot on BHARAT, the land of ATREYA, DHANVANTRI, CHARAKA, SHUSHRUTA and many others and the latter generations of their followers and believers. It is nearly a quarter and a century that the first homoeopathic institution started imparting homoeopathic education to the natives. It is poignant that barring a single book by DR. S. C. GHOSH'S. *THE LIFE OF DR. MAHENDRA LAL SIRCAR* and few stray writings, one by DR. MAHENDRA LAL SIRCAR himself and the other by DR. GHOSH. No other publication on the history of homoeopathy in India came to life

Dr. S. C. Ghosh's **History of homoeopathy in India** was sent to the International Homoeo Congress U. S. A. in the year 1906 and was published in its transaction

We thought it important as a document for future references of the historians of homoeopathy and so this publication is in your hands.

We are working on the history of homoeopathy for last few years and intend to publish them in the form of a book in very near future

Although out of place, yet may we request the readers to help us by sending the original or xerox copies of the life history, biography, photograph, etc. of the persons, societies, institutions and Govt. acts related to homoeopathy. This will help our work.

MAHENDRA SINGH

Director. International Institute of History of Homoeopathy.

Calcutta

10th april 1997

Dr. Pooja Singh
B.H.M.S. (W.B.U.H.S.)

HISTORY OF HOMOEOPATHY IN INDIA

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CALCUTTA. INDIA

Several of my eminent foreign colleagues have often requested me to write an article on "Rise and Development of Homoeopathy in India," and to publish it in a leading homoeopathic journal. At their earnest solicitation I write this article and hope it will throw some light on the subject. The name of Hahnemann and his Homoeopathy is now known to every body throughout the length and breadth of India. The history of official medicine is a strange compendium of strange dreams, extravagant fancies and monstrous absurdities which are placed upon no fixed principles; but the strength of homoeopathy lies in the unity and invariability of its principles. It is placed upon the logic of facts; it has no other principles than a certain law of nature as true as an axiom in geometry. Such a system of medicine should be patronized and admired by everybody.

In olden times there were only Ayurvedic practitioners in our country. During the time of the Mohammedan invasion in India, the Ayurvedic medical science had to undergo considerable loss. The Mohammedans tried their best to arrest the growth of the Hindu Medical Science, but all their attempts proved futile. The European physicians brought their own Medical Science with them. It is true that the art of surgery has been brought to a degree of perfection that excites our deep admiration; but surgery belongs to no school of therapeutics and is equally the property of all the medical profession. The United States of America have produced many distinguished surgeons who are avowed followers of homoeopathy and only follow the shining foot prints of Hahnemann. The therapeutic measures of our allopathic doctors are nothing but a total failure. The branch of therapeutics, in their hands has made very little progress. It is at a standstill. It is still standing where it was a half-a-century before. There is a saying that "*an increase of knowledge brings an increase of pain*". I find it highly applicable to those who watch the swift evolution of medical theories. Views or opinions which have been considered as laugh-exciting hypotheses, are now looked upon as axiomatic truths or vice versa.

Science is placed upon the foundation of facts, but it is sometimes led into extravagances by flights of imagination. Now-a-days the microbe theory has been ventilated by some eminent doctors and reigns supreme.

However, it has caused unnecessary and widespread consternation in the non-medical world and withal it has been a source of great trouble and annoyance to many a medical man. It is a noteworthy fact that certain infectious maladies sometimes possess certain microbes which can not be universally regarded as the *causa causans* of them, but rather as their parasites. We do not as yet know whether the bacillus gives rise to the disease, or the disease gives rise to the bacillus. All the mucous orifices of the body in healthy state harbor several species of bacteria. It would, no doubt, prove an inestimable boon to the people if we could get the material causes of some maladies exhibited in bottles on our shelves, but we find not the slightest possibility of doing the same. Some physicians are now seen to regard the germ theory in an altogether different light, and predict a cloudy future for it. The upholders of this novel theory have gone astray from the path of true pathology and this patent fact is prone to exert a deleterious influence upon the progress of pathological science. I know these humble assertions of mine will not meet with universal approval, but I do not possess any axe of my own to grind except the clean-cut edge of truth.

No qualified medical man in this country formerly paid any attention to our Hahnemannian remedies. He considered it beneath his dignity to study and practice homoeopathy. If any doctor had the courage to embrace it, he was sure to be boycotted and to pay the penalty of a severe ostracism.

Dr. Cooper and **Dr. J. Rutherford Russel** were two medical officers in the service of the British Government who were known to practice homoeopathically and who privately treated some European residents of Calcutta and its suburbs. Dr. Russel afterwards took pension and returned to England, his mother country, and openly set himself up as a homoeopathic practitioner.

About this time one **Mr. H. Ryper** who was a military pensioner of the subordinate service, took his residence in Hastings, then known as Cooly Bazar, and distributed homoeopathic medicines free to the poor people of Cooly Bazar and Kidderpore.

Captain May who was a kind-hearted and philanthropic old man and a staff pensioner, used to live in Hastings just over the Kidderpore bridge. Mr. Ryper received every possible help and encouragement from Captain May.

Dr. John Martin Honigberger, a native of Transylvania, was a physician in the Court of Lahore when Maharaja Runjeet Singh, the Lion of the Punjab, was ruling the country. Dr. Honigberger was not only a man of science but he knew politics and could follow well the trend of

public affairs and forecast the future. He systematically studied the various medical systems of the day and came to the conclusion that Hahnemann's homoeopathy was the only system which should be embraced and propagated by every medical man.

Dr. Honigberger first came to Lahore in 1831. During his stay there he cured several obstinate cases. He went to Constantinople and remained there for two years from the autumn of 1836 to that of 1838. During that time, his homoeopathic practice was very extensive. During his stay at Constantinople, he frequently had an opportunity of making the observation that many individuals, especially Armenians, wore a string to which was attached a bean called *Strychnos Faba St. Ignatii*, as a preventive against the plague, which was then raging furiously. Having been informed that this bean was acknowledged to be an effective one he administered it in minute doses as a medicine, and that with the most marvellous success.

It was Dr. Honigberger who first discovered that *Ignatia* would be found to be a potent remedy for the plague.

In the spring of 1839 he arrived at Lahore and found his former patron, the Maharaja Runjeet Singh, seated on a chair, with swollen feet and making himself understood by gestures and signs with his hands. His organs of speech were paralyzed to such an extent that he was not able to utter a single articulate sound. By the administration of *Dulcamara* 3x Honigberger was able to effect a speedy cure.

As the physician in the Court of Lahore, Dr. Honigberger had a brilliant career and was universally respected. He was, at last, honored with a good pension in consideration of his long medical services to the Maharaja Runjeet Singh and his successors.

If I wish at all to write a history of homoeopathy in India, the life of our late colleague **Dr. Mahendra Lal Sircar** should be fully given. This short paper will be found incomplete if I don't try to depict in true colors Dr. Sircar's life—the life of a man who held the most imposing place in the field of homoeopathy in India and whose years bridged so long a span of time in fighting for the cause of homoeopathy in this country.

India has lost one of its most shining ornaments and homoeopathy the first and the best-known Indian homoeopath. His death has unfortunately created a vacuum in the field of homoeopathy and we do not find any worthy son upon whose shoulders the mantle of Elijah may truly descend. For over thirty years his elevating presence had been prominently marked in the medical, civic, scientific and literary life of Bengal and the name of Dr. Sircar was familiar to thousands to whom he was known as the great leader and champion of Hahnemann's Homoeopathy. His whole

life was consecrated to the promulgation and progress of homoeopathy. Wherever the battle was raging fiercely, he was found on the firing line, and he waged the contest with such marvellous energy and logical precision that he often came off victorious in the long run.

Mahendra Lal Sircar was born on the 2nd November, 1833, in Paikpara which is a village 18 miles west of Howrah. He was bred and brought up at the house of his maternal uncle at Nebutala, Calcutta. He received the rudiments of his varncular education in a neighboring patshala under a Gurumahasaya and was afterwards taught in the first lessons of the English alphabet by the late Thakur Das Dey, who was greatly respected by him and to whom he remained attached to the last moments of his earthly existence.

Mahendra Lal Sircar prosecuted his studies in David Hare's School till 1849 when he was fortunate enough in securing a Junior Scholarship and was promoted to the Hindu College. He read in this college till the beginning of 1854 where he became a favorite pupil and won the good graces of Mr. Sutcliffe, Principal and Professor of Mathematics and of Mr. Jones, Professor of Literature and Philosophy.

Afterwards he entered the Medical College. After entering the Medical College he was tied in the bond of matrimony in the month of Baisakh, 1855. His only son Amrita Lal Sircar, L. M. S., F. C. S., was born in August, 1860.

He had to read hard for six years in the Medical College from 1854-55 to 1859-60 when he passed the L. M. S. Examination.

Dr. Sircar had an extraordinary, chequered career in the Medical College. He carried off medals, prizes, and scholarships in Botany, Physiology, Medicine, Surgery, and Midwifery. He possessed such a keen intellect that he was sometimes ahead of some of his professors in information in their own specialities.

At the request of Dr. Fayrer, he appeared at the M. D. Examination in 1863 and came out first, the late Dr. Juggobundhu Bose being second. Dr. Sircar was the second M. D. of the Calcutta University, the late Dr. Chunder Kumar Dey being the first.

This year culminated in the establishment of the Bengal Branch of the British Medical Association through the splendid exertions of the late Dr. Goodeve Chuckerbutty. Dr. Sircar was at first elected its Secretary, and after three years, one of its Vice-Presidents.

At the opening day Dr. Sircar delivered a speech utterly denouncing homoeopathy. This speech attracted the attention of the late Rajendra Lal Dutt who thought he found out the right man who, if convinced and converted, would prove to be a veritable giant to hoist the banner of

homoeopathy throughout the length and breadth of India.

At this time our rich and popular townsman, the late Rajendra Lat Dutt, belonging to the well-known family of the Wellington Square Dutt, grew dissatisfied with the allopathic mode of treatment and began to practice homoeopathy with zeal and earnestness. As time rolled on, Rajendra Babu's fame as a very successful homoeopathic practitioner became firmly established. Rajendra Babu tried his best to convince Dr. Sircar and to prove the superiority of our homoeopathic remedies, but no arguments could draw his sympathy. Dr. Sircar was then a shining star in the horizon of our Indian allopathic physicians. He was then rising to the acme of popularity and fame. Dr. Sircar was a neighbor of Rajendra Dutt. Many desperate cases given up by Dr. Sircar and other allopaths were saved from the jaws of death by Rajendra Babu. Dr. Sircar did not deny the cures effected by Rajendra Babu, but attributed them to the strict regimen enjoined.

One day a friend of his handed over to him a copy Morgan's Philosophy of Homoeopathy and asked him to review it for the Indian field. He gladly consented, for he looked upon the book as a god-send and thought that he would now have an opportunity of denouncing homoeopathy and of proving the absurdity and hollowness of the system.

The first perusal of the booklet convinced him, however that it could not be easily and logically reviewed without being previously and practically acquainted with the system. Dr. Morgan appealed to facts and figures, and as such the system must be placed under a systematic observation and scrutiny before it could be proved to be founded upon illogical principles. This led him to watch the progress of the cases under Rajendra Babu. Dr. Sircar's calling took him to the bed side of the sick and he unfortunately saw youths and maidens plucked up in the flower of their age and the healthy and vigorous felled like the oak and dying in a few hours. These patients were sanguine of eventual convalescence, but unfortunately and to the great chagrin and mortification of Dr. Sircar, the official remedies could do nothing to nip the malady in the bud and they, at last, breathed their last sigh. It can be asserted without any fear of contradiction that when the life of a patient seems to be fast ebbing away and the patient appears to be no better than corpse, one drop of our appropriate remedy sometimes possesses the necromantic power of re-kindling the almost extinguished lamp of life into a living flame. This patent fact was constantly heard and marked by Dr. Sircar in his extensive practice. Dr. Sircar was a very conscientious man and as such he began to thoroughly study homoeopathy. It was not long before he saw that there was truth in the system and that the profession had been doing

a most flagrant injustice to it by declaring a ban of ostracism to those who had the courage to take to it.

He was converted to the then universally obnoxious system of medicine, and he courageously declared his faith, despite the anger of his colleagues and anathema of the university of which he was a brilliant ornament. Dr. Sircar avowed his conviction by a bold declaration in 1867. The allopathic profession of Calcutta was taken by surprise when the news of his conversion was ventilated. He betook himself to homoeopathy as soon as his eyes were opened to the superiority of our remedies.

His conversion fanned the flame of ill-feeling and rage of the followers of Hippocrates and brought his excommunication from the medical associations but nothing could arrest the growth of his faith. He stood firm as a rock before the violent blast of opposition of his opponents. The interest and fascination of homoeopathy grew upon him with each advancing year.

He was a living force which oscillated the pendulum of homoeopathy in India. "The Calcutta Journal of Medicine," edited by him was the glorious monument of his knowledge of homoeopathy and was started in January 1868, with the ostensible object of disseminating the seeds of homoeopathy into every nook and corner of India and of fighting a holy fight with his medical opponents. This Journal was greatly detrimental to the interests of allopathy and helped homoeopathy to gain a firm footing in the land of his birth. His unshaken allegiance to the New Science of Therapeutics transmuted a wild desert of misfortune into an inexhaustible fountain of solace.

His life-long faith converted a guillotine of hardship into a bed of primroses.

Dr. Sircar, in embracing the principles of homoeopathy, renounced the shining prospect of a brilliant professional career and this fact alone is a tangible evidence of his courage and independence.

He was appointed a Fellow of the Calcutta University in 1870 and was placed on the Faculty of Arts. Eight year later, in 1878, by a resolution of the Senate at its annual meeting, he was placed on the Faculty of Medicine.

The want of an association for the cultivation of science in India was keenly felt by Dr. Sircar and to accomplish this long-felt desideratum he established the Science Association in 1876. He was not only known as an eminent homoeopath, but he was a man of science. He devoted his life-blood to the advancement of science in India. We can think of no Indian who in our time and generation has rendered more brilliant services to our country, homoeopathy and science than the late Dr. Sircar.

He raised us in the estimation of the English speaking peoples as no one else has done. His was a life-long endeavor to prove the usefulness and advantage of a thorough scientific education. He carried on the work of this Association without getting any sympathy and co-operation of his country-men for almost 30 years. His courage paid the penalty of disappointment and discouragement.

He met with few helpers and fewer supporters. He performed the onerous responsibilities and duties of this Association at the sacrifice of a most lucrative practice, aye, even his life. To speak the truth, he fell as a glorious martyr before the shrine of duty and faith. He courageously put his life to hazard for the accomplishment of his divine mission—a mission which ruined his health. He, on several occasions, committed suicide for the sake of truth and duty and ever rose like the Phoenix, in new bloom and fresh vigor from his own ashes.

Dr. Sircar was appointed an Honorary Presidency Magistrate in 1877 and he discharged the responsible duties of this post with his characteristic zeal for twenty years. The title of C.I.E. was bestowed upon him in 1883.

The Government was pleased to appoint him member of the Bengal Legislative Council on 26th January, 1887 and he was re-elected for the fourth time. But he was compelled to retire after his last election in 1887. He was President of the Faculty of Arts for 4 years (1893-1897).

He was for ten years member of the Syndicate.

For several years he was a member of the Council of the Asiatic Society of Bengal. He was the only medical man in India who was honored with the bestowal of the Honorary D. L. degree of the Calcutta University. And he obtained this D. L. in 1898.

He was a life-member of the British Association for Cultivation of Science, a corresponding member of the American Institute of Homoeopathy and of the British Homoeopathic Society and a life-member of the Astronomical Society of France.

Dr. Sircar had been suffering from asthma and malarious fever for some time. He was also suffering from strangury. These attacks gradually compelled him to reduce his dietary to a considerable degree. All will be surprised to read that Dr. Sircar had been living solely upon *patal* and essence of *mug* for the last eight years.

This will conclusively prove the strength of his marvellous will-power, for he might be said to have lived the full seventy years of his existence, not so much by medicaments as by the tenacity of purpose to live on.

He died of strangury and asthma and his death took place in the morning of 23rd February, 1904, amid universal grief and the sorrow of his countrymen.

The home into which he was born, the noble profession he embraced, the surroundings-literary and social-which he had the privilege to enjoy, all contributed with his inborn talents and genius to make him what he became.

"Work regulary" was one of his maxims. His soul was shut up in that maxium, like the pearl in the oyster.

The key-note to the life of Dr. Sircar was work, hard unremitting work. He was the most laborious person I ever knew.

He was not only famous as a worker, but he was inspired with a fire of strong purpose to work,

He delivered his lectures with logical precision. They were logical, thoughtful, entirely devoid of fancy or speculation, direct and to the point. He always endeavored not to give utterance to any statement which he could not defend.

He was great reader of professional journals. The number of these periodicals was legion and all these journals were carefully, critically and thoroughly scanned and every contribution of importance was carefully noted.

The perseverance, the will and the labor that were indispensable for the wonderfully stupendous accomplishments are among the rarest of human attributes.

His generosity in everything was unbounded. He was never known to be guilty of any selfish act or to indulge in the utterance of a selfish thought. His charities were innumerable, but he never gave them with any mark of ostentation.

No unjust act beclouded the effulgence of a whole life of virtue.

To those who did not know his character and temperament fully well he gave the impression of austerity. He sometimes became austere on principle. Austerity was as foreign to his nature as insincerity, and a more sincere and upright man I never met. The heaven ascending spirit of this great man was never caged in the smothering haunt of insincerity. There was a harmonious blending of simplicity and greatness in Dr. Sircar's life.

As a physician, especially as a homoeopathic physician, he had no equal in India and reached the highest pedestal of popularity and fame. His devotion to the conscientious solicitude for his patients were simply marvellous and outstripped the bounds of human capabilities. He was an accurate prescriber, for his knowledge of Materia Medica was vast. Dr. Sircar was ever a striking personality. Broadly cultured, intellectually keen as a blade and of the strictest integrity, he was an object of univiersal admiration and respect and his death will carry sorrow and regret

wherever homoeopathy is known. The brilliance of his intellectual gifts, the purity of his moral character, his indomitable perseverance, his steadfast devotion to duty, the stoical firmness of his self-endurance, his glorious achievements, his wonderful tenacity of purpose, his strength of convictions, his courage and independence, all contributed to bedeck him with a wonderful enchantment which enabled him to hold the undisputed leadership among Indian homoeopathic practitioners.

His devotion to modern physical science did not make him blind to the claims of spirituality and religion. The principle of divine faith which was entwined with all the fibres and tissues of his moral nature, had enabled him to rise to the very greatest eminence and caused his name to be surrounded with a halo of immortality.

Dr. Sircar was very simple in his habits and mode of living. He was very temperate. He never indulged himself for a single moment in the luxury of a Sybarite. He lived a life of full seventy years with stoical firmness and Spartan temperance. No allurements could entice him. He proved a Cato in the grandeur of his morality. He was a Sampson whom no Delilah could captivate.

He was always outspoken. His thoughts were always consonant with his deeds. The life of Sircar beautifully illustrates an example replete with plain speaking, plain living and high thinking.

Some authors have said that no man is indispensable and that another will be found to fill the vacant place. But unfortunately this remark does not hold good when we mention Dr. Sircar. No worthy son will be found to perform the duties and responsibilities that he accomplished. An Indian among Indians in the simplicity of his habits and mode of living, a patriot in the widest sense of the word, a keen and logical controversialist, an eloquent orator and a man of science, Dr. Sircar was a man whose place can not be filled for a long time to come and whose sweet memory will always remain green in our mind.

His own bright example was a kindling and animating force. His life-long devotion to duty will shoot forth like a ray and will implant a tree of new life into those that lie around.

His ill-health had given some anxiety to his friends and admirers, but his death was quite unexpected and came as a surprise. To the world, indeed, the loss was heavy. But God is wiser than we. Perhaps He required the services of one of his most dutiful sons in a higher and purer world. The life of Dr. Sircar has ceased to throb on this plane; but as long as greatness is appreciated his noble life will occupy the foremost place in the hearts of those who knew him. At the risk of being charged with man-worship and superstition, I must say that it is the life of a man like M. L. Sircar that confirms my faith in the moral government of the world.

A noble character does not die even in this world. Embalmed in books their spirits walk abroad and infuse the precious balm of enthusiasm and energy into our soul.

To think of Dr. Sircar is a most sweet encouragement to perseverance.

I can not find adequate words to add to Dr. Sircar's fame; it rests securely on his glorious achievements. We shall not have the pleasure of seeing his benevolent face any more, but he bequeaths to us the glorious and priceless heritage of his works through which "he, being dead, yet speaketh." It is our firm conviction that the noble example of his life will certainly awaken us from the lethargic sleep in which we indulge ourselves.

The halo of greatness which was the flaming beacon of his being, will ever diffuse its effulgence to illuminate the sacred monument of his memory.

Dr. Berigny was the first to start a homoeopathic pharmacy in Calcutta. He did much to popularize and propagate the principles of homoeopathy in India. He left Calcutta after a few years and died on his way home. **Babu Behari Lal Bhaduri**, L. M. S., followed the example of Dr. Sircar and came into the field. **Dr. L. Salzer**, of the University of Vienna, came to Calcutta a few years before. Though a distinguished homoeopath, his name was not then so well-known to India as to-day. Dr. Bhaduri's conversion to homoeopathy was due to the influence of Dr. Salzer. Dr. Bhaduri was a studious and intelligent physician. He became, in time, a very successful practitioner of homoeopathy. He did a giant's service to the cause of homoeopathy in India. Homoeopathy has sustained an irreparable loss by his death. This melancholy event took place in March 1891, at the comparatively early age of 50 years. Dr. Salzer is a thorough master of homoeopathy and has rendered really incalculable services to the propagation of homoeopathy in this country. Drs. Salzer and Sircar are the two first-grade homoeopaths in Calcutta and are the two shining and solid pivots in India upon which the fabric of homoeopathy turns. Dr. Salzer is generally considered to be more of a popularizer than scholar, and perhaps, it is true that he can not claim the originality of some of his American colleagues, yet it must be admitted by even his most hostile critics that some of his contributions to homoeopathic literature have been both permanent and valuable. Such, for instance, is his work on "Cholera." It is pregnant with originality from the beginning to the end.

Dr. P. C. Mozumdar took his L. M. S. degree from the Calcutta Medical College in 1878 and has been practicing it since 1880. He went to the world's Homoeopathic Congress held in Chicago and won his M. D. degree. The late Dr. B. N. Banerjee who graduated in the same year with Dr. P. C. Mozumdar settled himself at Allahabad. He practiced there for a few years as an allopath. After being converted to homoeopathy he came down to

Calcutta and set himself up as a homoeopathic practitioner. Dr. M.L. Sircar loved him very much. In fact, he was loved by all. To him belongs the lion's share of the credit of popularizing the Hahnemannian system in Calcutta and elsewhere. His amiable disposition, unfailing attention to, and skilful management of cases, his kindness of heart, and his thorough knowledge of homoeopathy endeared him to all who came in contact with him. He built up such an extensive practice in Calcutta that he had scarcely any time to take his meals regularly. The rich and the poor were equally benefited by him. The child of a beggar could draw his sympathy in a greater degree than that of the Caesars.

A halo of divine endearment hung about his person. He was a staunch advocate of pure homoeopathy. He wrote to me many unsolicited letters while I was practicing at Midnapur. His epistles were replete with words of encouragement and eulogium. He gave me really valuable instructions while I was engaged in proving *Ficus Religiosa* and *Nyctanthes Arbor-tristis* which have been discovered by me. I, at first, thought that the homoeopaths of Calcutta would gladly come forward to help me with their valuable advice and experience; but I was sadly disappointed there. Nobody excepting the late lamented Dr. B. N. Banerjee and Dr. Salzer even condescended to vouchsafe any reply to my letter. I then sought help from America and England. And let it be said to the glory of those lands of freedom and of the homoeopaths adorning those countries that help was readily given.

His constitution could hardly cope with his labors, and he fell as a martyr before the shrine of duty. He was the first in Calcutta who got the honorary M. D. degree from America. He was cut off in the prime of life by the inscrutable decree of God and we mourn his untimely loss with universal regret. He was the first homoeopathic practitioner among the second grade homoeopaths in Calcutta. He was sought by everybody as long as he lived. After his demise other second grade homoeopaths began to rise in public estimation.

The late **Dr. M. M. Bose** was the first native of India who crossed the seas and went all the way over to America to get his M. D. degree. He was a graduate of the "New York Homoeopathic Medical College." As long as he lived he could not secure a decent practice; but he did much to spread the cause of homoeopathy in India. The Homoeopathic Medical School of Calcutta, which is now called "M. M. Bose Homoeopathic Medical College," was established by him and will keep his name ever fresh in our memory. He conducted this School with rare ability and order. Much good has been accomplished by his school in popularizing and spreading the cause of homoeopathy throughout the length and breadth of India.

But no practical good will be accomplished until there is a solidarity of purpose and aim amongst the homoeopaths of Calcutta.

Many of the class friends of Drs. Banerjee and Mozumdar were converted to homoeopathy. Among them the names of **Drs. C. S. Kali, A. K. Dutt, B. V. Maitra, P. N. Chatterjee** and A. Banerjee deserve special mention. All these gentlemen still live and have done much in ventilating the cause of homoeopathy in India. Drs. Maitra, and Kali and several others have written some very useful homoeopathic books in Bengali which are valued alike by the profession and the public.

Dr. D. N. Ray is a very successful and distinguished homoeopathic practitioner in Calcutta. He took his M. D. degree from the New York Homoeopathic Medical College. He has got a very extensive practice. He is author of "*Cholera*" and "*Plague*." It is owing to his success in treatment that many conservative persons in Calcutta have been converted into profound admirers and zealous advocates of homoeopathy. He has reached the highest pinnacle of practice and fame among the second grade homoeopaths of Calcutta.

There is also **Dr. W. Younan, M. B., C. M.**, who practices pure homoeopathy in Calcutta. For some time nobody took notice of him. But his worth is now being appreciated by the public. He is also a very successful practitioner. He has cured several most hopeless cases which have silenced the mouths of our hostile critics. He is very courteous in his manners and kind in his treatment. He is gradually rising to public estimation.

Drs. J. N. Mozumdar and **G. L. Goopta** graduated from the Hering Medical College of Chicago. Dr. S. Goopta and Mozumdar are two young homoeopaths. Dr. J. N. Ghose is a graduate of the Philadelphia Homoeopathic Medical College. All of them are practicing in Calcutta.

Babu C. C. Ghose is another homoeopathic practitioner of Calcutta. He is an intelligent homoeopath. He is editor of "*Indian Homoeopathician*" a monthly homoeopathic journal. He is editing it with care and credit.

There are also **B. B. Chatterjee, M. B., N. Set, L. M. S., N. C. Halder, L. M. S.,** and **T. C. Mukherjee, L. M. S.,** who have done special service to our cause.

The name of **Dr. B. B. Chatterjee** deserves conspicuous mention. He is a very frank and sincere man. He is also very kind hearted. He has all the qualifications of head and heart which a doctor should possess. He is editing "*Sarala Homoeopathy*," a monthly homoeopathic journal in Bengali.

The name of the late **Mr. J. C. Lahiri** can not be passed over without some mention. Although he did not hold any degree of any accredited medical university, he was a promising homoeopath of no mean order. He met with a premature death at a very early age. He wrote several homoeopathic books in Bengali. He established a first class homoeopathic dispensary in Calcutta which is known as **Lahiri & Co.** He started a Homoeopathic School which began to thrive for some time; but dissensions broke out amongst the

members of the school as is generally the case with us and so the foundation of the school shattered into pieces.

There are Drs. A. N. Mukherjee and S. K. Bose who practice homoeopathy with zeal and earnestness. The former is a graduate of the "**Philadelphia Homoeopathic Medical College**" and the later of the Hering Medical College, of Chicago.

The late Loke Nath Mitra, of Benares, was a well-known homoeopath. He was initiated into the principles of homoeopathy by the late Rajendra Lal Dutt. This distinguished pupil of Rajendra Dutta began to practice homoeopathy at Benares. An event happened which made homoeopathy popular there. Mr. J. H. B. Ironside was then the Judge of Benares. His dear wife was seized with an attack of malignant dysentery. All the eminent allopaths treated her; but nothing could check the progress of the malady. she was growing weaker and worse day by day.

Being hopeless, the husband of the lady thought of trying homoeopathy and placed his wife under Loke Nath Babu's treatment. This almost dying patient was saved by him from the jaws of death. Mr. Ironside was struck with the marvellous efficacy of Hahnemannian despised globules and after his wife's recovery he tried his utmost to popularize the teachings of Hahnemann in the North Western Provinces. He was an iron-pillar of homoeopathy in the East. In 1867 he founded a Homoeopathic Hospital in Benares under the direct supervision of Loke Nath Babu. This hospital thrived under favorable auspices as long as Mr. Ironside and Loke Nath Babu were there. Posterity may tell us what invaluable services these gentlemen have rendered to the cause of homoeopathy. After Loke Babu's death nobody took care of the hospital and so it gradually died out of existence.

Dr. Sarat Chandra Ghosh, of Bhowanipore, Calcutta, has his honorary M.D. degree from America. He is an humble homoeopathic practitioner, but a staunch advocate of pure homoeopathy. He has rendered humble services to the propagation and right appreciation of the principles of homoeopathy in India. Many original contributions from his pen appeared in first class homoeopathic journals of England, France, Germany and America. All his writings have been greatly appreciated by the eminent homoeopaths of those countries. His contributions of "Plague " and " Diabetes" were gratefully accepted by the committee of the Sixth International Congress of Homoeopathic Physicians, which met at Paris in July, 1900. They were discussed and have been printed in their Transactions. He is author of " Cholera and its Homoeopathic Treatment" "Cholera and its homoeopathic Therapeutics and Prevention," "Diabetes and its Treatment and Prevention," "Plague : its Prevention and Homoeopathic Treatment," "Provings and Clinical Verifications of Ficus Religiosa, Nyctanthes Arbor-trists and Justicia

and conscientious. Although a lay practitioner, he has done more to popularize homoeopathy than the so-called regular homoeopaths.

There are also many mongrel homoeopaths in Calcutta and the suburbs. These double-barrelled guns are doing more harm than good to our cause. They are seen to prescribe some homoeopathic medicines at the first instance, and if they fail to bring about any good, they generally take recourse to allopathy. They in some cases, give both homoeopathic and allopathic medicines simultaneously. The guardians of their patients perceive that the doctors themselves have no faith in homoeopathy and the eventual

Cobsequence of this unscientific procedure is that the guardians lose their faith in homoeopathy forever and do not rely upon and acknowledge of the efficacy of our remedies. The personal element plays so prominent a part in the history of every movement that no one can afford to ignore it or treat it with indifference. Great and good principles may be embodied in a system and yet the attempt to further its cause may end in smoke through the incapacity or stupidity of its promoters. The death of a discoverer or a leader may thus involve the degeneration or even bring the death-knell of the organization of which he has formed the moving spirit. If these mongrel homoeopaths try to find out the cause of their failure, they will be painfully struck with the fact that their ignorance and half-hazard prescriptions are root of the evil. Without a constant and habitual study of our materia medica, no homoeopath can expect to be a successful practitioner. They are allopaths, but still they have taken to homoeopathy. And why!

Because they have verified by repeated experiments that homoeopathy often enables them to carry off the plum of victory in those cases where the word "Hope" appears to be struck out of the vocabulary of existence before whom nothing seems to loom but a long vista of painful sufferings. We can not but therefore sound a note of warning to these homoeopaths and beseech them in all earnestness to make careful prescribing and to adopt only one method of treatment. If they be good enough to abide by our advice they will find that homoeopathy will fall nothing short of their expectations.

At the houses of the late **Peari Ch. Sircar**, a distinguished professor of the Calcutta Presidency College and of the late **Pundit I. C. Vidyasagar**, C. I. E., homoeopathy thrived under very favorable auspices. Many intellectual gaints and millionaires of Calcutta met there every day. By free interchange of thoughts and feelings and by free and open discussion the germs of Hahnemann's New science of Therapeutics were implanted in the minds of that distinguished assemblage. Professor Sircar and Pundit Vidyasagar were the two distinguished converts of homoeopathy of earlier days and they were profound admirers and staunch advocates of our system. They were greatly instrumental in diffusing the seeds of homoeopathy in India.

Adhatoda," and "A characteristic homoeopathic materia medica" in Bengali. He is a corresponding member of the British Homoeopathic Society, French Homoeopathic Medical Society and Hahnemann Institution of Brazil. He is editor of the "*Indian Homoeopathic Reporter*." He is secretary to the "*Hindusthan Institution of Indigenous Drug Proving*."

Dr. N. N. Dey, M. B., L. R. C. P. and S., (Edinburgh), of Calcutta, is a valuable acquisition to our cause through the influence of Dr. Sarat Ch. Ghosh. He practices homoeopathy to some extent now-a-days. He is skilled in midwifery and surgery. He is sure to occupy a high place in the field of homoeopathy in the near future.

The late **Babu Jadu Nath Palit**, of Bankipore, was an eminent amateur homoeopath. Descended from a rich and well-known family he had means of studying homoeopathy thoroughly. I had not the pleasure of his acquaintance; but his intimate friends tell me that he mastered all the works of our system of medicine. He had a profound knowledge of homoeopathy. His erudition was the subject of admiration of his friends and foes alike. He treated his patients and gave them advice and medicine gratis. Homoeopathy has spread far and wide at Bankipore and this fact is due to Jadu babu's labours and success. He has left behind him a name honored by everybody. He purchased all the medical books and established a big library. The library still exists and stands as a shining monument of his memory.

There is **Babu Hem Chandra Sircar** who practises homoeopathy at Tollygunge. He is kind hearted and sincere and always tries his best to make homoeopathy popular in our country.

Babu Radha Kanta Ghosh, of Dacca, is an old practitioner of homoeopathy. He has written two or three homoeopathic books in Bengali. He is a good homoeopath.

Babu Hari Prasad Chakraborty is a native of Dacca and a known lay practitioner of homoeopathy. He is also well-known to be a successful practitioner. He has written several useful and valuable homoeopathic books in Bengali. His homoeopathic materia medica in Bengali is very ably written and has got the largest sale in our country. This book alone will keep his name ever fresh in our memory. The homoeopathic world is under lasting obligations to him for publishing these works. He is still active and known to be a firm supporter of homoeopathy in India.

Babu Rai Mohan Banerjee is a homoeopathic practitioner and practices homoeopathy. This man deserves every possible encouragement. Almost all homoeopathic pharmacies in Calcutta are under eternal debt of gratitude to him as he has written several books for them. He is author of several homoeopathic books in Bengali, viz, "*Headache*", "*Principles of Homoeopathy*," "*Homoeopathic Materia Medica*" He is sincere, kind-hearted

and conscientious. Although a lay practitioner, he has done more to popularize homoeopathy than the so-called regular homoeopaths.

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There are many eminent allopaths in the field at the present moments who secretly keep cholera boxes full of homoeopathic remedies and similar other homoeopathic medicines with them and use them at the time of emergency. But they have not the moral courage to avow it openly. However, it bids fair to be a happy harbinger of the progress and development of homoeopathy in India. We see with our mind's eyes that the time is not far distant when they will be compelled to divulge this open secret and embrace homoeopathy openly.

I am very glad to write that homoeopathy has now spread into every nook and corner of our country. I know of some villages in Bengal where the majority of the inhabitants are accustomed to use only homoeopathic remedies. Of course there are no qualified homoeopaths to treat them and only lay homoeopathic practitioners practice in those localities. I have seen in several instances that these homoeopaths can do more good to the sick than the so-called qualified doctors.

In the district of Jessore in Bengal is **Babu Amrita Lal Ghosh** who has been practising homoeopathy for the last thirty years. Homoeopathy and the whole district of Jessore are indebted to him for espousing our cause with zeal and earnestness. He is a good prescriber and successful practitioner.

There is **Babu Isvar Chandra Chakraborti**, B. A., Head Master, Town School, Midnapore who is an amateur homoeopath. He tries his best to make homoeopathy popular there. He is kind hearted and good-natured. He has read many works on homoeopathy and possesses a fair knowledge of the Science.

There is also **Babu P. C. Mitra** at Midnapore who has been practicing homoeopathy as an amateur practitioner since 1880 with conspicuous success. The noteworthy fact is that he does not charge for his medicine and advice. He distributes the medicines *gratis* daily amongst his patients. It is a pleasant sight to find that hundreds of patients come to him every day from near and distant places for getting the medicines. He never loses the equanimity of his temper before such a large conclave of sick people. I have never met with such a perfect type of manhood. He is endowed with all the qualifications which a preacher or a popularizer should possess. Allopathy was found to reign supreme at Midnapore in the beginning of my practice there. No-body cared to take a single drop of our remedy and I met with a world of trouble there. It will, indeed, need a pen of a Burke to depict in true colors, the history of my troubles in implanting the germs of homoeopathy in that backward district. Suffice it to say that, I, with the assistance of Prassanno Babu and Isvar Babu, was able to convert the educated people of that place to our faith. It was really a glorious moment of my humble existence when I saw homoeopathy gaining a firm footing there.

Dr. Hurro Nath Roy, L. M. S., of Calcutta was a distinguished homoeopath. He was perhaps the oldest homoeopath of the present time. He was president of the newly established **Homoeopathic Society of Calcutta**. His death took place in th month of April, 1906. He did much for the spread of homoeopathy in India.

The late **Dr. Kali Krishna Lahiri**, L. M. S., of Krishnagore, Nadia, was a respectable homeopath. Dr. Gobinda Chandra Dutt, M. B., Hooghly, was a well-known homoeopath. He had extensive practice. He met with a premature death.

There were also **Drs. Shama Ch. Lahiri**, L. M. S., Basanta Kumar Dutt, Mahesh Ch. Ghosh, of Baruipore, M. B., Giris Ch. Ghosh, Kedar Nath Ghosh, of Dacca, and Rammoy Roy, of Bhowanipore who were distinguished followers of Hahnemann and the conversion of each of these homoeopathic physicians caused the people to look upon homoeopathy with great respect and admiration.

Outside the profession there were several distinguished men of our country who were firm and loyal supporters of homoeopathy and who tried best to spread the cause of homoeopathy in India.

The names of Dr. Shambhu Ch. Mookherjee, Babu Bhudeb Ch. Mookherjee, Justice Dwarka Nath Mitter, Sir Rajah Radha Kanta Deb Bahadur, Pundit Isvar Ch. Vidyasagara and Babu Peari Ch. Sircar deserve conspicuous mention. At present there is Raja Peari Mohan Mookherjee, M. A. B. L., C. S. I., of Uttarpara, Hooghly, who is an advocate of our cause, and ways tries his utmost to ventilate the cause of homoeopathy in our country.

THE HOMOEOPATHIC MONTHLY JOURNALS

(1) "*The Calcutta Journal of Medicine*," the oldest of its kind, was formerly edited by the late Dr. Mahendra Lal Sircar. It is now being edited by his son, Dr. Amrita Lal Sircar, L. M. S., F. C. S.

(2) "*The Indian Homoeopathic Review*," is an anglo-vernacular monthly journal. It is being edited by Dr. P. C. Mojumdar.

(3) "*Sarala Homoeopathy*," is published in Bengali, by King & co., and is edited by Dr. B. B. Chatterjee, M. B.

(4) "*The Homoeopathic Chikitsa Kalpadruma*," is the name of a Bengali homoeopathic journal published by Lahiri & Co.

(5) "*The Indian Homoeopathician*," is edited by Dr. C. C. Ghose.

(6) "*The Indian Homoeopathic Reporter*," is the name of a monthly homoeopathic peridocial which was formerly published by Hahnemann Home. It is now being published and edited by S. C. Ghosh, M. D. and assisted by Dr. N. N. Dey, M. B. L. R. C. P. and S., (Edinburgh).

CHARITABLE DISPENSARY

There is one charitable dispensary in Calcutta, which richly deserves some mention. Raja Sir Sourindra Mohan Tagore, of Pathuriaghata, Calcutta, established the Calcutta Homoeopathic Charitable Dispensary in 1892, in honor of his mother. This dispensary is still in existence and is in a prosperous condition.

HOMOEOPATHIC DISPENSARIES AND FIRMS

At present there have sprung up many homoeopathic firms in Calcutta. The metropolis is in fact, flooded with homoeopathic dispensaries. It is an admitted fact that homoeopathic remedies should be prepared with great care and precision and responsible persons should be employed to make the dilutions. On the purity of a single drop of medicine the great question of life and death depends and it should therefore, be the endeavor of every homoeopathic firm to supply pure and genuine medicines always and at any cost whatever.

Out of these firms, the name of **Hahnemann Home, Lahiri & Co., King & Co., L. V. Mitter & Co., B. K. Paul & Co.,** and **Ringer & Co.**, deserve special mention.

There is one noticeable feature in connection with the Hahnemann Home. This firm has arranged to get regularly its supply of homoeopathic remedies from Messrs. **Boericke & Tafel** and **E. Gould & Sons**, and it sells them in original dilutions. Those who wish to get pure and reliable homoeopathic remedies, must purchase them from Hahnemann Home.

HOMOEOPATHIC COLLEGES AND SCHOOLS

(1) **M. M. Bose Homoeopathic College.** It was formerly known by the name of the **Calcutta Homoeopathic Medical School** and was started by the late Dr. M. M. Bose in 1881. It has been affiliated with the New York Homoeopathic Medical College U. S. A.

(2) There is another homoeopathic college which has been founded by Dr. C. C. Kali, L. M. S., and which is called the **Calcutta Homoeopathic College.**

(3) **The Calcutta School of Homoeopathy** was opened by Dr. P. C. Majumdar in 1883. It is still in existence and in a prosperous condition.

(4) **The Dacca Hahnemann Medical Institution** is another medical school for teaching of homoeopathy in the city of Dacca. Dr. Hurro Kumar Gupta is its proprietor and founder.

To manage a school is not an easy task and withal one or two persons can not do it smoothly. The establishment of a Homoeopathic School and a Hospital just in the model of the Homoeopathic colleges of the United States of America is a long-felt desideratum in Calcutta and this patent fact can not

be ignored by the promoters of homoeopathy in this country. Some say that there are already three well-managed homoeopathic schools in Calcutta. But there are no dissecting classes, no laboratories, nor any hospital or dispensary attached to those schools. To speak the truth, those institutions are pregnant with chaos and confusion. Some eminent homoeopaths of foreign countries are under the impression that the Government of India recognizes the merit of homoeopathy; but alas! no such thing has ever come to pass. In connection with the Homoeopathic Medical School of Calcutta, managed by the late Dr. M. M. Bose., Dr. J. H. Clarke, editor of the "Homoeopathic World" wrote editorially in May, 1900, that a number of its diplomats had received posts under the Indian Government. But Dr. Clarke was sadly misinformed. We shall cut capers with joy when the above fact will prove to be a reality. But unfortunately the facts which can not be concealed and denied would give us the lie where we set up a bold defense on the above assertion. The position of homoeopathy in India, the positive discouragement it receives from the Government, the sneer and contempt which are showered upon homoeopathy by "the duly constituted body of regulars" are things to which can not shut our eyes and which should be made known to our foreign confreres. It is none-the-less true that homoeopathy has well-nigh steered clear of the rock of public opposition in our country.

There is plenty of fight among individual homoeopaths in Calcutta. There are no two homoeopaths here who are really friends to each other. This is strong language; but can be suppressed in the interests of truth. The want of unity and fellow-feeling seems to be the bane of our profession here. If we trace the world's history of civilization, we shall find that where there is unity, there is strength. We should dismantle the fortification of animosity, banish the hydra of division and make away with the cockatrice's egg of jealousy. Our works must be ever in unison with our words. Nothing but united, energetic and fearless work and co-operation will make homoeopathy what it should be in India. Almost all of the educated people in India appreciate the superiority of homoeopathy now-a-days. We have had considerable experience, extending over a number of years of institutions of this character. They always exhibited a tendency to grow up very suddenly, to flourish with a sort of tropical luxuriance for a brief period, and to die out of existence as suddenly and completely as they came into it. The causes of this dissolution are not far to seek.

There was great enthusiasm among the members; but as time rolled on, their enthusiasm dwindled down and gave place to disunion and dissension and consequently the institutions fell away and sank down into the lowest abyss of occen, as it were, as some building called up before our imagination

by magic vanishes when the charm that rules our senses is destroyed. Had the homoeopathic profession in Calcutta been animated by an *esprit de corps* there would have been no such sad catastrophe. We must be welded together into a compact and homogeneous mass. I, therefore, strongly appeal to our brother homoeopaths in Calcutta and other places to be united as "one individual soul forever."— so that we can resuscitate the dying embers of our former and present institutions and fan them forth into a living flame, in order to place homoeopathy on an adamantine foundation which shall be the admiration of our enemies and live uninjured to posterity.

HOMOEOPATHIC SOCIETIES

(1) **The Calcutta Homoeopathic Society.** This new society has been started by the homoeopaths of Calcutta. There were three sittings of this new society at 35, College street, Calcutta. We hope this new society will last and will remove a long-felt desideratum of homoeopathy in Calcutta. The office of the society is located at 35, College Street, Calcutta.

(2) **The Hindusthan Institute of Indigenous Drug Proving.** This is a new society which has been founded by Dr. S. C. Ghose, of Bhowanipore for the proving of indigenous drugs of India. Dr. S. C. Ghose is its secretary and Babu R. R. Chatterjee, B. L., is its treasurer. The Institute has got 12 medical men as its provers.

The Homoeopathic Pharmacopoeia has been enriched with innumerable valuable drugs. Every civilized country of the world has contributed its share to the stock of this great science of therapeutics; but India has done nothing of the kind and unfortunately for India we have yet done nothing to add to the dignity and usefulness of homeopathy. The American Institute of Homoeopathy is the parent Homoeopathic association in the United States of America. It has felt the necessity and utility of the re-proving of our *materia medica* and it is no doubt a right move which should command the sympathy of every member of our profession. India is pregnant with innumerable herbs and plants which have, in the hands of our Ayurvedic physicians, saved numerous precious lives from the jaws of death and the efficacy of these medicinal instruments cannot be doubted by anybody. The fact is that the practitioners of medicine in this country have, for centuries derived the knowledge of their science and art not in public school or colleges but from individual professors.

There were some professors in our country who did not teach their pupils to the full extent of their knowledge. The great drawback of this practice was that many splendid drugs died out of existence as suddenly and completely as they came into it and their names have been obliterated from our memory forever. There are still many herbs and plants in India whose therapeutic virtues are sufficiently known to us and which, if they are thoroughly and

scientifically proved according to the rules laid down by Hahnemann, may turn out to be grand homoeopathic remedies of our materia medica. It is daily marked by us that the plants growing in a particular locality bears remarkable affinity to the temperament and constitution of the individuals inhabiting the locality. It is, therefore apparent that Indian drugs will be found most suitable to our constitution. In every country there is an Institution or Society of Drug Proving; but in India there is none. This sort of a society is the crying need of India and in order to remove this long-felt desideratum we have for this purpose established a society which is called "The Hindusthan Institute of Indigenous Drug Proving." It is not only a novel departure from the traditional haven of our indifference, but a responsible adventure which is fraught with great difficulties. When we think of the gravity of our situation, we cannot but tremble before the magnitude of the task that we have imposed upon ourselves. It is not possible for a single man to accomplish this object. Nothing but united energetic and fearless work and co-operation can make the Institute what it should be in India and can place it on adamantine foundation which may live uninjured to posterity. There is a high-flown name of our Institute, but we do not wish to herald forth its birth by almost dearening flourishes of the trumpet. No society can be ushered into existence under more humble auspices than this. I beg to say with great sincerity of heart that the principal object which has animated me to open this Institute is to remove the slur from the good name of India. The birth of the Institute has taken place single-handed and as time rolls on, it shall be able to win sympathy of our countrymen.

The importance of the establishment of a society is being keenly felt by everybody and nobody can deny the usefulness of such an institution. Necessity is the mother of invention. America and other countries felt the the want of societies which would pave the way for the accomplishment of their aims and aspirations, and so they formed them. Modern India is greatly different from Ancient India. English education has appeared in our midst, and we are undergoing regular revolutions of mighty potency, which are operating with powerful force upon the foundation of Indian society, greatly contributing to the cause of Indian unification. Religious and linguistic differences may exist among us, but they do not prove that we cannot be united. The desirability and importance of promoting a feeling of sympathy and union among our profession may be fulfilled by the establishment of a homoeopathic society in Calcutta. In a society we always come in contact with others and mixing with them, we may detect our weaknesses and defects. A unification of the interests of our profession is greatly needed. Individual opinion cannot easily create a hearing. United representatives always carry a great weight. Nobody can boast that his education and knowledge have

been perfect. Our education in India comes to a standstill as soon as we leave our schools or colleges. A meeting of the celebrities of our school will greatly help to harmonize the object of the society. He who will attend the sittings of the society will carry away something, or will be reminded of something or will say something which will bear good fruits in the long run. It is from the occasional contact with the master minds that the society will be in a fit position to scatter the seeds of our system far and wide over the land. New life and vigor have now been imparted to this old country. The time has arrived when a sudden craving for general knowledge appears to have smitten every member of our profession.

The cry for progress and advancement has again been taken up with fresh vigor, and we are daily awakening to a sense of our importance and are ready to take our place among the nations of the world.

I, therefore, strongly appeal to our brother homoeopaths in our country to dismantle the fortification of animosity, banish the hydra of division and make away with the cockatrice's egg of jealousy and request them to be united as "one individual soul for ever," so that we can resuscitate the dying embers of our former greatness and genius and fan them forth into a living flame, in order to prove that we are not lacking in originality and intelligence.

But I say with all sincerity of heart that I am a pigmy before the giant of this enterprise, a molehill before the mountain of this stupendous task. Nothing daunted, I shall push on in the stream of this adventure and shall do my work *sans peur et sans reproche*.

The present generation is a period of renaissance and the spirit of this wonderful age has goaded me on to emulate the noble example of our foreign colleagues, and to tread upon the heels of those distinguished representative of homoeopathy. I have very recently proved *Nyctanthes arbor-tritis* and *Ficus Religiosa* which are two very valuable indigenous plants of India. Both the drugs have turned out to be very efficacious and useful remedies of our materia medica. A short materia medica concerning *Nyctanthes* was written by me and published in the *Homoeopathic World*, of January, 1901. another article to this drug was contributed by me to the *North American Journal of Homoeopathy* of June, 1901. I was requested by the eminent French homoeopath, Dr. Leon Simon, of Paris, to write an article on this drug for the French Homoeopathic Medical Society and complied with his kind request. That article was translated by Dr. Simon and presented to their society and subsequently published in the *Revue Homeopathique Francaise* of July, August and September, 1902. Another contribution from my pen regarding this drug was published in the *Cleveland Medical and Surgical Reporter* of July, 1903. A full account of the provings and clinical verifications of this drug and *Ficus Religiosa* was published in the *Homoeopathic Recorder* of

April 1904, and June 1904. The Editors of *Allgemeine Homoeopathische Zeitung* translated my article dealing with *Nyctanthus* and published it in June 2, 1904.

The Editor of the Journal of the British Homoeopathic Society was kind enough to publish a summary of my article on *Ficus Religiosa* in the pages of that journal for July, 1904. Dr. H. C. Allen, Editor of the *Medical Advance*, was much interested in my above paper and published an interesting synopsis of the action of *Ficus Religiosa* in the *Medical Advance* for August 1904.

I published two articles relating to these two drugs in my *Indian Homoeopathic Reporter* in December, 1904, and April 1904.

Dr. John H. Clarke, editor of the *Homeopathic World*, London, has been so very pleased with the efficacy of these medicines that he has very kindly incorporated and published them in his "Prescriber" and his monumental work—*Dictionary of Practical Materia Medica*. Messrs. Boericke and Tafel, E. Gould & son, Dr. Schwabe and Dr. Health take them from me every now and then in large quantities.

I have proved another indigenous drug of India. It is called *Justicia Adhatoda* and is found to be useful—very useful indeed in cough, cold bronchitis, pneumonia, etc. A short article dealing with this drug appeared in the *Homeopathic Recorder* of May, 1905. An account of this drug can be found also in the *Journal of the British Homoeopathic Society* of July, 1906.

I do not know whether I shall be able to do any good to our cause. The public in our country may show their Jewish antipathy to it and laugh it away with disdain. The project may meet with an utter failure in the long run, but I can assure my colleagues in India and foreign countries that I shall be ever trying my best to perform the duties and responsibilities of this self-imposed task with faithfulness, conscience and scientific precision, so that the enterprise may not end in smoke. I may, however, fail in my attempt; but still I am determined to devote my life-blood to the progress of this Institute. It is a mistake to suppose that men succeed through success; they much oftener succeed through failure. Many, who have seemed to fail utterly, have often exercised a more potent and enduring influence upon their race, than those whose career has been a course of uninterrupted success.

They should always bear in mind that the superstructure of our Institute has been placed upon a single weak pillar which, if not strengthened and multiplied by more substantial ones, may fall down and bring the Institute to utter ruin. I do not ask any monetary help from them; but I hanker after their valuable instructions and friendly co-operation. I shall publish the works of the Institute as we proceed with our business. I corresponded with several eminent men of our country and I am glad to say that they have expressed their heart-felt sympathy with the scheme and have kindly consented to act

as members of the Institute. I shall publish their names later on. If I can successfully and scientifically prove one more drug, I shall know that I have done my duty and shall die in peace.

I earnestly request our colleagues at home and abroad always to bear in mind that the Institute has nothing grand about it and I have sincerely let them know the truth, the whole truth and nothing but the truth regarding this infant Institute. Truth alone has stimulated by energies to start this Institute; for I know that truth is not dependent upon any body's favor or disfavor; it stands upon its own strong feet and can bide its time.

The Government does not at all take any interest in the propagation of homoeopathy in this country. The government does not grant any privilege to a homoeopath; but in spite of its aloofness and indifference, the doctrine of Hahnemann has spread far and wide into the remotest possible corner of Bengal and the people of our country like it very much.

Although the Government does not recognize the merits of homoeopathy, our contentment is our success at the bedside. It is only owing to the magical success of its treatment that the income of several homoeopaths of Calcutta far exceeds that of the allopaths of the metropolis.

Of all the medical systems which have successively made their appearance in the world there cannot be found any which has commanded more world-wide renown and greater interest than homoeopathy. If we trace the history of homeopathy we shall find that, on the one hand, it won the highest admiration and the most exalted eulogium, while on the other hand, it became the subject of the most merciless attacks and the most unjust calumny, satire and criticism.

Like all discoveries, like Harvey's Circulation of the blood, like Paracelsus', antimony and like Jenner's Vaccination, Hahnemann's Homoeopathy was, for some time, persecuted with the most remorseless rancour by its antagonistic factors. A tempest of derision burst upon his head while the news of his remedies was promulgated. How preposterous and contemptible were all the denunciations which were made to the detriment either of his fame or of his philosophy and which rested solely upon a bold supposition that Hahnemann's views were a madman's ravings and would be nipped in the bud. The superiority of his philosophy, which he maintained with so much kingly dignity, bore the infallible stamp of the exuberant predominance of his intellectual vigor. The fame of Hahnemann and the popularity of his remedies were the universal talk and this patent fact fanned the flame of ill-feeling and jealousy of the followers of Hippocrates. Hahnemann spared no pains to destroy this baneful ship of prejudice with the tremendous torpedo of reason, but could not insinuate himself into the very heart of their deep-rooted bigotry. Nobody can hold in mean estimation the transcendental genius of

Hahnemann who is now regarded as the greatest medical explorer and the sublimest medical philosopher that the world has ever been graced with. It was the lightning of Hahnemann's genius and matchless intelligence which dealt the deathblow to the existing medical evils. To lift up the minds of the people to a healthy atmosphere of medical science and to dispel the darkness which stretched like a network into every nook and corner of the country require, no doubt, the agency of a superhuman being and it was the immortal Hahnemann who performed that glorious task. If we dive deep into the bottom of the history of medicine, we shall be painfully struck with the fact that views and theories that were accepted with an amount of earnestness and were the rage of the day, proved to be false in the long run. They flourished for a time but when put to the touchstone of experience proved to be founded upon irrational and illogical basis. But the teachings and principles promulgated by Hahnemann have stood the probing tests of the world for more than a century, and his law of cure stands unchanged to the present day. His triumphs were not casualties; his achievements were not accidents; his grand conceptions were not the shining flashes of unthinking and unpremeditated genius. Hahnemann was placed in many severe trials; he was environed with divers dangers and difficulties, but the heroic courage with which he subdued the wildest strokes of misfortune, attracted the deepest admiration even of his enemies. He saw poverty dangling from every sleeve, which threatened to mow him down as by a deadly poniard, but still Hahnemann did not abandon his cherished object. He was fixed like a solid rock which no storm could shake. The interest and weal of his new science lay nearest to the innermost core of his heart. A ban of prescription was upon his head. He was a wandering wayfarer for some time. Those who wish to inaugurate an enterprise, must not succumb to any difficulty, imaginary or real. The incubation of a discovery is fraught with innumerable difficulties and its consummation requires the energy of a Wallace and the strength of a Hercules. The indomitable perseverance and scientific precision with which he tried to sow or more properly disseminate the seeds of his sublime principles were the perennial source of his earning the epithet of "Utopist" from the ignorant and his enemies. Had Hahnemann not relinquished the allopathic mode of treatment, he would never have experienced the bitterness of adversity. But the path of truth is ever barricaded with sorrows and sufferings and dangers and difficulties and the great Luther of medical reformation buffeted the billows of starvation and endured them all with passive submission and heroic courage. Life without enthusiasm will resemble a year without spring-cold and devoid of genial heat. Struggle is the invariable antecedent of victory. There can be no victory without previous struggle. It was oftentimes seen that Hahnemann's enthusiasm flashed through the

gloom. Here lies the greatness of Hahnemann. He contributed more than an army to the extension of knowledge. This world was adorned with many great men. It was Columbus who blessed the people with a new world; Newton and Copernicus, Harvey and Vesalius with science; Orpheus and Chaucer, Homer and Dante with poetry; Aristotle and Socrates, Bacon and Spinoza with moral philosophy; but it was the great Hahnemann who, by the grandeur of his heaven-kissed intellect, fashioned anew the dominant theories of the medical world and brought about a glorious reformation of the medical world and brought about a glorious reformation of the age. Hahnemann possessed the enthusiasm of a Columbus, the intellect of a Newton, the faith of a Luther, the perseverance of a Bruce, the independence of a Mazzini and the purity and integrity of a Washington.

Truth triumphs alike over custom and prejudice and the doctrine of Hahnemann has none-the-less advanced with rapid strides, sweeping away the stumbling-block of progress with the superiority of its laws. It is no hyperbole or fiction to say that homoeopathy has now widened its boundaries over the entire civilized world. The tenets of Hahnemann, like snow-flakes on some distant mountain side, went on accumulating until the beauty and grandeur of the great truth were loosened and revealed and dropped down like an avalanche on the gazing world. Homoeopathy has survived the deadly arrows of persecution and won the clustering laurels of triumphant worth.

An erroneous impression reigns supreme that allopathy possesses an incontrovertible vantage ground in the combating of acute diseases and in this respect it is far superior to homoeopathy. But now-a-days this impression does not carry any weight and we can but laugh it away with disdain. It will be out of place if I attempt to popularize the teachings of Hahnemann by exhibiting the unrivalled and almost magical power of homoeopathy over acute diseases in this paper. It is very difficult for a physician of ordinary intelligence to be a successful practitioner of homoeopathy. The true difficulty stands not in the way of its theory, but in way of its practice. Homoeopathy is, no doubt, too esoteric. It is of paramount importance on the part of a homoeopathic physician to hunt out the nosological, etiological and symptomatological lesions if he wish to earn the laurel-wreaths of success. Generalization and individualization must not be lost sight of. Its field has lately been so vast that its followers will meet with constant failures in the success of their treatment if they do not try to grasp thoroughly its materia medica and if they do not apply their intellect to the careful study of the diverse symptoms and syndromes that are exhibited in the patient.

"That adequate effects can only be gotten from massive doses" is the premise upon which allopathy rests. It recognizes only the force of weight, apart from that of atoms. Physics and chemistry nevertheless afford ample

and tangible evidence to enlighten us in arriving at a clear distinction between these two effects of masses and atoms. The whole science of chemistry is built upon the foundation of the great influence of miasma in generating pestilence which devastates the population of large cities and provinces. And what is this miasma? It consists of some thing, prodigious effects of which are marked, and yet it is so small in mass that no scientific instruments are sensible enough to detect its unwelcome approach or injurious contact.

It is nothing but a contagious or infectious poison, generated outside the living organism, contaminating the atmosphere and thereby so acting upon the health of the majority of the people as to excite one or another form of zymotic derangement, such as ague, typhus or plague. Is it not, therefore, easy to rely upon the efficacy of infinitesimal and imponderable doses in relation to the human system?

To be acquainted with the constitution of a sufferer, it is indispensably necessary to be made aware of his previous condition of health, and the diseases which he may have had in childhood or youth. The health and disease of the parents may also aid the physician to get a true clue of the malady, for we all inherit, more or less, the idiosyncrasy and constitution of our parents. Every body is well conscious of the fact that the Official Science of Medicine restricts itself to relieving the sufferer, whether the amelioration is wrought by curative agents or palliatives. Indeed, it has forgotten its truly noble aim and mission. We are surprised to find that surgery very often occupies the field of medicine. Cancer is, no doubt, a very dangerous malady. The authorized Schools of Medicine give many horrible names of this malady. The sharp and penetrating knife of the allopath is constantly at work to take off its product. And what is the eventual consequence? After the operation the cancer grows again. Allopathy removes only the product and leaves the germs. Only the branches are cut down and so the roots are left to grow and put forth new shoots. On the contrary, homoeopathy has the necromantic power of giving a new form to the corrupted blood and of altering the constitution. If the monster of this lingering and deep-seated disease has ascended the culminating height of its destructive inroad and if death knocks at the very gate of life, it can still be asserted, without any fear of animadversion, that homoeopathy will undoubtedly carry off the palm of victory by bringing about a happy amelioration of all the principal agonizing symptoms. With the extraordinary swiftness of the prophet's gourd the almost dying embers of vitality are sometimes re-kindled.

When the inroad of cholera was first marked in Europe, homoeopathy was then lisping its first words. Could any body predict at that trying time that its maiden sword would be the terror of this monster of a dreadful malady? The adherents of the old school of medicine, with all the good array of their

divers heroic weapons, can hardly cope with the fury of a cholera epidemic nay even the strength of all their long-fostered dogmas is not, at all, commensurate with the ravages of this dreaded pest. Even our opponents cannot deny the uncontested truth that this fell malady itself has become the glorious medium, throughout the length and breadth of India, of propagating the marvellous efficacy, undying renown and withal the superiority of homoeopathic remedies. During the recent visitation of plague in India, homoeopathy has won some brilliant triumphs in the treatment of this disease.

The old school of medicine is very fond of bleeding and salivation. It is only owing to the rapid dissemination of homoeopathic principles that much distrust in blood-letting and salivation is fast gaining ground.

The present generation boasts of its enlightments. The days are gone by for paying the tributes of homage and admiration to any antiquated custom that does not rest upon the ground-work of reason and experience. The most reasonable and liberal-minded followers of Hippocrates have long learned to place implicit reliance upon the law of similars and it is a matter of supreme gratification on our part to note that there has now sprung up an inexhaustible fountain of faith in the infallibility of homoeopathic remedies. The attention of all the civilized world has now been directed to the sublime truth of Hahnemann's homoeopathy in its pristine purity and the mist of misconception, wilful or otherwise, that prevailed before as to its relative position in the medical world, has been cleared by the convincing gale of its worth.

I can take much pride in saying that as the car of its progress rolls on, homoeopathy will be recognized as the only medical system in the world and then a day of beauty, grandeur and happiness will dawn upon us, illumining the horizon of medical science. The public are the best judges of testing its merits and then they may throw it off as worthless dross or may welcome it as the most benevolent guardian angel of humanity, deserving the highest guerdon and the warmest admiration and gratitude of the people.

As Hahnemann's inheritors, there is left much which should be accomplished by us. He has carved out a luminous path for us through the shadowy realms of medical science; it is our duty to march forward *sans peur et sans reproche*. He has left behind him a snowy white edifice of truth founded upon the basis of time-honored and irrefragable principles and we should be ever up and doing to preserve this sacred inheritance from an attack, either overt or covert, of its enemies and to beautify it with our finishing touches. It is incumbent upon every one of us to contribute our quota, however small, to the stock of homoeopathic progress. Homoeopathy has a claim upon everyone of us; he who tries to shirk that claim does a great deal of injury to himself and to homoeopathy.

THE BIOGRAPHICAL HISTORY OF HOMOEOPATHY

By

Prof. Dr. MAHENDRA SINGH

This book is a part of the HISTORY OF HOMOEOPATHY under compilation. It contains the Life History and Photographs of 40 Homoeopathic stalwarts of India and abroad.

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THE HISTORY OF HOMOEOPATHY

(2 VOLUMES)

By

RUDOLF TISCHNER, GERMANY

Translated by

LINN J. BOYD

Editor & illustrated by

Prof. Dr. MAHENDRA SINGH

This is the first compilation in the form of a book of the four Volumes of Rudolf Tischner's GESCHICHTE DER HOMOEOPATHIE written in German language and translated into English by Linn J. Boyd, M.S. F.A.C.P. This is the only book which traces the origin of homoeopathic philosophy before Hahnemann and its development after Hahnemann.

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