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**Homoeopathy and Its First Missionary in India.**

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Rajendra was not the only Greek and Hebrew Scholar of his age. The late Mr. K. M. Banerjee, his senior, was one. It will thus be seen that Rajendra Dutt was no mere linguist; he was a scholar also. Classical literature bulked largely in his intellectual equipment. Rajendra Dutt's activities were many-sided. In these days of Swadesism we have heard much of Industrialism, of starting Cotton Mills and Steamer Service Companies, of National Education and of taking back the England-returned Bengalis into the folds of Hindu Society. In those days when no body even dreamt of such things and when to do such things was hazardous enough to make one very unpopular, nay even lose one's caste, Rajendra Dutt practically organised such institutions quite single-handed. He was certainly a man in advance of the times. He was a merchant, too, of no mean order and presided over a number of business concerns. The chief of which was the firm of Dutt's Lintzee and Co.; he was also a banian to no less than 13 European firms. He carried on business on a very large scale and owned several sea-going steamers which traded with both European and American ports.

He started the Hoogly Tug Company. An idea of the magnitude of his shipping enterprise may be gathered from a Privy Council Case, Captain Rodgers Vs. Rajendra Dutt, reported in Moore's Indian Appeals Vol. VIII, 1859-61. The "Under-writer" one of the tugs owned by him, was the subject matter of the suit. He also started a spinning and weaving Company at Serampore.

When Mr. M. C. Mullick, Bar-at-law our greatest traveller countryman just came back to India, Calcutta Society of the day was rather reluctant in taking him back into its fold; Rajendra Dutt gladly took him back and held a public meeting at the residence of the late Maharaja Kamal Krishna Deb Bahadur of Shovabazar, inviting the then leading Pundits to obtain their sanction to the legitimacy of the step. In fact, he wanted to make it a matter of public importance so that there would be no such humbugging in future cases. The late Mr. N. N. Ghose, Editor of the Indian Nation, was similarly grateful to him. Indeed, he was a representative public man in the truest sense of the term.

In the opinion of the late Sir Henry Cotton "Rajendra Dutt held a unique position and the like of him was not to be found amongst the present day Bengalis." It may not be out of place to mention here, that about 15 years ago when a request was made to the late Sir Henry Cotton (a personal friend as he was to the deceased) to become the Patron of a Homœopathic College, which was then in the contemplation of some of the eminent homœopaths to establish, he gladly consented to become the Patron of any institution established to do honour to the late Rajendra Dutt as he was one of the few Englishmen left in India who knew him thoroughly well and had a very high regard for him". Rajendra Dutt never charged for his professional attendance. To distribute medicines

and food free of cost amongst the sick poor and to minister to their comforts in every imaginable way constituted Rajendra Dutt's special delight. He was indefatigable in these daily errands of benevolence for even in his palmiest days, when plunged into business connected with some of the largest mercantile firms in Calcutta, he denied himself needful repose in order that he might call on his patients. Nor was this the only direction in which his benevolent impulses found vent. Every movement having for its object the moral and material regeneration of the country, found in him a zealous though a silent and unostentatious supporter.

In the pre-university days he established the Hindu Metropolitan College in 1852. Who does not know what an important part he played in the establishment of this historic College and how he and his family helped it when many, who had promised to support it financially, forgot to render it at the critical moment? It had on its teaching staff some of the ablest English educationists that came out to India, the late renowned scholar Captain D. L. Richardson being the Principal. This institution claimed amongst its pupils men like Keshab Ch. Sen, Kristo Das Pal, Dr. Sambhu Ch. Mookherji and Ganesh Chandra Chundra. How many men who have achieved wealth, name and fame owed their start in life to his generosity?

A noble forgetfulness of self in the thought for others was the dominating feature of his character and if he had been born among a more appreciative people, they would certainly have appreciated in him the stuff of which the Howards and the Hampdens are made and fittingly cherished the memory of "Rajah Babu" a name which was once a household word amongst them.

Rajendra Dutt was a famous controversialist. Verily

he did not believe in making even literary war with kid gloves. He did not leave his opponent until he had pulverised, smashed and destroyed him.

He was held in high esteem by the Europeans, both Civil and Military. He was intimately known to successive Viceroys and Lieutenant Governors who had a great regard for him. As a reward of his scientific pursuits he was appointed a corresponding member of the Boston Society of Natural History in 1852.

The private life of Rajendra Dutt was perhaps the most charming and singularly exemplary. To be useful to others was his motto in life and he kept that motto ever steady in view both in public and private life. Creed, caste or social position was to him of no consequence; it was sufficient that he was cognisant of the existence of suffering and he always came forward with both brain and purse. And his philanthropy in innumerable instances was manifested not only by his personal attendance in the capacity of a physician but by his relieving need of every description. The thought of any sort of return for his benefactions seemed never to enter his mind. His unexampled generosity made him run through his fortune, but it was of no disquiet to him.

Great as Rajendra Dutt thus undoubtedly was in the arena of public life, he was greater by far in all the sacred relations of private life. Whether as a son, as a father, as a husband or as a friend, he had scarcely any equal and a better, or greater, a noble model my countrymen, could not have in these days of go-aheadism and pseudo-enlightenment.

Socially and intellectually a living force in the past the Dutt's even in their fallen greatness have maintained that spirit of true culture and loftiness of aim which, in all ages, have led to genuine reform. If among the dead

were such men as Kali Das Dutt, Woomesh Ch. Dutt, Rajendra Dutt, Naresh Dutt and Devendra Dutt, there are among the living Jogesh Dutt, Govindalal Dutt, Prakash Dutt and others no unworthy sons, of their fathers. And what is more among the gentler sex of their race is to be found that revered lady—the foremost Bengali poetess of the day and artist—Srimati Girindra Mohini Dassi, self oblivious to a degree and possessed of that dignity which refuses to stoop so low as to blow one's own trumpet. What their Reis and Rayyet and their Sabitri Library have done for the country is matter of contemporary history.

As the works of Rajendra Dutt as a homœopath were so inseparably connected with those of the late Dr. Mahendra Lal Sircar, it would not, I hope, tire the patience of our audience if I would relate how Dr. Sircar's conversion was brought about.

There are no authenticated data to ascertain when homœopathy was first introduced in India. Dr. Mullens, of the London Missionary Society was believed to be the first man, who distributed homœopathic remedies to the people of Bhowanipore and its vicinity where he lived for a pretty long time.

We are further told that Mr. Ed. D'Latour, one of the Puisne Judges of the Sudder Dewani Adalat, was a very kind-hearted person, treated patients at his residence in Chowringhee, and sent homœopathic medicines for free distribution to the inhabitants of Diamond Harbour where Cholera was raging furiously and caused innumerable sad deaths.

About this time or a short time afterwards, two Government Medical Officers stationed in Fort William were known to admire homœopathy and to practise it.

One of them was Dr. Cooper and the other was Dr.

J. Rutherford Russel. Dr. Russel afterwards retired on pension and proceeded to England, his mother-country, and began to practise as a homœopathic physician openly. He attended and treated numerous cases in the Cholera epidemic of 1848-49 and acquired name and fame from his successful practice. This doctor was a scholar. He was author of several well-known homœopathic monographs on medical subjects which were of sterling merit.

About this time one Mr. H. Ryper, a Military pensioner of the Subordinate service, stayed at Cooly Bazar and began to treat the poor inhabitants of Cooly Bazar and Kidderpore, free of cost. Mr. Ryper received homœopathic books and medicines and every possible encouragement from Captain May, a Staff pensioner, who lived in Hastings just over the Kidderpore Bridge and was a staunch advocate of homœopathy.

On his arrival at Calcutta he met with Rajendra Dutt. It was through Rajendra Dutt's kindness that Dr. Tonnerre was able to secure a little practice in the town of Calcutta and its suburbs. At this time Rajendra Babu opened a Homœopathic Charitable Hospital in a suitable place in Chitpore Road and placed Dr. Tonnerre in sole charge of the Hospital. Dr. Tonnerre worked there for some time; but he was, at last, appointed as Health Officer of Calcutta through the influence of Hon'ble S. Maine. Dr. Tonnerre proved *Acalypha Indica*.

Between the years 1863-64 Dr. Berigny, a French doctor of an Austrian Colony came to Calcutta and first put up at 27, Elysium Row, Chowringhee. Dr. Berigny was a homœopath of the highest culture and scientific attainments and did Yeoman's service to the cause of Homœopathy in India.

Under the auspices of the Dutt's Dr. Berigny was the first to start a regular Homœopathic Dispensary in

Calcutta. It is still in existence and at present owned by Babu Hari Cbaran Guha of the Hogulkuria Guha family. Dr. Berigny did much to propagate the principles of homœopathy in India. He left Calcutta after a few years and died on his way home. Babu B. L. 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 and held the field for the next few years. Dr. Bhaduri's conversion to homœopathy was due to the influence of Rajendra Babu. Dr. Bhaduri was under great obligations to him.

The year 1863 culminated in the establishment of the Bengal Branch of the British Medical Association through the splendid exertions of the late Dr. Goodeve Chuckerbutty.

On the opening day Dr. Sircar delivered a speech utterly denouncing homœopathy. Dr. Sircar was at first elected its secretary, and after three years one of its vice-presidents. This speech attracted the attention of Rajendra Dutt, who thought he had found out the right man who if convinced and converted, would prove to be a veritable giant to hoist the banner of homœopathy throughout the length and breadth of India.

At the time no qualified medical man of our country paid any attention to Hahnemannian remedies. It was, in fact, considered beneath one's position and dignity to study and practise homœopathy. If any doctor had the courage to embrace it, he was sure to be boycotted and to pay the penalty of a severe ostracism. At this time Rajendra Dutt grew dissatisfied with the allopathic mode of treatment and began to practise homœopathy with zeal and earnestness. As time rolled on Rajendra Babu's fame as a very successful homœopathic practitioner became firmly established. Rajendra Babu tried his best to

convince Dr. Sircar and to prove the superiority of our homœopathic 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 neighbour of Rajendra Babu's. 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.

(to be continued.)

Hahnemann, by his invention of potentization, has given us a new view of the world, because he infused life into everything, and thus animated matter so that it can serve as the vehicle for the forces with which it has been endowed by the Creator, and can enter into the various inorganic and organic forms which are around us. To be sure there is no spirit nor soul in the grain of sand which our foot treads upon, but there is that in it which constitutes it a grain of sand. And to this belongs the medicinal force which it carries and yields upon potentization as part of its own life-force and individuality so that it can be useful in healing diseases to which in its individuality it corresponds. The higher life-force of man is acted upon by this lower life-force of a grain of sand, and though not themselves spiritual, *i. e.*, endowed with reason, Hahnemann calls them, on account of their dynamicity spirit-like with perfect justice, and no man or woman need stumble over this expression when reading *The Organon*, because it says just what it means and no more.—

B. FINCKE, M.D., 1892.