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**Hahnemann—All about Him and his Science of  
Therapeutics.\***

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Brother practitioners, ladies and gentlemen,

It is customary and obligatory upon the organisers of every Homœopathic Medical Association or Conference in foreign countries to select an eminent Homœopath to deliver the League or Conference Oration of the Session, independent of the address of the President-elect. In conformity with this time-honoured custom, the organisers of this second All Bengal and Assam Homœopathic Conference have very kindly selected me to deliver the Conference Oration before you to day.

I am quite sensible of the high honour that you have bestowed upon me and for which I beg to convey my heart-felt thanks to you all.

The subject of my Oration will be "Hahnemann—all about him and his science of Therapeutics".

We have assembled here to improve Homœopathy in our country. Before we do that, it is necessary on our part to be fully conversant with Hahnemann's Life and his tribulations.

\* Written for the 2nd All Bengal and Assam Homœopathic Conference as its Session Oration held at Tangail, 15-16 April, 1933.

With this object in view, I have chosen the subject of my Oration accordingly.

For several reasons I have been compelled to deliver my lecture in English for which I crave the indulgence and forgiveness of my colleagues and audience.

Like Newton, Harvey, Faraday and other discoverers of important and useful truths of nature, the name of Hahnemann occupies no less an important place in the history of the universe. The discovery of Hahnemann—the discovery of the universal law of cure—has to-day upset and revolutionized the medical world. It is undoubtedly one of the greatest discoveries that the human intellect has achieved since the creation. More than four scores of years have rolled away since Hahnemann's death and no worthy appreciation of the discoverer—the medical reformer—has been manifested. The testimony of innumerable Homœopathic cases show the magical cures taking place everywhere on the face of the world. And yet countless blind objections against Homœopathy and its discoverer are always being put forward. One amongst them is that Hahnemann was a man of ordinary stamp and Homœopathy was but his means of subsistence. It is only to show the almost unparalleled education, rare talents, high character and sublime mind Hahnemann possessed that we cannot do better than to begin with a short account of his important life, to be followed by such matters as are calculated to throw light on the science as well as the practice of Homœopathy embracing an exposition of its principles, etc., also.

#### HAHNEMANN—A SHORT SKETCH OF HIS LIFE.

Samuel Christian Friedrich Hahnemann was born at the little but renowned village of Miessen situated at the confluence of the Elbe and Meissa in the German Kingdom

of Saxony, on the 10th. of April, 1755. He died at the good old age of 89 on July 2, 1843. He was the eldest son of a poor porcelain—painter. It is said that while Hahnemann was but a child, his father one day told him, "Eat bellyful, read mindful." Hahnemann followed the advice. He not only read mindful but in his later years he went much further. He taught worldful, for his teachings, which have borne fruits in nearly every civilized country, deserve to be accepted by the whole world.

Hahnemann showed the tone of his future mind and character when still of a tender age. Juvenile sports had very little attraction for him. Gravity of manners, thoughtful calmness of mind, sobriety and sweetness of disposition, goodness of heart and an extraordinary thirst for knowledge marked his career even from his early days.

He entered the public school at Meissen at twelve. Unable to meet the expenses of a large family alone, his father on several occasions proposed to take away young Hahnemann from his studies to help him in the family business; on one occasion he carried such a proposal into effect. But young Hahnemann's strong tendency towards the pursuit of knowledge was at last instrumental to bring him again to educational career. The early training which he had received from his good father, who was above the ordinary run of men, paved the way for his future greatness. Hahnemann passed eight years of his early life at the village school distinguishing himself as a student of uncommon talents.

At the age of twenty, his great thirst for medical education impelled him to leave Meissen for Leipzig with only 10 thalers in his pocket but with a mind enriched by a fair knowledge of German, Latin, Greek, Italian, French and English and also of History, Physics, Botany and other subjects, on which he had received not a mere

elementary education. When leaving Miesse he wrote in Latin his essay on "The Wonderful Construction of the human Hand". At Liepzig he commenced the study of medicine. He now applied himself to the translation of books in English and French into the German language, working all day and every alternate night, in order to meet his daily expenses. Among other works he translated "Neugent's Essay on Hydrophobia", "Stedman's Physiological works" and "Ball's Modern Practice of Physics", etc. He continued his unwearied pursuit of knowledge against great difficulties and had a sufficient grasp of the theoretical portion of the Medical Science. Having thus spent two years at Liepzig he went to Vienna with the view of acquiring a knowledge of Practical Medicine. Here he succeeded in securing the invaluable help of the Physician to the Emperor in the furtherance of his object. About nine months afterwards, he fell into serious difficulties; but he was extricated from them by the Governor of Transylvania, who kindly appointed him as his family physician at Hermanstad. Hahnemann now learnt some more languages. He passed one year and nine months here practising medicine and vastly increased his knowledge thereof. He then proceeded to Erlangen, where he attended lectures and obtained the degree of M. D. in 1779. He was now only twenty-four years old; but at this age he had mastered Greek, Latin, German, Italian, French, English, Hebrew, Syriac and Arabic. He also knew Chaldiac. Henceforward he contributed largely to periodical literatures in various languages.

At this time medical science was in wretchedly unsatisfactory state, the whole profession being divided into sections, each having its own theories to be guided by. Chemistry was in its infancy. In his early years of medical practice, his income was so limited that he was

compelled to change places. Nevertheless, during these frequent migrations, he made great advancement in his knowledge of chemistry. His preparation of Soluble Mercury and his Wige Test, together with the publication of his pamphlet on "Arsenical poisoning" and other works on chemical subjects, are proof positive of his intimate knowledge of the science of chemistry. It was at this period that he published translations of a good many works and also several original productions, mostly on medicine in order to make up for his insufficient professional earnings. In these his allopathic days his reputation spread rapidly but his finances did not improve in proportion.

The traditional medicines were reduced to something like a system by Hahnemann and to him is due considerable reform in allopathy, the name itself being first used by him. Gradually however he lost his faith in the science, till at last at the age of thirty two, in the hey day of his glory, he resolved to give up his profession, which he thought he could not carry on to the satisfaction of his conscience. Fully convinced of the uncertainty of the action of drugs, he altogether discontinued his extensive practice. Poverty and misery stared him in the face. He therefore resumed his old business of translating books.

The thought of the absence of any principle never ceased to haunt him and one day, the most auspicious in his life, while translating that portion of Cullen's *Materia Medica* which describes the curative action of Cinchona, the law of Homœopathy flashed into his mind. This was in 1790.

Henceforth, Hahnemann worked on, worked on, incessantly, devotedly, intelligently and scientifically according to the light vouchsafed to him by the God of infinite wisdom, a new system of medicine. Science sometimes breeds prejudices and the time-honoured allopathy

succeeded in setting up against the founder of Homœopathy a course of persecutions of the worst kind. Yet that undaunted medical martyr driven from one place to another with the prospect of squalid destitution before him, unshaken in his conviction, contributed article after article to many a journal in support of his views, laboured unceasingly in proving a large number of medicines one after another and recording their symptoms with the utmost care, and lastly writing his wonderful *Organon of Art of Healing*, the *Materia Medica pura* and the *Chronic Diseases*, the undying monuments of his genius and erudition for the sake of Truth and in the cause of Humanity. Thus, for nearly fifty-three years he persevered in his labours with a devotion the like of which is not to be found in the history of the Science of Medicine. A mind gifted with such genius, and rich in such profound learning and wisdom; a heart so noble and brave and devoted, a character so sublime and a life full of such well directed, systematic and untiring labours mark out Hahnemann as a true hero greater than those who lead invincible armies and conquer nations.

#### DISCOVERY OF HOMŒOPATHY—HOW HAHNEMANN CAME TO IT.

An apple fell from a tree. A quantity of water was displaced from a tub on the immersion of a body and unknown truths of science were revealed. But what was it that revealed to the world Nature's law for the preservation of health and life? And how did Hahnemann come to discover the law? These questions are of great moment and interest. Hahnemann discovered the law and we shall presently see how he got into his brain the idea that there must be a fixed law for the curative action of all medicines and for their application in curing the sick.

About the year 1788, when he was high up on the horizon of the medical world, Hahnemann's belief in medicine was gone. The uncertainty of the action of drugs and the absence of any principle for their administration in diseases were the two things which were always uppermost in his mind. He thought it sinful to practice a system of medicine in which he had no faith and which he had found to be worse than useless. His god-fearing heart beat within him, and he gave up his extensive practice extending over a period of eight years.

Every body can imagine the state of his mind at this time. It became very hard for him to support a family so large. His friends, followers and supporters, all turned against him. His wife also did no better but carried on a regular quarrel with him. A victim though he was of such unforeseen vicissitudes and multiplied difficulties, his undaunted spirit never gave way. Hahnemann recommenced his old business of translating and thus supported his family.

Misfortune and misery attacked Hahnemann from all sides but discouragement was never able to approach him. Untiring labour in translating and deep meditation as to how medicines can best act became the sole objects of his life day and night. He never misspent a minute of his life, The longest portion of his time he devoted regularly to solitary meditation.

Dr. Michel Granier of Nimes has very admirably painted Hahnemann's thoughts most graphically in the following words :—

"Where then find certain help ? Darkness and desert surround me. No relief for oppressed heart !

"Eight years of scrupulously careful practice have shown me the nothingness of ordinary curative means.

My sad experience has taught me but too well what may be expected from the advice of the greatest men.

"However, it is perhaps in the very nature of medicine, as many great men have already said, to be unable to arrive at a very high degree of certainty.

"Blasphemy! Disgraceful thought! What! has not the infinite wisdom of that Spirit which animates the universe, been able to furnish means to relieve the suffering caused by disease, which has been permitted to afflict mankind.

"What! The sovereign paternal bounty of Him whom no name can worthily designate, who provided largely for the wants even of those small insects that are invisible to us, who sheds in profusion, life and well being over all creation, would be capable of a tyrannical act, and unwilling that man, made in his own image, should, by the assistance of the Divine breath that penetrates and animates him, find in the immensity of created things, some means to rid his fellow-creatures from sufferings, often worse than death itself. He, the Father of all that exists, should see with indifference the martyrdom to which disease condemns the most cherished of his creatures, and not permit the genius of man, which, nevertheless makes every thing possible, to find a sure and easy way of considering diseases in their real point of view, and to interrogate medicine, in order to arrive at the knowledge of what in each case would be useful and furnish a real and certain relief.

"I would renounce all the systems in the world, rather than admit such a blasphemy. No, there is a God, a wise God, who is goodness and wisdom itself. There must then, be some means created by Him, of looking at diseases in their real aspect, and of curing them with certainty, a means which is not hidden in endless abstractions, or in hypothesis where imagination alone plays a part.

"But how is it, this method has not been discovered

during the twenty or twenty-five centuries of men, calling themselves doctors ?

"It is because it is too near and too easy, and because neither brilliant sophisms, nor seducing hypotheses are necessary to reach it.

"Well ! since there must be a certain means of cure, as sure as there is a God, the wisest and best, of beings, I will quit the barren field of ontological illustration ; I will no longer listen to arbitrary opinions, with whatever art they may be reduced to system ; I will no longer bow to the authority of celebrated names. But I will seek close around me, where must be this means, of which no one has dreamed, because it is too simple and does not appear learned enough, because it is not encircled with crowns for the masters in the art of building hypotheses and scholastic abstractions."

At this terrible crisis in his life, Hahnemann passed his time in deep meditation being in search after something that would soothe his embarrassed soul. At last he had a spark of divine inspiration. Such is the way in which inspiration comes. Every body sees apples fall, but it was left for Newton, at a moment of divine inspiration, to have a glimpse of the law of gravitation.

"It is thus" said he, "that I entered this new path."

"It must" thought he, "observe the manner in which medicines act upon the human body, when it is in the repose of health. The changes which they then occasion are not in vain, and must certainly mean something, otherwise, why do they take place at all ? Perhaps this is the only language in which they can express to the observer, the end of their existence".

This simple but profound thought of trying medicines upon persons in the repose of health began to work in his brain. This was about the year 1790. Happily for man-

kind, one day while translating Cullen's *Materia Medica* from English a spark of the bright light of the Law of Similia flashed through his mind. Cullen's useless efforts at the unscientific and unsatisfactory explanation of the febrifuge action of Cinchona in Ague threw his mind, already in an unsettled state, more into confusion. He had no doubt of its febrifuge action but the explanation offered everywhere was not at all intelligible and satisfactory.

At once the idea of trying Cinchona on the healthy flashed through his mind. He thought there must come on some changes on taking it in health. He took Cinchona for several days. Symptoms of a type of Ague appeared with all its three stages—the shivering, the heat, the sweat—manifesting themselves in their most decided form. Now he plainly saw that Cinchona produces a type of Ague, and when taken in Ague of that character, it effects a cure.

To make his experiment doubly sure, he tried Cinchona again and again on himself with the same results, and on several other persons, always with the same result. He then began to subject other medicines to the test of experiment upon healthy persons, the results always coinciding satisfactorily. After an experimentation of six years he was now able to enunciate a fixed law for the curative action of remedies. His "Essay on a new Principle to Ascertain the Curative Powers of Drugs", was now boldly presented to the public demonstrating his new discovery—the universal law of cure which has revolutionized the medical world. He thus provoked a nest of hornets to attack him from all sides.

Opposition came from a host of jealous enemies but the indomitable Hahnemann met them all fairly. Opposition was followed by persecution but his wide-spread reputation never suffered in the least. On the other hand, he rose gradually in public estimation and his followers increased.

This first proving by Hahnemann on himself was the precursor of a vast array by himself and his disciples, as it is on this adamant basis that the superstructure of Homœopathy so firmly stands.

About this time an increasing family, slight success in practice, and inadequate remuneration for his literary work, brought him into the very depths of poverty. So low that he and his family had to share one room, and had often to do without the bare necessities of life. Yet Hahnemann's elastic and buoyant spirit rose triumphant amidst the depression and gloom of such surroundings. A way out was provided when he took charge of an insane asylum at Georgenthal, offered him by the Duke of Saxe-Gotha, where he made a famous cure of a court minister of adopting, for the first time in Germany, that humane treatment of the insane now so successful in modern times. In this, and in other departments of Science and Medicine, Hahnemann always illumined the darkness and ignorance of prevailing ideas by some fresh inspiration, foreshadowing and forestalling the advanced practice of a country later.

Also about this time he advocated the use of Belladonna in scarlet fever. This and his successful treatment on new lines of the insane, brought him into violent collision with his medical colleagues and from that time on he suffered the most persistent and ill-natured persecution. Thus began his "years of wandering" from place to place; no sooner had he settled down than the agents of the Apothecaries' Society hounded him out, for by law only chemists could compound medicines and Hahnemann by preparing and giving his own single medicines infringed their rights. Henceforth, he was compelled to publish his work himself or in Hufeland's Journal, a popular paper. In this latter appeared his exposition of the homœopathic principle in an article entitled "The Medicine of Experience," which

brought him added calumny and persecution. Next appeared in 1810, the first edition of his—immortal "Organon" which was an elaboration and exposition of his matured ideas. By this time practice and fame increased, and he returned to Leipzig on the flood-tide of fortune. The prince of Anhalt-Cothen, who ardently adopted Hahnemann's teachings, offered him absolute freedom to practise in the town of Cothen, the capital of the State. Hither he repaired in 1821, evading thereby the restrictions and persecutions of his enemies, the physicians and chemists, to find himself armed with princely authority to do what he liked. No doubt it was with reluctance that he said Good-bye to Leipzig, the city of learning and art of busy life and pleasing surroundings, to immure himself in a little country town, a veritable sleepy hollow. As Court physician he enjoyed many privileges and honours, but missed his disciples and his powers. However, he found abundant employment in practice and literary work, publishing successive editions of his Organon and Materia Medica. New work also engaged him in the writing and publication of his famous "Chronic Diseases". His followers in Leipzig and throughout the country remained faithful to him and grew in number daily, to such an extent, that he was able to found in 1829 the first Homœopathic Society—"Central Society of German Homœopathists".

In the following year Hahnemann lost his wife, the sympathetic sharer of his joys and sorrows for fifty years. While at Cothen, there occurred a brilliant example of Hahnemann's application of his guiding principles. The Cholera was invading Europe by way of the East. Hahnemann heard of the coming of this dreadful pest, and acquainting himself with its characteristic symptoms, sought out the remedies suitable enough to combat it,

printed directions accordingly and distributed these widely. By this means the prophylaxis and treatment were so successful when in time the fatal maelady duly invaded his neighbourhood, there was established a convincing proof of his method which gained for him and his system much sympathy and support.

What a solace the life at Cothen must have been to Hahnemann with peace, prosperity, opportunity to write to the success of his system; all must have tended to make life during these fourteen years at Cothen really happy and ideal for the scholastic tastes of Hahnemann now in his eighth decade of life.

But a wonderful change was in store for him. Suddenly from the gay city of Europe, a talented and gifted young lady of noble birth appeared in search of advice from the renowned and aged physician. Doctor and patient became mutually interested and the attachment culminated in marriage and departure for Paris. Naturally this romantic episode created quite a stir in his own family, in the town of Cothen and in fact all over Germany. Much have been written for and against the character and history of Melanied' Hervilly Gohier who at thirty five married an aged man of eighty. Though Hahnemann parted with the best of his fortune made at Cothen to his family before leaving, in the following eight years he amassed another in Paris. But the endurance of the human has its limits and Hahnemann survived his migration to Paris but eight years and died full of years and honours at the age of eighty-nine on July 2, 1843.

Such is a brief sketch of the life of this great man, eminent as a scholar, a scientist, and a physician, whose indomitable perseverance and brilliant gifts enabled him to educate himself, endure poverty and distress, wander over the face of the country with an increasing family, be hunted

by his enemies, defeat them ultimately with their own weapons, found a school of thought and practice in medicine, write a legion of books, etc. and yet make two fortunes in the practice of his profession.

Germany had shackled one of the most brilliant of her sons in every possible manner, had driven him from one city and one Kingdom to another, and had eventually buried him in a sort of hermitage in the small duchy of Anhalt Cothen. From this obscure place he was brought into the very heart of European life and intellect and was permitted to practise without the imposition of any condition with which the German countries seemed to be pregnant and he was thus brought into immediate contact with his disciples not only in France, but from all European Countries, England and America.

( To be continued )

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### Syphilis : Its History, Symptoms and Homoeopathic Treatment.

DR. A. K. BHATTACHARJEA, CALCUTTA.

( Continued from Page 174 )

*Hepar Sulphur*—Chancreous ulcer on prepuce. Ulcer discharging bloody pus, smelling like old cheese with sensitive edges tingling, burning and pulsating sensations. The discharges may be corroding. It is frequently needed in cases where Mercury has been abused and Mercurio-syphilitic condition has been produced ; 200 potency is usually preferred.

*Hydrastis can*—Lotion is used, externally for ulcers with stringy discharge, the compound power of Calendula, Hydrastis and Boric acid is also used with great advantage.