

Law and Anarchy.

DR. N. GHATAK, B. A., CALCUTTA.

Throughout the whole creation, there is an order. In all the workings of the universe, reigns a perfect harmony. To whichever direction we may look, we find an order, a harmony,—and no confusion. Everything is fixed and orderly,—the changes and deviations are only *apparent* and not real,—they are a superficial appearance over a permanent sub-stratum of Law and Truth. The Law and Truth is the permanent possibility of those changes which are only the incidents of creation. The becomings are outer and apparent, the beings are inner and real,—the Law is the innermost of all. The creation is posterior, the plan is prior, and the plan presupposes the Law.

What is a Law? It is a relation permanently subsisting between two events happening in Nature. They say, "there is a special Providence even in the fall of a sparrow". If that be the case, if there is a law behind each and all phenomena in Nature,—how can it be supposed that there is no law of cure? If law and government reign supreme to keep up order and harmony in all things, how can it be said that the cure of human diseases is chaotic, and under no law and no government. No, it cannot be,—nowhere there is *anarchy*. It is the law that is behind everything, and there must be a law prior to disease and its cure.

It is known to all that disease is due to violation of law ; and men may think that obedience to law is cure. But, sometimes it is and sometimes it is not. It is true that obedience to law is health and harmony, but when once that harmony is broken, mere obedience to law that has been violated cannot always establish the *statu quo*, though it sometimes can. But in almost all cases, something more is needed to bring back the previous order and harmony. Be that as it may, it is quite sure that as a disease presupposes violation of a law, its cure also must have to satisfy another law. Everywhere it is a matter of law and government. A cure can never come out of anarchy and whim. It cannot

be accidental. It must always be under a fixed law, which is called the law of cure. A haphazard recovery or a cessation of pains for the time being is not a cure. It is a poor stratagem to soothe for a time the anxious patient and his people, but it is never a cure. There is no mysticism in it,—it does not rest on some body's *ipse dixit*, far less on any body's opinion, however exalted might be his position. It is based on a fixed principle, called the law of cure, and any body and every body may avail of it in times of need. A true cure is an orderly event.

For more than two thousand years, this law of cure was not found out and a regular anarchy prevailed in the domain of medicine. There was a perfect disorder, and it was only for Samuel Hahnemann to discover the curative law, as it was for Sir Isac Newton to discover the law of gravitation. The law was there, but no body before him could find it out. Before him there was no science of medicine, properly so-called. Homœopathy is the true science of medicine.

A man has got what is ordinarily known as Pneumonia, —a dry coughing, attended with high fever and headache, compelling him to lie still over the affected side, as any the least motion fearfully aggravates the condition. Thirst at long intervals and constipation are concomittant symptoms of the case, with dry and white coated tongue. This totality of indications will call for a particular remedy named Bryonia, and if a thousand Homœopaths are called in, they will all agree. Why? Because the same set of symptoms, the same totality must indicate the same remedy. But in other systems of treatment, no two physicians would agree. Why? Because, their prescription depends on personal opinion, and not upon any *law*, as in Homœopathy. Opinion has no place in the scientific system of medicine,—it is a question of similarity between two sets of symptoms, one as found in a suffering patient, another as found in the provings of one amongst several medicines,—their provings having been most carefully and faithfully recorded in the *Materia Medica*.

There is no room for surmises, no room for personal opinion, —nothing of the kind. It is a scientific principle, applied in every case of disease. "The like cures the like,"—has no failure,—the law never fails ; the individual may fail, but the law never fails.

Review.

"Chronic Disease,—Its Cause and Cure," by Dr. P. N. Banerjee, B. A., published by Srijut P. C. Chakravarti, B. A., of Homœopathy Prachar Karjalay, 76/1, Clive Street, Calcutta. Complete in 415, pages and priced at Rs. 6/12 only.

The Book is certainly a most valuable addition to the Homœopathic literature. Dr. Banerjee is not only a successful Homœopathic Physician, but has a living faith in Homœopathy as being the only Law of Cure. A diligent student of Homœopathic philosophy, he stumbled upon my treatise on the subject, named "প্রাচীন পীড়ার কারণ ও তাহার চিকিৎসা," and he found in it just what he had so long been searching for ; he took a fancy to the Book, so much so, that he desired a good translation for the benefit of the English-knowing public.—the present work is the production of such an earnest desire.

This Book is not only a nice and faithful translation but is a delightful study,—the rendering so elegant and lucid, and the style so chaste and idiomatic. I had gone through the whole translation in manuscript, and I can very well assure the readers that the worthy Translator has been quite successful in preserving in tact the exact sense of the original author. The Translator's is no easy task, and Dr. Banerjee having fair insight into the subtle philosophy of Homœopathy and a wonderful mastery over the language, has, I can say, very ably discharged the responsible task he took upon himself. I strongly recommend the Book to all English-knowing readers of Homœopathic philosophy. Paper and printing,—excellent, and the Book is nicely bound and well got-up. I desire its extensive sale.

Editorial.

The Homœopathic Institutions are many, but the system of education followed in most of them is not as it should be. Leaving aside all those so called Homœopathic Schools and Colleges which are ill-famed houses for selling degrees and titles, I speak of accredited Institutions in which sincere attempts are made for manufacturing well-equipped Homœopathic Graduates and on truly bonafide basis. It appears that the authorities of the Institutions are compelled by a force of circumstances to introduce lots of subjects which are almost useless for all practical purposes, into the curriculum. There are many altogether useless items of instruction, and as the matter stands, it is found that much more attention and money are spent over those, that could have been more profitably spent on the item of true Homœopathy.

There are a few allied subjects that are of course necessary for any medical practitioner to whatever school he may belong. But these also should be taught just so much as would only be necessary for his being a good and sensible Homœopath, and as might be useful in his practical life. They should be taught merely as a *means* and not an *end* in themselves. The real end and aim is true Homœopathic education, and those few allied subjects are to be taught in such a way that a student after finishing his Degree-course may not have to fire in the dark or to flounder in doubts and uncertainties. He must have so much knowledge in those as to be able to say what is the matter with his patient. The whole purpose of Homœopathic education is to make him an intelligent prescriber,—he may not be a blind symptom-hunter. So that the student must have to be properly conversant with the *main* principles of Anatomy, Physiology, Pathology, etc., but it is not necessary for him to enter into the finer details, which may be left for the Alloëpathic students who will turn *pathological* prescribers. Therefore only the broad matters and broad principles concerning those subjects should be taught with the help of a thorough course