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In memoriam.

LATE DR. W. YOUNAN, M. B. C. M. (Edin.).

BY DR. S. C. GHOSE, M. D.

Mr. President, Friends and Comrades,

The object with which we have been actuated to assemble here and to hold this meeting is sufficiently known to you all. Alas! a thunderbolt has fallen upon our head! Dr. W. Younan, M. B. C. M. (Edin) is no more in the land of the living. This melancholy event took place at his Calcutta residence at 1-1, Wood Street shortly before dawn on Sunday, 23rd October, 1932. Men always desire that those whom they love and revere should be widely known and for me therefore it is natural to read this short biographical sketch of Dr. Younan in whose memory this meeting is going to be held.

Dr. Younan's fairly long life has been replete with numerous interesting and glorious achievements and many are the anecdotes which adorn it. It still seems too soon to venture on a critical estimate of his labours and works in the field of Homœopathy and in the world at large. Thousands come on the stage of life and die without leaving any trace behind. They are never thought of or

Paper read at the meeting held at the Davidian Hall, Bhowanipore on the 9th Nov-
1932 in memory of Dr. Younan under the presidency of Mr. W. C. Wardsworth,
M. A. (Oxon), Editor of the "Statesman".

their memories cherished, even by those who had intimate contact with them through life-long friendship, partnership in business or any other kindred association. Hundreds of men known to us in our life, when the faculty of judgment is generally ripe, have passed away and with their death have vanished their names out of our remembrance. Such is the sad fate of the majority of us. Those, who leave foot-prints on the sands of time, are undoubtedly men of extraordinary merit and exceptional intelligence. In an age which is remarkable for its reactionary tendencies and reckless spirit of criticism and in a country where the growth and development of genius is retarded to an almost immeasurable extent by unnatural custom and by rivalry and jealousy, the perpetuity of a good name implies the possession on the part of the hero, many a brilliant and transcendental quality.

From time immemorial, alike by tradition and instinct, men have publicly commemorated the death of their eminent personages. It is such a commemoration that brings us in assembly this evening. It is therefore, binding upon us that we pay public homage to this eminent homœopath whose whole life was consecrated to promulgation of Homœopathy in its pristine purity in India.

In the sudden demise of Dr. Younan, the homœopathic medical profession in India has sustained an irreparable loss and the general public have lost the services of a great homœopath of Modern India. He had been suffering from high blood pressure for some time and did not retire from practice. The result was that he had a seizure of Apoplexy about a month ago and breathed his last owing to a second attack. He had completed his 73rd year at the time of his death. His death was quiet and peaceful. His wife died seven years ago and he regularly visited Darjeeling once every year to offer his tributes of love at the grave of his

wife. There was no issue of the marriage. He leaves behind two brothers who adorned the medical profession and they are now living in England after retirement.

Dr. Younan hailed from Syria. His father was a police officer and lived at Entally, Calcutta. He took his medical degree from the Edinburgh University in 1882 and after graduation came to Calcutta where he began to practise as an allopath. At this time the late Dr. B. N. Banerjee was an eminent homœopath of our metropolis. As time rolled on Dr. Younan came in intimate contact with Dr. Banerjee and saw, with his own eyes, the marvellous cures effected by homœopathic remedies. At last he was converted to Homœopathy as his keen intellect enabled him to appreciate the intrinsic excellence and worth of the Hahnemannian system of treatment. Dr. Younan betook himself to homœopathy with zeal and earnestness and the interest and fascination of homœopathy grew upon him with each advancing year.

By way of digression I wish to say something about Hahnemann and his Homœopathy, for which I beg to be excused.

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 homœopathy. If we trace the history of homœopathy 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 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 homœopathy was, for some time, persecuted with the most remorseless rancour by its antagonistic factors. A tempest of derision burst upon Hahnemann's head while the news

of his discovery was promulgated. How preposterous and contemptible were all the denunciations which were made to the detriment either of his fame or 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 ever maintained with so much kingly dignity, bore the infallible stamp of the exuberant predominance of his intellectual vigour. The popularity of his remedies and the fame of Hahnemann were the universal talk, and this 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. He pulled down the fortification of the reasonings advanced by the antagonistic factors, but could not pacify them.

No body 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 death-blow 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 this vast universe requires, 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 truth that the views or theories that were accepted with an amount of eagerness and were the rage of the day, proved to be false in the long run. They

flourished for a time and when put to the touchstone of experience proved to be founded upon irrational and illogical basis. But the teaching and principles promulgated by Hahnemann and his disciples have stood the proving tests of the world for more than a century and his law of cure stand unchanged to the present day. All the wonderful achievements which Hahnemann performed, were not accomplished by chance. All the glorious triumphs which resulted from his grandest conceptions, were not the brilliant and momentary flashes of unthinking 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. His dearest friends detested him; his nearest relatives began to shun his company; his brother practitioners thought him to be fit for a lunatic asylum. But still Hahnemann stood like a rock which no storm could shake. The interest and zeal of his new science lay dearest to the innermost core of the 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 intellect of a Newton. 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 profession he would have never experienced the bitterness of adversity. But the path of truth is ever harried by sorrows and sufferings, and dangers and

difficulties and the great Washington of medical independence buffeted the billows of starvation and endured them all with passive submission and heroic courage. Life without enthusiasm would 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 marked that his enthusiasm flashed through the gloom. There lies the greatness of Hahnemann. He contributed more than an army to the extension of knowledge. This world has been 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 has by the greatness of his heaven-kissing intellect, fashioned anew the dominant theories of the medical world and brought about a perfect and glorious reformation of the age in which he played a prominent part. He possessed the enthusiasm of a Columbus, the intellect of a Newton, the faith of a Luther, perseverance of a Bruce, independence of Mazzini and the purity and integrity of a Washington.

Truth triumphs alike over custom and prejudice and the doctrine of great Hahnemann has therefore 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 homœopathy has widened its boundaries over the entire civilized world. Homœopathy has survived the deadly arrows of persecution and won the clustering laurels of triumphant worth. The attention of all the civilized world has now been directed to the sublime truth of Hahnemann's homœopathy in its pristine purity, and the mist of misconception, wilful or otherwise, that prevails before as to its relative position in the medical

world, has been cleared by the convincing gale of its worth.

Like the late revered savant Dr. M. L. Sircar, M.L.D.L. C. I. E. Dr. Younan accepted Hahnemaun as his future guide in medical practice and began to practise homœopathy openly, whole heartedly and zealously.

After the death of Drs. Mahendra Lal Sircar and L. Salzer, Dr. Younan occupied the position of a leader amongst the homœopaths of Calcutta and kept up the integrity of that position till the end of his earthly existence.

✓ His attitude to homœopathy was that of the aggressive Hahnemannian and he tolerated no other. He was very impatient with the low dilutionist, the mixer and the alternator. His text books were the Organon, Chronic Diseases and Materia Medica Pura. He was a devout Christian and very simple in his habits and mode of living. He never mixed with politics and always kept himself aloof at a respectable distance from party strifes.

• In the long career of a successful homœopath he had no equal and his love and loyalty to the cause never swerved.

✓ He was the architect of his own fortune, the mason of his own fame. Practically speaking, he lived, moved and had his being in Hahnemann. Dr. Younan was the Dean of the Calcutta Homœopathic College in Upper Circular Road and was an ex-President of the Calcutta Homœopathic Hospital Society. He was for sometime, a member of the British Homœopathic Society, was the Honorary President of the First All-Bengal and Assam Homœopathic Conference held in Calcutta last year and was the President of the All-India Homœopathic Conference held in Calcutta in April last.

His funeral procession was attended by a vast con-

course of people consisting of Hindus, Mahomedans, Christians and Jews. The cosmopolitan character of the mourners that accompanied his dead body to the last resting place at the Circular Road cemetery bore eloquent conclusive testimony to the great popularity that he had amongst them. His death has unfortunately created a void in the field of Homœopathy in India which cannot be filled. He was, one of those who by their wonderful skill in the art of healing, helped to propagate the principles of Homœopathy throughout the length and breadth of India. The absence of such a man from the field of Homœopathy, the withdrawal of such a mighty force from the structure of society naturally causes world-wide grief that no time can remove. Dr. Younan was the remnant of band of great luminaries of Homœopathy in India whose glorious names will ever be imprinted in characters of gold and will never be obliterated from our memory. Dr. Younan was a magnificent flower that bloomed in the desert air of Homœopathy in India and the desert air withered it not.

Dr. Younan was ever a striking personality. A man of liberal culture, intellectually keen as a blade end of the strictest integrity he was an object of universal admiration. All that he performed was done very well, because he did all with his heart and soul. He did what he knew well to be a duty and when doing it, he turned neither to the right, nor to the left; he turned not, though the whole world was against it. He had been always guided by his own thinking and never put any reliance upon the help of others. Instead of trying to adapt his philosophy to circumstances, he tried to bend circumstances to his philosophy.

He possessed strength combined with sweetness, courage with gentleness, unwavering loyalty to friends

and principles with an unswerving love of truth and straight forwardness. Sunshine was always to be found in his heart and his mind gilded with its own hues all that it looked upon. When he had burdens to bear he bore them cheerfully, when he had a sea of difficulties to cross, he crossed it manfully, and when he had a thorny road to tread on, he trod on it gladly, gathering up such flowers as lay along the path.

He was very temperate. He never indulged himself for a single moment in the luxury of a Sybarite. He lived a life of full 73 years with stoical firmness and Spartan temperance. He also died in harness as he always wished to do. Dr. Younan was a very religious man. To many enlightened men, it is a superstition worthy of a barbarous age, to believe in God, religion, duty. But Dr. Younan believed in God and in his dispensations. The principles of divinely faith got entwined with all its fibres and tissues in his moral nature.

Dr. Younan attached great importance to the following memorable lines of Cardinal Newman :—

• "What are great gifts but the correlative of great work ? We are not born for ourselves, but for our kind, for our neighbours, for our country ; it is but selfishness, indolence, a perverse fastidiousness, an unmanliness and no virtue or praise to bury our talent in a napkin."

In his life there was a little of Milton's quiet air of delightful studies ; and none of Pascal's "labouring for truth with many a heavy sigh." The end of it all is that he had the laudable desire of success, a general literary appetite, conscious preparation for private and public duty in the world and firm conviction of his personal worth.

As a physician, Dr. Younan stood in the front rank, an accomplished diagnostician and able prescriber. His refinement, culture and spirit of willingness to plunge

himself with devotion of heart and soul into any just cause for the benefit of the profession won for him the confidence and admiration of his colleagues.

He never conspired and seized power for his own aggrandizement. He asked no man to sell his moral worth and honesty that he might be a gainer and hold position and power by the sacrifice.

He never vindictively crushed a man because he would not serve him. He hated villification from the bottom of his heart. Men did not fear Younan, they loved him, they respected him, they trusted him, they admired him. Possessing a wonderfully calm and placid temperament, he was a splendid example of gentleness combined with rare strength of character, purpose and mind. He had the habit of thinking with accuracy, clearness and quickness when any occasion demanded.

His success and experience in curing desperate cases had been unique and his prescriptions had saved the lives of numerous hopeless cases from the jaws of death. But it is all the more to be regretted that this eminent homoeopath had always been reticent and silent and left no notes behind. It was very unfortunate that his contributions relating to his unique experience extending over forty years had been very few and far between. He cured cases and that was all. He has left no piece of work for the use of future generations as "his footprints on the sands of time."

Dr. Younan was an inspiring seer of the highest value to his younger colleagues and the legacy to them is a goad to a perfect and dutiful life. The man of work endows time with a sort of vital force as an active enthusiastic and living agent co-operating with him. Time swallows up small men but great men rise above it; their actions produce epochs, create chronology, and thus give permanence and splendour to time itself. The highest perfor-

mance of duty will be blessed and crowned with immortality, and will flourish in full bloom, even when this earth and its time shall be no more.

A great man, though dead, carries with him a potent influence of personal magnetism. His life-long devotion to Homœopathy will shoot forth like a ray and will implant a tree of new life into those that lie around. The career of a great man remains an enduring monument of human energy. The man dies and disappears, but his thoughts and actions survive and leave an indelible stamp upon the people around whom he lived, moved and had his being. His ill health had given some anxiety to his friends and admirers, but his death was quiet and sudden.

To the country, 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. Dr. Younan's life has ceased to throb on this plane, but as long as greatness will be appreciated, his noble life will occupy the foremost place in the hearts of those who hankered after his advice.

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."

The life and death of our departed colleague have not been in vain if it inspires us to realise our individual responsibility in the struggle for the expansion of Homœopathy in India. His dutiful life bears ample witness that service for suffering humanity needs no goad of duty. Unconsciously we are attracted by the sense of brotherhood to serve mankind. The Divine spark of personality and immortality lies in each person, no matter how deeply submerged they may be and it is obligatory upon us to uplift, restore and fit them for service.

The highest meed of praise that we can bestow upon Dr. Younan who has just shuffled off his mortal coil in the struggle is to proclaim to the world that he served willingly and courageously the highest and most permanent needs of man, justifying the profession by faithful service, realising that to cease to serve is to cease to live.

Mourn friends! Let mourning shows be spread for this eminent homoeopath!

We pray to God that He will be pleased to keep his soul in eternal peace.

In the different forms of structural or organic disease, some of which have no direct counterpart as yet in the pathogenesis of our remedies, we are compelled to look for the great characteristic, constitutional symptoms, the most prominent and peculiar feature of the case, even apart, if necessary, from functional derangements and from structural disorganization. Such symptoms, which are purely constitutional, just the reverse of local, since they may appear in connection with any form of disease, become the peculiar characteristics, the key notes of their respective cases. Such symptoms must be prominently contained in whatever remedy is suited to the case. And we believe that each case, especially each chronic case, has its head symptom which leads all the rest—its key-note, from which all the others take their clue. And we believe also that the remedy which contains this head-symptom with equal prominence—that is, in which it constitutes a key-note—will invariably be found to cover and contain all the other symptoms; and that this clue will thus afford us the means of extending the curative action and sphere of the medicine, far beyond what it has reached, or could be expected to reach, by direct pathogenesis.—H. N. GUERNSEY, M.D., 1866.