

Place of Homœopathy.

DR. J. N. CHOWDHURY, M. B. H., CALCUTTA.

That Homœopathy is superior either to Allopathy or even to Aurvedic and allied systems can be proved in various ways. Nay, from the analysis that I propose to make in the following lines it will be proved beyond all doubts that it is by far the most scientific system of treatment as yet found. Since time immemorial mankind has been trying its utmost to find out a means to keep itself immune against attacks of diseases and if possible to save itself from death. This grouping in the dark has given rise to so many systems of treatment that we find to-day.

For convenience I wish to group them up in the following :—

- I. Spiritual Healing,
- II. Prolonging life and healing by Yoga,
- III. Healing by will force,
- IV. Healing by Charm,
- V. Healing by Charm through some Gross Medium,
- VI. Healing by Charm and Drug combined,
- VII. Healing by Drug :—
 1. Single Drug in Fine form,
 2. Combined Drug in Fine form,
 3. Single Drug in Gross form,
 4. Combined Drug in Gross form.

I have placed them in order of what has appeared to me to be of superiority.

The healing of the leper and of the blind by Christ is spiritual healing. The Yogis in India are said to have evolved a system by which they can prolong life and remain healthy and joyful. The restoration of the health of Humayun by Babar is a glaring instance of healing by will-force. Healing by charm is practised in some form or other in every clime and land. This is cruder compared with the other three as in it words are taken aid of. The use of

charmed flowers and water etc., is indicative of No. V type of treatment, while charmed *tulsi* and charmed medicinal creepers etc., are used to cure diseases. Homœopathy, Allopathy, Aurvedic, Bio-Chemic and all the other rather familiar systems use drugs alone to effect a cure.

Among them Homœopathy undoubtedly occupies first place as this is the only system in which a single drug is used in fine form. Then should come Bio-Chemic and that portion of Aurvedic in which are used combined drugs in fine form. Next to this comes that portion of Aurvedic in which single drug is used in gross form, and last of all should come Allopathy and that portion of Aurvedic which use combined drugs in gross form. The recent attempts of the allopaths to cure diseases with auto-vaccines and 'cultured' or rarefied seras are only echos of the Homœopathic doctrine of cure.

It may be asked why I have taken to this kind of grouping and how I claim to put one system in superiority to the other. My humble reply will be why is man superior to other beings or what makes one man superior to another? It is so, because, man is nearer the 'spirit' than any other animal and this is expressed by his intellect and other higher faculties. That 'spirit' is the sole guiding factor in the world can be well proved from history. Men like Christ, Budha and Srikrishna have moved the world more intensely than the whole hosts of politicians and conquerors put together and it is in this 'spirit' that lies the dynamo of all forces. This 'spirit' is the essence of our existence and it is the primeval source of all strength. Viewed from this standpoint I think that my grouping of the different modes of treatment of which we have any record before us is unassailable.

If we judge the effect of the different modes of treatment, we shall be able to find out for ourselves that from the result obtained from each one of them we shall also be permitted to stick to the same order in our grouping, I mean from the rapidness of the action and the permanent nature of the

cure effected. It therefore stands to reason that finer the medium and means of treatment, quicker and more permanent is the result achieved.

While the Aurvedic system has given the world its scientific classification of diseases, enabling it to trace the origin of all maladies to the disturbed equilibrium of three forces into which the different components of the body organism dissolve (viz., *Vau*, *Pitta* and *Coph*), its splendid mineral drugs and their combinations, culminating in *Makaradwaj*, which through all ages will remain the wonder of every one, and its *Ghritas* and *Oils* which have remained inimitable throughout the whole history of therapeutic evolution in the world, and while the achievements and prowess of Allopathy in the domain of surgery are giving glimpses of the actual life force located in the cellular organism that stands behind this body, they yet have failed mankind in relieving it of those miseries they promised to do, the former owing to its being too costly, too troublesome and last though not the least on account its being written in an obsolete language and in a pedantic style and the latter owing to its defective knowledge of drug-action, undue eagerness for the collection of so-called pathological details of diseases and its unholy attempt at shifting the responsibility of failures to causes other than its own limitations. Hahnemann, who felt those defects sorely, in course of a real search after truth, at last found out the only scientific method of drug-healing which has been known to this day as Homœopathy.

Another reason for which Homœopathy can claim to be in a superior position is the fact that it, instead of assigning the location of diseases to disturbed organism or to the existence of microbes, assigns it to the disturbed condition of the fine force which guides, regulates, and pervades the body. It therefore claims not only the highest position in the art of drug healing, but is surely the only system that can claim to be scientific in the true sense of the term.

What is scientific knowledge? It is nothing but system.

atized experience and observation and it attains perfection when it reaches unity. Chemistry cannot go further when it has been able to find out the one element out of which all have evolved. So the science of healing cannot go further when it has been able to find out that energy on the normal or the abnormal function of which depends health or ill-health and this, will be seen, it has been achieved by homœopathy when it defines disease to be the affliction of the vital force (dynamic force) which sustains the body and pervades it. A science can go no further, though the art of it may yet be left to work out details.

The specific action of a medicament has no resemblance to chemical or physical phenomena ; and therefore the theory of "small doses" can neither be supported nor controverted by a reference to such phenomena. Medicinal influence is not produced by the action of portions of dead matter upon each other, it is the result of an operation upon living organized tissues. Nor is this all : two factors are necessary to the success of a specific remedy—one is the presence of a *living* organism in a state of *disease*, and the other is the homœopathicity of a remedy to that disease.

Much of the ridicule which has been pointed at the system of small doses has emanated from those who have ignorantly taken it for granted, that the operations of a medicine within the human body are guided alone by some physical or chemical law ; they have, therefore, attributed to an infinitesimal quantity of a drug, the mere force which it would display if brought in contact with other matter in the test tube of the chemist : they have forgotten, or have refused to take into consideration, the important influence of the *vital principle*.
—*Homœopathic Review*, 1858.