

come even within hailing distance of it here. When thinking over these things one is likely to become impatient at the narrow mindedness which has so long passed for real scientific attainment. Science is not the thing or mode which we learn, but the relativity with which we understand facts. This interdependence is not new in homœopathy, even, if almost bizarre in the senior branch of the profession.

One more thought. Our regular brethren may possibly take up and even extend the usefulness of the homœopathic method in a number of ways, but the purposeful manipulation of inherent vital powers is a step far beyond their grasp. For us it is almost natural.

### The Second Andhra Homœopathic Conference. Presidential Address.

*Brother Practitioners, Ladies and Gentlemen,*

I must confess at the outset that you have shown me a great honour by asking me to preside over the deliberations of this conference. I know it is your loving regard for me and my province that has led to this decision. I have gladly accepted the honour thus done to me, not because I feel up to it but by reason of the fact that in helping you in your deliberations at this August conference I will be contributing my mite to the world movement for the re-organization of homœopathy on a better and sounder basis so as to bring it within the reach of everybody in every clime and country—a movement that has been set afoot in every civilised country, where greater pains are being taken and bigger endeavours made than we are doing in this sleepy somnolent East. By

this I do not mean that the principle of *Similia*, as propounded by the great Hahnemann, needs any safer foundation, for as a truth, unequivocal and indisputable, it stands on a foundation of its own surer than any so far achieved by human endeavours through myriads of past centuries.

India is a land of great fertility and luxuriant growth. Like many other things homœopathy too has taken deep root into its soil. Its philosophy of cure, so akin to their philosophy of life, has a great attraction for the people of this continent. It vibrates to the harmony and the tune of their very existence. The principle of *Similia*, that took its birth in Germany and was nurtured in its early infancy in France, and was educated in its first youth in the United States of America, has come to India in its adolescence and has made this country its country by adoption and its fields, the fields of its action. It will be a long story, gentlemen, to follow its growth, stage by stage, from the time of its first advent to the present moment, when it had practically encompassed every province and is fast proselytizing people from the harsh methods of old to its soothing, accurate and loving influence. It is to me a matter of pride, gentlemen, to tell you that the fair soil of Bengal was the first to welcome it in India. Since then many stalwarts such as Drs. Rajendra Lal Dutt, Berigny, Behari Lal Bhaduri, Mohendra Lal Sircar, Salzer, Chandra Sekhar Kali, Pratap Chandra Mazumdar, D. N. Roy, Jagat Chandra Roy, Younan, Mohendra Nath Ganguli, Dinabandhu Mukherjee, Bijoy Chandra Sinha, Nilambar Hui, Brojendra Banerjee, and thousands of others—have been its staunch adherents and standard bearers and have helped to carry its message into the hearts of India's millions. I like particularly to emphasize the services of Drs,

Mohendra Lal Sircar, Pratap Chandra Mazumdar and D. N. Roy, the last two of this splendid trio, being personally known to me. Dr. Mohendra Lal Sircar, the most eminent physician of his time, held in the highest of esteem by the doctors of the dominant school of his time, and a scientist of great repute became a convert to homœopathy, after putting its principle to test and finding it a guide, surer than the manifold dogmas often times contradictory, of his own school. This particular fact opened the eyes of thousands and made them think ; thus the first victory for homœopathy was achieved. The other two of revered memory laid the foundation stone of the future greatness of homœopathy in India by dint of their splendid sacrifice for the cause and in opening out the first institution to help in the propagation of the science. Homœopathy in India is immensely indebted to these pioneers. Since then the present band of homœopaths, all capable men are trying to uphold the cause so nobly left to them by their predecessors. It is true there has been a certain amount of disorder and disruption in the management of matters homœopathic, which it is my intention to discuss in detail later on and to remedy which we must all band together at this very moment on the sacred banks of this Godavary. In the light of this present situation your conference is very opportune.

But here I would like to remind you, gentlemen, of the futility of all attempts made from a spirit of imitation. We in India have lost much when we have lost our motives of initiative and are following blindfold all the antics of the West. Because they have conferences and meetings, we too must have them. We must stand and do likewise because such is the procedure in the West. I am afraid, gentlemen, and I am sure you will concur with me when I tell you that very often we hold these

conferences from no stronger motive than that of self-deception and benign abnegation of all attempts at self-sacrifice. What can you achieve and what good will it do for us to meet once a year at some place or other and enjoy a momentary tornado of words, divested of all attempts at self-improvement and sacrifice, for the propagation of the truth that has been so nobly handed down to us and for which thousands of noble souls have sacrificed their all, and courted poverty, suffering and ultimately death. We in India are so badly scattered, so thoroughly disintegrated that it seems to me that the best we can do towards the cause is for us to combine and form an *United* body to stand and fall together, to impress on our voice the stamp of authority, to be dreaded and looked up to with awe and reverence. Until this is achieved, gentlemen, everything we will do will seem like the cry in the wilderness. It is because of this, though you are the strongest body on the face of the universe, forming I suppose, nearly three-fourths of the entire band of homœopaths, you are really speaking a despicable band of nonentities to be ridiculed and looked down upon by every section of homœopaths in other parts of the world.

You really want a Swaraj in homœopathy and it is yours for the asking, provided you are prepared to pay the proper price. That price, let me tell you, is not to be found in conferences and meetings unless those conferences and meetings are utilised as a means for securing this unity. Personally speaking, I have been fighting all this while to achieve this end, but my attempts so far have not met with the response it should, unless at this memorable conference you pledge your hand to mine and help me in building up this grand edifice of homœopathy an edifice that will shelter millions and millions of the

sick, the weary, broken-down, sons of the soil, and assure for India the predominant place in that Committee of Homœopaths of the world. The price most necessary is absolute straightforwardness of purpose and dealings. You can not build any sound edifice on the subsoil of dishonesty. The reason why we are most looked down upon to-day is not to be found in the want of capability on our part, nor are we behind hand in intelligence and originality, but we have tacitly allowed corruptions to creep into our folds, and given free reins to personal aggrandisement, to thrive at the cost of homœopathy, which has led to this pitiable state of things in India. It is true we are not patronised by the Government of this country, but what Government will ever patronise, a band of therapeutic adventures that never have a principle to go by, no moral responsibility to lean on and no daring to fight the wrong-doers? My only message to you in this conference and in my honest opinion the sole secret of your salvation lies in forthwith forming such a body, that will stand like the Jehova, to make His voice felt to the remotest corners of the continent and whose thundrous voice will cause the most desperate evil doer to shake in terror and submit to the judgement of the majority amongst you.

I have been connected with homœopathic institutions for the last 23 years and have succeeded in bringing into existence an ideal institution of the name of the Bengal Allen Homœopathic Medical College and Hospital of Calcutta. As its Principal, I am ashamed to tell you, I have been receiving during all these years, thousands of applications for diplomas to be forged and supplied on payment of various sums of money. I know of business organizations in that city of Calcutta and elsewhere, dealing lavishly in the brisk trade of selling

diplomas. These things may be prevented, in the absence of all Government intervention, by you alone, if you care to form an association, be it composed of handful of loyal courageous bold and honest homœopaths to start with. You in India ought to know how truth really spreads. The doctrines of Sankaracharya, Ramanuja, Chaitanya and Buddha, starting as they did in a tiny spark, concealed in one individual breast, led to a conflagration of the entire country. Why then should not your endeavour succeed? If undertaken in all spirit of truth, yours too will bring on a similar conflagration amongst homœopaths in general, and burn out all the dross and leave the desired edifice, all brilliant and illumined, in the pure soothing starlight that adds immensity, awe and a look of eternal solidarity to even the most frail structures. \*

Therefore, let us lose no time and begin in right earnest to work for an organization which is long overdue. The homœopathic practitioners, in every province, should combine to form a society for the furtherance of the noble cause which they all profess to hold so dear. To begin with, I would ask you, the Homœopathic practitioners of this Andhra Province, to come forward and unite to form an association, framing necessary rules and regulations for its guidance. We, in Calcutta, undertake to start a similar organization and both may co-operate with each other and lead the way, while similar bodies in different parts of the country may follow suit. But in devising rules and regulations, I must insist here on one point, with all the emphasis that I can command. The foremost aim of the Society, should among other things, be the elevation of the status and prestige of homœopathy, in the estimation of the public and the Government and, as such it must take courage in both hands and interdict

all that smacks of falsehood, hypocrisy and dishonesty. The Society must make it a rule, to condemn and shut out all those, who encourage malpractices in homœopathy and bring it into disrepute, by selling or holding forged diplomas or by adopting sundry other mean and underhand tactics. It is only by strict enforcement of such rules, that you can stop the mush-room growth of the so-called homœopathic medical institutions, the chief object of which, is not to impart true education to the students but to fetch money into the pockets of their unscrupulous organisers. The members of the Society must give a wide berth to these dishonest persons and withhold all co-operation with them in profession. For even a child understands, what incalculable harm they are doing, not only to the noble cause of homœopathy, but also to those bonafide institutions that are trying their level best to impart education, in the best possible manner under the present circumstances. I am quite sure, gentlemen, you will share the same view with me and take necessary action, under the guidance of the contemplated Society. Believe me, gentlemen, by this I do not mean to exclude from our camp, those homœopathic practitioners, who have acquired knowledge of the art and science, through years of study and experience, but that I want to raise my voice, against those, who are adopting dubious methods, to cheat the unwary public by affixing to their names various ill-gotten titles and degrees.

Now I shall speak briefly of the activities of the Society for the uplift of homœopathy. Certainly, it should meet at regular intervals and hold discussions on important subjects, relating to homœopathic philosophy, and therapeutics. But the nucleus body must not be satisfied with academic discussions alone. As I have already

told you, the chief aim of the Society shall be to achieve development and diffusion of homœopathy, to promote friendly intercourse among all true homœopathic practitioners in India, and above all to enhance the prestige of homœopathy in the eyes of the world. With this object in view, the Society should make its primary business, the improvement of the standard of homœo-medical education in India, by regulating admission of students, fixing the curriculum and controlling the final diploma examinations. I leave the details to be worked out hereafter by the Society concerned, but regarding curriculum, I am strongly of opinion that besides homœopathic subjects ( such as Organon of Medicine, Materia Medica, Philosophy and Chronic Diseases ) it must comprise all the auxiliary branches of medicine as Anatomy, Physiology, Pathology, Practice of Medicine, Midwifery, Surgery, etc. It is absurd to think of a medical man without adequate medical knowledge. Of course, in organising homœopathic education on these lines, it is imperative that some of the well-established institutions should lead the way and co-operate with the Society. The task is difficult, no doubt, but not impossible. I have already spoken to you of the Bengal Allen Homœopathic Medical College and Hospital which is the product of our incessant labour of a couple of decades. It has been our thought for the day and dream of the night. Institutions of this type ought to serve as models for the Society we are contemplating bringing into existence.

I will next invite your attention to another important work, which the society can ill afford to ignore, and which it should undertake at the earliest convenience with the help of a band of earnest, intelligent and self-denying homœopaths. I mean the Indianisation of Drugs. The proving of indigenous drugs and preparation of

medicines, in strict obedience to the instructions of Hahnemann, is a crying need of the hour. Praise-worthy attempts have been made in this direction by Dr. P. P. Biswas of Pabna (Bengal) and late Drs. P. C. Mazumdar and D. N. Roy of Calcutta. But it is a matter of regret that no organised attempt has been made till now, throughout the whole of India, and it is for the Society to set the example. When sufficient progress has been made, attention should be directed to the preparations now imported from across the seas.

I need hardly add that the Society should possess a well-equipped library and a reading room as well as a journal of its own under a strong board of editors and contributors. This will not only facilitate a smooth propaganda, for the various activities of the Society, regarding education, proving and preparation of medicines, but also promote interchange of ideas and experiences, through valuable articles and case-reports. If necessary, till sufficient funds are forthcoming, I am willing to place my own journal "Home & Homœopathy" at the service of the Society to start with.

You are also aware that well-equipped hospitals with proper out-door arrangements are necessary adjuncts to medical training and should therefore, receive due attention of the Society. It is desirable nay essential, that the Society should, insist on every homœopathic institution, under its control, to have attached hospitals for facilitating medical education, which unless conducted on a practical basis, becomes really a misnomer.

Gentlemen, I do not pretend to present before you a detailed or even an ideal scheme of action, but only a rough outline, which may be changed or modified according to the needs of the different provinces. Some of you, I am afraid, will accuse me of a Utopian frame of mind,

in drawing this picture of an organised homœopathic fraternity, out to conquer and consolidate, but believe me in this twentieth century, Utopias have been accomplished facts. What we want is sincerity of purpose, untiring zeal, perseverance and above all, strong will to do.

I have detained you long and I have no mind to detain you any more. I offer you my hearty thanks for the patient hearing you have so kindly given me, this morning. But before I close, I request you all to decide upon a definite plan of action and let it not be said that this Conference met in vain.

N. M. Choudhuri, M. D.

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### Homœopathic Patients Reach Old Age.

JULIA MINERVA GREEN, M.D. WASHINGTON, D.C.

Homœopathic physicians become keen observers of people because their skill in prescribing depends on perception of detail. A large group of patients has grown old during treatment of chronic ills and a number of results and trends may be seen.

*Personally* these patients develop characteristics physically, mentally and spiritually.

*Physically* they approach the end of life with all organs unaffected by wasting disease and functioning fairly well, with bony and muscular frame pathologically normal, with good color, clear eyes and the expression of health, vigor, activity.

*Mentally* their condition is quiet above the average; mind is clear and memory good, often producing executive and creative work of high order.