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

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HAHNEMANN AS A SCIENTIST.

The atrocities committed in the name of science have been, and still continue to be very great. The needy charlatan, the race of "quacks", legalised and otherwise, past or present, glibly talk about the discoveries of the science and tacitly imply or at any rate wish their dupes to believe, that their methods are founded upon these discoveries and are therefore thoroughly scientific. Science thus used however, is more or less a modern adaptation of the word. Before the day of science, tradition, a word of most ancient and hoary antiquity, held the field. Indeed, even now we sometimes speak of "traditional remedy". Now one can have nothing to say against tradition as such; but when it tries to mould the present generation, just because it is tradition i. e. apart altogether from truth or falsity, we refuse to submit to be governed by this dead hand' and claim the right to think for ourselves. In a book called job we read, that Great men are not always wise; and I would add neither are majorities always right, nor are old sayings always true. Indeed in many instances,

if not in most, the traditions of the past have been the direct anti-theses of truth. Foulest blasphemies, justified by tradition, have over and over again masqueraded in the garments of truth and claimed that allegiance which is due to the truth alone.

How, then, are we to define science? It is rationalised knowledge of observed facts, concerned mainly with the laws regulating occurrences. In its widest application it is the bringing of the manifold phenomena of Nature to order and system, by discovery of the hidden conditions of existence, its one and only interest to find out the 'what' and the "how of things". We distinguish observational sciences "from exact science" such as mathematics, as all departments of the former depend for a bringing on a large accumulation of facts from which induction proceeds, whereas exact science depends on axiomatic truth. The distinguishing characteristic of science from our point of view is its method of graduated verification, not the employment of induction in lieu of deduction. "The true antithesis is not between induction and deduction, but between verified and unverified cases of induction and deduction" (G. H. Lewes). The truly scientific man verifies each stage of the process, guarantees each separate-point and proceeds to the unknown solely through the avenue of the known. We find all these points illustrated in a remarkable way in the labours of Hahnemann, whose scientific instincts and attainments were centuries in advance of his time. How then, are we to account for this remarkable man, with his extraordinary mental endowments? Largely I believe to the thinking lessons he had in childhood. When he was five years of age his father had a habit of giving his son Samuel Hahnemann what he called "thinking lessons". Did he then foresee that son's future greatness? He used to say "If that boy

is permitted to grow up I will give him lessons in thinking ; that boy must learn to think."

HAHNEMANN AS A PHILOSOPHER AND MAN OF LETTERS.

A great cause needs a great personality quite as much as a great principle. How many good causes, political and otherwise, have had their clock put back by defaulting leaders? We, in Homœopathy, have been particularly fortunate in great and distinctive personalities.

But Captain and chief of them all stands Hahnemann the perpetual President of every Homœopathic Society, and of every homœopathic meeting throughout the world.

One of the first functions of philosophy is logic and Hahnemann, in employing a strict logical process, contributed materially to the unifying work of philosophy as harmonising-human knowledge.

Dr. Whewell tells us that why the Greeks failed in the advancement of knowledge was because their conceptions were not appropriate to the facts of the case. Now the actual observation and repeated verification of the facts of the case we call science and it is laboratory work.

But the perception of the meaning of things and the simplification of the problems of existence we may include under philosophy, and this is library work. And, this part of philosophy was the one which corresponds to Hahnemann's philosophical work.

Now, Hahnemann adopted an entirely true method for getting at the facts of Nature. He deliberately chose that form of logic which is called the deductive process for his special class of work. Upto his time the method had not been seen to be the only true and reliable instrument for getting at Nature's meanings in medical matters,

All kinds of substitutes had been devised and used for getting at these secrets of Nature about the cure of disease.

Hahnemann's genius saw that the whole must be divested of complications, which are food to the quibbler.

Take remedies, said he, give them in health the pure, uncomplicated state—see what they do, and you have a certain guide to their powers when one is sick. Now some investigators give new remedies to persons who are sick and draw their conclusions from the medley which follows. Others observe what happens with and what happens without the giving of a certain remedy in a certain kind of case and then draw their conclusions as to its value. Hahnemann simplified the problem, eliminated the cross-currents of disease and noted down the pure and uncomplicated symptoms following drug-giving in a healthy state. Here, said he is the clear account of the powers of the remedy. And this is the strict homœopathic plan of trying or proving remedies.

So matters went on, till in the Victorian era there arose two learned logicians, John Stuart Mill and Alexander Bain; both were struck with the sterility of non-homœopathic methods and scanned with critical eyes the causes of the apparent arrest in progress. Bain criticised the apparent inability of medicine to get beyond empiricism—that is, that a remedy is good for a complaint, with no explanation of the reason. Until you do better than this in substance he said, "Your progress must of necessity be very limited". Mill's acumen went further. He discussed the cause of the slow progress in medicine and went carefully into the available methods of discovery. One common method he dismisses at once as giving "no conclusions of value". Another specified method, he says, is in these complicated cases out of the question. And both he dismisses as from the very nature of the case inefficient and illusory".

Mill, however, goes further. The proper method, said he, is the deductive method. "If we try experiments on a person in health to ascertain the laws of action of a drug, and then reason therefrom how it will act in a particular disease, this may be a really effective method and this is deduction". Could any words more aptly describe the process of Hahnemann—devised by him before logic had justified the plan? Mill, after surveying the field, enumerates the difficulties on enquiry, dismisses certain favourite methods as unsound, specifies and elaborates one method as peculiarly or as he calls it naturally fitting. And this, gentlemen, is exactly and precisely the method chosen and selected by Hahnemann for determining the curative power of remedies.

This is the chief, but not by any means the only important issue of Hahnemann's philosophic frame of mind. To be acquainted with the meaning of things was his desire. His receptive mind had assimilated the trend of philosophical thought of the day, and his main doctrine, a scientific one, received certain collateral support from current philosophical views. His observations and reflections led him to regard a vital force as the source of all the phenomena of life. Apart from the mere limitation of ideas due to the limited knowledge of his time, it is remarkable how again his doctrine of vitalism has come uppermost. In the last century it was thought to have been pulverised, smashed and destroyed. Tyndall fulminated against it. "I see in matter", said he, "the promise and potency of life". Huxley was no less emphatic and definite in his own lucid style. But the whirligig of time brings about its revenge, and now we have Sir J. Crichto-Browne saying, "Physiology has in its materialistic fervour vaunted itself as having banished vitalism. In 1889 Sir J. B. Sanderson declared that the word vital as distinctive of

physiological processes must now be abandoned altogether, but in view of recent researches I question if he would to-day repeat that statement". Hahnemann was not only a man of Science, but a man of letters. I do not mean he was a poet, or a literary critic or a novelist or a historian, but he was a scholar, and an essayist, and a linguist and a journalist.

Hahnemann was no mere linguist, he was scholar also. Classical literature, whether Greek, Latin, or even Arabic, bulked largely in his intellectual equipment.

As a small boy of twelve, he was engaged to teach the rudiments of Greek to his fellows. 'Hallis Materia Medica' he translated from the Latin and his thesis was "on the construction of the Human Hand". His intimate acquaintance with Arabic is evident from the quotations in his thesis on the "Hellebore of the ancients"; and it is no wonder that Jean Paul Richter described him as "Hahnemann, that prodigy of philosophy and erudition.

All this must largely have contributed to the lucid and flexible style which have made his German work so easy to follow. I have said, Hahnemann was a scholar and from all aspects of such an all-round, full-orbed culture he stands well furnished and complete. I cannot leave this literary conspectus without alluding to Hahnemann's power as a controversialist.

Verily he did not believe in making even literary war with kid-gloves. With him the conduct of warfare was the conduct of warfare. He did not leave his opponent until he had pulverised, smashed, and destroyed him, and to strictly change a phrase, whom he would, he slew and whom he would, he flayed alive. It was part of the literary amenities of those days, controversialists went for each other with a real Berserker spirit, thirsting for gore.

It was, I say, the spirit of the times and so when

Hahnemann enters the list in what appears a truculent mood, it must be remembered that he was scarcely living up to more illustrious example and that a man who was hailed by his opponents as a murderer, a Charlatan and other flowers of rhetoric, could scarcely be expected to take it lying.

Of Hahnemann's attainments in the collateral science of Chemistry we need not speak. In his tests for deducting iron and lead in wine and distinguishing the one from the other, and in the preparation of "soluble mercury", we discern the prophesy and promise of a great chemist, had not the science of healing claimed him for its own, but it is because of his greatest achievement, the creation of the science of therapeutics, that we specially remember him to-day. Homœopathy claims to be the "The science of Therapeutics." This claim involves the startling assumption that prior to the establishment of homœopathy on a scientific basis by Hahnemann, Therapeutics as a science had no existence. I would make the still further claim that a-part from conscious or unconscious homœopathy, therapeutics as a science has no existence to-day.

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 deathblow 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 the country require, no doubt, the agency of a super-human 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 fact that views and theories that were accepted with an amount of earnestness 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 teachings and principles promulgated by Hahnemann have stood the probing tests of the world for more than a century and his law of cure stands unchanged to the present day. His triumphs were not casualties, his achievements were not accidents; his grand conceptions were not the shining flashes of unthinking and unpremeditated genius, Hahnemann was placed in many severe trials, he was environed with diverse dangers and difficulties, but the heroic courage with which he subdued the wildest strokes of misfortune, attracted the deepest admiration even of his enemies. He saw poverty dangling from every sleeve and which threatened to mow him clear down by a deadly poniard, but still Hahnemann did not abandon his cherished object. He was fixed like a rock which no storm could shake. The interest and weal of his new science lay nearest to the innermost core of his heart. A ban of proscription 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 strength of a Hercules. 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 mode of treatment, he would never have experienced the bitterness of adversity.

But the path of truth is ever barricaded with sorrows and sufferings and dangers and difficulties and the great Luther of medical reformation buffeted the billows of starvation and endured them all with passive submission and heroic courage. Life without enthusiasm will 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 seen that Hahnemann's enthusiasm flashed through the gloom. Here lies the greatness of Hahnemann. He contributed more than an army to the extension of knowledge. This world was 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 by the grandeur of his heaven-kissing intellect, fashioned anew the dominant theories of the medical world and brought about a glorious reformation of the age. Hahnemann possessed the enthusiasm of a Columbus, the intellect of a Newton, the faith of a Luther, the perseverance of a Bruce, the independence of a Mazzini and the purity and integrity of a Washington.

Truth triumphs alike over custom and prejudice and the doctrine of Hahnemann has none-the-less advanced with rapid strides, sweeping away the strumbling-block of progress with the superiority of its laws. It is no hyperbole or fiction to say that homœopathy has now widened its boundaries over the entire civilized world. The tenet of Hahnemann, like some snow-flakes on some distant mountain side, went on accumulating until the beauty and grandeur of the great truth were loosened and revealed and dropped down like an avalanche on the gazing world. Homœopathy has survived the deadly arrows of perse-

cution and won the clustering laurels of triumphant worth.

The present generation boasts of its enlightenments. The days are gone by for paying the tributes of homage and admiration to any antiquated custom that does not rest upon the groundwork of reason and experience. The most reasonable and liberal-minded followers of Hippocrates have long learnt to place implicit reliance upon the law of similars and it is a matter of supreme gratification on our part to note that there was now sprung up an inexhaustible fountain of faith in the infallibility of homœopathic remedies. The attention of all the civilised 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 prevailed before as to its relative position in the medical world, has been cleared by the convincing gale of its worth.

I can take much pride to say that as the car of its progress rolls on and on, homœopathy will be recognised as the only medical system in the world and then a day of beauty, grandeur and happiness will dawn upon us, illuminating the horizon of Medical Science. The public are the best judge of testing its merits and then they may throw it off as worthless dross or may welcome it as the most benevolent guardian-angel of humanity, deserving the highest guerdon and the warmest admiration and gratitude of the people.

As Hahnemann's inheritors, there is left much which should be accomplished by us. He has carved out a luminous path for us through the shadowy realms of medical science; it is our duty to march forward *sans peur et sans reproche*. He has left behind him a snowy-white edifice of truth founded upon the basis of time-honoured and irrefragable principles and we should be ever up and doing

to preserve this sacred inheritance from a falling on, either overt, or covert, of its enemies and to beautify it with our finishing touches. It is incumbent upon every one of us to contribute our quota, however small, to the stock of homœopathic progress. Homœopathy has a claim upon every one of us ; he who tries to shirk that claim does a great deal of injury to himself and to homœopathy.

Case of Otitis ; Mastoid abscess.

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D. J. male, aged five years.

Dec. 2, 1932. Brought to me on account of ear-ache in right ear and discharge from the meatus. Discharge sticky, thin, white, not offensive, rather profuse. He was of a patient and uncomplaining disposition. I swabbed out the ear with cotton wool till clean and then dressed it by applying Gomenol ointment to the meatus.

Pulsatilla 30, every three hours for six doses.

Dec. 5, 1932. Still much sticky white discharge. No pain till a little last night.

Meatus cleansed with cotton wool and Gomenol applied as before.

Calc. c. 30, every 3 hours for 6 doses.

Dec. 9, 1932. Ear still discharging.

Swelling and pain on pressure over bone above the ear. Last night he woke up in pain after an hour's sleep and the pain continued till midnight when he went to sleep again till morning. Has no pain in the morning but pain comes on for about an hour at noon and then no more till he goes to bed.