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LIFE OF
Dr. MAHENDRA LAL SIRCAR

M.D., D.L., C.I.E.

SECOND EDITION

DR. S. C. GHOSE, M.D., M.R.S.L. (LONDON)

Price Rs. 3/-



LIFE OF
Dr. MAHENDRA LAL SIRCAR, M.D., D.L., C.I.E.



BY

SARAT CHANDRA GHOSE, M.D., M.R.S.L. (LONDON).

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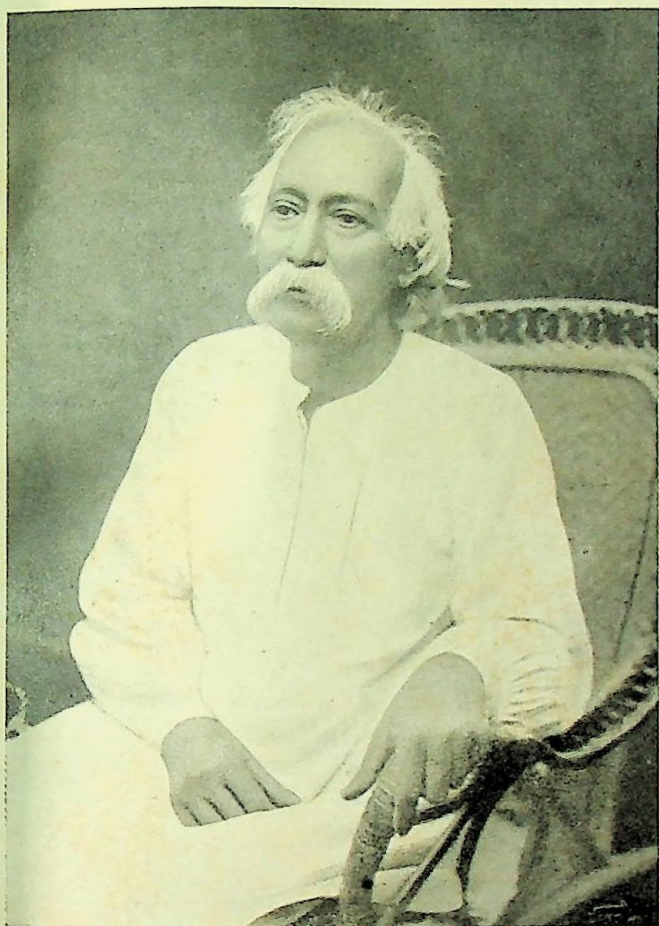
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MOHENDRA LALL SIRCAR, C.I.E., M.D., D.L.



PREFACE.

I am well aware that to try to write Dr. Sircar's life—a life long in years, rich in varied and many-sided activities, is not an easy task. He lived so long and lived so manfully and nobly and was so warmly cherished in the affection of numerous readers, that it still seems too soon to venture on a critical estimate of his labours and works in the world. Yet to put off the task to some indefinite time has many shortcomings too. Interest becomes less strong, truth grows harder to find out, memories turn pale and colour fades. The laurels of Dr. Sircar are yet unwithered and his memory is still green in the hearts of a grateful people. His career was not watched in the dim twilight of antiquity nor surrounded by a softening glamour of distance. He lived, moved and had his being in the broad daylight of our own generation.

Dr. Sircar was one of the strongest forces of Society. For the sake of truth he could bear any amount of hardship. For the sake of truth he became a follower of Hahnemann and betook himself to homoeopathy with zeal and earnestness. With what cheery patience he gave up his lucrative practice and bore the brunt of the attacks of his well-meaning but narrow-minded allopathic contemporaries; with what heroic courage he went on his way serenely undisturbed by their prognostications as to his ultimate fate, is already well-known to our readers.

It has not been with him that he rose one morning and found himself famous. His reputation had been built up

stone upon stone, step by step, slow but sure, till he found himself at the top of his profession with an unchallenged supremacy. Dr. Sircar was the architect of his own fortune, the mason of his own fame.

Seldom, indeed, had it been the lot of any illustrious dead in this country to leave behind him the bright example of the good and great, the noble qualities of head and heart, and the unparalleled illustration of sense of duty as has been done by the subject of this biography.

His career justly excites emulation in the mind of all. I trust the lessons of his life should be cherished at heart by those whom God had placed in a similar position. I have tried to shew in this biography how Dr. Sircar gained his position and what really made him the man he was.

Let us profit by his noble example and push on in the stream of life and duty and the country should have a distinct gain. Let us be inspired with the belief that our mortal existence is a great and noble calling; not a mean and petty thing but an elevated and lofty destiny.

A short biography of Dr. Sircar was originally written for and published in the *Hindustan Review*, April, 1904. The paper has since been re-cast and considerably expanded which I now present to my readers.

I hope they will peruse the book with indulgent eyes.

BHOWANIPORE, }
Calcutta.

SARAT CH. GHOSE.

PREFACE TO THE SECOND EDITION.

All the copies of the first edition of this book were sold off within a very short time, but inspite of this good fortune I could not publish the second edition of Dr. Sircar's biography for several unforeseen difficulties over which I had no control. At last at the earnest solicitation and request of my friends, the second edition of my book has been published with the assistance of Dr. Prafulla Chandra Bhar, Proprietor of the Hahnemann Publishing Company of Calcutta who has kindly undertaken the responsibility of publishing this edition. The present edition has been considerably enlarged with several new sections and many new matters which have enriched the excellence and usefulness of the present edition.

The majority of our countrymen knew Dr. Sircar to be a great homeopath who was converted to Homeopathy amid great difficulties and discouragements which must have crushed a soul less penetrated than his. In the present edition they will read and find convincing proofs and examples of his many-sided qualities of head and heart for which he was famous as a great man of his generation.

His activities in the arena of politics and religion, his activities in the Senate and the Syndicate of the Calcutta University, his activities in the field of Homeopathy and his life-long and steadfast devotion to its appreciation and propagation, his activities in the Legislative Councils and his soul-stirring activities in the cause of Physical

Sciences and his other manifold activities have all been faithfully recounted in the present edition.

Practically speaking, the present edition is a new book altogether—a fresh and vigorous tree has grown up from its seedling as former chapters have been thoroughly re-cast, re-written, and brought up-to-date and several new chapters have been added to make Dr. Sircar's biography a comprehensive one. Although no words can enrich such a record the present edition will serve to portray the grand traits of the great and noble life with sufficient distinction for profitable and interesting reading. When the demise of Dr. Sircar was circulated, so general and wide-spread was the sense of an irretrievable loss, that the public of our country rose up as one man to give utterance to their sorrow and grief, to do honour to his memory and to commemorate his character and services. Every man felt that we had "lost our best man." But unfortunately in India we have been notorious for "much tall talk at the inception," no material support, inanition and extinction in the long run.

Dr. Sircar's life was one of truth, goodness, and sincerity. The name of this truly great man can never be uttered without awakening feelings of profound love, admiration and reverence. His action in all matters, great or small, was dominated by purity of heart and love of truth. His pen was his sword—his mighty buckle—"the sword of Melancthon and not of Luther, bright, keen, trenchant—but it can truly be said that it never carried a heart-stain away on its blade." He possessed the moral courage to acknowledge his mistakes openly and then to rectify them.

He wielded an immense power for accomplishing good, not only by what he actually performed, but by the mere force of his example of a truthful, dutiful, honest, sincere, thoughtful life:

Performance of duty was the regulating principle of his whole life and he always subordinated his private and personal interests to the good of the cause with which he was identified. In his death we lost more than we knew ; for, take him all in all, we shall never come across a man like his distinguished self. A man like him ennobles not only the generation in which he lived and played his part in the theatre of life, but humanity itself.

Such a noble life should be commemorated and chronicled by his admirers and as such I take the liberty of presenting this second edition of my book to our countrymen, with the hope and confidence that they will peruse it with much interest and profit. I hope they will read it with indulgent eyes as well.

It may be very aptly and truly said of Dr. Sircar :—

“His life was gentle ; and the elements,
So mixed in him, that Nature might stand up
And say to all the world—This was a Man !”

48A, Suburban School Road,
Bhowanipore, Calcutta.
1935.

SARAT CHANDRA GHOSE.

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GENEALOGY OF DR. MAHENDRA LAL SIRCAR, M.D., D.L., C.I.E.

Taraknath Sircar (Dr. Sircar's father)

Dr. Mahendra Lal Sircar

(Born on 2nd November, 1833 Died on 23rd February, 1904).

Dr. Sircar married Srimati Raj Kumari, a daughter of Babu Mahesh Chandra Biswas, of Bandipore, 24 Pargannas.

Srimati Raj Kumari died on 4th February, 1909.

Dr. Amrita Lal Sircar, L.M.S., F.C.S.

Born in 1860. Died in 1919.

He married Babu Giris Chandra Choudhuri's daughter.

Manmatha Lal

Born 30th October 1884.

Died 15th February 1915

Died while he was a student of the
3rd Year Class in the Calcutta
Medical College.

Married Babu Nitya Gopal Kumar's
daughter.

Hemendra Lal

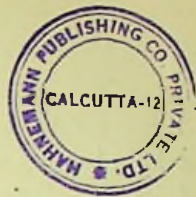
Pramatha Lal

He married Babu Hurrish Chandra

Neogi's daughter

Srimati Rani (Prativa)

2 sons and 2 daughters



LIFE OF DR. MAHENDRA LAL SIRCAR

Dr. Mahendra Lal Sircar is no more in the land of the living. The death of this great man cast universal gloom over the whole of India. The melancholy event took place at his residence at Sankaritollah early in the morning of Tuesday, the 23rd February, 1904.

The news of his death fell upon our head as a thunderbolt. In the death of Dr. Sircar, the homeopathic profession in India lost the first and the best known homeopath, and India one of its brilliant ornaments. His death has unfortunately created a void in the field of homeopathy in India and we do not find any worthy upon whose shoulders the mantles of Elijah may truly descend. For over thirty years his elevating presence was prominently marked in the medical, civic, scientific and literary life of Bengal, and the name of Dr. Sircar was familiar to thousands to whom he was known as the great leader and champion of Hahnemann's Homeopathy. His whole life was consecrated to the promulgation and progress of homeopathy. Wherever the battle was raging fiercely he was found conspicuously on the firing line, and he waged the contest with such marvellous energy and logical precision that he often came out victorious in the long run.

His birth and early education

I feel that it is my duty to make an attempt to publish the life and character of Dr. Mahendra Lal Sircar to whom

I am greatly indebted for my present medical views and whom I regard with great veneration. I have learned much from Dr. Sircar, the contemplation of his noble and beautiful life has often given me strength in the midst of trials and temptations, and his sound instruction has given me great help. Men always desire that those whom they love and revere should be widely known, and for me therefore it is natural to wish to write of one of the greatest of my countrymen.

Dr. Mahendra Lal Sircar was born on the 2nd November, 1833, in Paikpara, a village 18 miles west of Howrah. When he was five years old his mother brought him to the house of his maternal uncles, Babus Isvar Chandra Ghose and Mahesh Chandra Ghose in Nebutalla, Calcutta. A few days after his arrival at Calcutta, the death of his father took place at Paikpara at the early age of 32 years. Dr. Sircar had to be taken back to Paikpara when the *Sradha* ceremony of his father took place. After a short stay there, the fatherless boy and his brother were brought back by their mother to their maternal uncles' house, where they remained for good. His mother survived her husband for about 4 years, and fell a victim to cholera after she completed the thirtysecond year of her age. In our society women generally become pregnant at a very early age, but it is remarkable that the mother gave birth to her first-born son Mahendra Lal when she was 24 years of age—an age which is rather unusual for a Hindu female to give birth to her first issue. Dr. Mahendra Lal Sircar received the rudiments of his vernacular education in a neighbouring *pathshala* under a *gurumahasaya* and was afterwards taught the first lessons of the English alphabet by the late

Babu Thakur Das Dey, who was greatly respected by him and to whom he remained attached to the last moments of his earthly existence.

Through the exertion of Babu Thakur Das Dey and his youngest uncle, Babu Mahesh Chandra Ghose, he was admitted in David Hare's School, in which the students got free education. About a year and a half after Sircar's admission, David Hare died in June, 1842. As he fell ill after Hare's demise, he was compelled to absent himself from the school for a long time and so his name was struck off the roll. He was re-admitted and this re-admission was due to the kindness of the late Babu Umacharan Mitter, who was the then Head Master of the School and who was held in the greatest reverence and gratitude by Sircar till his death.

Mahendra Lal Sircar prosecuted his studies in this School till 1849, when he was fortunate enough to secure a junior scholarship and was promoted to the Hindu College. He read in this College till the beginning of 1854, when he became a favourite pupil and won the good graces of Mr. Sutcliffe, Principal and Professor of Mathematics and of Mr. Jones, Professor of Literature and Philosophy. He could have remained a year or two longer in the College which then became the Presidency College. But his ardour for science was so great and he was so eager to be conversant with the principles of Science that he could not resist the temptation of leaving the Presidency College and of getting admission into the Medical College. Mr. Sutcliffe urged him to stay at least another year ; but he thought this would be of no practical good and begged of Mr. Jones to pacify Mr. Sutcliffe,

who had been greatly displeased with him on account of his obstinacy. However, he eventually got the requisite permission to join the Medical College.

His admission into the Medical College

After entering the Medical College he was tied in the bond of matrimony in the year 1855. His only son Amrita Lal was born in August 1860.

He had to read hard for 6 years in the Medical College from 1854-55 to 1859-60, when he passed the L. M. S. examination. Mahendra Lal Sircar became the favourite pupil of all the Professors, especially of Dr. Archer, Professor of Diseases of the Eye, while he was reading at the Medical College. The following incident enabled Dr. Sircar to attract the attention of Dr. Archer. When he was a student of the second year, he had to take a relative of his to the out-door Dispensary for some eye disease. Dr. Archer used to test the knowledge of the students of the fifth year class who used to attend his clinique, by asking them to answer very difficult questions on the anatomy and physiology of the eye and on the laws of light. One day it so happened that none of the students present could give a correct answer to a question that was put to them about a particular point in the anatomy of the eye. Sircar who was standing at a distance and taking the medicine from the compounder answered the question in a rather bold voice. "Who is that fellow?" asked Dr. Archer. The students to whom Sircar was known told Professor Archer that he was a second year student of the College. On hearing this Dr. Archer was greatly astonished and asked the students to call Sircar near him. On approaching

him, Sircar was literally smothered with innumerable difficult and puzzling questions dealing with the eye. As his answers were satisfactory and correct, Professor Archer formed a correct estimate of his intellect, and was so much pleased that he asked Sircar to attend his clinique every day.

As time rolled on he became a favourite pupil of Dr. Archer who predicted a bright future for Sircar.

At the request of the senior students and with the permission of the Professors and the Principal, a series of lectures on Optics was delivered by Sircar so that the students might acquire a correct knowledge of the mechanism of the eye as an optical instrument. In that year, he also delivered a lecture at a meeting of the Bethune Society on the adaptation of the human eye to distance. He had an extraordinarily chequered career in the Medical College. He carried off medals, prizes and scholarships in Botany, Physiology, Medicine, Surgery and Midwifery. He possessed such a keen intellect that he was sometimes ahead of some of his Professors in information in their own specialities. For instance, it is related of him that he lost his gold medal in Medical Jurisprudence for having stated in an answer to a question that the lethal dose of arsenic was much larger than stated in books and that men were known who had accustomed themselves to taking it without injury in doses of more than a drachm. The then Professor of Medical Jurisprudence considered this as a grave mistake. The Professor was quite in the dark and was not at all conversant with the experiences and opinions contributed to the most recent medical periodicals, on the basis of whose authority Sircar had made his statements.

At the request of Dr. Fayrer, he appeared at the M. D. Examination in 1863, and came out first, the late Dr. Juggobundhoo Bose being second. Dr. Sircar was the second M. D. of the Calcutta University, the late Dr. Chunder Kumar Dey being the first.

This year culminated in the establishment of the Bengal Branch of the British Medical Association through the splendid exertions of the late Dr. Goodeve Chuckerbutty.

On the opening day Dr. Sircar delivered a speech utterly denouncing homeopathy. Dr. Sircar was at first elected its secretary, and after three years one of its vice-presidents. This speech attracted the attention of the late Rajendra Dutt, who thought he found out the right man who, if convinced and converted, would prove to be a veritable giant to hoist the banner of homeopathy throughout the length and breadth of India.

At the time no qualified medical man of our country paid any attention to Hahnemannian remedies. It was, in fact, considered beneath one's position and dignity to study and practise homeopathy. If any doctor had the courage to embrace it, he was sure to be boycotted and to pay the penalty of a severe ostracism. At this time our rich and popular townsman, the late Babu Rajendra Dutt, who belonged to the well known family of the Wellington Square Dutt, grew dissatisfied with the allopathic mode of treatment and began to practise homeopathy with zeal and earnestness. As time rolled on Rajendra Babu's fame as a very successful homeopathic practitioner became firmly established. Rajendra Babu tried his best to convince Dr. Sircar and to prove the superiority of our homeopathic remedies, but no arguments could draw his sympathy. Dr.

Sircar was then a shining star in the horizon of our Indian allopathic physicians. He was then rising to the acme of popularity and fame. Dr. Sircar was a neighbour of Rajendra Babu's. Many desperate cases given up by Dr. Sircar and other allopaths were saved from the jaws of death by Rajendra Babu. Dr. Sircar did not deny the cures effected by Rajendra Babu, but attributed them to the strict regimen enjoined.

Story of his Conversion to Homeopathy

One day a friend of his handed over to him a copy of Morgan's *Philosophy of Homeopathy* and asked him to review it for the *Indian Field*. He gladly consented, for he looked upon the book as a god-send and thought he would now have an opportunity of smashing homeopathy and of proving the absurdity and hollowness of the system. The first perusal of the book convinced him, however, that it could not be easily and logically reviewed without a previous practical acquaintance with the system. The conviction was forced upon Dr. Sircar that no opinion could and should be passed on *a priori* grounds alone on a system which was alleged to be founded upon facts and which boldly challenged an appeal to facts. Dr. Morgan appealed to facts and figures, and accordingly, the system must be placed under a systematic observation and scrutiny before it could be proved to be founded upon illogical principles. This led him to watch the progress of the cases under Rajendra Babu. Dr. Sircar's calling took him to the bed-side of the sick and he unfortunately saw youths and maidens plucked off in the flower of their age and the healthy and vigorous dying in a few hours. These patients were sanguine of eventual

convalescence, but to the extreme mortification and chagrin of Dr. Sircar the orthodox remedies could do nothing to nip the malady in the bud, and the patients, at last, breathed their last sigh. It can be asserted without any fear of contradiction that when the life of a patient seems to be fast ebbing away and the patient appears to be no better than a corpse, one drop of our appropriate remedy sometimes possesses the necromantic power of re-kindling the almost extinguished lamp of life into a living flame. This patent fact was constantly heard and marked by Dr. Sircar in his extensive practice. Dr. Sircar was a very conscientious man, and he accordingly began to thoroughly study homeopathy. It was not long before he saw that there was truth in the system and that the profession had been doing a most flagrant injustice to it by declaring a ban of ostracism to those who had the courage to take to it.

His keen intellect enabled him to appreciate the intrinsic excellence and worth of the Hahnemannian system. This led him to deliver his address on medicine under the title of the "Supposed Uncertainty in Medical Sciences, etc." He was converted to the then universally obnoxious system of medicine, and he courageously declared his faith despite the wrath of his colleagues and the anathema of the University of which he was a brilliant ornament. Dr. Sircar avowed his conviction by a bold and open declaration in 1867. The allopathic profession in Calcutta was taken by surprise when the news of his conversion was known. Nobody thought for a single moment that he would not be swayed by the love of gold which was then coming to him in profusion, and that he would accept Hahnemann as his future guide. Dr. Sircar was not a man of that type. He

betook himself to homeopathy as soon as his eyes were opened to the superiority of our remedies. His conversion fanned the flame of ill-feeling and rage of the followers of Hippocrates, and brought about his excommunication from the medical association ; but nothing could arrest the growth of his faith. He stood firm as a rock before the violent blast of opposition of his opponents. The interest and fascination of homeopathy grew upon him with each advancing year. He was a living force which oscillated the pendulum of homeopathy in India.

He consecrated his life wholly and for ever to the promulgation of the principles of homeopathy. The *Calcutta Journal of Medicine* edited by him, which was a glorious monument to his knowledge of homeopathy, was started in January, 1868 with the ostensible object of disseminating the seeds of homeopathy in every nook and corner of India and of fighting a holy fight with his medical opponents. The *Journal* which he issued was greatly detrimental to the interests of allopathy and helped homeopathy to gain a firm footing in the land of his birth.

After his conversion, Dr. Sircar was overwhelmed with various hard trials ; but nothing could dry up the fountain of his faith. The interests and weal of homeopathy lay nearest to the innermost core of his heart. His mind was quite alive to the fact that those who wished to accomplish any divine mission must bear the burnt of any hardship, bodily or mental, with heroic courage and with the patience of Job. In the empire of his heart Virtue, Truth, and Faith reigned. His unshaken allegiance to the new Science of Therapeutics transmuted a wild desert of misfortune into an inexhaustible fountain of solace. His

lifelong faith converted a bed of thorns into one of roses. The indomitable perseverance and heroic courage with which he tried to sow or disseminate the seeds of homeopathy, was the perennial source of his earning the epithet of "mad" from the ignorant. Had the Almighty Providence warned him not to swim over the current of his resolution he would have still tried to cross the mighty ocean of difficulty. He shuffled off in the stream of his new faith with an angelic calmness and with lion-hearted courage. Had he not relinquished the allopathic mode of treatment, he would never have experienced the bitterness of adversity. But the path of truth is even barricaded with sorrows and sufferings, dangers and difficulties, and the great Sircar endured them all with passive submission and strength of character.

Dr. Sircar published an account of his conversion to homeopathy in his Calcutta Journal of Medicine in the month of July, 1902. It will not be uninteresting to our readers if we reproduce the article in full.

Dr. Sircar thus writes :—

"It would not, I think, be uninteresting as an episode in the history of homeopathy in India to relate how my conversion was brought about.

At the preliminary meeting for the establishment of a medical society as a branch of the British Medical Association, held at the house of the late lamented Dr. Chuckerbutty, on the 27th May, 1863, in moving a resolution I made a speech in which I contemptuously alluded to homeopathy as one of the various systems of quackery which, I said, owed their rise and *temporary* triumph to the regular profession being unmindful of the following facts, namely, that

all diseases are not curable, that many diseases, which our interference can do nothing for, are sometimes better left alone and to nature, and that quacks and charlatans stepping in when we desert our patients, often effect cures which perhaps we had been retarding."

"I was thus, equally with my professional brethren, a hater and donouncer of homeopathy, and perhaps the most furious of them all. Like them I had no knowledge of it except from its caricatures by orthodox opponents. This distorted knowledge derived from misrepresentation of the system aided by the apparent absurdity of the law of similars and the infinitesimal dose, was enough to justify my refusing to read works on homeopathy by homeopaths, that is by those who had practically investigated its claims and found them based upon fact."

"The contemptuous allusion to homeopathy in the speech referred to met the eye of the late Babu Rajinder Dutt, the most distinguished among the few laymen who had taken up the cause of the despised and the persecuted system. He, a millionaire, out of pure disinterestedness, had in his earlier career, been one of the chief instruments in bringing into favor the European allopathic system. And with that disinterestedness associated with an acute discernment, he saw the superiority of homeopathy over the prevalent system of medicine. He took up its cause with his usual earnestness and did his best to diffuse its blessings among his fellow-citizens of Calcutta. By effecting cures some of which were the most brilliant in the annals of homeopathy in India, he had succeeded in making converts of some highly intelligent and educated laymen, among whom was the late Pandit Iswar Chandra Vidyasagar. But

not only did he fail to influence professional men, most of whom were his friends and some of whom had owed their advancement to his exertions, he began to be looked upon by them as one who had lost his head and was spoiled by one of the most audacious and mischievous of quackeries."

"But such treatment by his medical friends did not deter him from pursuing the course he had taken. His conviction of the truth of homeopathy from personal experience was so strong that he was sure he would be able to impart those convictions to any medical man if he would but listen to him and watch his cases. When he read my speech he found something in it, as he told me afterwards, which inspired him with the hope that he had at last found a professional whom he would be able to bring over to his side, that is, to the side of truth, if only he could be induced to hold in abeyance his professional pride for a time."

"That hope would in all probability have remained unfulfilled, had it not been for a pure accident. Babu Rajinder Dutt was untiring in his endeavours to make a convert of me, but with an obstinacy which was characteristic of deep-rooted prejudice I was repelling all his arguments and refusing even to watch his cases on the plea that I could not afford to lose time and professional dignity to watch cases under a layman."

"While such struggle was going on between us, a lay friend ill-disposed to homeopathy handed me a homeopathic pamphlet for review for a periodical of which he was one of the editors. The pamphlet was Morgan's Philosophy of Homeopathy. This I thought was a very good opportunity for me to smash homeopathy and silence Babu Rajinder. The book was the first on homeopathy I con-

descended to read, and I thought I would write off a review of it in no time. But what was the impression after a cursory glance at the pamphlet? I was convinced that I could not review it properly before reading it a second time. On a second careful perusal the conviction was forced upon me that no opinion could and should be passed on *a priori* grounds alone on a system which was alleged to be based upon facts, and which boldly challenged an appeal to facts. But how to get at the facts? I had no other alternative than to turn to Babu Rajinder. He was the only practitioner whose cases I could watch, and though a layman, I now did not hesitate to sacrifice professional dignity, and made up my mind to be as it were his clinical clerk in order to arrive at the truth which appeared to me to vitally concern the profession and humanity at large."

"Before taking this step I made a stipulation with Babu Rajinder. I told him that, as I believed his cures were effected by the strict regimen that he enjoined and not by his infinitesimal nothings—globules or drops, I would agree to observe cases with him, provided he would agree to keep the patients for a time at least under strict regimen alone, and give them no medicine till it should appear that further expectancy would be injurious. He readily agreed. Strange to say, and to his dismay, a few cases did recover under regimen alone, and without any medicine. But my triumph was not to continue long, for others proved refractory, and I had to give my consent to administer his medicines to them. A great many recovered, and the incurables were benefited. This fact staggered me; the efficacy was too evident to be gainsaid; and I was compelled much against my will of course, to make trials of

the medicines myself in the cases which resisted my own treatment. The result, to my mortification, was something bordering on the marvellous if not miraculous."

"These trials were begun in 1865, and in the course of a year the conviction became strong that homeopathy was not the humbug and the quackery I had thought it was. In order to be sure of the degrees of their actual attenuation I prepared with my own hands some of the medicines, and I was surprised, as I have said, at their efficacy when administered according to the principles of the system. There was truth in the system, and to further resist and oppose it, would, it appeared to me, to be to resist and oppose the truth. And as the truth was concerned with my professional life, and as I was member of a profession whose sacred duty it was to avail themselves of every means for the cure of disease, the amelioration of suffering, and the prolongation of life, I thought it my duty to lay my experiences before the profession."

"As a first step, to one professor of my college who had a great liking for me when a student and afterwards, and at whose fatherly insistence I had dared to appear at the M.D. Examination, I timidly communicated my altered convictions. He was horrified to learn I had somehow come to a leaning towards the hated system. He was sure, however, that with increased and matured experience I would see through its absurdity. From the manner in which he spoke I almost thought so myself. But increased experience only brought stronger conviction and I dared not meet him again. Sometime, perhaps not less than six months after, we accidentally met as we were

passing in the same street. He stopped his conveyance and beckoned me. The first question he asked was, "how is it you have not seen me so long?" "Simply because," I said, "my convictions about homeopathy having gained in strength from extended experience, I did not expect any sympathy from him." "You have my sympathy always. You have made a mistake. You are a rising man and have a bright prospect before you. A time will come when we shall have to consult you. I have every hope of your mistake being rectified in due course. I will advise you not to give out your conviction yet too soon. If you do you will have to repent for it." This was what in substance he said. In those days the professors took a great interest in their pupils and actually loved them, and the veneration of their pupils for them was unbounded."

"I followed the advice given with such kindness and warmth of affection. But I went on with my trials which had become a necessity. With each trial the truth of homeopathy was revealed in greater splendour. To keep the truth any longer to myself would be, I considered, cowardice which was worse than crime. I thought, in my simplicity, that the members of our medical association who had cheered me when I had denounced homeopathy in my ignorance, would at least listen to me, with attention when I would speak in its favour from personal experience. And truly I was listened to with attention when I delivered my address "On the Supposed Uncertainty in Medical Science and on the Relationship between Disease and their Remedial Agents," at the 4th Annual Meeting of the Association in Feb. 1867. Discussion was begun and was

being carried on on the subject of the address in the most sober and temperate manner imaginable, as on other subjects and at other meetings. In fact the members were behaving as befitting members of a scientific profession when suddenly one of them, a marine surgeon, probably weary of the calm that was reigning, raised quite a storm by simply expressing his surprise that the meeting should be discussing homeopathy instead of dismissing it with contempt, and treating a homeopath as a professional brother instead of expelling him from the association and from the room."

"These words had a magical effect. Every one present shared in the surprise of the worthy champion of orthodoxy. The temper of the meeting underwent a sudden change. The coolness and sobriety of scientific discussion became at once transformed from the blow that had come down upon it into superheated zeal in defence of what was called rational medicine and the legitimate profession. Even some of the laymen who had been invited to the meeting caught the contagious fire. Had it not been for the interposition of one of the secretaries, who was an Irishman, the meeting would have succeeded in achieving the triumph of expelling the offending member who a moment before was a vice-president. The Bengal branch emulated the parent Association in bigotry if in nothing else. The scene was dramatic in the extreme, and is still vivid in my mind. Some idea of it was given by an eye-witness in one of the papers, and I must content myself with referring to it instead of attempting a description myself, especially as I have in contemplation the reprinting of my address with the opinions of the press thereon and on the proceedings of the meeting. The press as will be seen, was unanimous in

condemnation of bigotry and in favour of toleration in matters scientific."

"After the meeting there was considerable and unseemly wrangling about the possession of my paper. I was peremptorily asked to leave it with the Secretaries, as it was a property of the Association. I protested and pointed out that, having been the first Secretary of the Association for three years since its establishment, I knew positively there was no rule to that effect; and that never before we had demanded from their authors the papers that were read at our meetings. When it was found that I was not so docile and submissive as they had thought, or at least thought they could coerce me to be, one of the members who had played the second best at the meeting requested me to make over the paper to him which after considerable hesitation I did, but not before telling him that I had no objection to giving the paper to him as a friend but not as an office-bearer of the Association. As events showed I was justified in my hesitation. It was with difficulty I got back the paper and that not before the administration of a legal threat. Had I not thus insisted upon getting the paper back, it would never have seen the light. It was written off-hand and I had not even a rough copy of it. Besides, I was anxious that it should appear exactly as it was, without the slightest alteration, in order that the public may see for themselves what my actual position was, and on what slender grounds I was condemned and made an outcast."

"An outcast I actually became from the next day of the meeting. The rumour spread like wild fire that I had lost my reason, that I had yielded to the seductions of Babu

Rajindar Dutt and given my adhesion to one of the worst and the most absurd of quackeries that had ever come into existence, that I had forgotten my mathematics and now believed that the part was greater than the whole. My patients, and their number was not inconsiderable, who had perfect faith in me, regretted that I should have given up my old convictions, and one by one forsook me. The loss of my practice was sudden and complete. For six months I had scarcely a case to treat. Even those who used to receive advice gratis every morning at my house ceased to come, and if any body, not finding benefit anywhere else, did come it was only to beg me to give him my old and not my new medicines. My old Master, the late Babu Thakur Dass Dey, from whom I had received the rudiments of education and who loved me as his own son used vehemently to remonstrate with me for having brought on my ruin. There were sincere friends who offered the kindly advice of retracting ! Such remonstrance, such advice was to me worse than loss of practice. My reply to my beloved tutor and to my kind friends was that I would rather give up my profession and take to any other calling, or even starve, than disavow the truth. I was prepared to brave any contingency that might happen to me for my honest convictions, and to proclaim to the world to the utmost of my power what I believed to be the truth."

"I was sustained by my faith in the ultimate triumph of truth, but that triumph, I was also sure, could only be brought about by persistent presentation and advocacy of the truth. And I felt that presentation and that advocacy should come from one who had a regular training in the

medical sciences, and therefore could speak with authority, and who would not be suspected of mistaking a mild for a grave disease. Babu Rajinder had succeeded in making converts of a few highly intelligent laymen, and he had succeeded in converting at least one professional man, and that conversion was due to observing actual success of homeopathic treatment. Babu Rajinder was a layman and therefore notwithstanding the marvellousness of some of his cures he could not command that confidence from the community which he could if he had been a regular professional. He could only be sent for in extreme cases given up by the doctors, and it is not every extreme case that could be brought back to life from the jaws of death. Failures must necessarily arise, and failures in his hands were bound to be fatal to the advancement of the cause for which he was labouring with such earnestness and zeal. He was at first associated with one who, though he called himself an M.D., was in reality a layman who had necessarily no proper acquaintance with the medical sciences ; and latterly he was associated with a professional who was more a religious enthusiast than a zealous physician. He more often practised hydropathy than homeopathy, and thus courted failure in many an instance. One of his unlucky failures was related with dramatic effect at the meeting. The association of such a practitioner with Babu Rajinder, far from bringing credit, brought in many cases serious discredit upon the system. Babu Rajinder felt it, but he could not help it ; and therefore he was on the look-out for one who could co-operate with him and then take his place."

"I thus found myself forced to a position for which I

could scarcely think that I was competent. It became but too evident that I must not content myself with merely practising the system in which I had recognized the germ of a beneficent truth capable of indefinite development, but that I must help in that development, and do all in my power to diffuse a knowledge of it among the profession and the public. I had no hopes of doing this through the medium of orthodox journal of which there was only one in India at the time, the *Indian Medical Gazette*, the columns of which were shut against me even for reply to unfounded charges and slanderous accusations. I thought it not only inadequate but undignified to do so through lay journals. I saw that I must have a journal of my own if I was to fulfil my mission at all. The attitude of the press of India encouraged me to take the risk, and a journal with an unsectarian name was started from January, 1868."

"The appearance of the journal had at once the remarkable effect of silencing the opposition from my lay countrymen perhaps because they saw that I was not quite the fool they had believed I had become. The opening article giving expression to "Our Creed" of catholicism in medicine succeeded in disarming criticism even of my most hostile opponents. Even the *Indian Medical Gazette*, "though declining to agree with him in the principles of his creed," could not "but commend the spirit and perseverance which have induced Dr. Mohendro Lall Sircar, single-handed, to start a 'Journal of Medicine' in Calcutta." How far the Journal has been instrumental in furthering the cause of Homeopathy in India I must leave it to the future historian of medicine to determine.

This much is certain that since its appearance, the spirit of intolerance and bitter opposition has nearly vanished, at least so far as external manifestation goes, and that orthodox physicians have begun to feel the power of homeopathy so far that they very seldom give up cases lest they should go to the homeopath and be cured."

"The Journal has been in existence ever since, but had to remain in suspended animation from time to time owing chiefly to illness which was often serious enough to disable me from all work, but partly also to public duties which were imposed upon me by Government or my countrymen, and left me no time for my self-imposed task."

"The very few distinguished laymen whom Babu Rajinder had converted were, needless to say, my first supporters. They trusted me with cases which in the beginning I invariably treated in conjunction with Babu Rajinder, as my own knowledge of homeopathy then was not adequate enough to inspire me with confidence to undertake unaided the treatment of any serious and complicated case. I found homeopathic treatment to be greatly more difficult than old school treatment. Whereas I could prescribe off-hand if I had to treat a case after orthodox methods, I could not do so if I had to treat after the method of the new school without a great expenditure of thought in interpreting the symptoms and signs presented by the patient, and of time in consulting books to find a remedy to correspond with those symptoms and signs. Though I had improved my knowledge of the *Materia Medica* during the "starvation" period of six months when I had no practice and therefore nothing else to do, I found the

injunction of Hahnemann but too true that no conscientious physician ought to consider his knowledge of the *Materia Medica* minute enough to enable him to dispense with the necessity of consulting it in every case. After an experience and study of nearly forty years I find the same necessity still existing, and I would advise every practitioner of the new system not to lose sight of the Founder's injunction."

"I need hardly say that in the course of a short time my practice began to look up. Disease is no respecter of person, of school, of creed. People cannot afford to endure suffering or lose life for the sake of a favourite physician or of a favoured system. They do not care after the methods of which school they are treated so long as their ailments are cured. If the old school could effect cures in all cases or even in the majority of cases the new school would have had no footing; indeed, there would have been scarcely any necessity for it. But it was notorious that except in surgical diseases the old school had but few genuine cures to boast of. It was a signal failure in cholera, scarcely less so in chronic diarrhoea and dysentery, in fevers which were not amenable to quinine, and in the vast majority of diseases for which no specific had yet been discovered. It was because of my having observantly watched these failures that I was induced to look beyond the bounds of my orthodoxy, and it was because I found the homeopathic method superior to the old methods that I had given in my adhesion to the system in the face, as has been seen above, of virulent opposition and persecution. And, therefore, notwithstanding the collapse of my practice, I had not given up all hope. I had not to wait long. My

persistence in the path I had chosen brought in its reward. Uncured cases began to come to my out-door, and their cures began to spread the cause."

"Thus the 16th February 1867 has been memorable in the history of the medical profession in this country. On that day a native member of the profession was the first in India to stand up for a reform in medicine and for this he met with opposition and even persecution similar to that which had attended the reform in the land of its birth and in other parts of the world. Upwards of thirty-five years have elapsed since that date, and considering the circumstances of the country the progress of the reform has not been unsatisfactory. There has been growing appreciation of homeopathy throughout India. Numbers of the native members of the regular profession have openly adopted the system and are practising it with success. Though income is no criterion of true success, yet the fact that several homeopathic practitioners are enjoying respectable incomes shows that the system must be in favour with the community. This is evidenced by another fact which is no less significant. We have no regular and adequate organization for teaching the principles and the practice of the system, notwithstanding the existence of four (!) homeopathic schools in Calcutta, and the necessity has been felt of resorting to America for due qualification. Some had actually gone to that distant land of freedom and come back equipped with degrees from her recognized Homeopathic Colleges and others are following their good example. Who would have thought of undergoing heavy expenses and of undertaking long and perilous journeys for homeopathy if there had been no demand for its practitioners?"

“The evidence of the law of demand and supply in favour of homeopathy is supplied by another fact, namely the growth and multiplication of lay practitioners. Had it not been for the evident superiority of the new system over the old, people would not have trusted their health and their lives to laymen. We must thankfully acknowledge the debt we owe these men for their help in the spread of the cause. For India as a whole, as will have been seen from the above, the pioneer of homeopathy was a layman from the fact of his having succeeded in converting a professional ; and laymen practitioners are the pioneers of the system in the villages and towns of the mofussil. This seems to be a necessity all over the world ; in our country it has been particularly so, no doubt because of the conversion of so few regular practitioners. This necessity has not been an unmixed good. And no wonder. We cannot expect laymen to maintain the dignity of a system which requires for its successful practice the highest knowledge of the collateral sciences against an opposition intimately acquainted with these sciences. We are free to acknowledge, and we do so with the greatest pleasure that laymen practitioners are wonderfully successful by dint of their honest and laborious search for symptoms, which it is to be regretted the regular practitioner in his pride so much neglects.”

Our excellent London Contemporary, the *Monthly Homeopathic Review*, reprinted the whole of the above article in the October number of 1902 and added the following prefatory remarks.

“We have much pleasure in reprinting from the July number of the *Calcutta Journal of Medicine* the following extremely interesting paper with the above title by its

distinguished editor, Dr. Mahendra Lal Sircar. The mode of conversion of an allopath to homoeopathy is always interesting and instructive, but we have seldom read any such account that is so fascinating as this is, and which shows the strong character of the man and his noble, fearless courage in standing up for his convictions of the truth, amidst circumstances which would have frightened a weaker man into smothering his convictions. Dr. Sircar was not only the pioneer homoeopathic physician in Calcutta, but has been at the head of his profession ever since, devoting all his spare time to the advancement of the cause he has so much at heart, and has, in fact, made homoeopathy in India what it now is. Long may he be spared to carry on his noble work. The story of his conversion has a curious and remarkable likeness to that of the late Dr. Horner, of Hull."

"Dr. Horner was President of the Provincial Medical and Surgical Association (now the British Medical Association) in 1850, when it met in Hull, where Dr. Horner practised as a physician, and was Senior Physician to the Hull General Infirmary. In the following year, 1851, the Association met at Brighton, and there and then Dr. Horner was elected Perpetual Vice-president, and he had charge of the committee that prepared the notorious anti-homoeopathic resolutions. As some of our younger colleagues may not remember the gist of those resolutions, we give them here : That 'homoeopathy is so utterly opposed to science and common-sense, as well as so completely at variance with the experience of the medical profession, that it ought to be in no way or degree practised or countenanced by any regularly educated medical practitioner. That it is derogatory to the honor of members of this Association to hold

any kind of professional intercourse with homoeopathic practitioners. That there are three classes of practitioners who ought not to be members of this Association, namely : (1) Real homoeopathic practitioners ; (2) Those who practise homoeopathy in combination with other systems of treatment ; (3) Those who, under various pretences, meet in consultation or hold professional intercourse with those who practise homoeopathy.' These resolutions have never been rescinded. In Hull at that time the members of the medical profession used to meet once a fortnight for coffee and discussion of papers etc. After the Brighton meeting just referred to, Dr. Horner, as having taken a leading part in the passing of the resolutions against homoeopathy, and being the Senior Physician to the Infirmary and the leading physician in Hull, was asked to read a paper against homoeopathy. This he readily consented to do. But like an honest man as he was, it occurred to him that he really knew nothing about homoeopathy, and that it would be only honourable and wise to make himself acquainted with the subject on which he had promised to write. He, therefore, enquired at the Chemist's for books, and was referred by him to Dr. Atkin, the homoeopathic practitioner in Hull. To make a long story short, the result of Dr. Horner's investigations, first by reading and then by carefully and systematically testing it in practice, was to make him a convert to the new system. He told his colleagues and friends that if he read his paper it must be in support of homoeopathy, and not against it. The paper was in consequence never read. In 1852 or 1853 he was deprived of the Perpetual Vice-presidency of the British Medical Association, and soon after his colleagues in Hull got up an agitation to have him

ousted from his post as Senior Physician to the Infirmary, in which they succeeded, after he had served the Infirmary for twenty years."

Rise and Development of Homoeopathy in India.

Past History.

The life of Dr. Sircar was connected in such imperishable links with the history of Homeopathy in India that any attempt to write a biography of this greatman necessitates a fair exposition of the Rise and Development of Homoeopathy in India and any biography bereft of it will not be found to be interesting and withal it will prove the incompleteness of the book.

I, therefore, deem it of paramount importance to dwell upon the past and present history of Homoeopathy in India. Before I proceed to deal with the subject, I shall say a few words pertaining to the Healing Arts in vogue in our country. There are various methods of treatment prevalent in India: Allopathy, Homoeopathy, Kaviraji (Hindu System), Hakimi (Mahomedan System), Abadhautic (no recognised medicines) and also Faith cure. People of our country are subject to superstitions and prejudices. It is no wonder, therefore, that the followers of all these systems of treatment have their advocates and followers.

Hindu Medicine.

Vast and varied as the wealth of Hindu Medicine is, I would not seek to display its splendour in all its naked sublimity in this chapter; it would be absurd making any such attempt in the present discourse. I shall just try to give an idea of how comprehensive and exhaustive

the Hindu or Ayurvedic System of Medicine was, even in the prehistoric days; how it had developed the different branches of the healing art to a state of perfection that has extorted the wonder and admiration of the modern civilized world.

Hindu Medicine, or Ayurveda, the "Science of life," is believed to be as old as the Vedas themselves. By some it is considered to be a direct off-shoot of the Atharva-Veda; while others assert that many of its principles can be found in the Rig-Veda, the oldest of all the Vedas.

The actual origin and early history of Hindu Medicine like those of the Egyptian medicine, are, however, shrouded in mythological legends. It is said that Brahma, the Creator taught Ayurveda, or the "Science of life," to Daksha Prajapati, who in his turn communicated his knowledge to the two Aswani-Kumars, the physicians of the gods. Indra, the thousand-eyed ruler of the heavens, thereafter, learnt Ayurveda from the Aswani-Kumars. Subsequently, when diseases became rampant on earth and seriously threatened to interfere with the meditation and peaceful living of Rishis, Angira, Yamadagni, Gautama, Narada, Bharadwaja, Chyabana, Sandilya, Viswamitra and other Sages assembled at the foot of the Snow-capped Himalayas to discuss what should be done to enjoy immunity and ensure recovery from the many ills that flesh became heir to. It was decided that Maharshi Bharadwaja should wait on the god Indra with a view to learning the principles of the healing art. Bharadwaja approached Indra and Indra taught him the principles of Ayurveda. Thereupon Bharadwaja returned to earth and spread the knowledge he had acquired among the other Rishis, who thenceforth

became free from diseases and enjoyed long lives. One of the Sages, Punarbasu, taught Ayurveda to his six disciples, Agnivesha, Bhela, Jatukarna, Parasara, Harita and Ksharapani, who wrote six Tantras or commentaries bearing their names and read their contents to an assemblage of Rishis headed by Maharshi Atreya. The teachings of Ayurveda thus came down as a precious heritage to posterity. According to *Susruta*, it was Divodas, Raja of Kasi (Benares), otherwise known as Dhanwantari, who learnt Ayurveda from the thousand-eyed god, Indra, and taught its principles to Susruta, Oupadhenaba, Baitarana, Ouravara, Panskalabava, Karabiryya and Gapurarakshita. In Garura Purana it is seen that on the occasion of the great churning of the oceans for the possession of life-giving nectar by the gods to enable them to fight and overcome the Asuras or the demons, the Lord himself, assuming the form of Dhanwantari, came down to earth and taught the principles of Hindu medicine or Ayurveda to Susruta, the son of Viswamitra. A corroboration of this story is found in the Agni-Purana. All these legends or mythological versions, conflicting as some of them may seem, point but to the one irresistible conclusion that the principles of the Science of Hindu medicine, or Ayurveda, as it is called, were promulgated by hoary-headed Rishis or ascetics who had their abodes in the caves of the Himalayas in the prehistoric ages, and whose profound knowledge of the Vedas and Upanishada or Systems of Hindu philosophy, aided by well developed powers of meditation, deep insight into human nature, keen and comprehensive observation, wonderful researches and earnest wishes to save posterity from physical sufferings and

premature death, gave to the world a system of medicine that has since been the parent of almost all other systems that have made rapid strides with the onward march of modern civilization.

Some western Savants believe that the System of Medicine developed by the ancient Egyptians was the oldest of its kind, well-nigh brought to a state of perfection in the twilight of the ages. The mummies in the museums furnish abundant proofs that "the Egyptians from the period at which those interesting objects date must have possessed a very accurate knowledge of anatomy, of pharmacy, and a skill in surgical bandaging very far surpassing that possessed now a days by even the most skilful professor of the art." As Dr. Granville says : "There is not a single form of bandage known to modern surgery, of which far better and clever examples are not seen in the swathing of the Egyptian mummies. The strips of linen are found without one single joint, extending to 1,000 yards in length." It is asserted that there is not a fracture known to modern surgery that could not have been successfully treated by the priest-surgeons of ancient Egypt. Max Muller and many others, on the other hand, hold, and with good reasons, that in point of civilization the Aryan-Hindus were much older than the Egyptians ; and it is generally believed that the fundamental principles of the science of medicine were first preached in Arabia by Indian physicians and professors and that the Charaka and Susruta—the two extant treatises on Ayurveda—were translated into the Arabic language. From Arabia Ayurveda travelled through Egypt to Greece, thence to Rome and subsequently to all over Europe and other parts of the globe.

I shall not in the present discourse discuss the rival claims to antiquity of Hindu medicine and that of the Egyptians developed on the banks of the Nile. I shall simply say that in very ancient times the Aryan-Hindus discovered and brought to an extraordinary degree of perfection their system of medicine and surgery when the greater part of the world was steeped in ignorance and the ancestors of many civilized nations of modern times were really no better than hewers of wood and drawers of water.

Foreign invasions, by hordes of Scythians and Hunas (5th century A. D.) and later on by such arch-enemies of civilization as Mahmud of Ghazni, Mahommed Ghorî, Tamarlane, Nadir Shah and others, bringing in their train pillage and incendiarism, burning villages and cities, and destroying palaces, shrines and temples with their archives and repositories of sacred and medical books and precious libraries, all those together with frequent internal feuds and fightings completed the destruction of the major portion of the Ayurvedic literature. There was a temporary revival during the reigns of the Mogul Emperors Akbar, Jahangir and Shahjahan who personally encouraged Hindu literature of all descriptions; but with Aurangzeb, who hated the Hindus and all that belonged to them, came another relapse and the period of anarchy that followed him hastened the doom. The gems that are still found in Charaka, Susruta and other extant works are but remnants of the vast treasure that Hindu medical literature once possessed and a gloom comes over us as we reflect how the medical world has become poorer by such a lamentable and irretrievable loss.

With the advent of Europeans—First the Portuguese,

then the French and lastly the British — the decline was still further observed. When the British rule was firmly established in India, it introduced its own system of treatment into the soil and the Hindu Medicine was forgotten and obliterated from our memory.

When Allopathy was first introduced in this country, it found considerable difficulty to establish itself ; even to this day, there can be found many orthodox persons who have extreme prejudice against allopathy and would not take these medicines even at the risk of their own precious lives. No qualified medical man in our country formerly paid any attention to our Hahnemannian remedies. He considered it beneath his dignity to study and practise Homeopathy. If any doctor had the moral courage to embrace it, he was sure to be boycotted and to pay the penalty of a severe ostracism.

Introduction of Homeopathy.

There are no authenticated data to ascertain when homeopathy made its first advent in this tropical clime of India. It is said that a German Physician and Geologist for geological investigations landed in India with a few of his countrymen, perhaps at the command of his Government. The time possibly was when Hahnemann had formulated his Organon. In the beginning of the nineteenth century, India saw the dawn of the new system of Medicine. The German explorer remained for a time in Bengal distributing homeopathic medicines to his native servants and other poor men. Dr. Mullens, of the London Missionary Society, was known to distribute Homeopathic remedies to the people of Bhowanipore and its vicinity where he lived for a pretty long time.

Surgeon Samuel Brooking, a retired Medical Officer, established a Homeopathic Hospital at Tanjore in 1847 and there were many conversions.

Dr. John Martin Honigberger, a German Physician, came to India in 1839 to treat the Late Maharaja Ranjit Singh, who was then very seriously ill. The attending physicians of this illustrious Native Chief pronounced his case to be hopeless and incurable. Dr. Honigberger took the warrior prince under his treatment and cured him with homeopathic remedies within a very short time.

We are told that Mr. Ed. D' Latour, one of the Puisne Judges of the Sudder Dewani Adalat, was a very kind-hearted person and sent homeopathic medicines for free distribution to the inhabitants of Diamond Harbour where Cholera was raging furiously and caused innumerable sad deaths.

About this time or a short time afterwards, two Government Medical Officers stationed in Fort William were known to admire homeopathy and to practise it.

One of them was Dr. Cooper and the other was Dr. J. Rutherford Russel. Dr. Russel afterwards retired on pension and proceeded to England, his mother-country and began to practise as a homeopathic physician openly. He attended and treated numerous cases in the Cholera Epidemic of 1848-49 and acquired name and fame from his successful practice. This doctor was a scholar. He was author of several well-known homeopathic monographs on medical subjects which were of sterling merit.

About this time one Mr. H. Ryper, a Military pensioner of the Subordinate service, stayed at Cooly Bazar, Kidder-

pore and distributed homeopathic medicines, free of cost. Mr. Ryper received homeopathic books and medicines and every possible encouragement from Captain May, a Staff pensioner, who lived in 1, Hastings just over the Kidderpore Bridge and was a staunch advocate of homeopathy.

In November 1851, the prospectus of a "Native Homeopathic Hospital and Free Dispensary, under the patronage of the Hon'ble Sir John Hunter Littler, G.C.B. Deputy Governor of Bengal and President of the Council of India", was circulated signed by C. F. Tonnere, M.D. The Hospital came into existence and had a short life. Dr. Tonnere was a French Homeopath and came to Calcutta in 1851. He proved *Acalypha Indica* which is a valuable remedy in our Materia Medica. Dr. Tonnere used to live with the great jurist Sir Henry Summer Maine, in a house at Chowringhee. He was his family doctor and through his exertions, he was appointed as the first Health Officer of the town of Calcutta. Most of the European residents were annoyed that a homeopath had dislodged the members of the favoured system of medical treatment. They were unable to suppress the powerful voice of Sir Henry Maine, as he was the Law Member of the Governor-General in Council. After all, Tonnere could not prosper in homeopathy.

This Homeopathic Hospital does not seem to have contributed much towards the propagation and right appreciation of homeopathy in India. Dr. Tonnere's practice gradually dwindled down and the fire of homeopathy was on the point of being extinguished. It was Babu Rajen Dutt who brought Dr. Tonnere to Calcutta and bore all his travelling expenses ; he it was

who was chiefly instrumental in founding the aforesaid Homeopathic Hospital and in extending the practice of Dr. Tonnerre. But, inspite of his vigorous exertions, neither did the Hospital last long nor did Dr. Tonnerre secure a firm footing in Calcutta.

It was at this critical period i.e. in 1861 that Rajen Babu was compelled to practise the system himself.

At this time a virulent epidemic of malarious fever was raging over Lower Bengal. Rajen Babu had been in indifferent health for some time and for the benefit of his health he went to Chandernagore.

He was daily beseiged with numerous patients there and with the administration of homeopathic *Arsenic album* he cured many desperate cases of malaria. The cures effected by him with homeopathic remedies produced a profound impression, created a great deal of sensation in the locality and spread his reputation as a very successful homeopath all over the locality.

At this time the late revered Pundit Isvar Chandra Vidyasagara, one of the most educated, intelligent and philanthropic men whom Bengal had the good fortune to acknowledge as her son, was suffering for a long time from several chronic maladies which had baffled the skill of many illustrious allopaths of that time to alleviate his sufferings. It was in the early part of 1863 that Pundit Vidyasagar placed himself under Rajen Babu's treatment and under the influence of a few doses of homeopathic remedies he was rapidly and radically cured within a very short time. The year 1863 was a very fortunate year for Rajen Babu, for in this year many remarkable cures were effected by him. These cures were made when

the patients were declared to be totally hopeless by eminent allopaths.

It was at this time that the late illustrious Raja Sir Radha Kanto Deb Bahadur of Shovabazar Rajbati had fallen a victim to gangrene of the foot. It was simply superfluous on my part to lay bare the fact that this patient, due to his exalted position and wealth, was being treated by the most eminent European and Native Physicians and Surgeons of Calcutta ; but unfortunately these doctors could do nothing to arrest the progress of this malignant disease which went on increasing with unabated fury. At last the case was declared to be hopeless by the attending doctors. It was at this most critical juncture that Rajen Babu's help as a homeopath was requisitioned. The sleeplessness, the diarrhoea the extreme prostration and the putrid exhalation of the gangrene, which were the most alarming symptoms of the Raja Bahadur, rapidly yielded to the despised globules prescribed by Rajen Babu and his infinitesimal doses worked wonders and the patient made a marvellous recovery within a very short time.

The result of this case was the gossip of the metropolis. When this fact was brought to the notice of Dr. Mahendra Lal Sircar he made the following remarks :—

“The recovery of this obstinate case had taken place not from the effect of Homeopathic medicines which were of course nothing; but from the discontinuance of medicines which, in too frequent and heroic doses, were producing mischief in an old man (the Raja was upwards of 80).”

But Dr. Sircar had to acknowledge the profound sensation this cure had produced in the mind of the community at large.

The popular faith in the efficacy of the medicines of the dominant School of Medicine received a rude shock and since then allopathy has been, more or less, losing ground.

Homeopathy was gaining ground at this time.

The splendid cures made by Rajen Babu, conversion of Pandit Vidyasagar and the persistent appeals of Rajen Babu for a fair hearing and above all a fair trial, induced Dr. Sircar to accede to his request.

Dr. Sircar says :—

“I thought it my duty to make trials. I began looking through the telescope and lo ! what was the result. The revelation of a most beneficent truth dawned upon the mind.”

In August, 1869, a Homeopathic Charitable Dispensary was opened at Allahabad by private subscriptions and Babu Priyanath Bose, a layman, was placed in charge of this institution.

Another important fact in favour of homeopathy happened in 1870 when His Highness the Maharaja Bahadur of Joypore sent for Dr. L. Salzer for the treatment of his cataract. His Highness the Maharaja Bahadur was partially cured by Dr. Salzer. It will be very interesting to mention here that Babu Rajendra Dutt who was subsequently asked by the Maharaja to take up the case succeeded in restoring the Maharaja's eye-sight completely. This was, no doubt, a great victory for Homeopathy and speaks volumes in favour of Rajen Babu's profound knowledge of Homeopathy.

Later on a Homeopathic Charitable Dispensary at Badurbagan and another at Chorebagan were established. Late Babu Raj Krishna Mitter and Dr. Jodu Gopal Mukherji and a few others studied Homeopathy and began to practise it openly. But all along their eyes were* directed towards the pole-star in the sky of allopathy—Dr. Mahendra Lal Sircar—whom they were trying to convince and convert. In the long run Rajen Babu's ambition was fulfilled in the conversion of Dr. Sircar to Homeopathy. This noble acquisition to the cause of Homeopathy in India gave permanency to the good work which was so splendidly begun by Rajendra Babu. Indeed, the public confidence in Homeopathy was now assured on account of Dr. Sircar's advocacy of the cause of Homeopathy. His conversion produced a little martyrdom to him in the shape not only of loss of professional reputation which he had the good fortune to enjoy while he was a young old school practitioner but of complete annihilation of all income, so that stark starvation stared him in the face for a pretty good time. But disease is no respecter of persons and gradually his professional services as a homeopath were eagerly sought and the goddess of fortune showered her favour and blessings over Dr. Sircar's head.

At this time *i. e.* in 1851, our rich and popular townsman, Babu Rajendra Lal Dutt, belonging to the well known family of the Wellington Square Dutt, grew dissatisfied with the allopathic mode of treatment and began to study homeopathy with zeal and earnestness. It is a curious fact that Rajendra Babu had always a latent propensity to cure the ills of life. He would not discourage the Hindu System of Medicine. Then he adopted the

allopathic method. Last of all, he was conquered by Homeopathy which he practised and advocated till his death. To speak the truth, he spent the fortune of a prince for its dissemination and he was regarded to be the Father of Homeopathy in India.

This year culminated in the establishment of the Bengal Branch of the British Medical Association through the splendid exertions of the late Dr. Goodeve Chuckerbutty, I. M. S.

On the opening day Dr. Sircar delivered a speech utterly denouncing homeopathy. Dr. Sircar was at first elected its secretary, and after three years one of its Vice-presidents. This speech attracted the attention of the late Rajendra Dutt, who thought he found out the right man who, if convinced and converted, would prove to be a veritable giant to hoist the banner of homeopathy throughout the length and breadth of India.

As time rolled on Rajendra Babu's fame as a very successful homeopathic practitioner became firmly established. Rajendra Babu tried his best to convince Dr. Sircar and to prove the superiority of homeopathic remedies; but no arguments could draw his sympathy. Dr. Sircar was then a shining star in the horizon of our Indian allopathic physicians. He was then rising to the acme of popularity and fame. Dr. Sircar was a neighbour of Rajendra Babu. Many desperate cases given up by Dr. Sircar and other allopaths were saved from the jaws of death by Rajendra Babu. Dr. Sircar did not deny the cures effected by Rajendra Babu, but attributed them to the strict regimen enjoined.

Babu Rajendra Lall Dutt, the First Missionary of Homeopathy in India.

The biography of Dr. Sircar will appear to be totally incomplete if I do not touch upon and delineate shortly the life-sketch of Rajen Babu who held such a wonderful sway over Dr. Sircar's mind and through whose instrumentality Dr. Sircar's conversion was brought about. It was true that on account of Rajendra Babu's brilliant cures, Homeopathy was able to demonstrate its hold on classes and masses of Bengal and to give an effective reply to those who thought that the influence of homeopathy was waning; but it was equally true that the acquisition of Dr. Sircar as an advocate of homeopathy kept up the fire of this new science of therapeutics blazing with transparent hue ail over India.

The honour of being the first to discover the principles of Homeopathy and to signalise this law belongs to Hahnemann and Hahnemann alone; but it was the late Rajendra Dutt who was the first in our country to introduce the principles of this noble science in Bengal and spent a princely fortune for the dissemination of its truth among his countrymen. It has been said that he spent something like seven lakhs of rupees for the propagation of this Science of Therapeutics (Vide Bangadarsan of that time). His only regret was that he was not then in a position to place it on a footing which we all desire for it to-day.

Rajendra Dutt's fairly long life is replete with numerous interesting and glorious achievements and many are the anecdotes which adorn it. It does not fall to the lot of everyman to win a fair name in the annals of his country.

Thousands come on the stage of life and shuffle off their mortal coil without leaving any trace behind. They are never thought of or 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. That Rajendra Dutta should be held in grateful remembrance by rich and learned men of all sects and denominations in this land is a proof positive of his excellence and sterling merit. As a Homeopath he is, no doubt, little known beyond India, but this need not in any way detract from his eminence. Vico and Bishop Butler who exercised a far-reaching influence on the philosophical and religious speculation of Italy and Great Britain were scarcely known until recently outside the limits of their respective countries. The conversion of the late illustrious savant Dr. Mahendra Lal Sircar, M.D., D.L., C.I.E. to Homeopathy was due to Rajendra Dutta's dogged perseverance and it was, no

doubt, Rajendra's grand task, the magnitude of which cannot be easily conceived.

If Rajendra Dutta had accomplished no other work, this alone would suffice to entitle him to a high position among the homeopaths of our country. But by far the most splendid work which he performed and which is worthy of being cherished with life-long gratitude by us all, is his staunch and uncompromising advocacy of Hahnemann's Homeopathy. The tree which Rajendra Dutt along with Dr. Sircar assisted to implant, has flourished although they no longer water it and preserve it, for it has struck its roots deep, no storm can overthrow it; its branches have extended far and wide and its top is destined to reach the height of perfection.

Excepting the late Dr. Mahendra Lal Sircar we can think of no other Indian who in our time and generation rendered more brilliant services to the cause of Homeopathy than Rajendra Dutt. He made a life-long endeavour to prove the usefulness and superiority of homeopathic remedies.

The personal element plays so important a part in the history of every movement that no one can afford to ignore it or to treat it with indifference. Great and good principles may be embodied in a system and yet the attempt to further its cause may end in smoke through the incapacity and insincerity of its promoters. Had Rajendra Dutt not relinquished the allopathic mode of treatment and had he not spent the major portion of his fortune for the propagation of Homeopathy with the bull-dog tenacity of purpose, the name of Hahnemann would have, till now, been all Greek to our countrymen.

The Homeopaths of India ought to be in deep obligation to Rajendra Dutt and regular anniversaries in his honour should, therefore, be celebrated till the truth he had the courage to embrace and disseminate, has permeated the profession, or till at least the majority of the profession recognise the truth for the welfare of the human race.

Rajendra Dutt was the most illustrious member of one of the leading old Calcutta families.

The Dutt of Wellington Square were one of the earlier post plassey families of Bengal, of which the Rajas of Shovabazar were the earliest and most famous, and the Singhas of Jorasanko, the Mullicks of Burrabazar, the elder Dutt of Nimtola and the Tagores of Pathuriaghata coming next one after another. Ukoor Dutt founded the Wellington Square Dutt family and was a contemporary of Maharaja Naba Krishna, the ancestor of the Shovabazar family who was Persian Secretary to Lord Clive.

He amassed all his immense fortune in an humble honest way, by trade and business. His death took place in 1790. His business, a most lucrative one, remained in the family down to 1833. Rajendra was born in 1818, and was brought up amid the associations of this great and noisy business, with multitudinous native sailors and captains crowding his house.

As Rajendra evinced incontrovertible tokens of precocity from his childhood and as he was a beloved grand-child, he was largely associated with his grand-father and uncle in the business.

There could also be found here the secret of his

sad reverses. In those days, before the era of Government paper currency, money used to come in bags of silver coin. Not only the jingle of gold and silver could always be heard in the house, but as a child he was accustomed to sit and lie down upon silver coins in his grand-father's and his uncle's rooms.

It would thus be apparent that Rajendra had the very worst early education for cultivating the habits of prudence and economy. His father died when Rajendra was a child and so he was adopted as it were by his uncle and aunt. That he might not experience the pangs of his orphanage, they lavished more than ordinary care and attention upon him, until they became notorious for their dotage. They loved Rajendra more than their own children. As Rajendra was bred up in the lap of superfluous luxury, they allowed him to indulge in every fancy, no matter how wild or capricious it might be. He was, therefore, permitted from his boyhood to make ducks and drakes with the money in his possession. The uncle did not like that any body would chide him, and this continued all through his school-boy days.

Rajendra's uncle Babu Durga Charan Dutt was a most extraordinary man, famous for capacity and prudence and force of character and integrity. Rajendra's success in life was certainly due to his early association with such a lofty character. His nephew used to say that in all his experience he had never come across a man like his uncle. If Rajendra had possessed but his uncle's prudence, he would probably have been a better and happier if not a greater man than he was. Born before the establishment of schools and colleges, Doorga Charan had

managed to give his nephew as excellent an education as was practicable under the circumstances—a very respectable one indeed. His fondness for education was unique, as might be seen in the great family Library founded by him, the best of its kind in the metropolis and the respectable education he gave to his nephew and children. He wanted his nephew to learn English with English boys and withal to learn French and the classics like English boys. So he sent his nephew to the foremost English seminary of the age, managed by an able scotchman of the name of David Drummond.

Rajendra was not long allowed to remain with Mr. Drummond. The Hindu College was then rising in popularity and repute. Thus Rajendra, with the other Dutt boys, joined the Hindu College. After mastering the language course, comprising French and Italian and the classics, he continued his study of the latter in particular; soon he became a sound Latin and Greek scholar and then advanced to the Hebrew class. He read the Christian Scriptures in the original tongue. Such a linguistic learning sounds like a myth.

Rajendra was not the only Greek and Hebrew Scholar of his age. The late Mr. K. M. Banerjee, his senior, was another. It will thus be seen that Rajendra Dutt was no mere linguist; he was a scholar also. Classical literature bulked largely in his intellectual equipment. Rajendra Dutt's activities were many-sided. In these days of Swadesism we have heard much of Industrialism, of starting Cotton Mills and Steamer Service Companies, of National Education and of taking back the England-returned Bengalis into the folds of Hindu Society. In those days when no

body even dreamt of such things and when to do such things was hazardous enough to make one very unpopular, nay even lose one's caste, Rajendra Dutt practically organised such institutions quite single-handed. He was certainly a man in advance of the times. He was a merchant, too, of no mean order and presided over a number of business concerns. The chief of which was the firm of Dutts Lintzee and Co.; he was also banian to no less than 13 European firms. He carried on business on a very large scale and owned several sea-going steamers which traded with both European and American ports.

He started the Hoogly Tug Company. An idea of the magnitude of his shipping enterprise may be gathered from a Privy Council Case, *Captain Rodgers Vs. Rajendra Dutt*, reported in *Moore's Indian Appeals Vol. VIII, 1859-61*. The "Under-writer" one of the tugs owned by him, was the subject matter of the suit. He also started a spinning and weaving company at Serampore.

When Mr. M. C. Mullick, Bar-at-law, our greatest traveller countryman just came back to India, Calcutta Society of the day was rather reluctant to take him back into its fold; Rajendra Dutt gladly took him back and held a public meeting at the residence of the late Maharaja Kamal Krishna Deb Bahadur of Shovabazar, inviting the then leading Pundits to obtain their sanction to the legitimacy of the step. In fact, he wanted to make it a matter of public importance, so that there would be no such humbugging in future cases. The late Mr. N. N. Ghose, Editor of the *Indian Nation*, was similarly grateful to him. Indeed, he was a representative public man in the truest sense of the term.

In the opinion of the late Sir Henry Cotton, "Rajendra Dutt held a unique position and the like of him was not to be found amongst the present day Bengalis." It may not be out of place to mention here, that when a request was made to the late Sir Henry Cotton (a personal friend as he was to the deceased) to become the Patron of a Homeopathic College, which was then in the contemplation of some of the eminent homeopaths to establish, he gladly consented to become the Patron of any institution established to do honour to the late Rajendra Dutt as he was one of the few Englishmen left in India who knew him thoroughly well and had a very high regard for him. Rajendra Dutt never charged for his professional attendance. To distribute medicines and food free of cost amongst the sick poor and to minister to their comforts in every imaginable way constituted Rajendra Dutt's special delight. He was indefatigable in these daily errands of benevolence, for even in his palmiest days, when plunged into business connected with some of the largest mercantile firms in Calcutta, he denied himself needful repose in order that he might call on his patients. Nor was this the only direction in which his benevolent impulses found vent. Every movement having for its object the moral and material regeneration of the country, found in him a zealous though a silent and unostentatious supporter.

In the pre-university days he established the Hindu Metropolitan College in 1852. Who does not know what an important part he played in the establishment of this historic College and how he and his family helped it when many, who had promised to support it financially, forgot to render it at the critical moment? It had on its teaching

staff some of the ablest English educationists that came out to India, the late renowned scholar Captain D. L. Richardson being the Principal. This institution claimed amongst its pupils men like Keshab Ch. Sen, Kristo Das Pal, Dr. Sambhu Ch. Mookherji and Ganesh Chandra Chundra. How many men who have achieved wealth, name and fame owed their start in life to his generosity?

A noble forgetfulness of self in the thought for others was the dominating feature of his character and if he had been born among a more appreciative people, they would certainly have appreciated in him the stuff of which the Howards and the Hampdens are made and fittingly cherished the memory of "Rajah Babu," a name which was once a household word amongst them.

Rajendra Dutt was a famous controversialist. Verily he did not believe in making even literary war with kid gloves. He did not leave his opponent until he had pulverised, smashed and destroyed him.

He was held in high esteem by the Europeans, both Civil and Military. He was intimately known to successive Viceroys and Lieutenant Governors who had a great regard for him. As a reward of his scientific pursuits he was appointed a corresponding member of the Boston Society of Natural History in 1852.

The private life of Rajendra Dutt was perhaps the most charming and singularly exemplary. To be useful to others was his motto in life and he kept that motto ever steady in view both in public and private life. Creed, caste or social position was to him of no consequence; it was sufficient that he was cognisant of the existence of suffering and he always came forward with both brain

and purse. And his philanthropy in innumerable instances was manifested not only by his personal attendance in the capacity of a physician but by his relieving need of every description. The thought of any sort of return for his benefactions seemed never to enter his mind. His unexampled generosity made him run through his fortune, but it was of no disquiet to him.

Great as Rajendra Dutt thus undoubtedly was in the arena of public life, he was greater by far in all the sacred relations of private life. Whether as a son, as a father, as a husband or as a friend, he had scarcely any equal and a better, or a greater, or a nobler model my countrymen could not have in these days of go-aheadism and pseudo-enlightenment.

Socially and intellectually a living force in the past, the Dutt's even in their fallen greatness have maintained that spirit of true culture and loftiness of aim which, in all ages, have led to genuine reform. If among the dead were such men as Kali Das Dutt, Woomesh Ch. Dutt, Rajendra Dutt, Naresh Dutt and Devendra Dutt, there are among the living Jogesh Dutt, Govindalal Dutt, Prakash Dutt and others, no unworthy sons, of their fathers. And what is more among the gentler sex of their race is to be found that revered lady—the foremost Bengali poetess of the day and artist—Srimati Girindra Mohini Dassi, self oblivious to a degree and possessed of that dignity which refuses to stoop so low as to blow one's own trumpet. What their Reis and Rayyet and their Sabitri Library have done for the country is matter of contemporary history.

As the works of Rajendra Dutt as a homeopath were so inseparably connected with those of the late Dr. Mahendra Lal Sircar, it would not, I hope, tire the patience of our readers if I would relate how Dr. Sircar's conversion was brought about.

That Rajen Dutt largely identified himself in his earlier days with the allopathic system of medicine in the metropolis will be borne out by the following extract from Dr. Sircar's contribution to the Transactions of the International Homeopathic Congress held in London, July 1881. Dr. Sircar writes :—"Homeopathy was on the point of being forgotten when it was taken up by Babu Rajendra Dutt with his characteristic zeal and energy. Though not regularly trained for the profession, medicine had been his favourite study and the practice of medicine the delightful occupation of his life. He, it was, who was chiefly instrumental in supplanting the Native Allopathy by the superior European Allopathic system in the metropolis and when he found the extraordinary superiority of Homeopathy over Allopathy he thought it his duty to give it the support he had given to the latter. He, it was, who was chiefly instrumental in founding the Homeopathic Hospital and in extending the practice of Dr. Tonnerre."

The patriarch of the Wellington Square Dutt family, who had, like a ministering angel, ever responded to the call of suffering and had rescued hundreds from the jaws of death and had administered relief to myriads of sick people, died at the age of seventy-one on Wednesday, the 5th June, 1889. He had been confined to bed for several months, and was attended from first to last by one physician, his friend and disciple in Homœopathy, our

eminent country-man the late Dr. Mahendra Lal Sircar. A more eminent medical adviser he might have had, in another country at least if not in India, but a more conscientious, tenderly considerate one he could nowhere have met with. Dr. Sircar's devotion to his patient was simply heroic—it simply outstripped the bounds of human capabilities. The malady which tormented his illustrious patient for nearly three months, was a sore trial to temper, but Sircar was never found to be ruffled. He used to visit Rajendra Babu six or eight times a day, each time displaying the most delicate solicitude for the patient. This for a man in not the best health, in a busy practice, with all the numerous engagements of a public man, a member of the Legislative Council, a literary man, and a practical cultivator of and lecturer in science and a speaker at public plat-forms in general, was a marvellous thing. But alas ! if care could save Rajendra would be living.

I can not resist the temptation of quoting the letter which Dr. Sircar wrote to Dr. Sambhu Ch. Mookerji after the death of Rajendra Babu.

10th June, 1889.

"I have read your article twice over, and the more I read it the more I admire it as a masterly sketch of the character of the man whom no superficial observer could properly understand and appreciate. You have done it so well that I wonder how you could do it in so short a time. Both the bolder strokes and the finer touches are equally faithful to the original lineaments.

"With reference to what you are pleased to call my unexampled devotion I must be permitted to say that it was but a feeble endeavour to do my duty to a man to

whom I owed my deliverance from the bondage of ignorance in a most important department of knowledge. It was through his persistent advocacy and appeals that I was led to look into homœopathy in the only way all conscientious physicians should, namely, from the practical side. And then the conviction, that there was truth in it, much more than in the old, dominant system, was irresistible."

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"When he saw that I was not the man to allow his convictions to be darkened or hidden by motive of self-interest, when he saw that I was not only ready to publicly give out, but that I actually did give out my convictions at all risks and hazards to a promising professional career, he used to exclaim that he could now die in peace, as there was now one who would not allow homœopathy to die in this country. He used to call me his "father and son", and subscribe himself in all the letters he wrote to me as "your son and father." The love that he bore me was not a whit less than that of a father to his son. His faith in me, as you know, was unbounded. His reverence for me was that of a son to his own father. Could I be undutiful to such a man? My personal loss in his death is more than that of any man, I may say, of all men with whom he has come in contact. My regret is that professional calls of a serious nature did not permit me to be in attendance on him during his last illness day and night. My consolation is that in attending to those calls, I was only following his noble example."

Yours, sincerely

Mahendralal Sircar.

The Indian Nation dated the 10th of June 1889 gives a glimpse into the works of the late Babu Rajendra Dutt. It says—"It may or may not be true that the world does not know its greatest men, but there is very strong evidence that Bengal does not know its greatest men. These are days of lawyers, editors and agitators and Rajendra Dutt was neither a lawyer, nor an editor, nor an agitator. But for half a century he was one of the greatest forces in Hindu Society at Calcutta. In intelligence, in worldly experience, in social influence he was greater than they (representative men of Calcutta). But he was not noisy, and it is the noisy who secure the largest recognition. Nor was he wealthy in his latter days. At the commencement of his career he was one of the richest in Calcutta, but not being of a calculating worldly disposition, and being, on the contrary, of an adventurous habit of mind, he did not retain his wealth long. In the public mind the memory of Rajendra Dutt is associated mainly with two facts—the establishment of the Metropolitan College and the popularising of the system of Homoeopathy in Calcutta. The College was established in 1852 and had in its teaching staff some of the ablest Englishmen that came out to India. It was in no way connected with the Metropolitan Institution of the present day, but like the latter, was conspicuous instance of Hindu self-help in the matter of Education."

"With what success Babu Rajendra Dutt practised Homoeopathy is known to thousands of our countymen and also to some Europeans. A crowd of eager patients assembled in his house every morning with the punctuality that marks the rise of the sun in the east. And as cure

followed cure, the crowds grew. Babu Rajendra Dutt charged no fee ; alike in his own house and in the house of his patients, his work was a labour of love. Often he supplied medicine and diet gratis. No medical practitioner took greater interest in his work or delighted in it more. He would spend hours and days, and nights, in studying his cases and studying his books with reference to the cases. He, in many instances, got prepared in his own house and at his own costs, some elegant and suitable dish for a patient and took it as a present to the distressed soul. He would sit by the dying man, do his best to lighten his pangs, after art has done its best and nature its worst, and would be among the chief mourners. There are critics who would whittle to nothing the grandest of human achievements and the noblest of human qualities, but here was life before which cynical criticism would stand baffled, a life dedicated to the service of suffering, a life, beside which, work of successful soldier wears the hue of crime. Whoever is not a blind worshipper of Success and can appreciate Work and Ideas, will find a great deal to admire in the life of Rajendra Dutt. Such a conscientious successful practitioner could not fail to make many converts. His greatest convert and probably his largest contribution to the cause, he loved so well, is our eminent countryman Dr. Mahendra Lal Sircar."

There is another small domestic incident which Dr. Sircar himself related to me and which induced him to place himself under the tutelage of Dr. Dutt. Umesh Ghose, Dr. Sircar's uncle was a victim of a severe chronic colicky pain which became unbearable, so much so, that at times it made him unconscious.

Invariably after every meal Umesh Babu had the attack. Dr. Sircar who had been a brilliant student of the Medical College and was very intimately known to the Principal of the Calcutta Medical College, placed his uncle under his treatment which had but little effect. One day Dr. Dutt happened to come to Dr. Sircar's place when his uncle had one such severe attack. Dr. Dutt volunteered his professional services; but Dr. Sircar would have none of it, for, he said to Dr. Dutt, he had not the least faith in such remedies. After a prolonged argument, it was stipulated that Dr. Sircar would get hold of Dr. Dutt's chest of medicines and administer the medicine prescribed by Dr. Dutt to his uncle, the patient, with his own hand, as, although he admitted that Dr. Dutt's medicines produced marvellous results, yet he did not think that the cures were due to the efficacy of the medicines but to some hypnotic *mantras* which, he believed, Dr. Dutt was in the habit of enchanting over the medicines administered by himself to his patients. Dr. Dutt could not resist a loud and hearty guffaw and said that he never indulged or believed in the occult Art, but, always depended on things tangible. However, the result of the medicine administered was that the Homoeopathic remedy had the desired effect and the patient was radically cured of his malady for good, in the course of a short term of treatment by Dr. Dutt. Dr. Sircar was now absolutely convinced of the efficacy of Homoeopathic medicines. Another stipulation had been made by Dr. Dutt on his turn that if he could cure the patient, Dr. Sircar would agree to accompany him on his rounds

and watch his cases and if he found similar satisfactory results he would, further, consent to become his disciple and adopt Homoeopathy as his creed and profession. This, coupled with the pressure brought upon Dr. Sircar by the venerable Vidyasagar whom he greatly revered and whom Dr. Dutt had, as already stated, requested to influence Dr. Sircar, brought a decided change in Dr. Sircar's mind. This anecdote, as I have already stated, was related by Dr. Sircar himself to me. Henceforth, Dr. Sircar became a staunch advocate of Homoeopathy and declared himself as such. From this time, as arranged, he sometimes accompanied Dr. Dutt on his rounds and watched his cases and his treatment with keen interest. Dr. Sircar was agreeably surprised to see the results. His conviction in the truth of Homoeopathy now became fully established.

Dr. Dutt's mission of conversion was not confined within the profession alone, but was carried on outside, as well, for, a large section of the lay public also was attracted towards him, some as amateur but genuine practitioners and the rest as votaries of Homeopathy for purposes of treatment. Besides the Maharaja Ram Singh of Jaipur, mentioned before, another Ruling Chief, *viz.*, H. H. the Maharaja of Vizianagram was induced by Dr. Dutt to befriend Homoeopathy and he thus became an ardent advocate thereof. It may be mentioned, by the way, that His Highness was also persuaded by Dr. Dutt to make a princely gift of Rs. 50,000/- towards the construction of the Laboratory named after himself under the auspices and in the premises of the Science Association founded by Dr. Sircar. The Maharaja also never hasitated to

accept the hospitality of Dr. Dutt whenever he came to Calcutta.

Even the Nobility of the country, at any rate of the Province of Bengal, could not keep themselves away from Dr. Dutt's proselytising influences and the following were among the most prominent names :—Maharajadhiraj Mahtapchand (Burdwan), Maharajas Sir Jotindra Mohan Tagore, and Sir Norendra Krishna, Ramanath Tagore, Kamal Krishna and Durga Charan Law, Raja Sir Radhakanta Deb Bahadur and others.

Raja Sir Radha Kanto not only accepted Dr. Dutt's Creed but also allowed himself to be treated by him homeopathically in a malady which had been, as related by Dr. Sircar already, pronounced hopeless by the best Allopathic Doctors of the time including the Principal of the Calcutta Medical College. The Raja was cured of his ailments and given a new lease of life under Homoeopathic treatment conducted by Dr. Dutt. Both the Doctor and the patient's joy knew no bounds.

The Raja felt himself so very grateful to Dr. Dutt for his services that he offered him an honorarium of a sum not less than Rs. 25,000/- as his remuneration, but, Dr. Dutt in his usual philanthropic spirit and that of disinterested service, as well as his characteristic freedom from avarice, politely declined this tempting offer, saying that the Raja's recovery at his hands was by itself a sufficient reward for his labours, for, he thought that the cure of an important personage like the Raja, was sure to ensure the progress of Homoeopathy in this country and make its strides easy for the future. It may pertinently be asked who amongst us—slaves of lucre, as we cannot help being, in

these hard days—can make such a large sacrifice? How very wisely and rightly has the great Swami Vivekanand said that no great work had ever been achieved in this world by mere flourish and bravado. It must have behind it, solid, tangible and concrete work coupled with sacrifice, for its recognition by the public. The Raja realising that Dr. Dutt was not a man to be persuaded to the acceptance of any monetary offer, thought fit to put on record his high appreciation of his services rendered to himself by Dr. Dutt during his illness and offered to him a written acknowledgement and further assured him that he could not give himself rest and peace and find quiet within himself until and unless the latter had accepted from him something as a token of his eternal gratitude. Unfortunately, the epistle is lost and cannot be traced. It must have been, no doubt, an interesting document from the point of view of the Homoeopathic propaganda. It has been already stated by Dr. Sircar that the Raja was a relation of Dr. Dutt. The Raja was the uncle of his mother. Dr. Dutt used, at times, to brag, by way of a fun that 'Blood Royal' ran in his veins."

Among his European friends and converts besides Lord Ripon, the then Viceroy of India, the following came to be under the influence of Dr. Dutt :—Sir Barnes Peacock, Sir John Budd Phear, Sir Henry Cotton, Sir William Hunter, Lord Ulick Browne, Sir Stuart Hogg, Sir Henry Harrison, Sir John Edgar, Sir Herbert Risley, Sir John Lambert, Mr. Robert Knight (Statesman), Messrs. Wilson and Graham, (I. D. News), Mr. Dampier, Mr. Bauffort, Father Lafont, Father Penarendah, Lord Bishop Cotton, Messrs. C. T. Buckland, C. E. Buckland, R. Turnbull and

F. H. Skrine. They were all struck by the remarkable achievements of Dr. Dutt and could not but help cherishing a keen interest in Homoeopathy.

Sri Sri Ram Krishna Paramhansa Deva also allowed himself to be treated by Dr. Dutt. On being asked by one of his disciples how it was that of all the physicians he took medicines from Dr. Dutt, he said in reply that Rajinder's medicines were prescribed to all his patients from a high motive devoid of any pecuniary interests and therefore could be taken with impunity. He further said that Rajinder charged no fees for his professional visits or for his medicines while the others were actuated by motives of self-interest, *viz.*, of earning money. Of course the saint took medicines from Dr. Sircar also, who offered them more in the spirit of *seva* than medication. This compliment coming as it does, from such a Holy source goes a long way for the recognition of the disinterested service of Dr. Dutt to suffering humanity.

That Homoeopathy has taken its root on the Indian soil, is a fact that can hardly be gainsaid nowadays. Surely, this is a consummation devoutly to be wished for. But it should be remembered that such a situation could not have been created but for the selfless and unflinching devotion of Dr. Dutt who gave his life-blood, so to say, for the propagation of Homeopathy.

Of Dr. Dutt's loyalty to his Creed, the following anecdote related by a great Allopath, Dr. Surja Kumar Sarbadhikari, will speak volumes. When Dr. Dutt's younger son Upendra had an attack of Enteric fever to which he succumbed at a youthful age, Dr. Sarbadhikari said, there was a large concourse of physicians, (Allopaths,

Homoeopaths and Kavirajs) ; in fact, all the Doctors of the town flocked to the house, at the instance of both friends and relations and because the patient happened to be the dear son of Dr. Dutt for whom they all cherished a high regard, and was also the son-in-law of the Hon'ble Mr. Justice Dwarkanath Mitter. There was an appeal made to Dr. Dutt to give up Homoeopathy and have recourse to either Allopathy or Kaviraji or, at least, to administer quinine when an opportunity would actually present itself ; but Dr. Dutt remained obdurate. At last, Dr. Sarbadhikari most importunately implored Dr. Dutt to desist from medication by himself, as the general custom was, and allow the patient to be treated by Dr. Sircar alone. To this, Dr. Dutt simply indulged in a smile and replied, "Soorjee ! If you think that the patient being my son, I shall not be able to keep my head cool, you are greatly mistaken. I am quite fit and sound." Eventually, Dr. Sarbadhikary persuaded Dr. Sircar to propose to Dr. Dutt to administer quinine to the patient when the fever fell low, as Homoeopathy sanctioned the use of quinine in extreme cases. As soon as Dr. Sircar opened his lips to make the proposal to Dr. Dutt, he grew furious and said that he could well understand Dr. Sarvadhikary and others making the proposal but he could never brook Dr. Sircar making such a suggestion. He went so far as to say that he would rather lose his dear son than deviate an inch from the principles he had hitherto preached, specially as this sort of departure made by himself would give a handle to the opposite school who would, no doubt, say that when self-interest was the concern, Dr. Dutt was forced to deflect from his avowed principle and practice. Besides, what would

the people of the patients who had already died at his hands without taking quinine, say? No doubt, Homoeopathy would practically be doomed if he had recourse to quinine in the case of his dear son. As already said, he had to lose his son who was only 23 at the time. It shows how very keen Dr. Dutt was in strictly conforming to his principles and what great a sacrifice he had to make for his dear cause. Dr. Sarvadhicary also stated that Dr. Dutt used to tell him "Soorjee, the secret of your success as a physician lies in the fact that you use Homoeopathic doses in your Allopathic medicines." By the way, Dr. Sarvadhikary paid a high tribute to Dr. Dutt by characterising him as a "Tower of Learning." Whenever, he said, they felt any difficulty in matters of literary pursuits, they would run over to Dr. Dutt and to no other, for, Dr. Dutt would find them a quick solution.

Dr. Sircar, the great savant, the High Priest of Homoeopathy in India, the most conscientious physician of his time and the subject of my biography wrote thus about Rajen Dutt :—

"By a series of cures verging towards the miraculous, because unexpected and effected in cases pronounced incurable by the faculty, he took the profession and the lay public quite by surprise, chilling the former into panic and filling the latter with amazement at the wonder-working globule. The tongue of skepticism was not silent at the un-wonted therapeutic success of a veritable layman. To various causes were attributed the cures effected. By some to poison which Rajen Babu was supposed to use in place of the Homoeopathic dilutions, by others to his powers of acting upon the

mind, by others again to the strict dietic regimen he used to enjoin. But none could deny the fact of the cures."

"Thus Homoeopathy, the greatest, the most glorious and the most beneficent reform in medicine, been established in India by lay appreciation, lay energy and lay patronage alone. The profession has not yet had much hand in it. We must with gratitude acknowledge, our own conversion to Babu Rajendra Dutt."

Between the years 1863-64.

Dr. Berigny, a French Doctor of an Austrian Colony, came to Calcutta and first put up at 27, Elysium Row. Dr. Berigny was a Homoeopath of the highest culture and scientific attainments and did much to propagate the principles of Homoeopathy in Calcutta. Under the auspices of the Dutt, Dr. Berigny started a regular Homeopathic Dispensary in Calcutta. It is still in existence. He left Calcutta after a few years and died on his way home. Dr. B. L. Bhaduri, L.M.S. followed the example of Dr. Sircar and came into the field.

Dr. L. Salzer, M. D.

Dr. L. Salzer, of the University of Vienna, came to Calcutta a few years before. Dr. Bhaduri's conversion to Homoeopathy was owing to the influence exerted by Dr. Salzer. Dr. Bhaduri was under grateful obligations to Dr. Salzer. Dr. Salzer was a good mentor and Dr. Bhaduri a studious and intelligent student. In time, the latter became a very successful Homoeopath. He did yeoman's service to the cause of Homoeopathy in India. Homoeopathy in India sustained a heavy loss by his death.

This melancholy event took place in March, 1891, at the comparatively early age of 50 years.

Dr. Salzer was a profound master of Homeopathy, and had rendered really incalculable service to the spread and appreciation of Homeopathy in this country. Drs. Salzer and Sircar were the two first grade Homeopaths in Calcutta, and were the two shining and solid pivots in India upon which the fabric of Homeopathy turned. Dr. Salzer was generally considered to have been more of a popularizer than a scholar, and perhaps it was true that he could not claim the originality or the depth of knowledge of some of his American colleagues, yet it must be admitted by even his most hostile critics that some of his contributions to Homeopathic literature have been both permanent and valuable, such for instance, is his work on "Cholera".

Dr. W. Younan, M. B., C. M. (Edin).

There was Dr. W. Younan who was a first grade homeopath in Calcutta. In the demise of Dr. Younan the homeopathic medical profession in India sustained an irreparable loss and the general public lost the services of a great homeopath 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 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 left behind two

brothers who had 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 homeopath 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 homeopathic remedies. At last, he was converted to Homeopathy as his keen intellect enabled him to appreciate the intrinsic excellence and worth of the Hahnemannian system of treatment. Dr. Younan betook himself to homeopathy with zeal and earnestness and the interest and fascination of homeopathy grew upon him with each advancing year. Like the late revered savant Dr. M. L. Sircar Dr. Younan accepted Hahnemann as his future guide in medical practice and began to practise homeopathy 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 homeopaths of Calcutta and kept up the integrity of that position till the end of his earthly existence.

His attitude to homeopathy was that of the aggressive Hahnemannian and he tolerated no other. He was very impatient with the low dilutionist, the mixture and the altenator. 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 homeopath he had no equal and his love and loyalty to the cause never swerved.

Practically speaking, he lived, moved and had his being in Hahnemann. Dr. Younan was the Dean of the Calcutta Homeopathic College in Upper Circular Road and was Ex-President of the Calcutta Homeopathic Hospital Society. He was, for sometime, a member of the British Homeopathic Society, was the Honorary President of the First All-Bengal and Assam Homeopathic Conference held in Calcutta in 1931 and was the President of the All-India Homeo. Conference held in Calcutta.

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 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 Homeopath 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 foot prints on the sands or 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 greatmen rise. 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 Homeopathy in India. His dutiful life bears ample witness that service for suffering humanity needs no goad to 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, 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.

Dr. P. C. Majumdar, M. D.

Dr. P. C. Majumdar took his L.M.S. degree from the Calcutta Medical College in 1878. The late Dr. B. N. Banerjee, L.M.S. was his class friend. Dr. P. C. Majumdar got an Honorary M.D. degree from America.

Dr. Majumdar was the son-in-law of Dr. B. L. Bhaduri. After Dr. Majumdar was converted to Homoeopathy, he worked with Dr. L. Salzer as an assistant for a pretty long time. By dint of study, labours and perseverance he became a well known figure in the field of Homoeopathy in India. After Drs. Sircar's and Salzer's death he occupied a prominent place amongst the homoeopaths in Calcutta. His professional income considerably increased and he had an extensive and lucrative practice at his command at that time.

Dr. Majumdar amassed a princely sum of money from his practice. He travelled far and wide over the European Countries and came in intimate contact with the celebrities of our profession of those countries.

Dr. Majumdar attended the Fourth International Homoeopathic Congress which was held in Chicago, U. S. A. in June, 1891 and read a paper dealing with the History of Homoeopathy in India.

He edited the Indian Homoeopathic Review, the oldest homoeopathic periodical in India (after Dr. Sircar's Calcutta Journal of Medicine) with conspicuous ability till the end of his earthly career.

He was author of several well known medical books, both in English and Bengali.

His work on Cholera was published by Messrs. Boericke & Tafel, of America.

His contributions to homoeopathic periodicals have been numerous and they have been always of sterling merit.

Dr. Majumdar has been the introducer of a new homoeopathic remedy from an indigenous plant of India, namely *Azadirachta Indica* (Nim), which has turned out to be an excellent remedy of our *Materia Medica*. His phenomenal success in his profession was due to his vast knowledge of homoeopathic *Materia Medica*. Those who have come in intimate contact with him and watched Dr. Majumdar's career and studied his numerous learned works, will see how the doctor had most of the gifts which distinguished the great—gifts which enabled him to wield a powerful influence for good over his fellow men.

His personality and character were superb. He possessed a remarkably strong character and was straightforward and direct to a degree. He could stand no half measures and spoke freely what he felt. His patients loved and respected him and he had an immense power over them. He had a magnetic personality which impressed all who consulted him. He possessed not only this gift of inspiring confidence, but also of eliciting real attachment and admiration, the most valuable qualification that a physician could have. Dr. Majumdar was pre-eminently a strong man in the widest sense of the term and what brought out his full power and strength was

his enthusiastic devotion to his profession and especially to homeopathy.

This was, we might venture to say, the life of his life and any body could perceive, his patients especially, how sincere and steady was his belief in homoeopathy and in its splendid and marvellous curative virtues.

Such was Dr. P. C. Majumdar as a physician, as a homoeopath and as a man.

He is dead but he will live long in his works and accomplishments. These are numerous and of out-standing merit. The Calcutta Homoeopathic Medical College and Hospital was being maintained by him and Dr D. N. Roy as long as they lived. Homoeopathy in India has sustained a very heavy loss by his death although he died in his old age.

Dr. D. N. Roy, M. D.

Dr. D. N. Roy, M. D., was one of the first grade homeopaths in Calcutta. He studied homeopathy in America and passed the M. D. Examination from the New York Homeopathic Medical College and Flower Hospital, of America. He was attending Physician to the Dispensary of the New York Homeopathic Medical College and Wilson Mission Dispensary, New York.

Dr. Ray was the younger brother of the great educationist, Professor P. K. Ray, M. A. He married a cousin-sister of late Deshbandhu C. R. Das. At first, he rented a house in Beadon Street, Calcutta and began to practise openly. I mixed freely with Ray and had frequent opportunities of studying Dr. Ray's character and mode of living from my College days. In 1889 I was an inmate of a

mess located at 16, Raja Lane, Calcutta. An inmate of our mess Mr. B. K. Sen was attacked with Cholera all on a sudden in June, 1889. At first he was placed under the treatment of Dr. P. C. Majumdar. But unfortunately the disease went on increasing and the patient's uncle late Mr. P. L. Roy, Bar-at-law sent for Dr. Mohendra Lal Sircar who could not come on account of his indifferent health. I was then sent to bring Dr. Salzer from his Loudon Street house. Dr. Salzer came and prescribed at 3 P. M. We waited till 8 P. M. but the remedies prescribed by him did no good. At last Dr. Ray was called in at 10 P. M. and left four doses of medicine for the night. The medicine prescribed by Dr. Ray produced a wonderful effect. The life of the patient was saved by Dr. Ray. He was very kind towards the student community. He did not charge more than Rs. 2/- as his fee from students at that time. In this way Dr. Ray became a very popular figure amongst the students. He was a very successful homeopathic physician in Calcutta and gradually built up an extensive practice. His reputation had been built up, step by step, till he occupied the highest pinnacle of fame and name in his profession. Like a true Christian he lived a life of purity and maintained that high standard of living till the end of his earthly career. He amassed a princely sum of money from his profession; from the rented house, he removed to the grand house built by him at Beadon Street. A few years before his death he purchased another grand house in the European quarters of the town and began to practise there. He was author of "A Treatment of Cholera", "Plague and its Treatment",

"An Exposition of the Homeopathic Law Care", all written in English. He was a Member of the American Institute of Homeopathy. Dr. Ray introduced a homeopathic remedy "Blatta Orientalis (Telapoka) whose therapeutic properties were brought to the lime-light of public gaze and notice only by Dr. Ray. I was accustomed to send for him in time of emergency for consultation and I found him always to be a low dilutionist. The "low potency" upholders objected to his dealing with "high potencies" and those who favoured "high potencies" considered that he ought to have dealt wholly in the pure atmosphere of the "higher dilutions". His powerful intellect and comprehensive brain, however, recognized the virtue of all dilutions and he was inclined to consider anything, whatever its nature, which could be of benefit in mitigating physical suffering and restoring health.

His power of selection of remedies was simply wonderful. Dr. Ray was one of those homeopathic heroes who lived out his life fully to the end, keeping his faculties to the utmost knowing that his life's aims were well accomplished. He achieved fame and as much success as he deserved and wanted. He had all that and his was a heroic life to the end. By the death of Dr. Ray and later by Dr. Younan's death the heroic age of Homeopathy in India was over. In short, Dr. Ray was a monument of homeopathy for all time in India. By the death of this great homeopath, Homeopathy in India has sustained a severe loss. To speak the truth, he was a prince amongst homeopaths and men as well. His child-like simplicity and his unassuming manners occupied a unique place in our society. The withdrawal

of this great homeopath, one of the greatest from our midst, caused a world-wide grief that no man could remove and created a void in our midst which could not be filled up by any other man. Both Dr. P. C. Majumdar and Dr. D. N. Roy belonged to the first grade Homeopaths in Calcutta and it was very difficult to say who among the two had larger practice and left behind larger money. Both were distinguished for their success in treatment.

Dr. J. N. Majumdar, M. D.

Dr. J. N. Majumdar is the eldest son of late Dr. P. C. Majumdar. He is an M. D. of the Hering Medical College of Chicago (no longer existing). He is an eminent homoeopath of Calcutta and has kept up the traditions of his father and their house remarkably well. He has travelled all over Western Countries. He has acquired name and fame as a great homoeopath. He is now the Editor of the Indian Homoeopathic Review founded by his late father. He is author of several well known works on Homoeopathy, both in English and Bengali. He is a Corresponding Member of the British Homoeopathic Society, of London and Member of the American Institute of Homoeopathy. He is a Vice-president of the International Homoeo-League.

He was the Vice-President of the First All Bengal and Assam Homoeopathic Conference which was held in Calcutta in 1931. He was the President of the second All India Homoeopathic Conference held at Gaya.

He has opened the P. C. Majumdar Homoeopathic Medical College and Hospital, in order to perpetuate his father's memory.

Dr. Sarat Ch. Ghose, M. D.

“Dr. Sarat Chandra Ghose, M.D. (author of this biography) came to Calcutta from Midnapore with golden opinions and settled down at Bhowanipore in the early part of 1903. His acuteness of perception in really discriminating bewildering symptoms, which is indeed the backbone of Homeopathy, is simply marvellous. He combines with his extraordinary professional attainments, considerable literary acumen. He is a regular contributor to the foremost Homeopathic medical Journals of England, America, France, Germany Spain and Brazil. Many original articles from his pen have appeared in those journals, *viz*, Homeo. World and British Homeopathic Journal, of London, Homeopathic Recorder, Hahnemannian Monthly, North American Journal of Homeopathy, Progress, Cleveland Medical and Surgical Reporter, and Medical Advance, of America, Revue Homeopathique Francaise, of France, Allegemeine Homeo. Zeitung of Germany, and several other Journals.

His original papers on “Plague” and “Diabetes Mellitus” were accepted by the sixth Quinquennial International Homeo. Congress which met at Paris in July, 1900 and they were discussed there and subsequently printed in their Transactions.

His original contributions on “Beri-beri” and “Justicia Adhatoda” were gratefully accepted by the Eighth Homeo. Congress held in London in 1911 and printed in their Transactions. His paper on “Tuberculinum in Pneumonia” which was sent to the Ninth International Homeo. Congress held in London in 1927, was accepted and printed

in the official Transactions of the Congress. At the invitation of the President of the American Institute of Homeopathy, Dr. Ghose contributed an original and interesting paper entitled "Tuberculinum in Pneumonia" to the Bureau of Clinical Medicine and Pathology of the American Institute of Homeopathy in 1930. The paper was read there and printed in their official Journal."

"A man of vast and varied attainments, a physician who would submit to no failure but would stand manfully by the bedside of a sinking patient, Dr. Ghose is nothing if not a medical scientist in the true sense of the word. He is a scholar who is imbued with a spirit of research and his original researches in the domain of indigenous drugs are specially commendable."

"He has proved and introduced three new remedies in the world of homeopathy. *viz Ficus Religiosa* (Ashwathwa), *Nyctanthes Arbortristis* (Shephalika), and *Justicia Adhatoda* (Basaka) which have met with glorious recognition from foreign countries and have been included in Dr. John H. Clarke's monumental work—Dictionary of Homeo. Materia Medica, and in Dr. Boericke's and Dr. Blackwood's works on Materia Medica.

"Dr. Ghose has been elected a Member of the Royal Society of Literature of London. Dr. Ghose has been actively connected with and elected either as a corresponding Member, Member or Honorary Member of almost all the noted Homeopathic Medical Societies of foreign countries. Dr. Ghose is a Corresponding Member of the American Institute of Homeopathy, British Homeopathic Medical Society, Hahnemann Institute of Brazil and Homeopathic Medical Academy of Barcelona ; Member of

the American Association of Clinical Research, and California State Homeopathic Medical Society ; Honorary Member of the International Hahnemannian Association of America, Liga Hispana Americana Homeopathica, of Barcelona and New Health Society, of London."

Dr. Ghose was elected one of the Vice-presidents of the International Homeo. Congress held in London in 1927.

Dr. Ghose is author of "Plague and its Homeopathic Treatment," "Cholera and its Homeopathic Treatment." "Diabetes and its Homeopathic treatment." "Life of Dr. Mahendra Lal Sircar, M. D., D. L., C.I.E." Beri-beri and its Homeo. Therapeutics, etc. in English and Bisuchika Darpan and a Homeopathic Materia Medica, in Bengali.

He is the Editor-in-Chief of the "*Hahnemannian Cleanings*" in English and "*Hahnemann*" in Bengali. He is an Associate Editor of the Pacific Coast Journal of Homeopathy, and a Foreign Contributing Editor of the Midwest Homeopathic News Journal, both published from America. No other Indian homeopath has thus been honoured before.

Dr. Ghose was elected to be the President of the first All-Bengal and Assam Homeo. Conference held in Calcutta in 1931 ; Honorary President of the All India Homeo. Conference held at Gaya and the 2nd All Bengal and Assam Homeopathic Conference held at Tangail, Mymensing, in 1933.

Dr. Ghose has obtained a place of honour for his country in the world's Modern School of Medicine such as

none else in India done and he has won international name and fame in the field of Homeopathy all over the world."

Among the Calcutta Medical College graduates the names of Drs. B. B. Mukherjee, Sures Ch. Dutt, N. N. Set, J. N. Banerjee, Haraprasanno Das Gupta, D. L. Sarkar and Dr. S. K. Das, Sital Prosad Ghose, D. C. Das Gupta, P. C. Nandi, R. N. Ghose, M. N. Mazumder, D. N. Ghose ought to be mentioned. They are practising homeopathy with name and fame.

The late Dr. Jagat Ch. Roy, L.M.S. and Dr. B. B. Chatterjee L.M.S. were conspicuous figures in the field of homeopathy. There were also Drs. B. B. Maitra and A. K. Dutt who were well-known in the field of Homeopathy. As there is not a single well-equipped Homeopathic Medical School in India, the necessity has been felt of proceeding to America for due qualification. Amongst them, the names of Drs. J. N. Ghose, A. N. Mukherjee, J. N. Majumdar ; S. K. Bose ; R. C. Nag ; B. K. Bose ; G. N. Sinha ; S. K. Nag ; G. L. Gupta ; S. Goswami ; K. K. Roy ; L. M. Pal ; N. M. Chowdhuri deserve special mention. Drs. R. C. Nag and G. L. Gupta are not alive.

All of them practise in Calcutta and follow the foot-prints of Hahnemann in order to spread the principles of Homeopathy.

The name of the late Dr. J. C. Lahiri can not be passed over without some mention. Although he did not hold any degree of any accredited medical university, he was a promising homeopath of no mean order. He met with a premature death at a very early age of 32 years.

The late lamented Babu L. N. Maitra was a lay practitioner and practised in Benares. He was converted to homeopathy by the late Rajendra Dutt. The late Mr. J. H. B. Ironside, C. B., was then the Judge of Benares. His wife was, at one time, seized with a virulent attack of dysentery. Some of the most eminent allopaths of that place treated her, but no medicine of theirs could arrest the progress of the malady. At last the name of Babu L. N. Maitra was brought to the notice of Mr. Ironside, who sent for him in hot haste. Thanks to the efficacy of our remedies, and to the accuracy of his selection Ironside's wife was cured in no time. This fact made Mr. Ironside a warm admirer and principal supporter of homeopathy in Benares. In 1867 Mr. Ironside, with the help and assistance of the Maharaja of Benares, Raja Deb Narain Sing and others, founded a homeopathic hospital in Benares. Babu L. N. Maitra was placed in sole charge of that hospital. After the death of Mr. Ironside and Loke Nath Babu that noble institution fell into utter ruin. Loke Nath Babu died at Bhawanipore, Calcutta.

The institution is no more, but its sweet memory still lingers in the imaginative mind, and its want is now being keenly felt by the people of that locality.

After Loke Nath Babu's death Dr. Kali Kristo Lahiri, L. M. S. of Krishnagore, Nadia died. Him followed Dr. Gobinda Chandra Dutt, M. B., of Hoogly who had an extensive practice and who was a distinguished homeopath. Dr. Syam Lal Lahiri, L. M. S. who was also a good homeopath died later on. Then died Dr. Mahesh Chandra Ghose, M. B., of Baruipore in the District of 24-Parganas. He was a great man in his locality.

Homeopathy was greatly indebted to late Father Aug. Muller, S. J. of Mangalore, Madras. He was the pioneer of homeopathy in that province. Father Muller opened a Homeopathic Poor Dispensary in Kankanady in 1880 with the ostensible object of giving the poor of Mangalore and its environs, homeopathic medicines and advice gratis. All the profits arising from the sale of medicines are devoted to the maintenance of the poor in the Leper Asylum Hospital, the Poor House, the Plague Establishment and to supply the medicines free to the out-patients who daily apply for them.

Dr. Rammoy Roy, L. M. S. of Bhowanipore, who was in medical charge of the Shambhoo Nath Dispensary and who openly practised homeopathy, died after the demise of Mahesh Babu. The late Dr. Behari Lal Bose, L.M.S. of Bhowanipore was a known homeopath. Babu C. C. Ghose was a homeopath of no mean order. He edited the Indian Homeopathician with much credit.

There were also Drs. N. Halder, L.M.S., J. C. Mukherjee L.M.S. and D. C. Ghose, who did special service to our cause.

Dr. A. L. Sircar, L.M.S. F.C.S, son of the late Dr. M. L. Sircar, practised homeopathy in Calcutta with name and fame.

Drs. Bijoy Ch. Sinha, T. Palit, S. N. Sen Gupta, G. Dirghangi, S. N. Ghose, S. N. Roy and H. P. Maity, N. Ghattak, A. K. Bhattacharjee, are well known homeopathic figures of Calcutta. Dr. Bejoy Ch. Sinha spent large sums of money for the diffusion of homeopathy in our country. Dr. Sinha's was a dedicated life, dedicated to the cause of Homeopathy and humanity.

Dr. Radha Kanta Ghose of Dacca, Nilambar Hui, of Sirajunge and Dinabandhu Mukherjee of Sibpore were very well-known homeopaths of our country. None of them possessed any medical degree, but all of them were masters of Homeopathy.

The late Babu Jadu Nath Palit, of Bankipore, was an amateur homeopath of sterling merit. He was master of several languages. He had a sharp and retentive memory. He read all the works of homeopathy, and his knowledge of our materia medica was very great. He got a rich library which was full of all the homeopathic works published in India and foreign countries.

These homeopaths deserve adequate acknowledgment of their labors and worth from every country where homeopathy shines.

At the houses of the late P. C. Sircar, a distinguished scholar and professor of the Calcutta Presidency College, and of the late famous Pundit I. C. Vidyasagara, C.I.E., homeopathy thrived under favourable auspices. Many intellectual giants and millionaires of Calcutta met there every day. By free interchange of thoughts and feelings and by free and open discussions, the germs of Hahnemann's New Science of Therapeutics were implanted in the minds of that distinguished assemblage. Professor Sircar and Pundit Vidyasagara were the two distinguished converts of homeopathy of earlier days, and they were profound admirers and staunch advocates of our system. They were greatly instrumental in diffusing the seeds of homeopathy in this vast continent of India. Besides, the names of Dr. Shambhoo Chunder Mookherjee, Bhudeb Mookherjee, Justice Dwaraka Nath Mitter, and Sir Rajah

Radha Kanta Deb Bahadur deserve conspicuous mention. These distinguished members of our community who once adorned our society outside the profession, were converts of Rajendra Dutt. Baboos Ananda Krishna Bose, Jadu Nath Ghose, Krista Das Pal, Rev. Keshab Chandra Sen, and Maharaja Kamal Krishna Deb Bahadur were converts of Dr. Mahendra Lal Sircar. The name of late Maharaja Sir Jatindra Mohan Tagore Bahadur, K.C.S I, of Calcutta can not be passed over in silence. Full of years and honours, in possession of all that make life enjoyable the Maharaja passed away from our midst on the 9th. January, 1908. The Maharaja was not only an eminent public man, but he was a firm believer in homeopathy. The Rajmata Homeopathic Charitable Dispensary which was founded by the Maharaja at Pathuriaghata, was the glorious evidence of his admiration and faith in homeopathy.

There are many eminent allopaths in the field at the present moment who secretly keep cholera-boxes full of homeopathic medicines, and use them at the time of emergency. But they have not the moral courage to avow it openly. However, it bids fair to be a happy harbinger of the progress and development of homeopathy in India. We see with our mind's eye that the time is not far distant when they will be compelled to divulge this open secret and embrace homeopathy openly.

There are also many mongrel homeopaths in Calcutta and the suburbs. These double-barrelled guns are doing more harm than good to our cause. They are seen to prescribe some homeopathic remedies at the first instance, and if they fail to bring about any good they generally take recourse to allopathy. They, in some cases, give both

homeopathic and allopathic medicines simultaneously. The guardians of their patients perceive that the doctors themselves have no faith in homeopathy and the eventual consequence of this unscientific procedure becomes that the guardians lose their faith in homeopathy for ever, and do not rely upon and acknowledge the efficacy of our remedies. If these doctors try to find out the cause of their failure, they will be painfully struck with the fact that their ignorance and hap-hazard prescriptions are the root of the evil. Without a constant and habitual study of our materia medica no homeopath can expect to be a successful practitioner of homeopathy. They are allopaths, but still they have taken to homeopathy. And why? Because they have verified by repeated experiments that homeopathy often enables them to carry off the palm of victory in those cases where the word "Hope" appears to be struck out of the vocabulary of existence, before whom nothing seems to loom but a long vista of painful sufferings. We cannot but, therefore, sound a note of warning to these homeopaths and beseech them in all earnestness to be careful in prescribing, and to adopt only one method of treatment.

I am very glad to say that homeopathy has now spread into every nook and corner of Bengal. I know of some villages in Bengal where the majority of inhabitants are accustomed to use only our remedies. Of course, there are no qualified homeopaths to treat them, and only self-made homeopaths shine in those localities. I have seen in several cases that these homeopaths can do more good to the sick than the so-called qualified doctors. In the district of Jessore, in Bengal, there was Babu Amrita Lal Ghose who practised homeopathy for more than 45

years. Homeopathy and the whole district of Jessore were indebted to him for espousing our causes with zeal and earnestness. He was a good prescriber and successful practitioner. There was Babu P. C. Mitra in Midnapore, Bengal, who practised for a long time with conspicuous success. The noteworthy fact was that he did not charge for his medicines and advice. He distributed medicines gratis daily amongst his patients. It was a pleasant sight to see that hundreds of patients came to him every day from near and distant places to get the medicines. He never lost the equanimity of his temper before such a conclave of sick people. I have never met with such a perfect type of manhood. He was endowed with all the qualifications which a preacher or a populariser should possess. Allopathy was seen to reign supreme at Midnapore in the beginning of my practice there. Nobody cared to take a drop of our medicine, and I met with a world of trouble there. It would, indeed, need the pen of a Burke to depict, in true colours, the history of my troubles in implanting the germs of homeopathy in that backward place. Suffice it to say that I, with the assistance of Mr. Mitra, was able to convert the educated people of that locality to our faith. It was, no doubt, a glorious moment of my life when I saw homeopathy gaining a firm footing there.

I shall be seriously wanting in my duty if I fail to mention the name of the late Maharshi Bhuban Mohan Bidyaratna of Dinajpore, Bengal. The late Bhuban Mohan was an eminent amateur Homeopath of sterling merit. His saintly character, his unexampled devotion to the cause of suffering humanity, his wonderful patience and equanimity of temper and charity won for him universal

admiration, love and respect from every community. His knowledge of Homeopathic Materia Medica was also vast. He was ever as glad to serve a Methar and a Beggar as to serve a Brahmin and a Prince.

The Homeopathic Charitable Dispensary founded by him was the glory and pride of the district. It is still in existence and is being ably conducted and maintained by the local physicians as a memorial to the late Maharshi. Dr. Sarada K. Roy, L.M.S., and Dr Jamini K. Ghose, L.M.S., are respectively its president and vice-president. The name and fame of the late Maharshi attracted the notice even of the Right Honorable Marquis of Zetland (Lord Ronaldshay) while His Excellency was the Governor of the Bengal Presidency.

His Lordship Lord Ronaldshay voluntarily paid a visit to the Dispensary and was highly pleased and gave a grant to it. Had His Excellency stayed in Bengal a little longer, Homeopathy would have seen better days.

Bengal abounds with this sort of amateur Homeopaths who shed lustre over the horizon of Homeopathy in Bengal. They are the regular torch-bearers of Homeopathy in our Country.

We cannot but pay our homage of appreciation and respect to these true advocates of Homeopathy.

Among the luminaries of India outside our profession, the names of late Raja Peari Mohan Mukherjee M.A.B.L., C.S.I. of Utterpara, Bengal, late Deshbandhu C. R. Das of Calcutta, late Pandit Mati Lal Nehru of Allahabad, and late Pundit Prithwi Nath of Cawnpore, ought to be mentioned with much gratitude and admiration. All of them were staunch advocates of homeopathy and tried their best to diffuse the principles of homeopathy in India.

Rise and Development of Homœopathy in India.

Present Position and Status of Homœopathy in India.

On two or three occasions in the past, delegates from India were present at the International Homœopathic Congress and they presented papers dealing with the progress of Homœopathy in India. But it was very unfortunate that they did not do full justice to their responsibilities. Like a mere "mutual admiration society," the delegates presented only a garbled version of the position of Homœopathy in India. To remedy the evil perpetrated by our own men in the past, I shall present all aspects of Homœopathy, good, bad, or indifferent, before my readers. I shall try my best to be as brief as possible and finish within small compass.

I shall, therefore, proceed to dwell upon the actual position of Homœopathy in India at the present moment. I am very glad to say that Homœopathy has made astonishing and gratifying progress throughout the principal cities and towns of India. It has now spread into every nook and corner of Bengal. I know of some villages of Bengal, where the majority of inhabitants are accustomed to use only our remedies. Of course, there are no qualified Homœopaths to treat them; only amateur Homœopaths practise in those places.

It is an uncontested truth that Homœopathy has advanced with rapid strides in India. But it can not be denied that this quantity has enormously increased at the cost of quality.

During the life-time of the late Drs. Sircar and Salzer nobody could dare to become a Homoeopath without any medical degree and general education ; but to our great misfortune after their deaths, Homoeopathy went to the dogs and now-a-days anybody can aspire to become a Homoeopathic practitioner.

The personal element plays so prominent a part in the history of every movement that no one can afford to ignore it or to treat it with indifference. Great and good principles may be embodied, in a system and yet the attempt to further its cause may end in smoke, through the incapacity and stupidity of its promoters. The death of a leader or discoverer may thus involve the degeneration or bring the death-knell of the organism of which he has been the moving spirit.

The truth of this assertion has been verified in India. As soon as Drs. Sircar and Salzer died, there was no acknowledged leader amongst the Homoeopaths in Calcutta and every Homoeopath was a master unto himself. At present there is no unity among the Homoeopaths in Calcutta, which is the strongest hold of Homoeopathy in India.

This sad disunion was marked by the late Dr. M. L. Sircar while he was alive. Before his death he sounded a note of warning to us. I quote the following lines from his writings.

“ And finally let me urge upon you the necessity, the absolute necessity, of union not of trades-union, but of healthy, enlightened union, proceeding from culture

and philanthropy, from a due sense of your responsibility as physicians in the largest sense of the term, and as Homoeopathic physicians charged with a knowledge which is despised and persecuted by the majority of the profession, but which is really the most advanced point yet reached in the domain of therapeutics, and whose blessings, therefore, you are bound to diffuse in all conscience. I would not have touched upon this subject at all if I had not observed with the saddest heart, grave symptoms of disunion amongst us. I should be wanting in my duty as the oldest among you, if at the time of taking my final leave of you, I had shrunk from warning you of the danger, that will inevitably result from this disunion."

"One of the gravest symptoms of this disunion, which I cannot help noticing is the multiplication of Homoeopathic Schools. Where we have absolutely no materials, no funds for one school, we have four schools in our city. There are hardly more than two dozen regular practitioners in Calcutta and the suburbs, of which scarcely a dozen take any interest in school-making. So that literally there are four parties with divided interests amongst a dozen. Is this state of things desirable? I was opposed to the establishment of even one school, when the proposal was first made to me, for the simple reason that unless we can establish a school (which we have no means of doing), on a footing of equality with the Old School Medical College that exists in this city with all the advantages of endowment from Government and which enjoys a world-wide renown for its ample and adequate provision for instruction, theoretical and practical,

in all the branches of Medicine, we shall make ourselves a laughing-stock in the eyes not only of the old school but of the world, and deservedly so, because from such a school as we can establish with inadequate means we can only turn out ignoramuses who cannot but bring unmerited disgrace upon Homoeopathy."

With these heart-rending words Dr. Sircar bade us good-bye forever.

Much, of course, has taken place since he wrote this message.

There are several Allopathic Medical Schools and Colleges in India and all these institutions are well-equipped at a heavy cost, and are maintained by the Government at an enormous annual expenditure. The students in those Colleges get all the advantages and facilities to become regularly qualified medical men. It is no wonder, therefore, that these regularly qualified medical men will look down upon those who are not; who are much inferior to them in medical knowledge.

As there is no medical legislation, no license required to practise medicine in this country, the new system has swelled up with amateurs, quacks and irregularly trained Homoeopaths. With one or two books and a small medicine chest one can pose himself as a Homoeopathic doctor.

During Dr. Sircar's lifetime many Calcutta Medical College graduates were converted to Homoeopathy. A galaxy of eminent Homoeopathic practitioners could be found in Bengal during that time. These stalwarts of

Homoeopathy commanded universal confidence, admiration and respect throughout the country. The astonishing cures of most hopeless cases are still the gossip of many families, and the physicians' names shed a luster over the firmament of Homoeopathy.

Unfortunately the Homoeopaths who worked under, or with Drs. Sircar and Salzer died long ago and it is all the more to be regretted that our profession has not been sufficiently enriched with new recruits from the Calcutta Medical College graduates of the present.

Rival Schools

This unhappy disunion is partly due to the multiplication of rival homoeopathic schools in Calcutta. Each homoeopathic school represents a party. It is all the more to be regretted that rivalry and interested motives have actuated the organizers to start these schools. Within the last few years no fewer than twenty-five homoeopathic medical institutions have sprung up in the city, with high sounding denominations as Colleges. It is a pitiable sight to see that in more than one instance such a school has been started and is being managed by a single individual. The principal of the school is often a man who has never crossed the threshold of any Medical College during his lifetime.

It is true that there has lately been a pressing demand for homoeopathic practitioners in our country. But it is equally true that the demand is not so very great as to necessitate the establishment of so many poorly manned Homoeopathic Schools in our midst. We have unfortunately no materials, no funds, for one well-equipped Homoeo-

pathic School, let alone such a large number of them as we have in Calcutta. The qualifications for admission are, it may be generally said, equivalent to a grammar school. I can give many instances where the students can scarcely speak or understand English. There are no laboratories for Physics, Chemistry, Botany, Histology, Bacteriology ; and no sort of clinical laboratories, although these subjects are included in their curricula. The majority of the students are merchants, clerks, officials and those who want to make use of their leisure hours. In a way, classes are held to meet the need of amateurs.

Bad Impression

One inevitable disastrous consequence of the Homoeopathic Schools already opened has been the creation of an impression in the mind of the public that Homoeopathy has very little to do with the Science of Medicine and does not require for the understanding of its principles any respectable learning ; any knowledge of anatomy and physiology. The belief has grown that anybody and everybody can play with it in any way he likes. If any education is imparted to the young it must be the best, especially when it is medical. We should want quality and not quantity.

A few of these ill-manned Homoeopathic Schools, I am ashamed to say, are now conferring the degree of M. D. on their students who have no pretensions to medical learning. Some men are selling the M. D. degree to the detriment of the cause of Homoeopathy. It is, no doubt, a moral sin on their part to sacrifice the good name of Hahnemann before the Moloch of their greed and foolish-

ness. If this state of things be allowed to continue, our days are surely numbered and Homoeopathy will die an unmerited and premature death.

Of course, there are some honourable exceptions whose selfless endeavors have created a very healthy atmosphere all over India, but these exceptions are no sure and safe guarantee for the future betterment of our cause when the gloomy picture, as already mentioned, is so very disheartening.

This bestowal of degrees has already caused a commotion in the rank and file of Homoeopathy. If honor is conferred where honor is due, there is seldom a hue and cry. In India where Homoeopathy is just raising its head despite the strenuous opposition and the jeers and bickerings of the dominant school of medicine, such indiscriminate gift or illegal purchase of the degree of medicine is not only undeserved but inopportune. It has only given a premium to the practice of quacks and charlatans who are masquerading in India under false colours and trading largely on the credulity of the people.

What Is Needed

If we wish to cope with the requirements of the present age and if we wish to win the approbation of the Government, the Homoeopathic Medical School of the present day must be a medical school in the strictest sense of the term. It must teach all Collateral Sciences in addition to the teaching of Homoeopathic Materia Medica, Philosophy and Therapeutics. To thoroughly equip our graduates for the large affairs of life, the Homoeopathic Medical School must teach all that is pertaining to medicine in general,

besides giving special attention to all that Homoeopathy includes. It must take advantage of all modern methods of teaching, including the lecture hall, the laboratory, with all obtainable hospital and dispensary facilities and all the laboratory and diagnostic apparatus necessary for proper work.

The position of Homoeopathy in India, the positive discouragement it receives from the Government, the sneers and contempt which are showered upon it by the "duly constituted body of regulars" are things to which we cannot shut our eyes, and which should be made known to the federations of Homoeopathic Societies in the world.

Our Bengal Conference was ushered into existence not a day too soon. It had as its goal to become a power, amongst Homoeopaths in this Country. But our ambition will not be fulfilled if we fritter away our energies over petty and mean quarrels, squabbles and dissensions.

Through the resolution which was unanimously passed by the last conference regarding the formation of a Central Homoeopathic Board, we shall certainly incur the wrath and displeasure of many homoeopathic practitioners of our country, because their interests will suffer and because they are the principal founders of the homoeopathic schools.

If we wish to purify the homoeopathic atmosphere ; if we wish to bring about this new innovation ; and lastly if we wish to elevate the status and position of Homoeopathy in India, we must shake off party politics and act vigorously to put a stop to the vagaries and abuses perpetrated by some of these Schools.

The last Conference has done nothing to unite us and no silver lining seems to be yet visible on the horizon. Let us hope, however, that disunion and bitterness will vanish in the near future and better feeling will prevail amongst us. It is high time, therefore, that we should awake, arise and work together in amity, friendship and love for the betterment of Homoeopathy in India and the co-ordination and regularization of the various homoeopathic activities of Bengal.

We must exhibit an adamant front in our resolution and determination to exterminate the evil practices committed by these so-called homoeopathic schools. We must not adopt any hap-hazard policy. Let us proceed vigorously. I hope the homoeopathic profession will wake up and combine to remedy this evil without wasting any more time. Already things have grown to an unwieldy extent and it will be very dangerous to the interests of Homoeopathy if this parasitic growth be allowed to continue.

Our Ideal.

We must fully realize that we have only the framework of a Society before us, the edifice is not yet complete. If the edifice be founded upon truth, it will last; otherwise, it will crumble into pieces like a house of cards. What is the use of forming any association if we be not strong enough to do away with all palpable impurities from our midst? The Homoeopaths of India already have become objects of ridicule in the eyes of their Colleagues of foreign countries. They are watching the movement with keen interest. It will surely be a death-blow to its fair name in India if we be not united to clear the filth from the field of Homoeopathy.

In the reorganization of the whole country which is now looming largely before the Government and the public, we shall, however, be deprived of our right to occupy our place if we do not, in the first instance organize ourselves into an effective and strong body to do away with all abuses committed by us in the name of Homoeopathy.

Homoeopathic Conference and Societies.

It was in Tangail, Mymensing, in Bengal that a conference of Homoeopaths was held in 1926. I was elected to be the President of that Conference. In this sub-division more than two hundred and fifty Homoeopaths could be found, and they joined the Conference.

All Homoeopaths were aware of the holding of the late "*First All Bengal and Assam Homœopathic Conference*" in Calcutta in May, 1931. The Conference was formally opened by Maharaja Srish Chandra Nandy, M. A., M. L. C., Maharaja Bahadur of Kasimbazar. I was the President of the Conference. The principal object for which we were animated to hold it were : to bring about unity amongst Indian Homoeopaths ; to elevate the status and position of Homoeopathy in India ; and to co-ordinate and regularize the various homoeopathic activities of our Province. The Conference was held amidst great enthusiasm. From the point of view of delegates present the Conference left nothing to be desired, as there were more than four hundred and fifty delegates present. Even the members of the dominant school of medicine had to admit that the "Conference was an unqualified success."

The Editor of the Indian Medical Record, the foremost

allopathic monthly Journal in India, wrote in April and July, 1931, thus: "On a modest estimate more than five hundred Homoeopaths came from different parts of Bengal and Assam. The Conference was a great success. The Presidential speech was a masterly one and heard with pin-drop silence and rapt attention. It was, no doubt, gratifying to find that Dr. Sarat Ch. Ghosh, the eminent Homoeopath of Calcutta, occupied the presidential seat. In our opinion, the right man was selected to occupy the right place. It would be no exaggeration to say that Dr. Ghose has done more for the propagation and appreciation of Homoeopathy than any other man in India."

I was, at first, very jubilant over the matter; but later on sorrow followed joy. Instead of unifying our profession, disunion is more furiously raging in our midst than before.

The Second sitting of this Conference was held at Tangail, Mymensing.

I have freely mixed and conversed with almost all the Homoeopaths of Calcutta, concerning the welfare of our Conference and I have found that there are at present three classes of homoeopathic practitioners there. One class has been recruited from the Calcutta University holding its medical degree. The members of this class have become Homoeopaths by choice, but not by education and post-graduate training in homoeopathic therapeutics. The second class has been recruited from the Homoeopaths who have returned from America. The third class consists of those Homoeopaths who have secured degrees from the so-called homoeopathic medical institutions of our country.

The Homoeopaths belonging to the first class look down upon the other two classes with indifference and disdain. The second class Homoeopaths hate the third class equally as much.

I do not know why this sort of feeling should exist amongst the rank and the file of our profession. In the field of practice the first and second class practitioners are largely benefitted by the third class Homoeopaths. Whenever and wherever the question of financial gain is concerned, both the parties meet in consultation with the third class Homoeopaths and they have no moral prejudice or objection to doing so. But in other spheres of activities they ignore them altogether and refuse to associate with them. This is the actual position of Homoeopaths in Calcutta and this sad impression is now uppermost in my mind. Each party is dominated by a desire to keep down the other party. Unfortunately this spirit cannot last for any length of time. The age of autocracy has gone by and we are now passing through a generation of democracy.

In spite of the palpable disunion, a rapid expansion of Homoeopathy has taken place in India. It is none the less true that Homoeopathy has now steered clear of the rock of public antipathy in our country and that the bitter and spiteful feeling existing between the two schools of physicians, is fast diminishing.

It gives me great pleasure to inform my colleagues of foreign countries that many distinguished graduates of the Calcutta University holding the M.Sc., B.Sc., M.A., B.A. and B.L. degrees have seriously taken to Homoeopathy and practise it successfully, with fidelity, earnestness

and zeal. These Homoeopaths, by their general education, culture, enlightenment and self-sacrifice; and also by the publication of many well known works on Homoeopathy, and monthly Homoeopathic Journals; by continuous and steady propaganda; have been largely instrumental in diffusing the principles of Homoeopathy in India. It is, no doubt, a happy sign of the time and I can safely predict a bright future for Homoeopathy in India.

This swift propagation of Homoeopathy is not at all due to the influence of the Elders and full-fledged Homoeopathic practitioners of our country. The ever "despised" lay Homeopaths (by term "lay," I mean those Homoeopaths who do not possess feathers to their caps in the shape of any legal medical degree) for their truly commendable self-abnegation, general University education and philanthropy, ought to be thanked for the propagation and right appreciation of Homoeopathy in India.

The leading Homoeopaths of Calcutta are accustomed to lead a life of indolent ease and inanition. Some of them have amassed princely fortunes in the name of Hahnemann. But it is very unfortunate and all the more to be regretted that they have not spent a single farthing for the cause of Homoeopathy in India. They treat patients, earn money, spend their leisure hours in the cosy corners of their luxurious homes and enjoy sweet sleep. If anybody does anything for the good of Homoeopathy, they become jealous and exhibit their spirit of conservatism and aloofness by putting thorns in the path of any laudable enterprise.

Alas! unity amongst the Homoeopaths of Calcutta is next to an impossibility.

Homœopathic Medical Institutions in Calcutta.

As I have stated before, there are more than twenty homœopathic Schools or Colleges in Calcutta proper.

It is useless to deal with all of them and I shall only touch upon five schools.

1. The Calcutta School of Homœopathy and the Calcutta Homœopathic Medical College and Hospital.

It is the oldest homœopathic school in Calcutta, and is the only public Homœopathic College in India, with its own Buildings and with its Hospital recognized and aided by the Corporation of Calcutta. This College is being managed by a strong Committee.

Sir Deva Prasad Sarbadhikari, Kt. is the President, Dr. S. K. Nag, L.M.S., M.D. Secretary and Dr. G. N. Sinha, M.D. Registrar of this college. It was on the 14th August, 1934 that the Hon'ble Sir Bijoy P. Singha Roy, Kt. Minister, Government of Bengal, presided and performed the opening Ceremony of the newly built Rani Kusturi Munjari Ward, Siddeswar Gorai Ward and Mrs. L. V. Mitter Gynaecological and Obstetrical Theatre in the main building of the Homœopathic Hospital. This Hospital has removed a great want of the public.

2. The Bengal Allen Homœopathic Medical College and Hospital.

In the beginning two sister Homœopathic Medical institutions were started side by side; one was the Bengal Homœopathic Medical College opened by Drs. K. M. Banerjea and S. C. Das and the other was the Allen

Homeopathic Medical College, started by Dr. N. M. Choudhuri, M. D. of Calcutta. These two Schools continued for sometime and for better efficiency both these institutions were amalgamated in 1916 and since then it has been in existence. Along with the teaching of Homeopathic Materia Medica and Organon, the two pivotal subjects of Homeopathy, other allied subjects, such as Anatomy, Physiology, Pathology, Practice of Medicine, Midwifery, Surgery, etc. are carefully taught by competent teachers.

We very recently inspected the college and found that the College possesses an excellent Library and Laboratory with up-to-date instruments.

Its Pharmaceutical Collections, its newly installed Xray Department and its small, but neat Hospital have removed a crying need of its students.

Its newly built auditorium has been constructed in the most neat and scientific style and affords accommodation to almost 400 students.

After the report that I submitted to the International Homeopathic Congress held in Paris the other day, the Bengal Allen Homoeopathic College and Hospital has removed all the defects mentioned by me and is steadily progressing towards its goal of perfection. Dr. N. M. Choudhury M.D. is the Principal and Dr. K. M. Banerjee is the Registrar of this College.

3. The Pratap Chandra Memorial Homœopathic College and Hospital.

To perpetuate the memory of Dr. P. C. Majumdar his eldest son has opened this College. A small Hospital has

been attached to it. Dr. J. N. Majumdar M.D. is the President and Dr. B. K. Bhur L.M.S. is the Secretary of this institution.

4. **The Dunham Homœopathic Medical College.**

This College has been started by Dr. D. N. Dey L.M.S. formerly Secretary of the Bengal Allen Homeopathic College. It has no Hospital attached to it.

5. **The Regular and Central Homœopathic College.**

The Central Homœopathic College was started by Dr. J. N. Ghose, M.D. and the Regular Homœopathic College was opened by the late Dr. R. C. Nag, M.D. In time, both these institutions have been amalgamated. At present Dr. K. K. Roy, M.D. and Dr. G. Dirghangi, two former pupils of late Dr. R. C. Nag are the Principal and the Secretary respectively of this College. It has no Hospital attached to it.

No notice should be taken of other Homeopathic Schools or Colleges which exist in Calcutta at present.

Homœopathic Works and Periodicals Published and Written by Indian Homœopaths.

(1) *Homœopathic Works in English.*

Drs. Sarat Ch. Ghose, D. N. Roy, P. C. Majumder, M. L. Sircar, N. M. Choudhuri, D. C. Das Gupta, P. C. Nandy, have written several Homœopathic books on different subjects which have been highly appreciated at home and abroad.

Homœopathic Works in Bengalee.

Drs. Sarat Ch. Ghose, P. C. Majumder, J. N. Majumder, B. L. Bhaduri, B. N. Banerjee, K. L. Gupta, Hari P.

Chakrabarty, Atul K. Dutt, Nilmani Ghattak, N. N. Ghose Mahendra Bhattacharjee, Sidheswar Bose, P. Biswas, R. K. Majumder, Rai M. Banerjee, Jnan Maitra, K. Chatterjee, J. M. Mitra, Jagat Chandra. Roy, Chandra S. Kali, K. N. Bose, Nilamber Hui, G. Dirghangi, P. C. Nandi, A. K. Mukherjee, R. C. Roy, U. N. Sircar, A. P. Ghose, H. N. Mukhati, N. C. Ghose, M. Khan, L. M. Pal, S. K. Das, S. N. Sen Gupta, S. K. Bose, J. N. Ghose, N. C. Bose, P. Biswas, B. K. Bhar, B. Chakravarty, M. N. Ghose, R. K. Majumder, R. M. Banerjee, R. R. Biswas, S. C. Sircar, S. K. Roy, S. N. Ghose, H. Chatterjee and others have written some very valuable books on Homoeopathy dealing with Materia Medica and other subjects.

The majority of these authors are homoeopathic practitioners without possessing any legal Medical degree. These Homoeopaths have done yeoman's service to popularise our system of treatment among the masses. In this class of Homoeopaths, there are several Homoeopathic practitioners in Bengal, who are held in great esteem by us, and who practise pure Homoeopathy with success and reputation.

Homoeopathic Periodicals

In English.

(a) *The Indian Homœopathic Reporter.* Dr. Sarat Ch. Ghose, M.D., was its Editor and Publisher. It has now been incorporated with the H. Gleanings.

(b) *Home and Homœopathy.* Dr. N. M. Choudhury, M.D., is its Editor and Publisher.

(c) *The Indian Homœopathic Review.* Editor and Publisher, Dr. J. N. Majumdar. M.D.

(d) *The Homœopathic Bulletin.* Editor, Dr. D. N. Chatterjee.

(c) *Hahnemannian Gleanings*, which has now been incorporated with the *Indian Homœopathic Reporter* of Dr. S. C. Ghose, M.D., Editor-in-chief, Dr. Sarat Ch. Ghose Editor Dr. S. K. Das, B.Sc., M.B. Publisher, Babu Prafulla Chandra Bhar of the Hahnemann Publishing Company of Calcutta.

In Bengali.

(a) *Hahnemann.* Editor, Dr. Sarat Ch. Ghose, M.D. Publisher Babu Prafulla Chandra Bhar.

(b) *Homœopathic Chikitsa.* Publisher, M. Bhattacharjee & Co.

(c) *Homœopathic Patrika.* Publishers, N. K. Majumdar & Co.

(d) *Homœopathic Paricharak.* Editor and Publisher, Dr. Ajit De.

(e) *Hahnemann Prakasika.* Publisher and Editor, Dr. S. N. Ghosh.

(f) *Hahnemann Bani.* Editor Dr. G. Dirghangi.

Homœopathic Pharmacies.

Innumerable Homœopathic Pharmacies have been started in India.

In Calcutta proper, there are over two hundred homœopathic chemists who are doing excellent business.

Amongst them, the following deserve special mention :

(1) Hahnemann Publishing Co., at Bowbazar Street, Calcutta. Branch at Strand Road.

(2) Ringer & Co., at Lalbazar Street.

(3) Lahiri & Co., at College Street.

(4) M. Bhattacharjee & Co., at Clive Street. Branches at Bhowanipore, Bowbazar Street, Chitpore Road, Cornwallis Street.

(5) N. K. Majumdar & Co., at Clive Street. Five other branches in Calcutta.

(6) Berigny & Co., at Lalbazar Street.

(7) B. K. Paul & Co., at Barabazar.

(8) King & Co., located at Harrison Road. Branch at Wellesley Street, Calcutta.

Homœopathic Hospital and Charitable Dispensaries in India

(1) Hospital. There is a Homœopathic Hospital attached to the Calcutta Homœopathic Medical College. It was opened on the twenty-third of May, 1920. The condition of this Hospital could have flourished to a considerable extent, had the Homœopaths in Calcutta forgotten their party feelings and been united to place it on a solid foundation. But here again disunion and dissension reign supreme amongst the rank and file of our profession.

(2) There is a Homœopathic Hospital attached to the Bengal-Allen Homeo. College.

(3) There is another Homœopathic Hospital attached to the Pratap Ch. Memorial Homeo. College.

(2) Homœopathic Charitable Dispensary.

It is, no doubt, a happy sign of the time that many well conducted and solvent Homœopathic Charitable Dispensaries have been opened all over Bengal, Bombay.

Madras, Lahore, Rangoon and other cities through the philanthropy of many kind-hearted citizens.

The India Government does not recognize the claims of Homoeopathy. The Homoeopaths live and practise here under a ban of ostracism. But after the introduction of the Self-government bill in India, non-official gentlemen are being elected as Chairmen of the District Boards and Municipalities in our country. Under their new regime many Homeopathic Charitable Dispensaries have been opened by the District Boards and Municipal Corporations of Bengal. The Chairmen of these Boards have informed me that these Dispensaries have been greatly appreciated by our people, patients flock there in large numbers, and the percentage of cures is larger there than in Allopathic Charitable Dispensaries. In fact, they are doing an inestimable good to the sick.

The history of the establishment of these Homoeopathic Charitable Dispensaries represents the labours and achievements of the men who have helped to open them and their names will go down to posterity as genuine admirers of the principles of Homoeopathy in our country. It is our firm conviction that within a very short time other District Boards and Municipalities of our country will be compelled to acknowledge the claims of Homoeopathy in a practical manner.

The following is a list of Homoeopathic Charitable Dispensaries, the names of the Medical Officers, names of the Boards, and the dates of their establishment :—

No.	Locality of the Homoeopathic Charitable Dispensary.	Name of the Medical Officer.	Name of the Board.	Date of Establishment.
1.	Sakta.	Jogesh Ch. Neogy	Dacca.	13-10-23
2.	Beraid Dispensary.	Prafulla Ch. Kar.	"	3-12-24
3.	Fulheria.	Ram Gopal Das.	"	3-3-24
4.	Shabajpur.	A. K. Banerjee	"	14-10-23
5.	Shibpore.	S. N. Ganguly	"	31-10-23
6.	Hajjadi.	K. B. Majumdar	"	18-1-25
7.	Keyine.	J. N. Ghose	"	27-6-24
8.	Rusdi.	N. C. Sen	"	13-10-23
9.	Garpara.	R. C. Das	"	26-10-24
10.	Bariaid.	Isaq. K. Majlish	"	5-12-24
11.	Kalia.	P. C. Sen	"	20-11-23

No.	Locality of the Homoeopathic Charitable Dispensary.	Name of the Medical Officer placed in Charge.	Name of the Board.	Date of Establishment.
1.	Ramballavpur.	Surja K. Rakshit.	Noakhali.	1-7-23
2.	Bijbag.	Mohim Ch. Bhattacharjee.	"	6-7-23
3.	Ameshapara.	Chandradoy Roy.	"	6-7-23
4.	Sohapur.	Bharat Ch. Chakraborty.	"	1-7-23
5.	Farashgunj.	Debendra K. Chakraborty.	"	1-7-23
6.	Amjadhat.	Ambica Charan Dutta.	"	August 1923
7.	Charkali.	Kshity M. Mukherjee.	"	July 1923
8.	Afgerhat.	Md. Idris Mia.	"	July 1923
9.	Char Alexander.	Bhupendra K. Chakraborty.	"	July 1923
10.	Maitbhanga.	Ashutosh Ghosh.	"	July 1923
11.	Nababpur.	Abani K. Chakraborty.	"	August 1923
12.	Ahmadpur	Md. Delower Ali	"	August 1923
13.	Hydergunj	Nogendra K. Dutta	"	August 1923
14.	Parashuram (Guthuma)	Protap Ch. Sarkar	"	27-11-24

No.	Locality of the Homoeopathic Charitable Dispensary.	Name of the Medical Officer placed in charge.	Name of the Board.	Date of Establishment.
15.	Rajapur	Kazi Safiullah Mia	Noakhali	March 1928
1.	Habipur	Md. Hanif	Malda	1-8-28
1.	Rai Bagulat	Nadia
1.	Soshi Sundari Charitable Dispensary Gopalpur.	Haridas Ganguly, B.A., M.B.	Faridpur	January 1925
2.	Madhukhali	Jagadish Ch. Ghosh, M.D.	"	Feby. 1926
1.	Boyarsingh	Hrisikesh Banerjee	Khulna	June 1927
2.	Kengragachi	Panchanan Mukherjee	"	Sept. 1928
1.	Kusumgram	Mohamed Mohasen	Burdwan	1-7-24
1.	Nobin Ch. Mitra Homoeopathic Charitable Dispensary.	Dr. S. N. Mukherjee, M.B. B.H.S. (Homeo).	Jessore	1923

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 homeopathy. If we trace the history of homeopathy 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 homeopathy 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 lightening 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 probing tests of the world for more than a century and his law of cure stands 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 weal of his new science lay nearest to the innermost core of the 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 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 barricaded with 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 a 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 homoeopathy has widened its boundaries over the entire civilized world. Homoeopathy 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 homoeopathy 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.

An erroneous impression reigns supreme that allopathy possesses an incontrovertible vantage-ground in the combating of acute diseases, and in this respect it is far superior to homoeopathy. But now-a-days, this impression does not carry any weight, and we cannot but laugh it away with disdain. It will be out of place if I attempt to popularize the teachings of Hahnemann by exhibiting the unrivalled and

almost magical power of homoeopathy over acute diseases in this book.

It is very difficult for a physician of ordinary intelligence to be a successful practitioner of homoeopathy. The true difficulty stands not in the way of its theory, but in the way of its practice. Homoeopathy is, no doubt, too esoteric. It is of paramount importance on the part of a homoeopathic physician to hunt out the nosological, etiological and symptomatological lesions if he wish to earn the laurel wreaths of success. Generalization and individualization must not be lost sight of. Its field has lately been so vast and fathomless that its followers will meet with constant failures in the success of their treatment if they do not try to grasp thoroughly its materia medica and if they do not apply their intellect to the careful espital of the divers symptoms and syndromes that are exhibited in the patient.

"That adequate effects can only be got from massive doses" is the premise upon which allopathy rests. It recognizes only the force of weight, apart from that of atoms. Physics and Chemistry nevertheless afford ample and tangible evidence to enlighten us in arriving at a clear distinction between these two effects of masses and atoms. The whole science of chemistry is built upon the foundation of the qualities of atoms and particles. We are daily becoming cognizant of the great influence of miasma in generating pestilence which devastates the population of large cities and provinces. And what is this miasma? It consists of something, prodigious effects of which are marked, and yet it is so small that no scientific instruments are sensible enough to detect its unwelcome approach or injurious contact. It is nothing but a contagious or infectious poison, generated

outside the living organism, contaminating the atmosphere and thereby so acting upon the health of the majority of the people as to excite one or another form of zymotic derangements, such as ague, typhus or plague. Is it not, therefore, easy to rely upon the efficacy of infinitesimal doses in relation to the human system? To be acquainted with the constitution of a sufferer, it is indispensibly necessary to be aware of his previous condition of health, and the disease he had in childhood. The health and disease of the parents may also aid the physician to get at a true clue of the malady, for we all inherit, more or less, the idiosyncrasy and constitution of our parents. Everybody is well conscious of the fact that the official science of medicine restricts itself to relieving the sufferer, whether the amelioration is wrought by curative agents or palliatives. Indeed, it has forgotten its truly noble aim and mission. We are surprised to find that surgery very often occupies the field of medicine. Cancer is, no doubt, a very dangerous malady. The authorized school of medicine have given many horrible names of the malady. The sharp and penetrating knife of the allopath is constantly at work to take off its product. And what is the eventual consequence? After the operation the cancer grows again. Allopathy removes only the product and leaves the germs. Only the branches are cut down, and so the roots are left to grow and put forth new shoots. On the contrary, homeopathy has the power of giving a new form to the corrupted blood and of altering the constitution. If the monster of this lingering and deep-seated malady has ascended the culminating height of its destructive inroad and if death knocks at the very gate of life, it

can still be asserted without any fear of animadversion that homeopathy will undoubtedly carry off the palm of victory by bringing about a happy amelioration of all the principal agonizing symptoms. With the extraordinary swiftness of the prophet's gourd the almost dying embers of vitality are sometimes re-kindled.

When the inroad of cholera was first marked in Europe, homeopathy was then lisping its first words. Could anybody predict at that trying time that its maiden sword would be the terror of this monster of a horrible disease? But the adherents of the old school of medicine, with all the good array of their divers heroic weapons, can hardly cope with the fury of a cholera epidemic—nay, even the strength of all their long-fostered dogmas is not at all commensurate with the ravages of this dreaded pest. Even the opponents of homeopathy can not deny the uncontested truth that this fell disease itself has now become the glorious medium, throughout the length and breadth of India, of propagating the marvellous efficacy, undying renown, and withal the superiority of homeopathic remedies. During the recent visitation of plague in India, homeopathy has won some brilliant triumphs in the treatment of this fatal malady.

The old school of medicine is very fond of bleeding and salivation. It is only owing to the rapid dissemination of homeopathic principles that much distrust of blood-letting and salivation is fast gaining ground. Emboldened in our reliance upon the efficacy of our Hahnemannian remedies, we take the bold attitude to proclaim that our bills of mortality, which are swelling every day, may in

some cases, be attributed more to the deleterious influence of its cherished dogmas than to that of the malady itself. The present generation boasts of its enlightenments. The days are gone by for paying tributes of admiration and homage to any antiquated custom that does not rest upon the groundwork of reason and experience. The most liberal and reasonable 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 has now sprung up an inexhaustible fountain of faith in the infallibility of homeopathic remedies. I can take much pride to say that as the cycle of its progress rolls on, homeopathy will be recognized as the only medical system in the world, and then a day of beauty, grandeur and happiness will dawn upon us, illuminating the atmosphere of medical science. The public are the best judges in 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.

I request our colleagues to remember always the definition of a homeopathic physician formulated by the eminent Dr. Eugene H. Porter, of New York. The definition runs as follows :

“A homeopathic physician is one who adds to his knowledge of medicine a special knowledge of homeopathic therapeutics. All that pertains to the great field of medical learning is his by tradition, by inheritance, by right.”

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 homeopathic progress. Homeopathy 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 homeopathy.

Homeopathy and its Principles of Cure.

The eminent homeopathic practitioners of our own country were recruited from allopathic colleges. As Government despises homeopathy, there is no Government Medical School in India where the principles of homeopathy are taught.

As the public in own country love homeopathy now-a-days, we take this opportunity of explaining the underlying principles of homeopathy which are totally unknown to them.

These few lines will elucidate the doubtful points and remove the mist of scepticism from their minds.

Homeopathy does not now lisp its first words. It has spread into every nook and corner of our country. It is a matter of great mortification on our part to say that there are many educated men in India who do not know the principles of Hahnemann's New Science of Therapeutics, but inspite of their ignorance they always scoff at, and ridicule Homeopathy. The sum and substance of the arguments directed against Homeopathy is the offspring of ignorance, pure and simple. Homeopathy has been put to the touch-stone of experience and experiment and has ever come off with flying colours. As many educated Indians like Homeopathy now-a-days and as there is every likelihood of my book being sent to or purchased by them, I cannot but write these few lines with the ostensible object of vindicating the claims of homeopathy as a rational system of medicine and of dispelling the darkness

from the minds of those persons who are not conversant with the principles of Homeopathy.

A living being is the combination of soul and body. Soul lives inside the body ; we cannot see the soul, but we see the body ; the soul is immaterial, but body is material. A body without soul is an inert thing. It cannot move, feel nor do any thing. Soul is, therefore, found to be the immaterial, imperceptible, spirit-like force which imparts animation to the material body ; it is the vital force. The soul or life is a spirit-like force. Every kind of malady may manifest itself when this vital force is present in the organism. It is, therefore, clear that the malady has its origin in the soul and comes on with outward manifestations upon the body. It is thus seen that the soul is the recipient of the disease origin. The picture of a malady cannot be drawn by any individual ; it is not visible. The manifestations of a disease are visible, but the cause of it is invisible. Activity is marked in the soul, but there is no activity in the body. Disease is, therefore, the outcome of the material, morbid modification, or perversion of a healthy state of the living organism, possessing some immaterial, imperceptible force prior to it for its production. This imperceptible force is nothing but the disease-originating force. We, therefore, see that a malady is produced by the imperceptible, spirit-like disease-producing force which falls upon the invisible vital force giving animation to the material organism and keeping all its organs in harmonious vital process.

The causes of maladies cannot, therefore, be material ones. They are imperceptible, immaterial, spirit-like. No body is able to detect the existence of the

poison of gout if he makes a thorough ocular demonstration. The allopaths unreasonably ignore and misunderstand the spiritual nature of disease forces. As disease is nothing but dynamic transmutation in the state of our organism and of our vital force, it is not possible for any individual to do away with them otherwise than by the help of properties and powers which are equally capable of dynamically modifying the state of the human organism. Does the crude drug answer our purpose? A crude drug enters into the service of therapeutics by the strength of its physical and chemical properties. If a dose of castor oil is thrown into the alimentary canal, it gives rise to evacuation. This phenomenon is due to a purely physical or mechanical action of the drug. A dose of soda is given for the acidity of the stomach, in order to neutralise the acid in the stomach and this is a chemical action. And withal there is the dynamic electric power which remains hidden under the material wrapper. God has created every animate or inanimate thing with an occult power in a dormant state. Man possesses animal magnetism; but it lies in a dormant state in every body and requires development in order to be effective. It should be developed, otherwise no body can exercise it. This occult power is present in inanimate things also in a state of latency. Electricity is developed by friction. If a piece of steel is forcibly and rapidly rubbed by a downward stroke against a hard stone, sparks of fire fly off, and kindle the tinder they fall on. When sparks are thus struck with great force and caught on a sheet of white paper, then we can see with our eyes or with the help of a lens that small pellets of steel are lying there, which

have been disjoined in a state of fusion from the surface of the steel by the strong friction blow with the flint. The ordinary individual does not believe that the steel which is drawn thoughtlessly from his pocket to light his tinder, is pregnant with an unfailing stock of caloric in a latent state, and that this caloric is developed only by friction. But the fact proves otherwise. The effect of friction is so far-reaching that not only are internal physical properties, such as caloric, odour &c., are roused into activity, but also the spirit-like remedial powers of natural substance are thereby greatly intensified. Remedial agents are not dead masses in the general sense of the term ; on the contrary, their correct essential nature is solely dynamically spiritual—is only force which may be intensified in potency almost to an incredible degree, by that very marvellous way of trituration and succussion according to the Hahnemannian method. Pure gold, silver and platinum do not exert any influence upon the human health in their solid state. Their medicinal action remains in abeyance if they are not strongly and sufficiently triturated in accordance with the rules laid down in our Homeopathic Pharmacopoeia. Natrum Muriaticum and Carbo Veg are two very excellent homoeopathic remedies ; but they acquire their remedial properties when they undergo the process of trituration. It is, therefore, evident that the hidden powers of remedial substances are developed and their suspended animation revived, by the process of dynamization, and they thus possess activity, and attain the *ne plus ultra* of operating and curative virtues.

“That adequate effects can only be got from massive dose” is the premise upon which Allopathy rests. It

recognises only the force of weight apart from that of atoms. Physics and Chemistry nevertheless afford ample and tangible evidence to enlighten us in arriving at a clear distinction between these two effects of masses and atoms. The whole science of chemistry is built upon the foundation of the qualities of atoms and particles. We are daily becoming cognizant of the great influence of miasma in generating pestilence which devastates the population of large cities and provinces. And what is this miasma? It consists of something, the prodigious effects of which are marked and yet it is so small in mass that no scientific instruments are sensible enough to detect its unwelcome approach or injurious contact. It is nothing but a contagious or infectious poison, generated outside the living organism, contaminating the atmosphere, and thereby acting upon the health of the majority of the people as to excite one or another form of zymotic derangements, such as ague, typhus and plague. It is not, therefore, easy to rely upon the efficacy of infinitesimal and imponderable doses in relation to the human system? The principal cause which led Hahnemann to adopt such smaller doses of remedies than those so long administered was the observation that the susceptibility of the organs and tissues of the body was greatly enhanced for their specific stimuli by disease.

The eye in health can bear the brightest light, but when it is diseased the smallest flood of light produces excruciating pain. The ear in health can tolerate the roar of a hundred canon or the most loud-sounding peals of thunder, but in a state of inflammation it suffers the greatest torture from the slightest sound. Every organ of the body is painfully affected by its specific stimuli, which, in normal health,

produce only pleasurable sensations. It is, therefore, clear that the various organs or tissues of human body, when not in health, react with strong force to doses of their specific stimuli, greatly smaller than those they can tolerate without pain in health. Hahnemann first laid down different doses for different medicines, but as his experience gained ground he marked that almost all remedies possessed marvellous curative powers in attenuations greatly beyond those his first experiments had led him to believe.

“There is no proof,” some say, “that the organs in ill-health are abnormally hyper-sensitive in any case.” The above lines, if carefully read, will disperse the mist of misconception which surrounds their minds.

That the less the medicine, the greater the remedial virtue—this is the magical feature of Homeopathy. Allopaths consider it to be a metaphysical notion rather than sound philosophy that eliminates the tangibility of a substance in order to attain the development of its dynamic or spiritual potency. Yet curiously enough, it is as true as an axiom in geometry and has led to beneficial, aye, magical results. There are certain medicines, such as Diphtherinum, Tuberculinum, which, if given below the hundredth dilution, produce an agonising aggravation of symptoms or in some cases no effect at all. Dr. H. C. Allen, Principal of the Hering Medical College of Chicago, has used Diphtherinum for 25 years as a preventive of Diphtheria, and has never known a second case of the fell disease to occur in a family after it had been administered. I ask our opponents to put it to a seaching test and publish the failures to the world. It is daily marked by even a lay homoeopath that in certain cases of dysentery, Nux Vom 6 produces no

effect at all, but if Nux Vom of very high potency, say of 200th dilution, is given a speedy improvement commences from that very moment. Charcoal, Silica, Platina, Lycopodium, tablesalt and all of them in their 100th, 200th, 1000th and still higher dilutions penetrate deeper and deeper down into the very bottom of the malady and bring about a happy amelioration of all the principal excruciating symptoms. With the electrical rapidity of the prophet's gourd the almost dying embers of vitality are sometimes rekindled by a single dose of any of our highly potentised remedies. There are palpable truths which can be vetified by any member of the dominant school of medicine if he has a mind to do so. Our opponents are not certain whether the power of the drugs increases as the quantity decreases and that they could not answer in the positive, nay, as far as their experiments go at present, there is a limit of small doses beyond which the medicine does not act. But the above lines written by me will prove beyond the shadow of doubt that very highly attenuated homoeopathic remedies, say of 1000th or 2000th dilution generally do act upon the unhealthy organism in a manner quite satisfactory and magical.

Vaccination has been cited by them as an instance of Homoeopathy, but unwarrantably so. In the West, when a settlement is threatened by prairie-fire, the usual custom is to start small fires near by in the path of the flames moving on with tumultuous rapidity. Vaccination is the little fire, smallpox the big one, so to say. Vaccination is nothing but the intentional implantation of extremely venomous products of unhealthy animal tissue into the presumably healthy human organism with the

consequence of generating actual disease in the person thus vaccinated.

The morbific matter, pseudo-named vaccine "lymph," is extracted from a lesion on the body of a diseased animal, and introduced by the vaccinator into the circulation of healthy children. The performance of such an unscientific operation is a direct infringement of the fundamental principles of hygiene and of sanitary science, as at present taught and understood. And withal this mode of action is in direct contravention of the basic principles of aseptic surgery, the legitimate object of which is to take away from the organism the products of disease, but never to insert them.

The present generation boasts of its enlightenments. We cannot but shed a drop of tear when we think of the monstrous absurdity of intentionally infecting the body of a healthy individual with poison from a diseased animal under the foolish plea of saving the prey of the implanted disease from the contagion of another malady! Is it possible for inconsistency to proceed further? The teaching of Homeopathy is that all maladies are dynamic. To combat this dynamic malady force, medicine possessing the same nature must be employed. In the eradication and prevention of disease, crude drugs are of no good, and sometimes bring on disastrous consequences. Every crude drug possesses a hidden force in it. The latent force is developed by Homeopathy which is nothing but dynamic. It will thus be apparent that the drugs not employed according to the rules of Homeopathy do not cure, and so they are unscientific and irrational in the extreme;

therefore, the insertion of a specific violent poison—the so-called pus, is utterly unscientific.

Leading Principles of Cure.

There are at present three leading principles of cure which govern the medical world.

The following are the three principles :—

(a) By the employment of such remedies as are capable of creating in the healthy person an opposite (antipathic) state to that of the case to be cured.

(b) By the administration of such remedies as are capable of exciting in the healthy body a different (allopathic) affection from that disease to be cured.

(c) By the use of such remedies as can produce a similar (homeopathic) state to the natural disease before us.

(d) The first mode of treatment is the employment of a remedial agent which has been observed to excite exactly antipathic or opposite symptoms when employed in health. The cure of costiveness by the employment of purgatives, of sleeplessness by hypnotics, of diarrhoea by astringents are instances of the employment of this principle. We have seen in our every day practice that purgatives are not good in all cases of constipation, that astringent remedies are of no avail in every kind of diarrhoea, and the so-called hypnotics cannot, in every case, bring sleep to the sleepless. There are certain diseases, the opposite state of which cannot be conceived, such, for instance, as consumption, gout, pleurisy, &c. According to a beautiful provision of nature, organised living beings are not governed by the laws of organised (dead) physical matter ; they do not receive the

influence of external agents, like the latter, in a passive manner ; they do not like the latter, yield themselves easily to external impressions, but try to produce the opposite of this effect. A hand dipped into warm water becomes subsequently colder than the hand that has not been so treated and it becomes colder, the warmer the water was.

The living human body does indeed allow itself to be, in the first instance, modified by the action of physical forces ; but this modification is not in it, as in inorganic substances, lasting ; on the other hand, the living human organism tries to manifest by antagonism the exact opposite of the ailment first caused in it from without. This is a law of nature, according to which the administration of every remedy causes in the first instance, some dynamic modifications and unhealthy symptoms in the living human body, but on the other hand, by means of a peculiar antagonism, gives rise to a state which is nothing but the very opposite of the first, as, for example, in the case of purgatives evacuation is caused in the first action, costiveness in the latter.

It is true that the pain of a burnt hand is controlled by cold water speedily ; but it is equally true that the pain remains in abeyance only for a few minutes and returns with greater fury than before. Innumerable instance can be shewn to prove the deleterious consequences of this mode of treatment.

(b) The second mode of treatment is nothing but the principle of dissimilar action, in which the manifestations of a disease are controlled by a drug which has been found to give rise to symptoms of a dissimilar or contradictory

character when given to the healthy. Every medicine has an action different from that of every other, and as, according to imperishable laws of nature, every disease produces a disorder of the human health different from that produced by all other diseases, this proposition is replete with an inborn contradiction and proves to a demonstration the impossibility of a beneficial result, for every given change can only be wrought by an adequate cause, but not *per quamlibet causam*. Different doctors would prescribe different medicinal agents for an attack of colic, such as warm application, cold application, purgatives and so on, no two doctors agreeing as to the mode of treatment and each trying to prove the superiority of his own prescription of that of every other. The allopaths generally prescribe complex recipes. having a multiplicity of unknown drugs which do many things, but hardly bring about a complete cure. Such a practice is not only irrational, but simply a waste of time and in many cases it becomes a source of more harm than good. Allopathy is, to a considerable extent, founded upon the principle of dissimilar action ; but it does not ignore the principle of opposite action and sometimes eagerly follows it. It is as clear as daylight that allopathy possesses no single principle of its own and its pharmacopoeia is pregnant with medicines which operate on different principles. No conscientious follower of the healing art cannot but dispute the rational and sound basis of allopathy, although its conservative adherents boast that they practise only the rational system of medicine.

(c) The third mode is the homoeopathic mode of treatment. *Similia similibus curentur* i.e., "let likes be treated by likes" is our formula. Hahnemann was the first

to make a thorough study of drugs on the healthy human organism by taking them himself in health and to carefully observe their pathogenetic effect. Is not that system of medicine regarded as wholly scientific by which we can, with ease and accuracy, determine the healing properties of drugs? The principle of *similia similibus curentur* is not a mere rule of practice like the dominant school creed, not even only the method adopted by Hahnemann, but a law of nature as true as the law of gravitation, and thus infallible. The history of official medicine is a strange compendium of strange dreams, extravagant fancies and monstrous absurdities which are placed upon no fixed principles; but the strength of homeopathy is the unity and invariability of its principles. It is founded upon the logic of facts; it has no other principle than a certain law of nature as true as an axiom of geometry. If we dive deep into the bottom of the history of official medicine, we shall be painfully struck with the patent truth that systems 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 were found 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 generation.

The old school of medicine was very fond of blood-letting and salivation. It is only owing to the rapid dissemination of homoeopathic principles that much distrust of blood-letting and salivation is fast gaining ground. The example of the infinitesimal doses promulgated by homoeo-

pathy, has exerted a far-reaching influence on the practice of the old school. All the recent allopathic works on therapeutics have prescribed such very small quantities as were totally unknown in that school a few years ago. The eminent Dr. Trousseau recommended for obstinate diarrhoea Arsenite of potash 1 grain, distilled water 6 ounces, to be taken in tea-spoonful doses, night and morning. Drs. Ringer, Lauder Brunton, Potter, C. Bleck and others imitated homoeopathy in their practice. This proves to a demonstration that the small doses of homoeopathy were copied by many eminent allopaths; but they had not the moral courage to avow it openly. However, it bids fair to be a happy harbinger of the rise and development of homoeopathy. The above lines will prove whether homoeopathy is a rational system of medicine or not. It has no palliation of diseases, suppression of diseases or replacement of a disease by another. Allopathy removes only the product, but leaves the germs. If only the branches are cut down, the roots may grow and put forth new shoots. On the contrary, homoeopathy possesses the necromantic power of giving a new form to the corrupted blood and of altering the constitution.

The attention of all the civilised world has now been directed to the sublime truth of Hahnemann's homeopathy 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 proof of its excellence and worth. There must be a law or fixed principle of cure. No "guess-work, empiricism, or round-about methods, or a cut-and-dried use" of drugs can bring about a real cure. The fact of one

remedy acting on a certain principle and another on a different principle, and so on, is simply ridiculous and is not sanctioned by the immutable law of nature. Homoeopathy has only one law of cure and brings about "the speedy, gentle and permanent restitution of health or alleviation or obliteration of disease in its entire extent, in the shortest, most reliable and safest manner, according to clearly intelligible reasons."

Let me now proceed to discuss the scientific basis of Homeopathy.

The Homeopathy : The Science of Therapeutics.

From time immemorial, medicines have been employed for the eradication or mitigation of diseases. In the infancy of allopathic therapeutics, it was recommended to use the medicines for us, because they have been foolishly and empirically administered with beneficial results. As time rolled on, medicines grew up into a system with a collection of drugs for the cure of some diseases ; and this sort of crude therapeutics descended to us from era to era with purely chaotic improvements. No logical and scientific explanation of the administration of remedies was given, no discovery of any law was made to fathom the remedial virtues of drugs and no fixed rule was adduced for their employment in the eradication of morbid manifestations.

Homeopathy was born at a time of utmost stagnation in medical learning when the Science of Therapeutics was pregnant with chaos and confusion, was groping in the dark and haphazard and not much above that employed by the savage. Venesection was the sovereign remedy

in every malady ; polypharmacy had reached the climax ; each massive dose containing almost everything known to be good for anything ; mercurial treatment was so universally and continuously adopted that toothless victims on that account were met at every corner ; blistering and the red-hot iron skinned their victims in order to counter irritate them ; all these and other like measures, I repeat, produced needless purgatorial sufferings, that the historian may be able to outline, but never to depict in terms of actual experience.

Hahnemann's message at such a dark time was, indeed, a "gospel of good tidings," destined to transform the world of therapeutics. It was revolutionary and reconstructive and marked the beginning of a new era in medicine. It was the "new birth" since improvement in all things pertaining to therapeutics began to date from that time. He will always be revered by posterity, as the emancipator, the Messiah of Medicine, the creator of the Science of Therapeutics.

Henceforth "men began to open their eyes and see", the medical mind "seemed to gather new energies at the sight of the vast field that opened before it" and transformation was progressive. Why Hahnemann's amendment was not immediately adopted, by an unanimous vote ; why his innovation was not greeted as the harbinger of the medical millennium and the gentle, more attractive and more efficacious ministrations were not embraced by all, at sight, was matter, indeed, for astonishment, but was not exceptional. There have been other instances of great truth held in abeyance, notably Christianity, but there has been no depreciation of it on

that account. Reformation moves with slow steps. All evolution is measured by the micrometer, progress being so little at a time as to be almost inappreciable.

What a remarkable state of affairs it was that eventuated after Hahnemann's discovery ; what a wonderful series of events to occur in quick succession, after therapeutic immobility had persisted for thousands of years and just when knowledge concerning Homeopathy was in progress.

It was discovered by Hahnemann that certain products, such as the discharges from diseased tissues, the viruses and morbid sera, possessed medicinal power and acted in harmony with the Homeopathic law. These "nosodes" as they were called, were employed as remedies with wonderful success and were subjected to more than usual ridicule and depreciation. It is now a matter of great pride and joy on our part to find that this also was an extension of knowledge as has been demonstrated by twentieth century developments. Great ingenuity of explanation has failed to convince the candid mind that this is not Homeopathy, and in spite of all such arguments the Homeopathic principle is again triumphant. This has been freely acknowledged by Von Behring, Pasteur, Wright and others, masters of the serum therapy, who in the spirit of true scientists, were concerned only to find out the truth. The vaccines, the anti-toxins, serum therapy, and the salts of radium, as well as other drugs in general use—all these change the opsonic index, stimulate phagocytosis, generate immunity and prove curatively effective in accordance with the law of similars.

That this is distinctively homeopathic has been proved experimentally by Dr. Wheeler, of London with Phosphorus ; Watters, of Boston, with the salts of Pottassium ; Frey, of John Hopkins, with Rhustox ; Burnett, of Ann Arber with Echinacea ; Bailey, of Chicago with radio-active substances, as well as all of our clinicians for over a century in bedside practice. Homeopathy claims to be "the Science of Therapeutics". This claim involves the bold assumption that prior to the establishment of Homeopathy on a rigid scientific foundation, therapeutics as a science had no existence. I may be pardoned, if I say, that apart from conscious or unconscious Homeopathy, therapeutics as a science has no existence today.

Definition of Science.

How then are we to define science ? It is rationalised knowledge of verified facts concerned mainly with the laws regulating occurrences. In the broadest application and acceptance of the term, it is the bringing of the multitudinous phenomena of Nature to order and system, by discovering the hidden conditions of existence—its one and sole interest to find out the "what" and the "how" of things. The differentiating characteristic of science from our point of view is its method of graduated verification, not the employment of induction in place of deduction.

As G. H. Lewes says :—The true antithesis is not between induction and deduction, but between verified and unverified cases of induction and deduction.

Hahnemann took recourse to an entirely true method for arriving at the facts of nature. He purposely selected that form of logic called the deductive process for its

special class of work. Upto Hahnemann's time the method has not been seen to be the only true and trustworthy instrument for understanding Nature's meaning in matters pertaining to medicine. All kinds of substitutes had been formulated and employed for getting at these mysterious and secret agencies of Nature about the cure of malady. Hahnemann's genius perceived that the whole must be stripped off of complication, which are food to the quibbler.

Take remedies, said he, administer them in health—the pure, uncomplicated state—observe what they produce, and you possess a certain guide to their powers when one is sick. Now, some investigators employ untried remedies to individuals who are sick, and draw their conclusions from the medley which results. Others observe what happens with and what happens without the administering of a certain medicine in a certain kind of case, and then form their opinions as to its worth. Hahnemann simplified the problem, eliminated the cross-currents of disease, and noted down the pure and uncomplicated symptoms resulting from drug-giving in a healthy person. Here, said he, is the clear and faithful account of the powers of the remedy. And this is the pure Homeopathic plan or trying or proving remedy. In this fashion matters proceeded, till in the Victorian era there appeared two mighty logicians, John Stuart Mill and Alexander Bain. Both were impressed with the sterility of non-homeopathic methods and analysed with critical eyes the causes of the apparent impediment in progress. Bain criticised the apparent inability of medicine to go beyond empiricism—that is, a medicine is good

for an ailment with no satisfactory explanation of the reason. If you do not do better than this, in substance, he said, your progress cannot but be very circumscribed.

Mill's intelligence and perception went further. He discussed the cause of the tardy progress in medicine and dived deep 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, proceeded still further. The proper method, said he, is the deductive method. "If we try experiments on a person in health to ascertain the laws of the 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 fitly set forth the process of Hahnemann devised and formulated by him before logic had warranted the plan? Mill, after taking a full view of the region, recounts the obstacles in investigation, discards certain favourite methods as irrational, specifies and innumerates one method as strikingly, or as he names it, "naturally fitting." And this, is exactly and precisely the method chosen and formulated by Hahnemann for ascertaining the hidden properties of drugs.

The Homeopathic Science of Therapeutics is therefore, an experimental science; and as observation and experiment are the twin methods of induction, we claim for "Similia" that it is an inductive generalization of derivative, not empirical, value.

You have all heard of the name of Lord Francis Bacon. Bacon believed that it was possible to formulate "an accurate and complete register of all specific medicines". But the sublimest thing for which Bacon is rightly famous is the stress he laid upon the method of induction and the motive he gave individuals for the application of this system of reasoning to the occurrences of life generally, which was, "to provide man with what he requires while he continues to be man." As Lord Macaulay has written of the inductive philosophy,—“it began in observation and ended in art.” It is, therefore, true that all the arts and even all the known sciences of this age, owe their definite existence and perceptible progress to Francis Bacon. In short, Bacon taught us to observe facts as they exist and then to make a careful and critical examination of the reason for their existence and for the phenomena which are seen in relation to these facts. By classification of the facts and a systematic arrangement of the things relating to them, principles and laws could be brought to light.

As Dr. Rutherford Russel writes in his *History and Heroes of Medicine* :—“that Hahnemann achieved what he did is owing to the general advancement of the method of philosophy first proclaimed and explicitly expounded by Lord Bacon”.

Experiment—Observation—Verification—These are the three mighty pedestals on which any induction is elevated. These identical pedestals are the *terrafirma* of Hahnemann's Homeopathy.

Definition and Principles of Homeopathy.

Now what is Homeopathy? Homeopathy is a method of selection and employment of remedies for the cure of disease and the alleviation of its sufferings, which method rests upon a rule or law which is invariable and unchangeable. After laborious experiments Hahnemann formulated the following propositions:—

- (1) That the scientific mode of ascertaining drug action upon the human economy is by experimenting them upon a healthy individual.
- (2) That the healing properties of a drug correspond to its disease—producing properties upon the healthy human organism.
- (3) That as a necessary consequence of the above two proposition the drug must be administered in such a dose that will not produce too great an aggravation of the existing or natural disease.

From the first two propositions Hahnemann formulated the law of *Similia similibus curentur* or let likes be treated by likes, which is the homeopathic rule of drug therapeutics.

Homeopathy is, therefore, a therapeutic law whose expression is found in "*similia similibus curentur.*"

It is based upon the following fundamental principles:—

- (1) That drug action is ascertained solely by proving upon healthy human individuals.
- (2) That the curative virtues of a remedy correspond to its disease-producing properties.

- (3) That only one remedy should be administered at a time.

The scientific method of treatment is described by the eminent Dr. Horatio C. Wood (Hare, System of Practical Therapeutics, 1901, Volume 1, page 21) "as being based upon a knowledge of what it is necessary to do in disease ; an acquaintance with the power of the forces at hand ; and an application, by the ordinary process of reasoning of such forces to the needs of the occasion." If this is a true statement of the scientific method of treatment,—and it can not be denied that it is accepted as such by the great mass of the profession—then homeopathy is, without a doubt, a scientific method of treatment, for homeopathic medication is based "upon a knowledge of what it is necessary to do in disease, an acquaintance with the power of the forces at hand and an application, by the ordinary process of reasoning, of such forces to the needs of the occasion." Homeopathy is the result of scientific process of observation, generalization, experimentation.

There can be no question that in order to use a remedy effectively we must know what it can accomplish. Just as we make palpation, inspection, percussion, auscultation of the body to find out and weigh symptoms of disease, disease effects, just so it is an imperative duty and necessity on our part to make palpation, inspection, percussion, auscultation of the body to find out and to weigh, by the symptoms that drugs produce, drug effects. We can not tell what there is in a drug from its physical qualities (Galen), from its resemblances to certain parts of the body (Paraselsus), from its sensory attributes,

or even its chemical constitution. The only way we can learn what there is in a drug is by studying its effect on the organism. For generations, drugs were administered to the sick and effects on the sick were considered to be drug effects, and relying on that basis drugs were continued to be used on the sick.

In the year 1708 the great Albert Haller was born. Haller was the first to suggest that if we wish to make ourselves conversant with the action of drugs, these drugs must be tested on the healthy human body.

Hahnemann made the tests. But Haller is considered one of the great fathers of dominant medicine and until now, Hahnemann has been a forbidden name outside the ranks of his followers. Is it scientific to make suggestions and unscientific to carry them out? It is scientific to give urotropin in bacteriuria; an excellent treatment, by the way. Why is it not equally scientific to give apis mellifica in albuminuria with scanty urine, pallor, dropsy, restlessness, and lack of thirst? Is it because the former treatment is allopathic (antipathic) and the latter is homeopathic? Why is it scientific to give opium for sleeplessness and not scientific to give opium for sleeplessness with emotional exhilaration, delirium, fright or terror, dark red face, contracted pupil, stertorous breathing and almost tetanic rigidity? Is it because in the former treatment we practise one-symptom homeopathy, and in the latter treatment we practise homeopathy covering a totality of symptoms? Why is it scientific to combine many drugs, in order to remove as many symptoms and not scientific to prescribe just one drug which is known to produce many symptoms and to disperse as many? Is it because the

former is traditional polypharmacy and the latter is homeopathic monoparmacy ?

Dr. F. C. Shattuck of Harvard University (New England Medical Gazette, April, 1906, page 171) states the leading therapeutic principles as follows :—"First, Do no harm ;—Second, Try to see as clearly as possible just why you give a drug, your purpose in giving it, whether as a specific, curative, palliative, or as a placebo. Third, As far as you can, give a drug uncombined. Fourth,—In using an efficient drug be as sure as you can of a good preparation and then give it until something happens—either the desired effect or evidence appears that the limit of toleration has been reached."

In 1797 Hahnemann (Lesser Writings, translated by Dr. Dudgeon page 273), wrote :—

"Dare I confess that for years I have never prescribed anything but a single remedy at once, and have never repeated the dose until the action of the former had ceased—a Venesection alone, a purgative alone and always a simple, never a compound remedy, and never a second until I had got a clear notion of the operation of the first? Dare I confess, that in this manner I have been successful and given satisfaction to my patients and seen things which otherwise I never would have seen ?"

Evidently, it was not scientific for him to have been one hundred and fifteen years in advance of his time.

Difference Between Allopathy and Homeopathy.

Now I shall proceed to dwell upon the differences of the methods of the two schools of medicine. It is

chiefly to be found in the manner of prescribing and employing remedies.

The first and most natural objection put forward by one who is not acquainted with Homeopathy is the smallness of its dose. The allopathic physician employs his remedies for their physiological effect which means that the remedy must cause a marked effect, discernible to the senses, upon the organ or tissue upon which it is expected to act, and as a rule, the effect of the drug must be the opposite of the condition existing in the body or the disease. In order to obtain this effect the dose must be a massive one ; thus if he prescribes for costiveness he administers a drug that will cause diarrhoea, and thus force an action of the bowel, ignoring or not observing that costiveness is not the disease but merely the effect of the disease. Therefore, when the effect of the cathartic passes off, the costiveness remains because the drug produced an artificial disease only and the cause producing the constipation was not touched.

The homeopathic physician instead of prescribing a remedy that causes a condition dissimilar to the natural disease, employs one that produces a condition similar to the natural disease ; that when he prescribes for constipation he chooses a drug that will bring constipation if given in the same dose as the allopathic physician gives, or the physiological dose. It is clear, therefore, that the dose prescribed according to the homeopathic method must necessarily be small to prevent an aggravation of the natural disease from the drug effect.

Now let us see, why does medicine employed according to the Hahnemannian law cure better

than that employed according to the allopathic method ?

It should first be noted that all or almost all medicines act like poisons to the human economy whether in health or sickness, and are powerful alike for evil and for good. When, therefore, a medicine is introduced in the system in a massive dose it acts as a marked irritant which is manifested by the symptom it produces. These symptoms are known to be the primary action of the drug. The secondary action consists in the effort of the organism to make up for the violence done to it by the primary action. Thus the effect of castor oil when employed is to produce an active diarrhoea, which is caused by the irritation it produces upon the nerve centres guiding the secretion of the intestinal glands and the muscular fibres of the walls of the intestines. This represents the primary action of the castor oil and is the effect of the organism to rid itself of the drug.

As soon as the effects of the drug have passed off or the diarrhoea has disappeared, we get an aggravation of the constipation ; this is owing to the effect of nature to compensate for the violence done to the organism by the primary action of the drug and constitutes the reaction of the organism.

When the medicine is employed in accordance with the homeopathic law, the irritation is produced along lines similar to the natural malady, and the dose being only sufficient to produce an impression, the reaction of the organism effectually rids itself of the drug disease and with it the natural disease.

Allopathic doses over-stimulate and extinguish the reactive powers of the organism which is already exhausted by disease. Homeopathic doses are just enough to produce an impression and so stimulate without weakening. So much for the small dose.

The erudite Robert Boyle made a discovery of great importance to mankind, a discovery which, in the present day specially, has been a blessing. This was, that a diseased organism is more sensitive to influences than is a normal organism. Hahnemann took hint from this observation and the principal cause which led Hahnemann to adopt such smaller doses of remedies than those so long administered, was the observation that the susceptibility of the organs and tissues of the body was greatly enhanced for their specific stimuli by disease. The eye in health can bear the brightest light, but when it is diseased the smallest flood of light produces excruciating pain. The ear in health can tolerate the roar of a hundred cannon or the most loud—sounding peals of thunder, but in a state of inflammation it suffers with the greatest torture from the slightest sound. Every organ of the body is painfully affected by its specific stimuli, which in normal health, produce only pleasurable sensations. It is, therefore, clear that the various tissues of human body, when not in health react with strong force to doses of their specific stimuli, greatly smaller than those they can tolerate with pain in health.

The allopathic method of treating disease consists in treating individual symptoms as they come on in the course of a disease. Thus in the course of a remittent fever it is often necessary on the part of an allopath to employ a

remedy to arrest the delirium, another drug to remove constipation, still another drug to act upon the wind which has accumulated in the stomach. These three conditions may be present at the same time and the allopathic physician prescribes three or four or more different drugs simultaneously.

This method is irrational because the physician is not conversant with the manner in which the different drugs react upon each other when taken into the body and is not, therefore, in a position to differentiate what symptoms are the effects of the natural disease and what the result of the drugs.

The homeopathic physician, in prescribing, takes into consideration the whole aspect of the case including the individual idiosyncracies of the patient and the disease and chooses one medicine, whose action upon the healthy organism closely tallies with the disease picture. This is scientific because his knowledge of drug action is absolute, in as much as it is demonstrated by experiment upon the healthy body.

Opinions of Some Eminent Allopaths Regarding Their Drugs.

The Art of Healing must not be taught first. The Science must be taught first and the Art next—the law first and experience following. Unless and until the science of cure is known, the art will remain defective. But what are the opinions of its most eminent followers ?

A few quotations from their sayings and writings will throw much light on the subject :—

Traudeau (the Great French Allopath) pays no importance to internal medication, and is of opinion that out-of-door life and forced nourishment should be the essentials in practice.

Dr. Kellogg authoritatively declares to the whole world that the vegetable diet is the one and sole means of cure for suffering individuals.

The Eminent Professor Evans, Fellow of the Royal College of Physicians and Surgeons of London says :—
“The Medical practice of our day is at the best a most uncertain and unsatisfactory system ; it has neither philosophy nor common sense to commend it to confidence.”

The eminent Allopath, Professor Gregory, of Edinburgh says :—“Ninety-nine out of a hundred medical facts are medical lies and medical doctrines are, for the most part, stark, staring nonsense.”

Dr. Benjamin Rush, M. D. Professor in the First Medical College of Philadelphia says :—“Dissection daily convinces us of our ignorance of disease and causes us to blush at our prescriptions. We have assisted in multiplying disease ; we have done more ; we have increased their fatality.”

The wellknown Dr. Ramage of London says :—“How rarely do our medicines do good ! How often do they make our patients really worse ! I fearlessly assert that in most cases, the sufferer would be safer without a physician than with one.”

Dr. John Mason Good, M. D. F. R. S., says ;—“Our medicines are in the highest degree uncertain, except indeed

that they have destroyed more lives than war, pestilences and famine combined."

Dr. Johnson, M. D. F. R. S. Editor of the Medical Chirurgical Review says:—"I declare as my conscientious conviction, founded on long experience and reflection, that if there was not a single physician nor drug on the surface of the earth, there would be less sickness and less mortality than now prevail."

Professor C. A. Gilman, M. D. of the New York College of Physicians and Surgeons, says:—"Nine-tenth of the disease to which flesh is heir is due to abuse of allopathic medicine in infancy or childhood."

Sir Richard Douglas Powell, Bart, M. D., K. C. V. O. ; F. R. S., remarks:—"In spite of all that we hear of our progress in medicine, we cannot cure a common cold."

Sir Frederick Treves Birt, G. C. V. O. ; M. D. ; L. L. D. ; F. R. S. ; says:—"The time will soon come when drugs and medicines will be a thing of the past."

Sir John Forbes, M. D. F. R. S., Physician to Her Majesty Late Queen Victoria, says:—"Some patients get well with the aid of medicine, more without it, and still more in spite of it."

Sir Oliver Wendell Holmes says:—"If the whole materia medica could be sunk to the bottom of the sea, it would be all the better for mankind and all the worse for fishes."

Let us now see what the distinguished allopath Professor H. C. Wood has written in his wellknown Therapeutics, "Experience is said to be the mother of wisdom. Verily she has been in medicine rather a blind

leader of the blind and the history of Medical Progress is the history of a man groping in the darkness, finding seeming gems of truth, one after another, only in a few minutes to cast each back into a heap of forgotten baubles that in their day had also been mistaken for verities. Looking at the revolutions of the past, listening to the therapeutic babel of the present, is it a wonder that men should take refuge in nihilism, and like lotus eaters dream that all alike is folly, that rest and quiet and calm are the only human fruitions."

Hear what Sir Osler, M. D., D. Sc., L. L. D., F. R. S., F. R. C. P. the Regius Professor of Medicine in the University of Oxford, has acknowledged :—"It is not as if our homeopathic brethren are asleep ; far from it, they are awake to the importance of the scientific study of disease. It is distressing, that so many goodmen live isolated in a measure, from the great body of the profession. The original grievous mistake was ours—to quarrel with our brothers over infinitesimals was a most unwise and stupid thing to do."

"Sir Osler totally gives up drugs and looks upon them as worthless and in the majority of cases injurious."

Hippocrates wrote that some diseases can be treated by similars. Theophrastus said diseases are best cured by similars, Galen said that health is maintained by supplying similar with similar.

What do Osler, Tyson and Anders teach ? They confirmed what the eminent Dr. F. Goodhart said in his annual address before the British Medical Association in 1901. He says :—"Why do we give drugs ? Often not

because the disease demands them, but because the patient is not happy until he gets them; too often he is not happy then. They are sometimes given to hide our ignorance, I fear, or to make time while we watch and wait. The drugs were rushed for more than they were worth and they are now buried by later booms, such as animal extracts and anti-toxin and many of these will be buried too."

In speaking before the Faculty of Medicine in Paris, Sir Dyce Duckworth, M. D., L. L. D., F. R. C. P. of London said:—"We are, I much fear, suffering in these days from a widely spread spirit of incredulity, timidity, and hopelessness in the whole realm of therapeutics. We spend much time in cultivating elaborate diagnosis and this is quite right, but we grievously neglect our main business as healers and mitigators of disease. In short, are we not, as physicians, slowly drifting into the position of abstract scientist and gradually losing our proper relation to the sick as skilful medical artist? To speak the truth, we have no *materia medica* worth the name."

Conservative and observant physicians of the old school have come to recognise the malevolent results of drugs. Naturally, they have lost confidence in them and a large number have practically abandoned therapeutics. The times and the seasons have changed. Now the profession, the same dominant profession, in spite of renewals in lock, stock and barrel, has come to give up practically all internal medication. The pendulum has swung to the other side of the arc. But if Duckworth's warning is heeded, if this scientifically acute but practically obtuse profession will but take its eye from the microscope

and raise its head from the research table, it will see that the shrub of homeopathic therapeutics, so thrifty a century ago, has now developed into a giant oak. Within its sheltering shade is room enough for all the tribe of men who hanker after the balm of healing.

The above are a few of the opinions held by some of the most eminent allopaths and prove to a conclusion that scepticism universally reigns in the domain of allopathy, but in the field of homeopathy there is a perfect certainty of the law of therapeutics. For a given chain of symptoms, no matter where the homeopath got his education or where he practises, be it in Calcutta or America, the dominion of our beloved King-Emperor or of Canada, "From Greenland's icy mountains or from India's coral strand," the medicine prescribed will be found to be the one and the same.

As there is no established law and no unanimity of principles concerning the employment of remedy, every allopath considers himself to be a power unto himself in the selection of his drugs. The eventual consequence is that for a certain ailment or a set of symptoms, there may be as many different prescriptions as there are physicians in the orthodox school.

Comparative Statistics of both the Schools of Medicine.

The cities of New York, Philadelphia, Baltimore, Brooklyn, Denver, Providence, Rochester, Chicago, Detroit and Michigan abound with up-to-date homeopathic hospitals. During a recent year the allopaths in these cities had a death rate in measles of 3 per cent; the

homeopaths lost 0·8 percent. The mortality rate in scarlet fever was 9·24 for the orthodox school ; 5·66 percent for the homeopathic school.

Dr. Edwards, Professor in North Western Medical College, in his book on practice, gives the allopathic mortality in Pneumonia in private practice as 10 to 38 percent ; in hospital 33 to 50 percent ; in asylums as from 50 to 100 percent. Dr. Dewey, Editor of the Medical Century and Professor of Michigan University is authority for the statement that the homeopathic mortality, taking all these classes together, is less than 6 per cent.

Diphtheria is, no doubt, a dreadful disease. The allopaths are very unsuccessful in the treatment of this malady. The advent of antitoxin was found by them to be the miracle of the age.

A short review of successful treatment, past and present, among foreign homeopaths cannot but be of interest.

Dr. Fisher treated 22 cases of malignant form and did not lose a single case.

Dr. Lippe, one of our most eminent authorities, says that almost all cases of diphtheria that were placed under his treatment, yielded to homeopathic remedies.

Among American Annals there is a record of 74 cases of malignant form treated with appropriate homeopathic remedies ; only two deaths.

Dr. Peterman, in Medical Century, September, 1912 says :—I have not lost a diphtheria case in 42 years ; never used antitoxin or a prophylactic.

Dr. Kroner, of Germany, cites 69 cases of diphtheria, 61 of which he treated homeopathically, losing two, the

other 8 were treated with antitoxin and homeopathy, and 3 died.

Dr. Von Villers treated 100 cases losing none. The late Dr. H. C. Allen used Diphtherinum 200 for 25 years as a preventive of diphtheria and found it to be universally successful as a prophylactic.

Appendicitis is, no doubt, a dangerous malady. It was the unanimous decision of the last Surgical Congress assembled in Berlin that appendicitis is entirely a surgical disease and there is thorough impotence of the orthodox school in the internal treatment of this fell malady.

Let us see what our own school has got for its treatment. The Eighth Homeopathic International Congress was held in London in 1911. Dr. T. Mende of Zurich read there a paper on the homeopathic treatment of appendicitis which proves that it is amenable to homeopathic remedies. Of his more than 200 cases of appendicitis, he handed over to the Surgeon only 14 patients, and of these only three died.

In pneumonia, homeopathic remedies are far more efficacious than allopathic ones. I also sent a paper on pneumonia to the last homeopathic congress stated above which was read and discussed there. I treated 16 very bad and typical cases of pneumonia in 1910; but all the patients were convalescent within a week.

It is a patent fact that homeopathy has been uniformly successful in the treatment of cholera and plague as well. In the last century it had won its spurs at a time of public crisis, the first cholera epidemic—by opening the door of the London Homeopathic Hospital to the free admission of

cholera cases and carrying out homeopathic treatment so successfully as to obtain special Parliamentary attention to its high standard of success.

I treated 62 cases of typhoid fever last year and I am glad to say that all of them recovered.

Not only is the mortality very much reduced by the administration of homeopathic remedies, but also the average duration of the malady is lessened. This fact is given by some statistics completed by the British Government, whereby it was proved that the homeopathic hospital at Melbourne, Australia treated 80 cases of typhoid fever with only one death. It is, therefore, apparent that the rate of mortality amongst homeopathic practitioners is far less than the rate of mortality in the dominant school and the duration of the malady much shorter. It can be asserted without any fear of contradiction that the superiority of our medicines has been demonstrated in every climate and in every season.

There must be a law or fixed principles of cure. No "guesswork, empiricism, or round about methods, or a cut-and-dried use" of drugs can bring about a real cure. The fact of one remedy acting on a certain principle and another on a different principle, and so on, is simply ridiculous and is not sanctioned by the immutable law of nature. Homeopathy has only one law of cure and brings about "the speedy, gentle and permanent restitution of health or alleviation or obliteration of disease in its entire extent, in the shortest, most reliable and safest manner, according to clearly intelligible reasons."

Scientific developments in support of Homeopathy.

Is the infinitesimal dose, administered for the purpose of a cure, too small for our senses? Outside of the realm of matter, have we not the realm of forces? Albert Robin, of the Faculty of Medicine, Paris, himself a great allopath and experimenter whose scientific attainments have led him to pronounce that medicines act through dynamism and not through their mass. He has discovered that "almost infinitesimal quantities are endowed with very great activity."

The powers dormant in the crude drug are roused into activity with the division of matter through trituration and succussion. To-day we are all becoming cognisant of the fact that matter is but the depository of forces; that matter goes, but forces remain. Yet we hear a voice from over the ocean, the eminent Professor Huchard of Paris, as he says in his writing entitled, "The Therapeutics of Yesterday and of to-morrow": "Medicine must remain a school of tolerance and specially one of modesty, for reasons alas! too well known; it must not in the face of adverse theories, assume either a haughty or a proud attitude, for no one person, or one school, should believe himself or itself the depository of Truth. From whatever source truth may arise, and however difficult it may be for us to grasp, we must accept it. Medicines act not only chemically, but also and especially, produce physical effects, simply by their presence. For bringing about these physical effects, we must use weak doses, infinitesimals, so reduced that they may correspond to a beginning of atomic dissociation. I am convinced that the

law of similars as taught by Hahnemann, is the law of cure." We have admired bacterio-therapy, sero-therapy and the study of immunities ; we have studied thoroughly the properties of serum and those of blood corpuscles. But the whole edifice of our studies will crumble like a castle in the air, if we do not start with that obligatory principle, which now no longer astonishes any one : the use of morbid and not of antidotal agents for obtaining healing products.

God has created every animate or inanimate thing with an occult power in a dormant state. Man possesses animal magnetism, but it lies in a dormant state in every body and requires development in order to be effective. It should be developed, otherwise no body can exercise it. This occult power is present in inanimate things also in a state of latency. Electricity is developed by friction. If a piece of steel is forcibly and rapidly rubbed by a downward stroke against a hard stone, sparks of fire fly off and kindle the tinder they fall on. When sparks are thus struck with great force and caught on a sheet of white paper, then we can see with our eyes, or with the help of a lens that small pellets of steel are lying there, which have been disjoined in a state of fusion from the surface of the steel by the strong friction blow with the flint. The ordinary individual does not believe that the steel which is drawn thoughtlessly from his pocket to light his tinder, is pregnant with an unfailing stock of caloric in a latent state, and that this caloric is developed only by friction. But the fact proves otherwise. The effect of friction is so far reaching, that not only are internal physical properties such as caloric, odour, &c., are roused

into activity, but also the spirit-like remedial powers of natural substance are thereby greatly intensified. Remedial agents are not dead masses in the general sense of the term; on the contrary, their correct essential nature is solely dynamically spiritual—is only force which may be intensified in potency almost to an incredible degree, by that very marvellous way of trituration and succussion according to the Hahnemannian method.

Von Behring whose discovery of anti-toxin has done so much to relieve the sufferings of the scourge Diphtheria says “You may call me a homeopath, if you will, but I say to you the efficiency of anti-toxin increases with the attenuation.”

In discussing the new tubercular agent upon which he was at work he voiced these remarkable words:—
 “What else causes immunity in sheep vaccinated against anthrax than the influence previously exerted by the virus, similar in character to that of the fatal anthrax virus? And by what technical term could we more appropriately speak of this influence, exerted by a similar virus, than by Hahnemann’s word, ‘Homeopathy’? Homeopathy was passing through an experimental stage in Hahnemann’s time; it demonstrated its worth by clinical test during the next period; by the present day methods it has been scientifically proven, both as to the theory of Similars and small dose. Sir A. E. Wright’s opsonic work, for example, is but a confirmation or rediscovery of Homeopathy? The result of his research are known to every professional listener. Working for instance, with the germs, of pus production, he, too, observed the law of similarity. Taking minute quantities of the toxins of the disease producing

germ, toxins capable of producing symptoms similar to those produced by the germ, he was able to cure the lesions caused thereby. Not only did Wright thus re-discover the law of similars, but also, strange as it may seem, he hit upon the century old conclusion as regards the size of the dose.

Wright says :—'I am achieving results along homeopathic lines.'

Professor Max V. Verworn has dealt with the physiology of the cells and the results of his laborious investigations are that stimuli of a similar kind acting on the cell augment its response while stimuli of an opposite kind lower it. If we put it in less scientific language it means that the virus of disease acting on a cell aggravates its sensitiveness to the operation of a medicinal influence of a similar sort. If the medicinal influence be opposite in nature to the disease stimulus, the resistance given by the vitality the defensive powers, of the cell are depressed.

Professor Rudolf Arndt has found that weak stimuli bring forth vital action, medium stimuli augment it, strong stimuli impede vital energy and the most powerful neutralize and do away with it.

Professor Schulz agrees with Arndt and writes with emphasis that where massive doses cripple and kill, infinitesimal doses excite, that is, not the diseased condition but the reaction of the healthy tissues against it and that disease is cured by the stimulation of the healthy parts of the organism to throw off the diseased.

The laborious experiment conducted by Professor Sir Jagadis Bose Kt ; C. S. I. ; C. I. E. ; M. A. : D. Sc. F. R. S. in

his *Animal and Plant Response*, are of extreme interest, as illustrating that, with plants also, the answer to electrical and drug stimuli varies with the condition of the plant stimulated, and with the amount of the dose. A poison that turns out to be deadly in bulk, will act as a stimulus to growth and resistance if exhibited in sufficiently minute doses.

He stated that "the effect of a drug was modified by the constitution of the plants. As a concrete example, he cited the different re-actions gives by three batches of seedlings, similar at the start.

"These were kept for sometime under three distinct conditions, and afterwards subjected to the action of a given dose of dilute poison."

"The first batch succumbed to the poison immediately. The second batch struggled for a time against it; then recovered, and exhibited a moderate rate of growth afterwards. The third batch was actually stimulated by the poison and demonstrated this by invigorated growth. "The physiological effect of a drug on the plant was further shown to be modified by the dose of application. Thus, a poisonous agent, which caused depression or death was shown to act as a *strong stimulant when administered in minute quantities.*"

"The cause is found in the discovery of an important factor *viz*, the dose of application; not hitherto taken into account.—Thus I find that while a particular intensity of electric current accelerated growth, any excess above a critical point retarded it."

"The same is true of chemical stimulants. A striking practical result was obtained with certain poisons, which in normal doses killed the plant but in quantities sufficiently minute acted as an extraordinary efficient stimulant, the treated plants growing far more vigorously."

"We see how a fresh line of research has opened up for pharmacology and medicine." (Vide Royal Society of Medicine, March 21, 1920).

The sub-division of matter leads to dynamism pure and simple ; it disengages or liberates forces which in mass the matter holds in trust. The infinitesimal dose—so long the butt-end of censure and ridicule is there any one now too mean to do it reverence ? Doses in millionths and billionths of a grain are found by non-homeopathic physicians to produce aggravations. 'After giving the millionth of a milligram of tuberculin, says Tradeau and this is assented to by Von Pirquet, Wright and others, "Let the action of the remedy come to an undisputed conclusion ; so long as improvement progressively advances let there be no repetition of the dose."

This is a very old homeopathic advice. So it is that science brings into camp every day a new fact or an old one verified which is confirmatory of the law discovered by Hahnemann.

It appears that one problem of medicine is very nearly settled : "the necessity of small dose." The small dose has come to stay. The argument has been made repeatedly that if patients can get well with small doses of drugs, patients can get well also without drugs. A whole school of therapeutic nihilism has risen, disappeared and risen

again upon this argument. The small dose has become justified through pathology, through physics, through chemistry, and through biology. To-day we know definitely that the body is made up of millions and millions of cells of the smallest dimensions, ultra-microscopic bodies. In diseases, it is these minute cells and not Alpine structures, that are affected. We are also cognisant of the fact that nature works only with the smallest mathematical magnitudes. Drugs penetrate the body not in mass, but through molecular, atomic, ionic dissociation. I have now proved conclusively that it is a display of the homeopathic idea, not consciously recognised by these original thinkers, at least not utilised as centre and basis of their work, yet it runs as an informing spirit through the conclusions they have each worked out. The physiologists have condemned the plan of the employment of opposites as paralysing the protective mechanism of the cell. Therapeutists have been unable to elaborate any law that approaches the law of similars in generality. It is this law that sweeps the field, that represents explicitly or implicitly the co-ordinate findings of science. Where is the academic warrant for wholesale mercurialisation, that slew and maimed in the guise of a remedial procedure until the remedy was as bad as the disease? Taken off the statute book of remedial measures, also for ever. What brought about the conviction that it might safely be dispensed with? Homeopathy, first and cheapest. Whence came the impetus for dissemination, nay, whence came the ideas, themselves—of the treatment of the patient rather than of his latest disease merely, the discovery of the potency of the small dose, the frequent implied utility of the similar law, bodied

forth in the administration of Ipecac for sickness and Cantharis for Nephritis and a host of other instances. Whence came, I say, alike the ideas and the consciousness of their fertility? From the same fountain—the applied science of homeopathy. The end of logic is proof; and we have now examined, with the eyes of the logician, the scientific basis of homeopathy.

Clinical therapeutics, says, Leyden, is to-day not based on a single definite method of cure. We take the good, that is, that which does the patient good, wherever we can find it as soon as exact investigation has determined its value. This catholic statement carries with it such far-reaching consequences that one might well wish it were both original and true. But, as in all phases of history, so in the present phase of medical history, events and thoughts repeat themselves. Centuries ago, Celsus said exactly the same thing that Leyden says to-day. Many others have said the same thing in the interval of eighteen hundred years between Celsus and Leyden, and straight and beneficent path mapped out in Leyden's dictum has not yet been followed to the end, even by the best intentioned of men. The teachings of the dominant school of medicine are pregnant with unacknowledged homeopathy. One need only examine the well known text books of Ringer, Phillips, Shoemaker, Hare, and the current medical reports, to be satisfied on this point. Why should a principle of therapeutics or a method of cure not be openly acknowledged when it is found to be true and practical? Are we obliged to teach that which we do not practise and practise that which we do not believe? It is time that the medical profession should grasp the

duties of the present, the duty to our patients, the duty to ourselves, the duty to the noble art of medicine we profess to practise ; and follow Leyden's dictum unconcernedly to take the good wherever we can find it, when exact investigation has determined its value. Either Homeopathy is true and therefore should be practised by all who recognise it as true ; or Homeopathy is false, and therefore should be proved to be false. In science, concessions can be made only in unessentials. Science is not politics that lives on concessions, for its principle is expediency. The principle of science is truth, and truth can make no concessions to error. In the holiest temple of humanity, in the temple of Medical art, there should be no place for the ignorant, the pretender, the politician. There should be only men of science, courting truth without fear of the consequences to which their conclusions may lead them.

The Law of similars which constitutes the cornerstone of the homoeopathic edifice, is as ancient as medicine itself since it has been proclaimed by the foremost physicians of antiquity. Hippocrates, that most renowned observer, clearly mentioned it twenty-four centuries ago.

"Disease," said he, "is produced by similars, and by similars administered the patient is restored to health ; thus that which produces stranguary cures stranguary as well that is ; cough is caused and removed by the same things, fever produced by inflammation disappeared by the measure which makes it appear. Vomiting is cured by vomiting (Work)."

And withal, he formulated in these terms the homoeopathic law, "Diseases are cured by agents susceptible of producing them."

Democritus, one of the great wisemen and philosophers of Greece, who was born about 470 B. C. acknowledged likewise the homoeopathic law, for he wrote: "Similars can act upon similars, similars reclaim similars." He also corroborated in a letter written to Hippocrates that Hellebore caused and cured mental alienation.

Theophrastes, born in the Island of Lesbos, 371 B. C. absolutely discarded the principle *contraria contrariis* and asserted that likes are cured by likes.

In the face of these authoritative pronouncements of these renowned masters. the law of similars appears to have been completely forgotten by succeeding generations and the erroneous ideas that Galen spread in the world of medicine in the second century and which were accepted with acclamation and raptures. removed still more the physicians from the great Hippocratic truths. Thus not until the dawn of the 14th century was the truth and logic of the law of similars again recognised by eminent authors amongst whom the names of the following deserve conspicuous mention.

Basil Valentine, Paracelsus, Severins, Gerome Carden, Stoerck, Thomas Erastus, Thomas Campenella, Angelus Sula, Von Helmont, Sydenham, Stahl, Detharding, Bertolon, Heister, Thoury, Bouldac, Hufeland, Haen Haller, Hunter and eventually Hahnemann towards the close of the 18th century.

Basil Valentine said in 1394, "Likes ought to be removed by likes not by contraries." Paracelsus, an author of the 16th century wrote: "The similar belongs to its similars, it is false that contraries are cured by contraries. Never has a febrile disease been cured by cold, nor cold disease by heat. It is the like that cures the like. *Simile sui simile curat*; that which produces jaundice cures it. We must look for the remedy that cures paralysis among those that produces it."

Serverino, a disciple of Paracelsus, makes this affirmation: "Diseases are better cured if the *Vis medicatrix naturalis* is solicited by some means offering analogy with the disease." The famous Dane Stahl, of the 17th century, likewise speaks of the law of similars in these terms: "The admitted rule in medicine to treat diseases by remedies contrary or opposed to the symptoms which they present, is completely false and absurd. I am convinced on the contrary that diseases yield to agents which cause a like affection. *Similia similibus*."

Thomas Erasmus of the 17th century, has likewise affirmed that the only method to follow to cure diseases radically was contained in these two words, *Similia Similibus*. Stoerk was of the opinion that *Datura Stramonium* should be administered to the insane because it produced lunacy. The other authors whose names have been mentioned have expressed the same views pertaining to the law of similars. The foregoing authoritative opinions will conclusively prove that Homoeopathy has its roots in traditional medicine and that its title of nobility goes back to Hippocrates. But it was destined for Hahnemann

to fertilize this law and to generalise its application with scientific and logical precision.

Usefulness of Homeopathy.

In all epidemics of malignant diseases, Homeopathy has been found always in the vanguard of progress and has always come out victorious with flying colours. In Cholera, Small-pox, Plague, Influenza, Pneumonia, Typhoid fever and other diseases Homeopathy has been far more successful than Allopathy.

Individual and hospital statistics have conclusively proved the authenticity of the above assertion.

In England homeopathy is making forward march.

The British Homeopathic Society and London Homeopathic Hospital are well known medical organisations of England. The members of these associations have been recruited from eminent allopaths of that country.

At present a Homeopath has been knighted and has been appointed as the Ordinary Physician to H. R. Highness the Prince of Wales.

He is no other than Sir John Weir, K.C.V.O.

It is a noteworthy fact that very recently there has sprung a great desire on the part of the "dominant school of medicine" to be conversant with the principles of Homeopathy. This has not been forced by any mendicant act or policy on our part. There are two prominent factors which have brought about this change in their mentality.

First, the slow and persistent dissatisfaction on the part of the allopaths with the very uncertain and unsatis-

factory condition of their present-day therapeutics and secondly, the expansion of Homeopathy all over the world and its official recognition in some of the principal countries and its ready appreciation in the highest quarters of the world.

The great Centenary meeting of the all powerful British Medical Association was held in London in July, 1932.

The Homeopaths of England were permitted and got an opportunity of presenting the *raison d'être* and *modus operandi* of Homeopathy before that distinguished assemblage of physicians of the dominant school of medicine under the auspices of that school itself.

Dr. George Burford, M.B. ; M.C. himself a great Homeopath, saw Dr. Cawadias, Secretary of the History of the Medicine Section and requested him to set apart a day or two for Homeopathy.

The matter was put before the Council of the British Medical Association and the reply was that there was no objection whatever, and that the nature of the papers was left entirely to the officers of the sections.

Dr. Burford saw many prominent members of the Association, including the President of the British Medical Association Congress, Lord Dawson and wherever he went his proposal met with a ready and sympathetic response and kindly interest. I may write with Dr. Burford's own words that he "had been knocking at an open door".

After necessary confabulations and deliberations, the members of the Royal Society of Medicine were pleased to

lend the largest room for the proposed meeting on July 26, 1932 at which the eminent allopath Sir William Wilcox, of St. Mary's Hospital presided at the "express desire of Lord Dawson".

Sir John Weir, K.C.V.O. in collaboration with Dr. Frank Bodman read the paper entitled "Homeopathy—an Explanation of Its Principles" there where all the stalwarts of the British Medical Association and British Homeopathic Society were present to hear that paper.

A notice of the paper was subsequently published in the British Medical Journal in common with other Congress papers. It would thus be evident to everybody that a definite object had been gained, as the subject of Homeopathy was discussed for the first time in the head quarters of the Royal Society of Medicine. On the following Friday July 29, 1932 at the British Medical Association Centenary Meeting, another paper was read and the meeting was very largely attended.

Sir William Wilcox opened the discussion which was published in the British Medical Journal of August 20, 1932. Sir W. Wilcox "reminded the section, that there was complete freedom of action in therapeutics. Much of the advance in medicine during the past century could be reconciled with Homeopathic principles, but it was still incumbent upon Homeopaths to prove the validity of their formulae in relation to serious diseases. Could they, he asked, cure syphilis with secondary lesions by means of Homeopathic drugs and doses? That was a crucial test".

At the banquet in the evening, Sir George Wyatt Truscott who has been known to be a loyal friend and

supporter of Homeopathy presided. Dr. Hamill, of St. Bartholomew's Hospital, an eminent allopath, replying for the guests said : "Why should there be barriers between the Homeopaths and others ? They had the same end in view, were trained in the same schools and passed the same examinations. Why should there be a distinction ? Let them pool their knowledge and work together in harmony."

The good Chairman stated that he was very pleased "to have lived to see such a day."

He said : "It was very pleasing to an old Homeopath of over forty years to learn that more cordial relations now existed between different schools of thought in medicine. This greater liberality of mind was a very gratifying feature of the present Congress. For the first time in the history of medicine in this Country a welcome had been extended to the exponents of Homeopathy, and papers had been read not only before the British Medical Association, but also by the courtesy of the President and Council, at the Royal Society of Medicine. These papers should do much to dispel the misunderstandings of a century and the ignorance that still exists as to the actual teachings and methods of Homeopathy."

At a Hunterian Society Meeting, where the subject of gout was being discussed, Sir John Weir was present. As soon as the allopaths had finished their respective says, Sir John Weir was asked by the President to express his views from the Homeopathic stand point.

These are facts, established, convincing, conclusive facts which will go a long way to prove that Homeopathy is also based upon hard and solid facts.



Another healthy sign of the recognition of Homeopathic principles can be found in the editorial remarks published in the British Medical Journal of July 9, 1932, which is considered by all of us to be a conservative Journal

It is written : "Before the passing of the Medical Act, a Committee on quackery was appointed, which in 1851 presented a report condemning the practice of Homeopathy. In more recent years a wider view has been taken and it has been realised that in medicine there is no orthodox doctrine, but that when once a man has obtained a registrable qualification in the usual way, he is entitled to hold his own opinion on therapeutics."

The catholicity of views expressed in the above editorial comments will show the present outlook of Homeopathy in England.

In the United States of America, the President of the American Republic has appointed a Homeopath Dr. Boon to be his ordinary Family Physician.

Homeopathy as a scientific and rational art of healing, has been openly acknowledged in England, America, Germany, France, Brazil, Russia, Italy, Switzerland, Mexico and Spain.

The other day in Germany, through the exertions of illustrious Professor Bier a Chair of Homeopathy and a Poly-clinic have been established in the Medical Faculty of Berlin. Professor Bier's conversion to Homeopathy is to be considered a great event in the life of Homeopathy in Germany.

It is an acknowledged fact that biological works and scientific investigations in various countries from various sources have confirmed the truth formulated by Hahnemann.

Dr. Cabot, the eminent University teacher in New England, said in 1906, "The use of tuberculin is a form of vaccination which illustrates better than any example known to me the approval of Homeopathic principles in our school.

The use of bacterial vaccines recently produced by Sir A. Wright is distinctly Homeopathic."

The recent researches of Taylor, Sir J. C. Bose, Duke, Bier and Karl Kolschau and the recent Medical Research Council Report on Radium come to the rescue of Homeopathy and refer "to the general principle that has been established with so many drugs, that large doses and very small doses act in opposite ways."

In fact, Dr. Sircar's sudden conversion and steadfast allegiance to Homeopathy should be reckoned to be a glorious event of Homeopathy in India, and the expansion of Homeopathy in our country may be counted from that date.

As long as Dr. Sircar lived, moved and had his being in Calcutta, Homeopathy reached the highest pinnacle of prosperity and perfection. Dr. Sircar made a valiant endeavour to bridge the gulf between Homeopathy and orthodox medicine. His Allopathic Colleagues became his formidable opponents; but, at last, some of them were

bludgeoned into his way of thinking. They caught the contagion from Dr. Sircar, followed his example blindly and sacredly and began to practise Homeopathy openly with an amount of zeal and earnestness worthy of ardent followers.

But unfortunately what is the present position of Homeopathy in India? It is true that Homeopathy is spreading its wings over the whole of this vast continent but it is equally true that it has not been officially recognised by the Government of India. The position of Homeopathy in India, the positive discouragement it receives from the Government, the sneers and contempt which are being regularly showered upon its head by the duly constituted body of regulars are things to which we can shut our eyes.

But in spite of this palpable disadvantage, Homeopathy has steered clear of the rock of public opposition in India. Homeopathy has been the saviour of numerous precious lives from the jaws of death where Allopathy has been found to be quite impotent to effect any cure, alleviation or palliation.

Incalculable good will accrue to the humanity from a proper and friendly understanding between Allopathy and Homeopathy.

In fact the present day findings in the researches of Modern Medicine and its tendency appear to be more and more towards the principles of Homeopathy. If we have a sincere desire to keep this torch of principle ablaze in the gloom of therapeutic scepticism of the last generation,

it should be our constant endeavour to become worthy disciples of Hahnemann in our knowledge of medical science in general and Homeopathic principles in particular.

This is the Science of Therapeutics which Hahnemann handed over to us for preservation and not for destruction. Let us be worthy of this sacred inheritance !

Dr. Sircar.

Dr. Sircar, in embracing the principles of Homeopathy, renounced the shining prospect of a brilliant professional career, and this fact alone is a tangible evidence of his courage and independence. Men differ and will continue to differ on the speculative question involved in such a renunciation. But there can, we think, be no disagreement as to the greatness of character of one who voluntarily sacrifices all worldly gains for the sake of his conviction.

In the *Calcutta Journal of Medicine* for August, 1869, Dr. Sircar published an article entitled "The Desirability of a National Institution for the Cultivation of the Physical Sciences by the Natives of India."

In this article is to be sought the origin of the "Indian Association for the Cultivation of Science."

He was appointed a Fellow of the Calcutta University in 1870 (Dec. 3) and was placed on the Faculty of Arts. Eight years later, in 1878, by a Resolution of the Senate at its annual meeting, he was placed on the Faculty of Medicine. The members of the Faculty protested against this nomination, objecting to come in contact with one who professed and practised the absurd and obnoxious system of homeopathy. This drew forth a letter from Dr. Sircar's powerful pen, to which they replied. This compelled him to send another reply in which the cardinal doctrines of homeopathy were enunciated with such logical precision and supported by aid of such authoritative

opinions of the most eminent men of the profession, from Hippocrates downwards, that the Faculty was convinced that Homeopathy was indeed the only scientific system of medicine as yet discovered by a man and not the obnoxious and unscientific system as misrepresented by the Faculty.

He spared no pains to destroy this baneful ship of prejudice with a tremendous torpedo of reason but he was not able to insinuate himself into the very heart of its deep-rooted bigotry.

I shall now proceed to dwell upon the facts which led Dr. Sircar to tender his resignation as a member of the Medical Faculty of the Calcutta University.

**Tussle between Dr. Sircar and the Faculty of
Medicine under the University of Calcutta on
account of his nomination as a member
to the said Faculty.**

My readers have already been conversant with the facts, which brought about Dr. Sircar's conversion to Homeopathy and his ex-communication from the Bengal Branch of the British Medical Association.

However, His Excellency the Viceroy and Governor General of India in his Capacity as the Chancellor of the Calcutta University, appointed Dr. Sircar a Fellow of the Calcutta University in the month of December, 1870. Dr. Sircar was placed on the Faculty of Arts. Eight years later, in 1878, by a Resolution of the Senate at its

Annual meeting, he was transferred to the Faculty of Medicine. This election was too much for other members of the Medical Faculty to bear as they all belonged to the dominant School of Medicine.

After Dr. Sircar's conversion to homeopathy, all of these allopathic doctors who had been his former friends and who had loved and respected him turned against him to humiliate him ; all of them pledged themselves to have no dealings with Dr. Sircar and not to associate with him in any way whatever. Such being the mentality of his former colleagues, all the members of the Medical Faculty went up in arms against Dr. Sircar and protested against this nomination, objecting to come in contact with one who professed and practised the absurd and obnoxious system of homeopathy. The members of the Medical Faculty passed a Resolution on the 27th April, 1878 to remove the name of Dr. M. L. Sircar from their Faculty. This proceeding of the Faculty of Medicine was not inadvertently, but considerately made and was tantamount to an unholy combination and conspiracy to oust Dr. Sircar from the Medical Faculty.

This Resolution drew forth a letter from Dr. Sircar's powerful pen in which he vehemently protested and submitted his observations to the Hon'ble the Vice-Chancellor of the University and requested him to place his letter before the next meeting of the Senate, for a full house debate, discussion and decision on the question at issue.

The Senate met together on the 13th July, 1878 to have a full discussion of this matter. Dr. Partridge proposed

and Dr. Anderson seconded to remove the name of Dr. Sircar from the Faculty of Medicine and then to transfer him to some other Faculty. The Hon'ble Justice Sir Ramesh Chandra Mitter Kt. moved an amendment to the original motion of Dr. Patridge to the effect that the Medical Faculty be asked to re-consider their decision. This amendment was seconded by the Hon'ble the Chief-Justice. Dr. Patridge then withdrew his motion.

As Dr. Sircar's letter bore an international importance, I cannot but reproduce the whole proceedings of that Senate meeting together with Dr. Sircar's historic letters *in toto*.

Minutes of the Senate for the year 1878—79.

The 13th July.

Present :

The Hon'ble Vice-Chancellor in the chair.

The Hon'ble the Chief Justice.	Colonel J. F. Tennant.
Rev. Dr. K. M. Banerjee.	Major H. S. Jarret.
Dr. S. B. Patridge.	Dr. Geo. King.
Maulavi Abdool Lateef, Khan Bahadur.	„ J. Anderson.
Dr. Rajendra Lal Mitra, Rai Bahadur.	Munsi Tamiz Khan, Khan Bahadur.
The Hon'ble Louis S. Jackson.	Babu Gourdas Bysack.
Rai Jaggadananda Mookerjee, Bahadur.	Dr. K. Mcleod.
Dr. A. J. Payne.	Mr. A. S. Philips.
„ Charles Palmer.	Babu Annada P. Banerjee.
„ W. K. Waller.	Mr. O. C. Dutt.
W. J. Palmer.	Hon'ble Romes Chunder Mitter.
Mr. H. Bell.	Dr. J. F. Beatson.
Rai Kanai Lal De, Bahadur.	Hon'ble J. O'Kinealy.

Dr. T. E. Charles.
 H. Cayley.
 Maharaja Jatindra Mohun Tagore.
 Mr. B. Leeslie.
 Dr. F. Lewis.
 D. D. Cunningham.
 Hon'ble Amir Ali.
 Mr. A. W. Garrett.
 Pandit Mahes Chandra Nayaratna.
 Rev. Father Lafont.

Babu Kali Charan Banerjee.
 Hon'ble G. H. P. Evans.
 Hon'ble Mohini M. Roy.
 Mr. W. T. Blanford.
 „ W. C. Bonerjee.
 Dr. Sourindra Mohun Tagore.
 Revd. J. Robertson.
 Mr. A. Pedler.
 Mr. A. E. Gough.

23. The Senate met by the recommendation of the Syndicate to re-consider the appointment of Dr. Mahendra Lal Sircar to the Faculty of Medicine.

The Vice-Chancellor, with the permission of the Senate, read the following letter which Dr. M. L. Sircar had addressed to the Registrar on the question now before the Senate :—

Dr. Sircar's First Historic Letter.

"I have the honor to request you will be pleased to do me the favour to lay before the Senate at their meeting this evening, the following observations relative to the object for which the meeting has been called :—"

"The Senate did me the honor to appoint me a member of the Faculty of Medicine by a resolution, carried nem : con., at their meeting held on the 27th April last. Scarcely two months and a half have elapsed when they are invited by the Syndicate to reconsider that resolution. The Syndicate do not give any reason for their proposition, and I presume, they have done so at the instance of the Faculty of Medicine, who met on the 15th May last and passed the following resolution unanimously :—

"In consequence of the addition of Dr. Mahendra Lal Sircar's name to the Faculty of Medicine by a resolution of the Senate passed at their late meeting on the 27th April, the Faculty regret exceedingly that they are compelled to point out to the Syndicate that they are unable to associate themselves as Faculty of Medicine with a member who professes and practises Homeopathy; an inability of which probably the Senate were not aware when the nomination was made. They trust, therefore, that the Syndicate may be able to remove the present difficulty by the transfer of Dr. Mahendra Lal Sircar's name to another Faculty or in some other manner."

"My profession & practice of Homeopathy have been no secret. I first openly and publicly declared my faith in Homeopathy at the fourth Annual Meeting of the Bengal Branch of the British Medical Association held on the 16th February, 1867. I started a monthly Journal, under the title of the Calcutta Journal of Medicine in January, 1868. The Journal exists and I have been giving out my opinions and views on medicine in its pages month after month since its commencement. Neither, therefore, the Viceroy and Governor General who did me the honor to appoint me a Fellow of the Calcutta University, nor the University who did me the honor, eight years after that appointment to elect me a member of their Faculty of Medicine, could have been unaware of my medical creed. Whether they were unaware of the 'inability' therein involved, the honorable members of the Senate can only say."

"The Faculty object to my profession and practice of Homeopathy. As men of Science they should have

been more accurate in their language, especially when they sat to condemn a professional brother. They should have stated clearly if they objected 'intoto' and absolutely to any profession and practice of Homeopathy, or if they objected to its profession and practice beyond a certain extent. They should not have rested satisfied stating their objection qualitatively only but they should have stated quantitatively also."

"That I am not making any frivolous and hair-splitting distinction would be obvious on the slightest consideration. If the Faculty of Medicine object unqualifiedly and absolutely to my profession and practice of Homeopathy, irrespective of the quality and quantity of that profession and practice, then they should object in the same unqualified and absolute manner to the teachings of the great father of Medicine himself, for Hippocrates laid it down that diseases are sometimes cured by Similars and sometimes by Medicines which have neither similitude nor antagonism."

"And then what would they have said to Hufeland, the leader of the profession in his day,—Hufeland, who, while utterly rejecting Homeopathy 'as the universal principle of the whole art of Medicine,' and believing that 'as such, in its first crude form, it would be the grave of Science and of humanity too,' had the candour and courage to say that 'Homeopathy is worthy of consideration and is not to be rejected, but to be made use of as a peculiar method of treatment, subsidiary to the higher principles of rational Medicine,'—Hufeland, who laid it down as the conclusions to which he had arrived after an impartial investigation! 'No Homeopathy, but

yet a Homeopathic method in rational physic. No Homeopaths, but yet rational physicians who make use of the Homeopathic method in the right place and in the right way.'

"And what would they have said to Liston, who after actual trials of some Homeopathic Medicines, said."

"I believe in the Homeopathic doctrines to a certain extent, but I can not as yet, from inexperience on the subject, go the lengths its advocates would wish, in as far as regards the very minute doses of some of their Medicines. The Medicines in the above cases were certainly given in much smaller doses than have ever hitherto been prescribed. The beneficial effects, as you witnessed, are unquestionable. I have, however, seen similar good effects of the Belladonna, prepared according to the Homeopathic Pharmacopoeia in a case of very severe erysipelas of the head and face, under the care of my friend, Dr. Quin. The inflammatory symptoms and local signs disappeared with very great rapidity, without adopting the theory of this Medical Sect. You ought not to reject its doctrines without due examination and inquiry."

"Would they question the orthodoxy of Dr. Lauder Brunton, Editor of the Practitioner, because he has not hesitated to admit in the last May number of that Journal a long article on "Laws of Therapeutics" from the pen of Dr. William Sharp, M.D., F.R.S., a Veteran Homeopath and 'one of the ablest, living exponents of the opinions he holds, as Dr. Brunton justly calls him. Dr. Brunton has admitted this paper because he believes

that 'correct conclusions are easily reached by a knowledge of all sides of a subject.' So long ago as August 1876, Dr. Brunton expressed himself as follows on the subject of Homeopathy and yet I do not know that any of the learned members of the Faculty of Medicine of our University has sent a protest of his heterodoxy :—

"The opposite action of large and small doses seems to be the basis of truth on which the doctrine of Homeopathy has been founded. The irrational practice of giving infinitesimal doses, has, of course, nothing to do with the principle of Homeopathy—*Similia Similibus Curentur*—the only requisite is that mentioned by Hippocrates, when he recommended mandrake in mania, *viz.*, that the dose be smaller than would be sufficient to produce in a healthy man symptoms similar to those of the disease. Now in the case of some drugs this may be exactly equivalent to giving a drug which produces symptoms opposite to those of the disease, and when we can readily see the possibility of the morbid changes being counteracted by the action of the drug and benefit resulting from the treatment. For example, large doses of digitalis render the pulse extremely rapid, but moderate ones slow it. In this instance its moderate administration when there is a rapid pulse is homeopathic treatment, and this has sometimes been beneficial. But it is not proved that all drugs have an opposite action in large and small doses, and Homeopathy, therefore, cannot be accepted, as an Universal rule of practice.—'Practitioner' Aug. 1876."

"I assume, therefore, that the Faculty could not have meant, in the recent Resolution, their absolute

and unqualified objection to the profession and practice of homeopathy in any degree, for, if they had done so, they should have, for the sake of consistency, disavowed all professional relationship with Hippocrates, Hufeland, Liston and Dr. Lauder Brunton, which, I believe, they have not done, and which, I believe, they would admit, it would be the greatest 'professional obliquity' to do."

"The only other meaning their language is capable of, is that they object to the profession and practice of Homeopathy as an absolute system of medicine. If they mean this, then they must also mean that I profess and practise homeopathy as an exclusive and absolute system. And against this I must emphatically protest, as unwarranted by my published writings and daily practice since 1867.

"In my address in medicine read at the 4th Annual Meeting of the Bengal Branch of the British Medical Association, I distinctly said that Hahnemann was wrong in believing that there was but one law of cure, and no other. 'Cures are effected in so many divers ways,' said I, 'that it must be the most unphilosophical and painful straining of the Similia Similibus law to say that it pervades them all.' I went no further than to say: 'The system, however, has many recommendations and I deem it worthy of trial. I feel it, therefore, my duty most humbly to urge upon the profession the necessity of recognizing it as one of our therapeutic systems.'"

"In the prospectus of the Calcutta Journal of Medicine, which I started in January 1868, I distinctly stated :

"The Journal will be conducted on strictly catholic principles.

"The object is simply and solely the advancement of Medical Science and the diffusion of sound knowledge of the laws and conditions of health."

"The Similia Similibus Curentur law and the infinitesimal posology of Hahnemann will be recognized as the most advanced points yet reached in the domain of therapeutics."

"Nevertheless, full and fair play will be allowed to all the systems of medicine in vogue in the world, and in fact to whatever can be shewn to have succeeded in effecting a true cure, or at least in affording relief to suffering where established means had failed."

"I did not give exclusive name to the Journal, and I adopted as its motto the following sloka from one of our ancient works on medicine and nothing from Hahnemann or his followers :—

“তদেব যুক্তং ভৈষজ্যং যদা রোগ্যায় কল্পতে ।

সচৈব ভিষজাং শ্রেষ্ঠী রোগেভ্যোঃ যঃ প্রমোচয়েত ॥”

চরক সংহিতা ।

"That alone is the right medicine which can remove disease."

"He alone is the true physician who can restore health.
Charaka Sanhita."

"And without exaggeration I may say, it would be difficult to find in the whole range of medical literature, ancient and modern, a passage more philosophical, and more exquisitely appreciative of the real functions of the physician."

“To prevent misunderstanding and all possibility of misunderstanding, I enunciated my medical creed in the opening article of the Journal, as clearly, I believe as it is possible for human language to render one's ideas clear. I would humbly ask the learned members of our Medical Faculty, if they do not find it catholic in its principles, if at the same time it is humiliating to human pride, it is not consolatory and encouraging to acknowledged human finiteness; if it is not calculated to stimulate free inquiry and lead to real progress; and if, on these accounts, it is not worthy of acceptance, not indeed in its letter but in its spirit, by members of a liberal and sacred profession.”

“As I have said (Cal. Journ. Med., May. 1863), rightly understood, our creed will be found to be much a protest against the bigotry of the old as of the new school, It has been intended, in fact, as a protest, against the intolerance and prejudice of all the systems of medicine.” Nay, in the article on ‘Dr. Reith and his Colleagues’ (Cal. Journ. Med. Feb. 1869), I went further and said, ‘And in the present state of medicine, hospitals ought neither to be exclusively allopathic nor exclusively homeopathic. In an allopathic hospital every improvement in Therapeutics would be admissible save one. In a purely Homeopathic Hospital all improvement in Therapeutics is shut out save one. The Medical officers of an Allopathic Hospital ought not to be tied down to a particular line of treatment, much less ought the Medical officers of a Homeopathic one. There is some excuse—the excuse of ignorance—in the one case, there is none in the other. For men who

have themselves with much difficulty and at much sacrifice emerged from ignorance, prejudice and bigotry, to bind themselves and to require others to be bound to any system of Therapeutics, however, superior it may be, as far as the present state of knowledge goes, would to take the last plunge in the slough of ignorance, prejudice and bigotry, worse than they had emerged from and never to rise again."

"In a 'Retrospect' (Cal. Journ. Med. Nov and Dec. 1869), I pointed out : 'The grand mistake of the new School, while yet in its infancy, was to believe, in the enthusiasm of its first astonishing success with the newly discovered law of healing, that that was the be all and end all of Therapeutics, that the recognition of the other than the vital laws of the organism was next to unnecessary. We are sorry to see the mistake still largely prevails in the school, chiefly among those who call themselves pure Hahnemannians. With them it is a sin to depart from the dicta of the Master uttered in the latter years of his life—a sin to give medicines in low dilutions and mother tinctures, a sin to use even the most common and useful auxiliaries, simply because they are used by the old school. This, we must say, is as much bigotry and as mischievous as that which so disgraces the dominant school."

"In the preface to my 'Sketch of the Treatment of Cholera' I said : "The human organism is governed by a variety of laws ; its disorders therefore are manifold, proceeding from infringement of one or more or all of these laws, and consequently the therapeutics of these disorders must recognize the operation of all these laws. The great difference between the old and the new schools of medicine consists in the one generally ignoring the

vital or dynamic laws, and the other the mechanical and the chemical laws, which all combine in maintaining life. This we look upon as a serious and mischievous error; and unless each school will make ample concessions, unless each will condescend to learn from either, we can not expect their re-union—nay, we can not expect a perfect therapeutical science; on the contrary, there will be a perpetual war of school against school, of system against system to the great detriment of the profession and misfortune of the human races.”

“In the article on ‘Hydrate of Chloral’ (Cal. Journ: Med., July to December 1870), among other things appeared the following: ‘The profession has been long divided against itself, to its own injury and the injury of humanity. It is high time that its members, who pretend to build upon science, should shake off the bigotry and the prejudice so unworthy of scientific men and which have caused such a lamentable breach among them as to expose them to the ridicule and the scorn of laymen, and to bring unmerited discredit upon the profession itself. It is high time that the ignorant sneer at the infinitesimal and the nervous dread of the so-called massive dose should cease. As facts are facts and must remain so in spite of opposition, it is high time that both parties, instead of laughing at or contemning each other, should see that facts are not ignored and should endeavour to account for any that do not come within the groove of their favorite theory. Even the apparent contradictions and inconsistencies have been cleared up by the light of newer facts or unthought-of-relationship of older ones. And here we are bound to declare that we can tolerate

the prejudice and the bigotry existing on the side of the orthodox party but not on that of the party of reform."

"I could multiply quotations, but the letter has become already too long, and I would not make it longer. For convenience of reference of my honourable colleagues of the Senate, I have gathered a few extracts from my published writings in the form of a pamphlet, a few copies of which I herewith send you and beg to request you will lay them also before the meeting."

"I feel confident that I have adduced sufficient evidence to show that the recognition and practice of homeopathy in its cardinal doctrines, as one of the methods of treatment, date as far back as the days of Hippocrates, and that some at least of the great men of the profession, whom the profession could never brand as homeopaths, have avowed their faith in it to that extent. I have been guilty of no other sin. Without retracting an iota of my faith in the system, as expressed by me in unmistakable language, times without number, I would still repudiate the exclusive and sectarian name of homeopath applied to me. I claim the title of physician, and I claim the right thereunto appertaining, namely liberty of reason to search after truth and liberty of conscience to acknowledge truth whenever and wherever found. In my hard struggles as a physician, as a practitioner of the most difficult art on earth, I have only endeavoured to exercise that right. If the Medical Faculty should declare that I have thereby forfeited their confidence, I should respectfully beg to relieve the Senate of further responsibility in the matter and ask them to remove my name at once from the Faculty. My last request is that this letter appear in the proceedings of this day's meeting."

The Hon'ble Louis S. Jackson enquired whether the question now before the Senate has been considered and decided on by the syndicate in accordance with para 14 of the Bye-laws relating to the Syndicate.

The Vice-chancellor replied that the question had not been decided on, but that the Hon'ble Louis S. Jackson would be at liberty to take the objection when a resolution was put to the Senate,

Dr. Partridge then proposed—That in accordance with the wish of the Faculty of Medicine, Dr. Mahendra Lal Sircar's name be transferred by the Syndicate from the Medical to some other Faculty.

Dr. Anderson seconded the motion. The Hon'ble Ramesh Chandra Mitra then proposed the following amendment ;—

That the Senate should defer the reconsideration of their appointment of Dr. Mahendralal Sircar to the Faculty of Medicine, and should request the Faculty of Medicine to re-consider the resolution come to at their last meeting with special reference to Dr. Mahendralal Sircar's letter now read.

The Hon'ble the Chief Justice seconded the amendment.

Dr. Partridge then withdrew his motion.

The amendment was then put as a substantive motion and carried unanimously.

CHARLES H. TAWNEY,
Registrar.

(Confirmed)
W. MARKBY,
Vice-Chancellor.

The Senate then forwarded a copy of their resolution to the syndicate which, in turn, sent it on to the Medical Faculty for their information.

The Medical Faculty met on the 23rd July, 1878 and passed a resolution to the effect that they "are unable to modify their resolution and to associate themselves as a Faculty of Medicine with a member who professes and practises Homeopathy."

The Syndicate assembled on the 17th August, 1878, and considered the 'second letter submitted by Dr. Mahendra Lal Sircar against the decision of the Medical Faculty. It was resolved in the meeting that their proceedings and Dr. Sircar's second historic letter should be forwarded to the Senate for final decision. In the ordinary course the matter came up before the Senate in their meeting on the 31st August, 1878.

In that meeting Dr. Partridge moved and Dr. Cayley seconded to rescind the resolution passed at their last annual meeting nominating Dr. Mahendra Lal Sircar to be a member of the Faculty of Medicine.

Raja Rajendra Lal Mitter whereupon moved as an amendment that after consideration of the letter submitted by Dr. Mahendra Lal Sircar to the Registrar, Calcutta University and of the proceedings of the Faculty of Medicine the Senate "*resolve that Dr. Mahendra Lal Sircar's letter and the proceedings of the Medical Faculty be recorded.*"

Dr. K. M. Banerjee seconded the amendment which was put to the vote and carried. Let me now reproduce below the whole proceedings and Dr. Sircar's letter in question for the perusal of my readers.

Proceeding of the Medical Faculty 23rd July 1878.**Present :**

Dr. T. E. Charles, in the chair.

Dr. S. B. Partridge.

Rai Kanailal De, Bahadoor

„ A. J. Payne

Munshi Taniz Khan, Khan Bahadoor

„ Charles Palmer

Dr. K. Macleod

„ W. K. Waller

„ H. Cayley

„ W. J. Palmer

24. Dr. Partridge proposed :—

That the following reply be submitted to the Syndicate with reference to the question referred to the faculty by the Senate at their meeting on the 13th July :—

The members of the faculty of Medicine have, in accordance with the request of the Senate, carefully considered the letter addressed to the Registrar of the University by Dr. Mahendralal Sircar. They are exceedingly sorry that a perusal of this document does not enable them to modify the resolution they recorded at the meeting of the Faculty held on the 15th May, and they feel themselves compelled still to affirm, “that they are unable to associate themselves, as a Faculty of Medicine, with a member who professes and practises homeopathy.”

“From the whole tenor of Dr. Mehendralal Sircar’s letter, however, it is manifest that he entirely misapprehends the motives which have influenced the Faculty in their decision and this misapprehension the members of the Faculty are anxious to correct. The Faculty do not in the very faintest degree, desise to impose restrictions upon the most perfect freedom of opinion and practice in medical science, nor do they pretend “to condemm

a professional brother" for entertaining views divergent from their own ; they simply maintain that homeopathy is based upon principles and methods of enquiry which are diametrically opposed to what they believe to be the true principles and methods of sound, logical, inductive reasoning, and careful, thorough-going research, and entertaining such a belief, they necessarily feel that there can be no common meeting ground of thought or opinion between themselves and individuals who profess, and practise homeopathy ; all practical discussion and consultation in concert, with reference to medical questions, would, therefore, manifestly be impossible, and to pretend to deliberate together, as professional advisers of the Syndicate and Senate in matters medical, would be to invite endless discussion of an unprofitable nature and to render the deliberations of the Faculty abortive. A certain degree of consensus of opinion, as to first principles, is essential in a body of men who are placed in the position of advisers of the university on special questions, and without it their discussions would be unprofitable, their advice worthless ; such consensus of opinion would not exist between the present members of the Faculty and Dr. Mohendralal Sircar."

"Taking an earnest interest in the success and prestige of the Calcutta University, and especially in the welfare of its medical graduates, the Faculty cannot consent to be partakers in the introduction of a change which would imperil that success and deteriorate the value of the University Medical degrees. At present these degrees are recognized by the Universities and Medical Corporations at home, and under the Medical Act now before Parliament.

they are included amongst the Colonial degrees, to which it is proposed that the privilege of registration should be extended; the change contemplated by the Senate would effectually nullify this recognition and prevent the bestowal of the proposed privilege to the very serious loss of all present and future Medical Graduates, and, as the Faculty believe, to the manifest discredit of the University in public estimation."

Dr. Caley seconded the motion. The Motion was carried unanimously.

(confirmed)

Charles H. Tawney.

T. Edmondston Charles, M. D.

President.

Registrar.

**Proceedings of the Syndicate
the 17th August, 1878**

Present :

The Vice-Chancellor, in the chair.

The Hon'ble Ramesh Ch. Mitter

Dr. S. B. Partridge

The Hon'ble J. O. Kinealy

Mr. T. S. Isaac

Mr. A. W. Croft.

Mr. A. M. Bose.

Dr. Sircar's Second famous letter.

48. Read the following letter addressed to the Registrar by Dr. Mohendralal Sircar :—

"I have the honour to acknowledge the receipt of a copy of the proceedings of the Faculty of Medicine at their meeting on the 23rd July, with special reference to the last paragraph of my letter addressed to you on the 13th July, and read at the meeting of the Senate on that date, which you have forwarded by direction of the Vice-Chancellor and Syndicate. I have to offer the following

remarks on these proceedings and the vital importance of the principles involved in the discussion compels me to request, which I do most respectfully, that the Hon'ble the Vice-Chancellor and the Syndicate will lay this letter before the Senate at their next meeting, or at any special meeting that may be called for the purpose. From the proceedings of the Faculty of Medicine I find that the following resolution, proposed by Dr. Partridge and seconded by Dr. Cayley, was carried unanimously :—

“The members of the Faculty of Medicine.....
.....in public estimation”.

“In this resolution the Faculty adhere to their previous resolution of the 15th May. But as they have condescended to give reasons for this adhesion, I am cheered with the thought that my case may not be altogether hopeless. If they had simply adhered to the position they have taken from the beginning of this unfortunate affair, without advancing any reasons for doing so, my case was foreclosed by what I had myself said in the last paragraph of my letter of the 13th July. But as they have not only given reasons, but reasons different from what I had expected, the Senate are bound to consider those reasons by the light of the reasons that I may advance in my behalf. The Senate have, of course, absolute control and authority over their own decisions, and they may, if they like, disappoint me after having appointed me of their own free will to one of their Faculties. But I beg leave to submit that such treatment of a colleague, without ample and cogent reasons to justify it, would not be fair, at least, would not be consistent, and certainly would not command that respect

from the public, which all acts of an august educational body like the Senate ought to do."

"In declaring that the Faculty do not, in the very faintest degree desire to impose restriction upon the most perfect freedom of opinion and practice in Medical Science, nor do they pretend to condemn a professional brother for entertaining views divergent from their own; the Faculty have, I am glad to see, taken their stand upon reason, and not upon dogmatism. I may, therefore, presume that they have thereby very nobly laid themselves open to reason and conviction.

"The Faculty say that 'they simply maintain thorough-going research; If the opposite could be shown by the light of fact and reasoning—if it could be shown that homoeopathy has been based upon careful and thorough-going research, with the aid of the rigid canons of logic, inductive and deductive—if all this could be shewn, then the faculty in consistency ought to admit the untenableness of their inference that 'there can be no.....
practise homoeopathy.'"

Before proceeding to the demonstrations however, I may beg leave most respectfully to ask the faculty if they have arrived at their opinion about homoeopathy after a careful and thorough-going research or if they have based this opinion upon the opinions or *ipse dixit* of others. I am led to put this question because I was one of those who used to denounce homoeopathy even more strongly than the Faculty have done, when I had only secondhand knowledge of it, and when I had absolutely no experience of it. I do not

say that the honourable and learned members of our Faculty of Medicine are so unfair and unscientific as I was when only a raw and conceited youth from college. I should be very glad and the Senate no doubt expect, to be assured that the Faculty of Medicine have not, without a thorough and careful examination, passed a condemnatory judgment upon a system of therapeutics which had its origin in the profession, which pretends to be the only system based upon inductive reasoning, and which has been advocated by members of the profession whose honesty and whose capacity to judge in these matters, it would be almost madness to question."

"If it be that the learned members of the Faculty of Medicine have formed their opinion of homeopathy from authority, and not from careful thorough-going research, which I need not say implies actual trials, then I would take the liberty to tell them in the language of greater than all of us, "I have studied the subject, you have not; and then it ought to be a matter for the most serious consideration of the Senate—whether they are to be guided by an opinion formed, 'a priori,' on the authority of others, and without due examination of the subject or by an opinion formed after careful searching and repeated actual trials."

"I am fully aware that discussion in a technical subject like medicine can only be profitably carried on between men conversant with the subject in all its details. It was for this reason that I attempted to remove the disension with me and of having submitted to the Syndicate and the Senate the reasons of the faith that is in them, preferred to be judged by lay opinion, and I must not

shrink from accepting the same position, I shall try to divest the subject of as much technicality as I can. And I believe, indeed, that the subject may be put in such a light of 'the principles and methods of sound, inductive reasoning,' with which all members of the Senate, other than members of the Faculty of Medicine, are, I am confident, as much familiar and conversant as the members of the said Faculty themselves."

"The cardinal doctrines of Homeopathy are three in number :

(1) "Remedial agents should be proved in health, before they are used as such in disease. In other words, before using any agent, other than food, in disease, they should be administered in healthy individuals, in order to elicit their physiological and health distributing actions."

(2) "When drugs have been so proved, they are most efficaciously used in diseased conditions similar to those they have been found to produce ; the greater the similarity, the greater being their efficacy in removing those diseased conditions."

(3) "When so used, their doses must be less than those which produce the similar artificial or drug-disease."

"It is not a little remarkable that the germs of all these doctrines are traceable to pre-Hahnemannic times and authors. I have shewn in my first letter that the second and third of these doctrines are found in the writings of Hippocrates, and that the first was insisted upon, though not carried into effect, by Haller, who in the preface to his Swiss Pharmacopœia, published in 1771, has these memorable words :—'In the first place the

remedy is to be tried in the healthy body without any foreign substance mixed with it; a small dose is to be taken, and attention is to be directed to every effect produced by it, for example, on the pulse, the temperature, the respiration, the secretions. Having obtained these obvious phenomena in health you may then pass on to experiment on the body in a state of disease."

"The necessity of proving drugs was not only recognized but acted upon, before Hahnemann, by Baron Stoerck of Vienna, who instituted experiments upon himself with several powerful drugs, such as aconite, colchicum, conium, stramonium; and also contemporaneously with Hahnemann by Prof Joerg of Zeipsic who gathered around him a band of enthusiastic and devoted disciples; aided by whom, he instituted provings, with a number of our most important therapeutic agents, with a view of determining their opposites."

"Since Hahnemann the necessity of proving drugs has been recognised by the most advanced thinkers in the profession, men who can not be suspected of having any leaning towards Hahnemann and his system. Thus the third (Medical) section of the Scientific Congress held at Strasbourg, under the presidency of Prof: Forget in 1842, passed the following resolution:—"That the third section are unanimously of opinion that experiments with medicines on healthy individuals are, in the present state of medical science, of urgent necessity for physiology and therapeutics; and that it is desirable that all known facts should be methodically and scrupulously collected,

and, with prudence, cautiousness, and scientific exactness arranged, written out and published."

"Dr. Acland at the thirty-fifth meeting of British Association for the advancement of Science, addressing from the chair of the Physiological sub-section said: 'Physiological experiment is necessary to obtain the laws of action on healthy bodies, but alone it does not explain the laws of action on perverted organic structures or functions, as is seen in the common instance of the different effects of opium on a man in health, and on a man in disease. Clinical observation is, of course, beyond physiological research and must, from its far more limited field, follow rather than precede. It aims at applying in due course all safe and established results of previous physiological inquiry, and adds the deductions exclusively its own.'

"So much with reference to the first doctrine of homeopathy on which it must be admitted, from what has been advanced that there is a singular consensus of opinion amongst the thinking portion of the profession."

"In developing the second and third doctrines, Hahnemann only carried out the suggestion of Hippocrates and this he did on the strict basis of Induction. Convinced of the uncertainty of medicine as practised in his time after the rule of contraries of Galen and often as haphazard, and with no rule whatever he forsook the profession till an accident impelled him to try a track untrodden indeed but which he thought worth exploring in the interests of suffering humanity. Hippocrates has said, 'diseases are sometimes cured by similars,' and

has given an instance in the utility of mandrake in mania. In translating Cullen's *Materia Medica*, he found mention made of cinchona bark producing symptoms like those of ague, and he knew that the bark was pre-eminently curative of ague. This was certainly confirmatory of Hippocratic dictum. But a couple of instances are not sufficient either to establish or disprove the pretended law. If it, indeed, was a law of nature, it must be capable of verification. But the process of verification was not an easymatter. It entailed experiments not on inanimate matter, but on living men, which meant no ordinary amount of suffering. The work was difficult and arduous, but he set about it with an energy, devotion, and self-sacrifice, unknown before or since."

"Familiar with almost all the languages in which the records of medicine are kept, and having access to good libraries, he examined reported cures with reference to the properties of the drugs which brought about the cures and this examination gave him presumptive evidence that the drugs acted on the law of similars. But he was not to be satisfied with this traditional or historical view of the question. He proved a few potent drugs in his own person, recorded the symptoms developed by them and then administered them in cases of disease presenting the same array of symptoms. The result was beyond his most sanguine expectations. He published the results of his first trials, invited his professional brethren to make the trial themselves. A few obeyed his call, made the trial, were convinced and became his ardent followers. The majority, however, refused to accept his invitation and opposed and ridiculed him as a visionary. But nothing

daunted or discouraged, he went on, and with the aid of the few proved drug after drug in the crucible of the healthy human organism, faithfully noting and recording their symptoms, and was more and more convinced of the truth of the law of similars. With reference to dose, he first used the ordinary ones, but was soon convinced of the wisdom of the Hippocratic rule, that the dose should be less than what was capable of producing the diseased condition. He very cautiously began to reduce the dose, till he found that he could reduce it to such a minimum as to appear almost infinitesimally small compared with the ordinary doses."

"This is the character of the research, both historical and experimental, with which Hahnemann proceeded to establish the law of similars, and the necessity of much smaller doses than ordinary of medicines that are to be administered after this law. If research not satisfied with ransacking the records of the past, took the shape of voluntary poisoning with potent drugs with a view to discovering their pure actions, and which proceeded slowly and patiently to examine case after case under drugs thus proved, if research such as this was not careful and thorough-going and was not based upon induction, it has yet to be shewn what research ever was in medicine or any other Science."

"No better proof can be given of the sound, inductive basis of these researches than the precious, practical, deductive fruits which they have borne. To mention a few out of a host of remedial agents which homeopathy has brought to light, I may cite the instance of Aconite in acute inflammations, of Belladonna in cerebral congestion

and erysipelas and scarlet fever, of Camphor in cholera, of Arsenic in gastritis and the vomiting and collapse of cholera, of Cantharidis in inflammations of the urinary organs and in the suppression of urine of cholera, of Ipecacuanha in the distressing nausea and vomiting of pregnancy, of Chamomila in the irritability and diarrhoea of dentition, of Mercury in mumps and tonsilitis, of Heper Sulphuris (Sulphide of calcium) in suppurations, of Nuxvomica in dyspepsia and habitual constipation, etc., Are not the virtues of these drugs eloquently extolled in modern orthodox manuals as infallible, charming, miraculous, without any acknowledgement of the source whence they have been derived? I challenge any one to trace the paternity of their discovery to any other than the researches of Hahnemann and his followers. Even orthodox journals admit that certain portions of some of these manuals are distinctly Homeopathic in the nature of information supplied, in the sources of that information, in the modes of employing the drugs recommended—in short, in every way save the mode of prescription as regards dose. Have we not recently had the spectacle of a renegade homeopath attempting to palm off the remedies of homeopathy as discoveries of his own, and was not his work reviewed in nearly all the orthodox journals as a remarkable production, having been literally 'saluted with a chorus of praise', till he was detected by, I believe, a writer in the British and Foreign Medical Chirurgical Review?"

"When such is the case, when the reform inaugurated by Hahnemann was first effectually to open the eyes of the profession to the '*vis medicatrix nature*,' to the mischief of giving powerful drugs at random and

in heroic doses and of the reckless use of such dangerous agents as the leech, the lancet, the cautery etc., and to the necessity of conserving the powers of organism, when the very treasures of homoeopathy are being freely appropriated in doses remote indeed from Hahnemann's infinitesimals yet equally remote from ordinary ones, when professors in orthodox institutions, like Dr. Sidney Ringer, whose manuals are text books in our medical schools, approvingly quote the opinions of avowed homoeopaths like Mr. Blackley, Mr. Richard Hughes and Dr. Bayes, is it not doing violence to fact and injustice to Hahnemann and men who believe there is truth in his system, to maintain that the methods and principles of sound, logical, inductive reasoning?—so diametrically opposed, indeed, that the exclusion of these men from all fellowship is the *sinequanon* of progress in legitimate rational medicine !”

“It is not intended to maintain that Hahnemann did not commit any mistakes ; that all that he taught was absolute truth ; on the contrary, I maintain now, as I have done ever since I saw truth in his system, that he fell into grave error when he said that the law of similars was not merely the best, but the only law of the healing by drugs, and that his minimum dose was the only appropriate dose. This perhaps he did in the enthusiasm of a discoverer, for in proportion as he advanced in the new line he saw the great difference between it and the old ; and no wonder, when we consider the state of medicine in his time, disfigured as it was by polypharmacy, and by the most reckless and almost barbarous use of the lancet, the leech, the

cautery etc., no wonder that he should have considered old medicine as not only vain and worthless but as directly mischievous and no wonder that he should have thought it his duty to point this out to the profession. Had he done so with moderation, in language showing respect to the feelings and prejudices of his professional brethren, perhaps he would not have met with the opposition that he did, and perhaps he would have had the satisfaction of seeing his system recognised by the whole profession as certainly one of the rational methods, if not the only method, of treatment. But unfortunately for medicine Hahnemann had not, with the sagacity of geins, the sobriety and modesty of a philosopher and his example will stand as a lesson and a warning to future discoverers as to how they promulgate their discoveries. Great is truth, indeed, and will prevail, but we must not forget that truth has to be presented to mortal men, with passions and prejudices and weaknesses inherent in their very organization, and we must not forget also that no one has the monopoly of all truth."

"But are we to be deterred from accepting whatever of truth there is in his teachings, simply because it is mixed up with much of error and conveyed in language which we cannot approve of? To consistently pursue such a course in every matter, would be to persistently shut nearly all the avenues of knowledge, and if one were to do it, he would be charged with the height of folly, what then would be said of the person who not only refuses to be enlightened himself on a particular subject, but would refuse all fellowship with one who would not like to remain in the dark? And such

has been the policy of the profession towards homoeopathy and those who believe in it, notwithstanding that very greatmen, competent to think, to weigh evidence and judge,—men like Archbishop Whately and Sir William Hamilton,—have strongly protested against 'the injustice and the absurdity' of the policy."

"The 'injustice and the absurdity are beginning to be felt in the profession of good men and true. In an article, entitled 'Are there Therapeutical Laws?' in the 'Practitioner' for June, after showing 'that one or two of the principles lying at the foundation of this (Hahnemann's) system are substantially true,' the writer Dr. Ross of Manchester, goes on to review 'the moral aspects of the present attitude of the profession towards homeopaths, he very justly condemns, as we have ourselves so often done, the intolerant and sectarian character of the followers of Hahnemann, but with equal justice adds 'and now having replied to the homeopaths, and having shown that they have no right to complain of our conduct until they rectify their own position.' we, as a great and learned profession are left face to face with the 'eternal verities'. Does public opinion acquit us of all intolerance towards homeopaths? What will be the verdict of the historian of the future of conduct of the profession as a whole in this controversy? And above all, do our own conscience absolve us of violating the laws of liberty? These are questions which we ought to face fairly and to answer dispassionately. * * * We ought to show the world that we are a great and enlightened profession, and that we do not stoop to the paltry and immoral expedients of a trade's union in order to maintain our dignity and our emoluments."

"The Faculty have objected on other grounds than purely scientific, to associate with one who professes and practises homeopathy. By this association they say, the value of the medical degrees of the University would be deteriorated and consequently the success of the University would be imperiled, and its prestige lowered in public estimation. And the result would be, that whereas now the medical degrees are recognised by the Universities and Medical Corporations at Home, and under the Medical Act now before Parliament they are included among the colonial degrees to which it is proposed that the privilege of registration should be extended,' they will cease to be so recognised, and will be deprived of the proposed privilege. The Faculty take an earnest interest in the success and prestige of the University, and therefore, cannot consent to be partakers in the introduction of the change contemplated by the Senate by forcing upon them a member whose presence at their meetings would prove so disastrous to the University itself."

"The objection would really be serious, and unless I am extremely selfish I can not possibly have any other alternative than to quit my seat on the Faculty at once, if the basis on which the objection is made be a valid one. The Faculty must be much better informed than I am, and I have no right to question the correctness of their assertions. This much, however, I must say that I must have been grossly ignorant as to the matter of recognition of the medical degrees of the Calcutta University by 'the Universities and Medical Corporations at home (united kingdom). I was under the impression their our medical degrees are as much recognized by these

universities and corporations as are our other degrees, that is, that they are not recognized. I read in the Indian Medical Gazette for June, edited by one of the eminent members of the Faculty that 'efforts are being made to obtain for the medical degrees of the University of Calcutta legal recognition in England.' What are 'efforts being made in the Medical Gazette, are accomplished facts, as the Faculty assert that our medical degrees are already recognized and that the membership of the Faculty of one who is not, as misrepresented, 'a primitive homeopath,' but who adopts whatever of truth there is in homeopathy; who does not 'proclaim the universality of the so-called law of similars' but who has always maintained it, more or less in harmony with Hufeland, Liston, Lauder Brunton and Ross, as one of the methods of treatment; and who does not advocate the transcendental doctrine of infinitesimals, but who, while believing in the necessity of much smaller doses than ordinary in treatment after the law of similars, holds the question of dose to be still an open one;—is the membership of such an one would 'nullify this recognition; then I should say, exclude,—nay, expel me from the Faculty at once. But before taking this step, ought not the Faculty to assure themselves again, and ought not they also to assure the Senate, of the fact and the possibility involved in the basis of their objection?

"As for the assertion that the prestige of the university will be lowered in the estimation of the public, my belief is that prestige will suffer more when it is known that the university has, not only in violation of the spirit of the age, but in direct violation of the spirit

and letter of its charter, pledged itself to a medical creed, in obedience to the arbitrary and unreasonable demands of its Faculty of Medicine,—a Faculty which, while professing 'not in the faintest degree to impose restriction upon the utmost perfect freedom of opinion and practice in medical science, do, by their very act of refusing to associate with a professional brother for holding views (in only one subject) divergent from their own,' show the greatest intolerance themselves, and virtually forbid all their graduates, present and future, to move of the groove which has been cut out for them by their professors and their despotic Faculty. For, after this action of the Faculty, how few there will be among students, graduates, and even among the teachers who will think for themselves, how fewer still who will deem it worth their while to think for themselves? And will there be any who will have the courage to avow their honest convictions? Are the learned members of the Faculty aware that this has been the disastrous, demoralizing influence of the 'absurd and unjust policy of the profession towards homoeopathy upon the younger members? And would not this influence be intensified, if the Faculty refuse to retrace the step they have taken?"

"It might strike as singular that I should be so far forgetful of the character of a gentleman as to so obstinately insist upon my place on a Faculty who are now unanimous in refusing to associate with me, especially after what I said in the last paragraph of my first letter. The reasons might be gathered from what I have said in the first letter and from what I have said in this. If they are not obvious, I will make them so by stating them briefly.

"First—I indeed asked the Senate to remove my name at once from the Faculty of Medicine, if the Faculty should declare that I have forfeited their confidence by virtue of my having exercised my right as physician—a right, which I maintained, involved liberty of reason and conscience to search and to avow truth. The Faculty have not said so, and it is for the Senate to judge whether they ought, under such circumstances, to remove my name.

"Second—The question is not a mere personal matter. If it had been so, if the Faculty had made it so, which very properly they have not done, nothing would have given me greater pleasure than to relieve my brethren of the Faculty of pain from a thorn in their side.

"Third—I submit the question is much broader than a mere personal one. It affects not my place alone on the faculty, it affects the place of all present and future members of the Senate and of the faculties. It affects freedom of thought and inquiry not only in medicine but in all the subjects which come within the curricula of the University. And thus it affects not only the character of the Faculty, but it affects the University itself."

"It is for these grave reasons that I have been compelled to address the Senate again and at so much length. And it is for these reasons that I am anxious that my learned and honourable colleagues pay due attention to what I have advanced in this letter. It would take no ordinary amount of patience on the part of the Senate to dispose of this unpleasant and unfortunate matter, in a way so as to maintain the character and dignity of the University as a whole, and to protect the character and dignity of its individual members,—in a way, in fact, so as

to preserve the University from substantial injury. I can assure the Senate that nothing will be more painful to me than to be the cause, of any such possible injury. And I can assure them that I shall loyally abide by any decision they may think proper to come to on the subject."

Ordered—That the letter be referred to the Senate for consideration.

Meeting of the Senate.

The 31st August.

PRESENT

The Vice-Chancellor, in the chair.

The Hon'ble The offg. Chief Justice of Bengal	Babu Omes Chandra Dutt
Rev. Dr. K. M. Banerjee	„ Syama Charan Sircar
Dr. S. B. Partridge	The Hon'ble Ramesh Ch. Mitra
Maulavi Abdul Latif, Khan Bahadur	Mr. H. B. Medlicott
Dr. Rajendra Lal Mitra	Dr. H. Cayley
Raja Harendra Krishna Bahadur	The Hon'ble Maharaja Jotendra Mohun Tagore
Rai Jagadananda Mukherjee Bahadur	Mr. W. M. Sonttar
The Hon'ble G. C. Paul	Dr. T. Lewis
Mr. H. Bell.	Dr. D. Cunningham
Rai Kanailal De Bahadur	The Hon'ble Ameer Ali
Mr. A. W. Croft	Mr. A. W. Garret
Major H. S. Jarrett	Pandit Mahesh Chandra Nayaratra
Dr. J. Anderson	Rev. Lal Behari Day
Munsi Tamiz Khan, Khan Bahadur	Mr. Egerton Allen
Babu Durga Charan Law	Very Rev. Father Lafont
Dr. K. Macleod	Babu Kali Charan Banerjee
Mr. H. Millet	The Hon'ble Mohini Mohun Roy
Mr. A. Philips	Mr. W. C. Bannerjee
Babu Annada Prasad Banerjee	Rev. Robertson
Babu Krisna Kamal Bhattacharjee	Mr. A. Pedler
Mr. J. H. A. Branson	

Dr. Mohendralal Sircar's letter, referred to the Senate for consideration by a resolution of the Syndicate at their meeting on the 17th. August 1878, having been circulated to all the members resident in Calcutta, was taken as read.

Dr. Partridge then proposed that the Senate rescind the resolution passed at their last annual meeting, nominating Dr. Mohendralal Sircar to be a Member of the Faculty of Medicine.

Dr. Cayley seconded the motion. Dr. Rajendralal Mitra proposed as an amendent.

That after consideration of the letter addressed by Dr. Mohendralal Sircar to the Registrar of the University of Calcutta, and of the proceeding of the Faculty of Medicine at their last meeting, the Senate resolve that Dr. Mohendralal Sircar's letter and the proceeding of the Faculty be recorded.

Dr. K. M. Banerjee seconded the amendment.

The amendment was put to the vote and carried.

(Confirmed)

W. Markby,

Vice-Chancellor.

Charles H. Tawney

Registrar

The curtain did not drop here; all the members of the Medical Faculty cut ridiculous figures and being frustrated and disappointed at their long cherished object of removing Dr. Sircar from their Faculty, they began to hatch plots secretly against Dr. Sircar. This fact was brought to Dr. Sircar's notice and he, in utter disgust, tendered his resignation as a member of the Faculty of Medicine.

Establishment of the Indian Association for the Cultivation of Science in Calcutta.

My readers have already been familiar with the fact that Dr. Sircar was not only the greatest homeopath of his time in India, but he was a great scientist in India as well.

In his *Calcutta Journal of Medicine* of August, 1869, Dr. Sircar published an article entitled "The Desirability of a National Institution for the Cultivation of the Physical Sciences by the Natives of India." In this article is to be sought the origin of the "Indian Association for the Cultivation of Science" subsequently founded by him.

The more we know, the more we are impressed with the fact that we do not know; in the clear language of the late distinguished Dr. Chalmers, the more the sphere of light, representing positive knowledge, is enlarged, the more the circumference, that divides the light from the darkness beyond, becomes necessarily enlarged.

The Oracle of Delphi asserted that Socrates the Great was the wisest man in Greece, because he was fully aware of the fact that he was ignorant.

The kind of knowledge, which helps removing prejudice and superstition from the mind, is called the Physical Science.

The reason of this can be found in the fact that in pursuit of the study of these sciences, dogmatism can not reign.

We are free to pass opinions and hypotheses so long as they are merely suggestive, but there is no justification on our part to urge them as facts until they have been verified.

With all our boasted civilization and with all our boasted progress in every branch of learning, the world is still being largely swayed by the despotism of traditional opinions, opinions which have descended to us from the darkest ages, and which are still pertinaciously held by individuals who are no better than idlers and who trifle with God's truth and with God's great gifts to humanity—his powers of observation and reasoning.

This despotism of traditional opinions more largely prevails in India than in any other country.

Dr. Sircar was all along under the impression that these defects of our nature and mind could be easily removed by the proper cultivation of the Physical Sciences. The influence of prejudice and superstition, debasing in all their present phases, and of time-honoured customs which, whatever their significance may be, can be shaken to its foundations by the irresistible force and truth of Physical Sciences, the direct handiworks of God.

Being guided by these noble objects, Dr. Sircar came forward single-handed to start his Science Association. It is our opinion that the successful termination of any enterprise depends upon the influence of "psychological moment". Had Dr. Sircar been alive a little longer, philanthropists like Sir Tarak Palit and Sir Rash Behari Ghose would have come forward to help his noble project liberally.

The moment was not propitious for the establishment of his Science Association and so his pathetic appeal fell flat on the ears of those to whom it was made.

The late Raja Ram Mohon Roy in his famous letter addressed to Lord Amherst in 1823, made a fervent and passionate appeal for the promotion of "A more liberal and enlightened system of instruction, embracing Mathematics, Natural Philosophy, Chemistry, Anatomy and other allied subjects"which European nations have carried to a degree of perfection that has placed them in the forefront of the inhabitants of the other parts of the world.

Ram Mohon Roy was also dreaming dreams of the establishment of laboratories in our higher educational institutions "furnished with necessary books, instruments and other apparatus. Raja Ram Mohon did not live to bear testimony to the fulfilment of his ambition, but within a few weeks after his demise another great son of India—Mahendra Lal Sircar—was born, who was destined to accomplish, although amidst great difficulties and obstacles, the ambition of Ram Mohon Roy and to give it a practical shape.

The want of an Association for the Cultivation of Science in India was keenly felt by Dr. Sircar and the foundation of such a centre of learning was the master-passion of his life. To remove this long-felt desideratum, he established the Science Association in 1876. His noble enterprise—his heart's yearning—was nobly supported by the late illustrious Bankim Chandra Chatterji who published an earnest appeal to the noble and rich sons of India to help this cause in his famous "*Banga-Darshan*".

His Honour the Lieutenant Governor of Bengal formally opened Dr. Sircar's Science Association on the 13th January, 1876.

It was on August 24, 1876 that the first series of lectures at the Association was delivered and on this opening day Rev. Father Lafont, C.I.E. delivered a lecture on the study of the Physical Sciences in his own unimitable way. Pundit Isvar Chandra Vidyasagar, Dr. Sircar's illustrious convert and friend, helped him much in his enterprise. He walked side by side with Dr. Sircar carrying the begging-bowl and approached the late Zemindar Kali Krishna Tagore who loosened his purse-strings and dropped the first princely donation of Rs. 25,000 into it.

Another greatman Keshab Chandra Sen came forward to help him and through his instrumentality His Highness the Maharaja Bahadur of Cooch Behar gave another big donation.

The third munificent donation amounting to Rs. 50,000 (fifty thousand) was given by His Highness the Maharaja Bahadur of Vizianagram who became a firm supporter of this Temple of Science.

Dr. Panchanan Niogi, M.A., Ph.D., P.R.S. I.E.S. Professor of Chemistry, Presidency College of Calcutta, wrote an article in the "Indian Review," of Madras a few years ago, in which he has shewn by uncontested facts and figures that it was Dr. Mahendra Lal Sircar who was the first native of India to devote his time and energies to the pursuit of scientific researches in our country. In fact, Dr. Sircar may be regarded as the Pioneer-Father

of Scientific researches in India. The great Indian Scientists Dr. Sir. J. C. Bose, Kt. M.A., C.S.I. D.Sc. F.R.S. and Dr. Sir P. C. Roy, Kt. D.Sc. Ph.D. F.C.S. F.A.S.B. appeared in the horizon of scientific researches later on and followed Dr. Sircar's foot-prints and noble example in the domain of physical sciences.

Dr. Sircar's passion for science did not blaze from any impulse of puerile enthusiasm, but it proceeded from deep-rooted conviction that it was science and science alone which could, by kindling in our hearts the sanctuary-lamp of knowledge, make us free from the thralldom of superstition and accomplish the greatest good to our country.

During the time of the establishment of Dr. Sircar's Science Association, it was obligatory upon all F.A. students to read Science Subjects and so many students regularly attended lectures there on Chemistry, Botany and Physics.

The late Dr. Rai Chuni Lal Bose Bahadur, I.S.O. M.B., F.C.S. formerly Chemical Examiner to the Government of Bengal and Professor of Chemistry, Medical College, Calcutta, Fellow of the Calcutta University and Sheriff of Calcutta and Dr. Tarapasanno Roy, L.M.S. were lecturers of Chemistry in the Science Association.

Sircar's son, the late Dr. Amrita Lal Sircar, L.M.S. F.C.S. and Babu Anath Nath Palit M.A. lectured on Physics.

Professor Dr. Panchanan Niogi while a student of the B.A. class, regularly attended lectures in the Science Association.

Dr. Niogi was appointed a Professor of the Rajsahi College after having secured the Premchand Roychand Scholarship of the Calcutta University.

While he was a professor at Rajsahi, Dr. Niogi wrote two well-known books, *viz.* "Iron in Ancient India" and "Copper in Ancient India," and both the books, written by him, were published by the Indian Science Association for which Dr. Niogi was under lasting obligations to the Committee of the Science Association.

Dr. Sudhir Kumar Ghosh, M.B. (author's eldest son), a distinguished Senior House Surgeon and incharge of the Venereal Department of the Calcutta Medical College Hospitals, attended lectures on Botany in the Science Association.

Dr. Sircar's Science Association was affiliated to the Calcutta University and it was recognised by the University as a Scientific Institution to teach Chemistry, Physics and Botany.

Dr. Sircar worked and acted as the Secretary of his Association till the end of his earthly career and after his demise his son Dr. Amrita Lal Sircar filled the gap owing to his father's death and was appointed Secretary in his place.

Later on after Dr. Amrita Lal Sircar's death, the great Scientist Sir C. V. Raman, Kt. M.A., D. Sc., F.R.S. N.L. who was then an ordinary M.A. and worked in the Finance Department, joined the Association in the capacity of its Secretary and was engaged there in his Scientific researches. He worked in this Association and made several wonderful Scientific researches which won for him an

international name and fame in the domain of Science all over the world and which eventually enabled him and made him fit to secure the much coveted Noble Prize in Physics in 1930.

Sir C. V. Raman was a great admirer of Dr. Sircar and tried his level best to keep Dr. Sircar's memory alive and to follow his foot-prints in every way possible. Whenever any opportunity presented itself, Sir C. V. Raman freely acknowledged the supremacy of Dr. Sircar.

The Calcutta Corporation welcomed Dr. Raman and presented an address of felicitation to him on the 26th June, 1931 in the Calcutta Town Hall when Dr. Raman had become the recipient of the Noble Prize.

In answering, Dr. Raman freely, openly, and gladly acknowledged that it was Dr. Sircar who had helped him enormously in winning the Noble Prize and it was Dr. Sircar's Science Association which had given him plentiful opportunities to conduct his scientific reseraches and which had been the fountain-head of his eventual progress in the world of Science. He said that it was Dr. Sircar who had sown the seed and it had fallen to his lot subsequently to reap the harvest.

With these memorable and touching words Dr. Raman concluded his speech.

Dr. Sircar's stead-fast devotion to the cause of scientific pursuits and researches was simply unbounded and his life-long endeavour to form a Temple of Science on an adamantine basis in Calcutta, would keep his memory ever green in our hearts.

Dr. Sircar was not only known, as an eminent homeopath, but also as a great scientist. He devoted his life-blood to

the advancement of Science in India. We can think of no other Indian who, in our time and generation, rendered more brilliant services to our country, Homeopathy and Science than the late Dr. Sircar. He raised us in the estimation of the English-speaking peoples such as no one else had done.

The Science Association established by him stands as a shining evidence of his love of Science. He made a life-long endeavour to prove the usefulness and advantages of a thorough scientific education. He suffered many losses for the sake of his Science Association. He carried on its work without any appreciable help from his countrymen for almost 30 years. His courage paid the penalty of disappointment and discouragement. He met with few helpers and fewer supporters. He performed the onerous responsibilities and duties of this Association at the sacrifice of a most lucrative practice, aye, of his health and strength. To speak the truth, he fell as a glorious martyr before the shrine of duty and faith. He courageously put his life to hazard for the accomplishment of his divine mission—a mission which ruined his health. He, on several occasions, committed suicide for the sake of truth and duty and ever rose like the phoenix, in new bloom and fresh vigour, from his own ashes. The life of Dr. Sircar teaches us the magic of duty and self-sacrifice. His life was cast into a gulf of sorrows and sufferings, and yet it was a life pregnant with the fire of enthusiasm. His love of duty hovered, like the bee, round the white lily of his soul. His heart was ever illumined by the sanctuary-light of duty.

We can not better repay the obligations he has laid us under, nor can we more adequately give proof of our vener-

ation and appreciation of his worth and services than by coming forward in our thousands to the support of the glorious Science Association to the noble cause of which Dr. Sircar had devoted his life-blood and which was blessed by him with his dying breath. For sometime he had been ailing, and his address which was read out at an annual meeting of the Science Association of which he had been the prop and pillar, was pregnant with the heart-rending ring of a swan song and the like of which his countrymen never expected to hear from that once resonant voice. And now that he has gone to that region from which no traveller returns, he has bequeathed to us the sublime and unrivalled legacy of a life of high aims and life-long endeavours, of single-minded devotion to what he conceived to be his mission in life.

Dr. Sircar on the Disunion of Homeopaths in Calcutta.

The chapter on the "Rise and Development of Homeopathy in India" will prove that there is no unity among our homeopathic practitioners and this patent fact was marked by Dr. Sircar also. Dr. Sircar, throughout his busy life, deplored the existence of this sad disunion in our ranks; and seriously asked whether this state of things should be allowed to continue. The existence of homeopathy would not have been marked in Calcutta or in the Mofussil, had he not had the moral courage to take to homeopathy and to successfully shake the very foundation of the old Temple of Aesculapius, by his splendid cures and his heroic advocacy of the system in his Journal.

He was also deadly against the establishment of any Homeopathic School in our country.

For the entertaining of our readers we quote the following lines from his presidential address delivered on the occasion of the celebration of the 147th Anniversary of Hahnemann's birthday :—

GENTLEMEN and COLLEAGUES,—

"My cordial greetings to you for your kind presence at this meeting, especially in this unexpectedly sudden inclement weather, which proves your devotion and loyalty to truth. For, gentlemen, we are assembled to-day to bear witness to the most beneficent truth ever discovered by the genius of man, and to pay our yearly homage to the memory of the man whose genius made the discovery.

These anniversaries of the birth-day of Hahnemann must be celebrated till the truth he discovered has permeated the profession, or till at least the majority of the profession recognise the truth for the weal of the human race. Ever since you did me the honour of making me your president we have been holding these anniversaries regulary. It is only last year when about this time I was almost in my death-bed that this anniversary was not held. No one regrets this more keenly than I do. I hope I have made amends for this by appearing before you this evening, not without considerable risk to my tottering health. You were pleased to make me your life-president, but as my life is rapidly drawing to its close, I earnestly hope, that in anticipation, you will elect some one in my place, so that in future you will be able to do without me.

Now, dear colleagues, "Great, indeed, is truth and will prevail," but that should not be our excuse for idleness or indifference. We must remember that truth is no mere abstraction but a concrete reality, the embodiment of God's ways as observed in the laws which govern the phenomena of the universe. The mind of man has the privilege of discovering these laws. When we thus recognise the truth we become partakers of the benefits that flow from it. And then it becomes our duty to make others our co-partakers. Strangely enough it is not always that men readily recognize truth when discovered by others, and not unoften we find men who will not only not recognize such truth but persecute those whose privilege it has been to discover it. Pride or interest or both are the mainsprings of this strange behaviour. In the case of homeopathy both pride and interest have actuated the majority of its

opponents and persecutors. Very seldom has genuine love of truth been at the bottom of the opposition, but when it is, it is not difficult to convince the opponent.

“Such being the state of things in our world, such being human nature, it becomes the imperative duty of those who have the privilege of possessing a truth which is calculated to be of benefit to their fellow-men, but which is opposed from interested motives, to do their best to propagate the faith that is in them. This duty becomes the more imperative the greater is the benefit likely to be derived from the truth. What truth can be more beneficial to mankind than that which leads to the selection of the right remedy in the treatment of disease for its cure or its relief”?

“Those of you, who have become convinced that of all the methods of treatment in vogue, the homeopathic is the best and comes to the ideal of scientific, being based upon a law of nature which you daily verify at the sick bed, ought to know what your obvious duty is. You meet with opposition not only from your professional brethren of the old school, but even from your patients. You ought to conquer this opposition. The best way of doing this is to effect cures and to publish them. The former you can succeed in doing only by a thorough acquaintance with homeopathy which means the whole circle of the medical sciences. You should not for a moment think that a mere knowledge of the materia medica by rote is enough. You must be able to thoroughly understand the significance of the symptoms of the drug and interpret the symptoms of the patient. This, I need hardly remind you, you can do only by a thorough knowledge of anatomy and physiology. You must remember that your opponents are experts in all these

and other auxiliary sciences, and you would not only cut a sorry figure if you are found wanting in knowledge of those but you will make sad mistakes to the great and perhaps irreparable injury of your patients. No one ought to be and can be a homeopathic practitioner who is not intimately acquainted with the structure and functions of the living organism the disorders of which the physician and the surgeon are called upon to repair."

"It is sad and disheartening now a days to hear more and more of failures of homeopathic treatment. What but failures could be the result when most of the practitioners of homoeopathy are deplorably wanting in the necessary knowledge, when wrong diagnosis is the rule, when deceptive prognosis are given, and when our medicines are administered with a light heart as if they were capable only of good and not of evil, which is a logical absurdity. Flushed with success in a few cases in which any one with a slight knowledge of our ordinary remedies can achieve success, the practitioner is often led to treat the most serious cases with the same levity and without the necessary care and anxiety, and thus court the most ignominious failures."

"The next means by which homeopathy can be advanced is, as I have told you, the publication of the cures effected by it. Bear with me when I take the liberty to tell you that you have not shown the full extent of zeal that is expected of you. There are two journals in existence in this city, but how few are the cases published in them. If each of you would report but one case a month we would have got at least twenty-four cases for each number. I have been appealing to you for contribution ever since

my journal was started thirty-five year ago, and this has been literally a cry in the wilderness. Want of time is generally pleaded for not being able to report cases. I admit that some of you are much pressed for time, but those work most who are most busy. Want of time is an excuse of the idler, the apathetic, and the indifferent. But let me beg of you to remember that a homeopathic practitioner can ill afford to be idle, apathetic, and indifferent. He must not content himself with only earning his bread. He has charge of a most sacred cause towards the advancement of which he must incessantly work heart and soul. And let me tell you with the authority of a long experience that you cannot advance the cause without advancing your own interests. The habit of reporting cases would give precision to your ideas, would enable you to study symptoms in the patients and symptoms in the materia medica more intelligently, would, in a word, make you better and more successful practitioners."

"The non-publication of cases in the local journals has an effect upon the public which you have perhaps not thought of. It is this, they think that we have nothing worthy to publish. They see Indian cases of astounding cures in foreign journals, but they know who these cases are reported by. They know that these vaunting practitioners have not the status of the regularly trained medical man in this country, however loudly they may call themselves "Drs." and however widely they may advertise themselves as such."

"Now, my dear colleagues, if you had taken care to publish your cases in your own journals, one of which, at least, as you will see from its list of Exchanges, goes to the

remotest parts of the world, you could have effectually prevented this disgrace, this fraud upon homeopathy, a system which demands the most thorough general knowledge and the highest science for its successful cultivation and practice."

These were not all. Dr. Sircar dwelt upon the necessity of union amongst us as he noticed its absence in the rank and file of the homeopaths of our country. I refrain from reproducing those lines here as they have been quoted in this book in the section on the Rise and Development of Homeopathy in India—Its Present Position. (Vide Page 85-87.)

Then Dr. Sircar proceeds to say, "I have no objection to, indeed I will most gladly welcome, the establishment of post-graduates lectures, whereby we can impart instruction to those who are capable of profiting by them. In this way if we can teach half a dozen a year, and win over even one of them to our side, that will be a distinct gain to Homeopathy, at least it will be better than if we turn out hundreds of quacks."

"One inevitable disastrous consequences of the schools already established has been the creation of an impression on the mind of the public that homeopathy does not require for the understanding of its principles any respectable learning, any knowledge of anatomy and physiology except what may be gathered from books. These schools, I am ashamed to say, has made child's play of homeopathy. Prejudiced as members of the old school are, and we must not forget that we ourselves were in the same predicament, their prejudices have been deepened by our unwise, over-

zealous action. I would entreat you to ponder well before you proceed further. In this matter you should be guided by reason and not by mere sentiment, by a consideration of future consequences and not by delusive present advantages."

"Art is long—life is fleeting—experience fallacious and judgment difficult." These immortal words were uttered by no less a personage than the great Hippocrates about five hundred years before Christ. With the onward march of Medicine and Surgery we, homeopaths, have not been able to appreciate the value of these words. The luminaries of homeopathic profession in India have all gone to that region from which no traveller returns. Those stalwarts of Homeopathy—Sircar, Salzer, Ray, Younan, Majumdar and others, wielded a magnetic influence over the evolution of our Science of Therapeutics. They have built up a magnificent edifice for Homeopathy, bit by bit, in India and a respected profession in which it is our proud heritage to be members and to live, move and have our being.

But unfortunately the Homeopathic profession in India now abounds with great many homeopaths who have no pretensions to medical knowledge.

Another important factor which is retarding the progress and recognition of Homeopathy in India has been the creation of an impression in the mind of the public that Homeopathy has very little to do with the science of Medicine and does not require for the understanding of its principles any respectable learning, any knowledge in Anatomy, Physiology, Pathology, Bacteriology and other

allied subjects and that any body and every body can play with it in any way he likes.

The public can not at all be blamed for holding this erroneous impression. There are many homeopaths now-a-days in our midst to proclaim that no knowledge of Medicine or of Pathology is necessary to become a successful homeopath ; some of them have gone so far as to assert that stethoscope and thermometer are not necessary instruments on the part of a homeopath to arrive at a proper diagnosis. These homeopaths unblushingly quote the sayings and writings of Kent, Nash and Farrington in support of their contention.

They never fear to roam over the precipice of medical intricacies where the angels fear to tread.

They should always bear in mind that in those countries where Nash, Kent and Farrington were born, no body is permitted even to dabble in medicine until he becomes a full-fledged medical man and so the above-mentioned misunderstood utterance of those Masters of Homeopathy does not create any erroneous impression in the mind of the laity and does not injure our cause in any way. But in India, where Homeopathy is not recognized by our Government and where the majority of homeopaths are non-medical men, this utterance pronounced in an innocent way, has been a source of incalculable mischief to the recognition of Homeopathy being meted out to this Science of Therapeutics, has caused Homeopathy to be an object of ridicule amongst the majority of our countrymen and has lastly led many uneducated men of our country to take to homeopathy.

India has now been inundated with the homeopaths of the above type.

This drawback was not so noticeable in Dr. Sircar's time, but he got a scent of the mischief then brewing and sounded a note of warning with the following memorable words to us which he published in his *Calcutta Journal of Medicine* in January, 1900.

"Dr. Sircar wrote thus :—

"If we mistake not the pure Hahnemannians are to be found chiefly among our American confreres. And it is a matter of regret that though most of them are masters of the healing art and ornaments of the profession not only by their thorough knowledge of the whole science of medicine and by their general accomplishments, they should encourage such small learning amongst members of a branch of the profession where in addition to the special knowledge of therapeutics there should be the highest knowledge of general medicine and of all science. It is a matter of regret, we repeat, that they should thus be the unconscious instruments of promoting what we cannot but characterise as charlatany of the worst description, because it is charlatany in homeopathy where no such thing ought to exist."

"In America there is enough corrective for it; but unfortunately our country has been seriously affected by it. India has fallen so far from its ancient purity that it has become *par excellence*, the land of impostures and impostors, and in no walk of life has it become so as in the medical profession and especially in the homeopathic branch of it. Nothing is easier than for the veriest

ignoramus, one who can not make an honest living in any way, to become a homeopathic practitioner, by possessing a domestic manual and a box of medicines. And the success which such a practitioner attains in ordinary cases, especially when spoiled or given up by old school practitioners, encourages him to pursue his easy advocacy with more and more persistence, and confirms him in the belief that to become a homeopathic physician one need not go through a tedious and difficult course of regular graduation in an accredited medical institution. And in course of time he thinks so highly of his powers and abilities that he finds no difference between himself and a regularly qualified physician."

With these prophetic words Dr. Sircar made a piteous appeal to all of us not to sleep over the matter any longer, but to be united, so that undeserving persons—quacks—could not find admission into our fraternity.



The First Indian Medical Congress

AND

Dr. M. L. Sircar.

The first Indian Medical Congress was held in Calcutta in December, 1894. The attitude of the organisers of this Medical Congress was not violently antagonistic to homeopathy as might have been expected. It was at one time the desire on the part of the organising committee not to exclude any duly qualified medical man practising homeopathy from taking part in the Congress.

With this object in view Dr. M. L. Sircar was even asked by the President to subscribe to the Reserve fund in case of failure of the ordinary subscriptions to defray the expenses that might be incurred. Dr. Sircar was pleased to intimate that he would subscribe to the fund ; but it was very unfortunate that he received no invitation to pay his promised subscription, and at the eleventh hour he received a most complimentary epistle from the President of the Congress, informing him that he would be appointed an honorary member, as a mark "of the highest regard in which the entire profession in India held him for his eminent scientific attainments and for the services he had rendered to the cause of science in India."

Truth is sometimes stranger than fiction and this appointment did not reach Dr. Sircar. For this omission Dr. Sircar wrote to the President as follows :—

"You will bear with me when I tell you that I took upon my humble services to the cause of science in general

in India as but subordinate to the services, however humble or humbler, which I have been endeavouring all my life to render to the science of medicine in particular to which I have dedicated that life ; services for which I am now an outcast in the profession, notwithstanding an experience of thirty five years based upon a careful study of several epidemics of Indian and foreign diseases and of diseases, in general with special reference to their scientific prevention and scientific treatment ;—thanks to these services I am excluded as a regular member of the First Medical Congress held in my own country.”

Afterwards he received an apologetic reply and the Indian Medical Congress passed off without any body, not even Mr. Ernest Hart, breathing a whisper against homeopathy. Dr. Sircar was under the impression that had Dr. Harvey, the President of the Congress, had his own way, duly qualified homeopaths would not have been excluded from its deliberations. But clique exists everywhere even in civilized countries and will always sweep over us.

Dr. Sircar's Views relating to the importance of Indigenous Drug-Proving in India.

Dr. Sircar tried his best to start a society for the proving of indigenous drugs of India ; but he could not succeed.

The name of Hahnemann is now a household word in every home in this vast universe. He is now regarded as the greatest medical explorer and the sublimest medical philosopher that the world has ever been graced with. The Homeopathic Pharmacopoeia has been enriched with innumerable valuable drugs.

What is meant by the term "Indigenous Drugs" ? It has been made use of in its comprehensive sense so as to include within its scope those drugs which are the natives of India.

The history of medicine in India can be traced to the remotest age. The mention of the medicinal use of herbs and plants has been made in the Rig Veda which has been written between 4,800 and 1,600 B. C. From this period down to the Mohammedan invasion of India Hindu Medicine had a chequered career. During the second and third periods a remarkable progress was made in every respect and *Ayur-veda* reached the highest pinnacle of glory and development. On the eve of the termination of this period Hindu Medicine penetrated into other parts of the world. The people of the civilised parts of the world of that age madly hankered after all knowledge pertaining to the healing art of the Hindus of that time and its influence spread far and wide over

Egypt, Greece and Rome. The great Jacolliot very truly expressed, "We should not forget that India, that immense and luminous centre in olden times, was in constant communication with all the peoples of Asia and all the philosophers and sages of antiquity went there to study the Science of Medicine." Many authenticated and uncontested proofs can be found in the Grecian and Roman Medicine to clearly demonstrate the influence of Hindu Medicine. During this time *Ayur-veda* occupied the acme of its glory and the knowledge of its followers in the field of drug therapy and toxicology was greatly in advance of others.

They made a systematic and scientific study of the properties of every product of the soil and carefully spent their time to the study of disease and its treatment with drugs. From the Grecian literature it can be proved that Paracelsus, Hippocrates and Pythagorus really visited India and helped in the dissemination of Hindu culture to their own countries. There are abundant proofs in the work of the great physician Dioscoroides to shew to what a considerable extent the ancients were indebted to India for their medicine.

I can not but quote the following lines from a lecture delivered by Captain Johnston Saint, M. A. :—"He mentioned the extraordinary advance made both in Surgery and Medicine in India when Europe was groping for light in her cradle in Greece." Says he, "If then this is what we found in surgery, what may we not find in medicine from India—that vast and fertile country which is a veritable encyclopaedia of the vegetable world. The *Materia Medica* of the ancient Hindus is a marvel

from which both the Greek and the Roman freely borrowed."

It is generally believed that the fundamental principles of the science of medicine were preached in Arabia by Indian physicians and professors and that the *Charaka* and *Susruta*—the two extant treatises on *Ayur-veda*, were translated into the Arabic language. From Arabia *Ayur-veda* travelled through Egypt to Greece, thence to Rome and subsequently to all over Europe and other parts of the globe. I shall not discuss in the present paper the rival claims to antiquity of Hindu Medicine and that of the Egyptians developed on the banks of the Nile. I shall simply say that in very ancient times the Aryan Hindus discovered and brought to an extraordinary degree of perfection their system of Medicine and Surgery when the greater part of the world was steeped in ignorance and the ancestors of many civilized natives of modern times were really no better than hewers of wood and drawers of water.

Foreign invasions by hordes of Scythians and Huns (5th century A. D.) and later on by Mohammedans, bringing in their train pillage and incendiarism, burning villages and cities and destroying palaces, shrines and temples with their archives and repositories of sacred and medical books and precious libraries—all those together with frequent internal feuds and fightings completed the destruction of the major portion of the Ayurvedic literature.

The gems that are still found in *Charaka* and *Susruta* and other extant works are but remnants of the vast treasure that Hindu medical literature once possessed

and a gloom comes over us as we reflect how the medical world has become poorer by such a lamentable and irretrievable loss. With the advent of Europeans—first the Portuguese, then the French and lastly the British—the decline was still further observed.

When the British rule was firmly established in India, it introduced its own *Materia Medica* into the soil and the Hindu *Materia Medica* was forgotten. This is, in brief, is the history of the fate of what are commonly known as the Indian indigenous drugs,

Praiseworthy and serious attempts are now being made by many eminent allopathic physicians, both European and Indian, to revive and to bring to a focus the importance and usefulness of indigenous drugs of India by systematic observation and experiment and by induction and deduction.

It is much to be regretted that we, homeopaths of India, have done nothing to remedy the evil mentioned above.

Of course I discovered and proved three new homeopathic remedies—*Ficus Religiosa*, *Nyctanthis Arbor-tristis* and *Justicia Adhatoda*—from three indigenous plants of India which have since been officially recognised and incorporated with our official Pharmacopoeia. This attempt on my part is nothing but a drop in the ocean. In recent times Drs. Pramada P. Biswas of Pabna, and K. K. Bhattacharjea of Dhubri, Assam, have proved several indigenous drugs.

The Homeopahtic Pharmaceopoeia has been enriched with innumerable valuable drugs. Every civilized country of the world has contributed its quota to the stock of this

great science of therapeutics ; but unfortunately India has done nothing worth mentioning to add to the dignity and usefulness of homeopathic *Materia Medica*. India is pregnant with countless herbs and plants which have, in the hands of our Ayurvedic and Unani physicians, saved numerous precious lives from the jaws of death and the efficacy of these medicinal instruments cannot be doubted and questioned by any body or even by skeptics. The subject of Indigenous Drugs is old and it has lost its importance with the march of time. It is true that a systematic study of the efficacy of indigenous drugs was set on foot more than a century ago and admirable attempts were undertaken by many early European and Indian workers ; but it is equally true that the progress has been slow and has not been commensurate with their hard labours.

It is a patent truth that the practitioners of medicine of former days in this country, have, for centuries, derived the knowledge of their science and art, not from public schools or colleges, but from individual teachers. These teachers of our country did not teach their pupils to the full extent of their wonderful knowledge. The great drawback of this practice and habit was that many splendid drugs died out of existence as suddenly and completely as they came into it and their names have been obliterated from our memory for ever. There are still many herbs and plants in India whose therapeutic virtues and identities are sufficiently known to us and which, if they are thoroughly and scientifically prepared and proved in accordance with the rules laid down by Hahnemann, may turn out to be grand homoeopathic remedies of our *Materia Medica*.

Scientific methods of chemical investigation of herbs and plants have only been known here during the last thirty years or so.

Properly equipped laboratories and even a single society of drug provers do not exist in India. It is, no doubt, a standing drawback to prove the indigenous drugs in India. There have been some provings which have been made by individual workers only.

It is daily marked by us that the plants growing in a particular locality bear a remarkable affinity to the temperament and constitution of the individuals inhabiting that locality. It is, therefore, apparent that Indian drugs will be found most suitable to our constitution. In America or Germany, there is a Provers' Society, but in India there is none.

This sort of a society is the crying need of our country and in order to remove this long-left desideratum I started a society which was called "*The Hindusthan Institute of Indigenous Drug-Proving.*"

The society lasted for a short time only and met with a natural death on account of the paucity of provers.

The difficulties of building up a Homeopathic Materia Medica from the indigenous plants of India are, no doubt, insuperable. The experiments upon the healthy with substances which must be pregnant with toxic actions, must necessarily be associated with a great deal of aversion and even dread. Nothing short of a strong incentive to duty or the stimulus of monetary gain may induce any one to subject himself to those noble voluntary poisonings. For this reason there is a

dearth of provers in our country. No drug can be declared to be thoroughly proved unless it has been proved in all sorts of constitutions. Although India is so rich in drugs, we are fully conscious of the difficulty, the extreme difficulty, in finding out provers.

Drug—proving is considered to be one of the principal pillars of rational therapeutics.

India is not only pregnant with barbaric pearl and gold but particularly abounds with grand therapeutic treasures.

History relates in shuddering details the manifold sufferings and tribulations of whole generations in trying to free themselves from the bondage of acknowledged errors and to move towards progress.

India has been spared all those troubles. Civilisation in European countries was affected through untold national calamities ; in India the people reaped the benefit of those hard trials peacefully.

The truths, scientific or otherwise, was unveiled to human beings by rigorous scientific investigations and they wandered amidst multiplicity of errors in the Western countries ; the East got them all at once easily. Shall they always be the recipients and only recipients and never think to contribute ?

Are they ever to reap the benefit of the labours—superhuman labours—of others, without ever thinking of making a return for that holy debt, by actively contributing their own quota to the increase and propagation of knowledge ?

India abounds with a splendid therapeutic treasure. If they explore the flora of India, many precious gems will be unearthed for the suffering humanity.

We are aware of the fact that India has become notorious for diseases of her own. We are equally aware of the fact that a rich and varied flora exists in India and her soil gives birth to herbs and plants which are foreign to any other part of the universe. Why do we meet with this peculiar phenomenon? The answer pertinent to the question is that these plants will be found to be efficacious in the diseases prevalent in the localities where they grow.

Let me quote a few lines from the writings of Teste :—

“The more we investigate the general relations of our reputed drugs with the disease to which man is subject, the more we are struck by the curious circumstance that it is precisely in the districts where certain pathological affections prevail, we meet, by some admirable arrangement of the Creator, an abundance of the substance which are most capable of curing them. The coincidence may only be the necessary result of climatic, hygrometric, or telluric influence which, acting simultaneously upon the plants, animals, and men of one and the same region, create in them certain elements of similitude, of which the *Similia Similibus* explains to us the consequences in the pathological order. Let these coincidences be accounted for in any manner you please. What seems to me irrefutable is, that it exists. To cite a fair example, the bitter-sweet, which is as often successfully given for the effects of a temporary or prolonged stay in a cold and damp atmosphere prefers damp and cool localities.”

"Whilst the *Nux Vomica* which is so often given with success for dysentery or bilious affections, grows in the East Indies, the classic home of these kinds of affections."

"Copaiva is perhaps the only remedy with which the plica polonica has ever been cured, and this drug is nowhere more abundant than in Poland."

We have repeatedly marked that there is a coincidence between the existence of certain idiopathic diseases and the existence of spontaneously growing plants which harbour a pathogenesis similar to those diseases, in one and the same region of the globe. From these proofs it can be easily concluded that the Indian plants and herbs will be best suited to cure those diseases specially prevalent in India.

In every country there is an Institute or Society of Drug Proving; but in India there is none. This sort of a Society was the crying need of India and in order to remove this long-felt desideratum we had established a Society which was called "The Hindusthan Institute of Indigenous Drug-Proving." It was not only a novel departure from the traditional haven of our indifference, but a responsible adventure which was fraught with great difficulties.

The importance of the establishment of such a Society is being keenly felt by every body and no body can deny the usefulness of such an Institution. Necessity is the mother of invention. America and other countries felt the want of Societies which would pave the way for the accomplishment of their aims and aspirations, and so they formed them. Modern India is greatly different from Ancient India. English education has appeared in our midst, and we are undergoing regular revolutions of mighty

potency, which are operating with powerful force upon the foundation of Indian Society, greatly contributing to the cause of Indian unification. Religious and linguistic differences may exist among us, but they do not prove that we cannot be united. The desirability and importance of promoting a feeling of sympathy and union among our profession may be fulfilled by the establishment of a homeopathic Society in Calcutta. In a society we always come in contract with others, and mixing with them, we may detect our weaknesses and defects. Unification of the interests of our profession is greatly needed. Individual opinion cannot easily create a hearing. United representatives always carry a great weight. No body can boast that his education and knowledge have been perfect. Our education in India comes to a standstill as soon as we leave our Schools or Colleges. A meeting of the celebrities of our school will greatly help to harmonise the object of the Society. He, who will attend the sittings of the Society, will carry away something, or will be reminded of something or will say something, which will bear good fruits in the long run. It is from the occasional contact with the master minds that the Society will be in a fit position to scatter the seeds of our system far and wide over the land. New life and vigour have now been imparted to this old country. The time has arrived when a sudden craving for general knowledge appears to have smitten every member of our profession.

The cry for progress and advancement has again been taken up with fresh vigour, and we are daily awakening to a sense of our importance and are ready to take our place among the nations of the world.

I, therefore, strongly appeal to our brother homeopaths in our country to dismantle the fortification of animosity, banish the hydra of division and make away with the cockatrice's egg of jealousy and request them to be united as "one individual soul for ever," so that we can resuscitate the dying embers of our former greatness and genius, and fan them forth into a living flame, in order to prove that we are not lacking in originality and intelligence. This Society will, no doubt, prove a divine blessing to us, and will enable us to chase away the cimmerian darkness which has clouded our intellect.

But I say with all sincerity of heart that I am a pigmy before the giant of this enterprise, a molehill before the mountain of this stupendous task. Nothing daunted, I shall push on in the stream of this adventure if I can revive the Drug-proving Society and shall do my work *sans peur et sans reproche*.

The present generation is a period of renaissance and the spirit of this wonderful age has goaded me on to emulate the noble example of our foreign colleagues, and to tread upon the heels of those distinguished representatives of Homeopathy. I proved *Nyctanthes Arbor-tristis* and *Ficus Religiosa* which are two very valuable indigenous plants of India. Both the drugs have turned out to be very efficacious and useful remedies of our Materia Medica. A short Materia Medica concerning *Nyctanthes* was written by me and published in the *Homeopathic World* of January, 1901. Another article relating to this drug was contributed by me to the *North American Journal of Homeopathy* of June, 1901. I was requested by the eminent French Homeopath, Dr. Leon Simon, of

Paris, to write an article on this drug for the French Homeopathic Medical Society and complied with his kind request; that article was translated by Dr. Simon and presented to their Society and subsequently published in the *Revue Homeopathique Francaise* of July, August and September, 1902. Another contribution from my pen regarding this drug was published in the *Cleveland Medical and Surgical Reporter* of July, 1903. A full account of the provings and clinical verifications of this drug and *Ficus Religiosa* was published in the *Homeopathic Recorder* of April, 1904 and June 1904. The Editors of *Allgemeine Homeopathische Zeitung* translated my article dealing with *Nyctanthes* and published it in June, 2, 1904.

The Editor of the Journal of the British Homeopathic Society was kind enough to publish a summary of my article on *Ficus Religiosa* in the pages of that journal for July 1904. Dr. H. C. Allen, Editor of the *Medical Advance*, was much interested in my above paper and published an interesting synopsis of the action of *Ficus Religiosa* in the *Medical Advance* for August, 1904.

I published two articles relating to these two drugs in my *Indian Homeopathic Reporter* in December 1904 and April, 1904.

Dr. John H. Clarke, Editor of the *Homeopathic World*, London, has been so very pleased with the efficacy of these medicines that he has very kindly incorporated and published them in his 'Prescriber' and his monumental work—*Dictionary of Practical Materia Medica*. Messers. Boericke and Tafel, E. Gould and Son, Dr. Schwabe and Dr. Heath take them from me every now and then in large quantities.

I have proved another indigenous drug of India. It is called *Justicia Adhatoda* and is found to be useful, very useful indeed, in cough, cold, bronchitis, pneumonia, etc.

An article dealing with the provings and clinical verifications of *Justicia Adhatoda* was written by me and published in the *Homeopathic Recorder*, of Philadelphia in May, 1905. Other papers upon this drug from my pen were published in *Revue Homeopathique Francasie* of April, 1907, *Journal Belge d' Homeopathie* of February, 1907 and in *Progress* of July, and August, 1907. A Synopsis of the article of *Justicia* was published editorially in the Journal of the *British Homeopathic Society* of July, 1905 and in *Allgemeine Homoopathische Zeitung* of 20 July, 1905.

These three new remedies have now become the listed drugs of our Materia Medica and they will be found in Dr. J. H. Clarke's monumental work, Dictionary of Practical Materia Medica and also in Drs. Boericke's and Blackwood's Materia Medica.

I have very recently studied the properties and made provings of another indigenous drug, viz. *Cephalandra Indica* (Telakucha) which has turned out to be an excellent remedy for Diabetes mellitus.

Dr. C. F. Tonnere, M. D. about whom I have already spoken, proved *Acalypha Indica* from an indigenous plant of our country named Mukta-Jhuri and later on a proving of this drug was made by Babu Joy Kissen Ghosal, an account of which was published in the *Calcutta Journal of Medicine* in January, 1896. Dr. P. C. Majumdar M. D. proved *Azadirachta Indica* from our Neem tree. Dr. D. N. Roy, M. D. proved *Blatta Orientalis* from Indian cockroach.

In very recent years Drs. Promada Prasanno Biswas of Pabna and Kali Kumar Bhattacharjea of Assam have proved several new homeopathic remedies although they have not yet been recognised and found a place in our Pharmacopoeia. These homeopaths ought to be encouraged to go on with their works.

I do not know whether I shall be able to do any good to our cause. The public in our country may shew their Jewish antipathy to it and laugh it away with disdain. The project may meet with utter failure in the long run, but I can assure my colleagues in India and foreign countries that I shall be ever trying my best to perform the duties and responsibilities of this self-imposed task with faithfulness, conscience and scientific precision, so that the enterprise may not end in smoke. I may, however, fail in my attempt ; but still I am determined to devote my life-blood to the progress of this task. It is a mistake to suppose that men succeed through success ; they much oftener succeed through failure. Many, who have seemed to fail utterly, have often exercised a more potent and enduring influence upon their race, than those whose career has been a course of uninterrupted success.

Well the poet has said :—

Not all who seem to fail, have failed indeed ;
Not all who fail have therefore worked in vain ;
For all our acts to many issues lead :
And out of earnest purpose, pure and plain,
Enforced by honest toil of hand and brain,
The Lord will fashion, in His own good time,
(Be this the labourer's proudly humble creed.)

Such ends as, to His wisdom, fittest chime
With His vast love's eternal harmonies.

There is no failure for the good and wise,
What though thy seed should fall by the wayside,
And the birds snatch it ;—yet the birds are fed ;
Or they may bear it far across the tide,
To give rich harvests after thou art dead."

The life-blood of the enterprise is constituted by the public patronage and professional co-operation it shall be able to evoke and enlist. I, therefore, appeal to my Indian and foreign colleagues not to look askance at the scheme, but to lend me their helping hands. I am fully confident that they will be always glad to strengthen my feeble attempt.

Before I conclude this section I inform my readers that this Institute is now in a moribund condition owing to the paucity of provers. It is not possible for a single person to go on with the gigantic task. However I am now trying to revive it..

Dr. Sircar and high Honours.

Dr. Sircar was appointed an Honorary Presidency Magistrate in 1887 and he discharged the responsible duties of this post with his characteristic zeal for twenty five years till June, 1922, when he tendered his resignation owing to failing health.

The title of C. I. E. was bestowed upon him in 1883.

The Government was pleased to appoint him a Member of the Bengal Legislative Council on 26th January, 1887, and he was nominated in all for four terms. But he was compelled to retire after his last election in 1893. He was appointed Sheriff of Calcutta in December 1887. He was President of the Faculty of Arts for 4 years (1893-97).

He was for ten years a member of the Syndicate and generally in the absence of the Vice-Chancellor used to preside at its meetings as Senior Fellow. For several years he was a member of the Council of the Asiatic Society of Bengal.

He was the only medical man who was honoured with the bestowal of the Honorary D. L. Degree of the Calcutta University and he obtained this D. L. degree in 1898.

For many years he was a Trustee of the Indian Museum as a representative of the Asiatic Society, a Life Member of British Association for Cultivation of Science, corresponding Member of the American Institute of Homeopathy and of British Homeopathic Society and also a Life Member of the Astronomical Society of France.

Dr. Sircar had four dreadful attacks of fever. The first was septic fever contracted from a dissection wound in his second year at the Medical College which tormented him for six months and which was cured only after a change.

The second was a seizure of malarious fever contracted in a village, between Dumurdah and Balagar where he had gone to treat the malaria-stricken patients. This lasted for four years.

He was in the enjoyment of sound health till 1874 when he fell a victim to an attack of bronchial asthma owing to continuous observations of the heavens with a telescope then recently purchased. This fell malady made him its permanent victim and never ceased to trouble him.

The third attack of malarious fever was contracted in 1875, at Pandua where he had gone to treat a patient. This attack assumed such a dreadful character that his precious life was jeopardised by it. It troubled him for three years.

These attacks of asthma and malarious fever gradually compelled him to reduce his dietary to a considerable degree.

The late Prince Ferokh Shah was dangerously ill. Several of Dr. Sircar's friends earnestly requested him to go and see the patient. On their repeated insistence, he had gone there to treat the prince in November, 1896. On the day of his fourth visit he got the fever which hovered about him till his last breath.

The Indian Plague Commission

AND

Dr. Sircar.

Before the arrival in Calcutta of the Indian Plague Commission the following advertisement appeared in the Papers :

The Indian Plague Commission will shortly visit Bengal with the object of inquiring into —

- (1) the origin of the different outbreaks of plague ;
- (2) the manner in which the disease is communicated ;
- (3) the effects of curative serum ; and
- (4) the effects of preventive inoculation.

The Commissioners will be glad to examine persons who are in a position to assist them in arriving at a conclusion regarding the questions under investigation, and any such person who desires to bring any facts before the Commission is requested to submit without delay to the Secretary of the Commission a statement in English, showing what opportunities he has had of observing matters connected with Plague, and the facts which he can testify. The Commissioners will then determine whether they will call and examine each person.

C. J. HALLIFAX,

Secretary, Indian Plague Commission.

Not having observed Plague either in Calcutta or elsewhere he could not deem himself to be in a position

to help the Commission in any way regarding the questions under their investigation. He, therefore, did not submit any statement as required, as he could not make one based upon facts. Nevertheless on the 30th December last he got the following letter from the Secretary :

Sir,—The Indian Plague Commissioners would be glad to take your evidence if you desire to make any statement of facts observed by you with regard to the outbreak of plague which has taken place in Calcutta. If you wish to appear before the Commission, will you please be good enough to send me without delay a statement in narrative form of the main points to which you can depose, in order that the Commissioners may have an opportunity of studying it before your examination. In case you give evidence, your evidence will be taken at the Home Office of the Government of India on Wednesday, January 4th, and it is trusted that you will find it convenient to be present there at 10 A.M. on that day.

To this letter he returned the following reply :

Sir,—I have the honour to acknowledge the receipt of your letter No. 181, dated the 30th instant, and in reply beg to state that as I did not come across any case in the course of my practice, which I could call plague, I have no actual experience of the disease. I, therefore, do not think myself competent to give evidence before the Commission which I could base upon positive, observed facts.

In answer to the above the Secretary addressed him the following letter dated 2nd January, 1899.

Sir,—The Indian Plague Commissioners have received your reply to my letter inquiring whether you were willing

to give evidence before them or not. They would like to have your views regarding the prevalence of fever with bubonic swellings in Calcutta and the possibility that cases of such fever may have been mistaken for plague, and would like you generally to put before them your views on the existence or non-existence of plague in Calcutta. They are prepared to carefully consider all you have to say, and will meet at 10-30 on the 4th, and should you reconsider your determination to give evidence, will you please be present at the Home Office then.

After this very courteous letter, which showed the anxiety of the Commission to obtain all available information bearing upon the subject of their inquiry, he deemed it his duty to appear before them, and sent the following statement before doing so :

Sir,—In reply to your letter of yesterday's date received by me last evening I have to state that I shall be glad to be present at the meeting of the Indian Plague Commissioners to-morrow, the 4th instant. I am sorry, however, it will not be possible for me to attend at 10-30, as I cannot finish my morning work before 11-30. I hope it will be no inconvenience to the Commissioners if I appear before them at 12 noon.

With reference to my first letter which you have interpreted as implying a "determination not to give evidence" I beg leave to say that I really and honestly thought I was not competent to give evidence or because, as I said, I could not base any statement I might make upon observed facts. It was no reluctance to give evidence or any "determination not to give evidence," but it was simply an anxiety not to take up any time of the

Commission by any statement which would be no opinion after all, that compelled me to say what I did say in my first letter.

It might appear strange that when so many cases of plague are reported to have occurred in Calcutta from the middle of April to the end of September I should not have seen a single case which I could call plague. From this it is not to be inferred, and I do not wish it to be inferred, that there were actually no cases of plague in the city. The strangeness will disappear when I state a few circumstances which may be said to have brought it about.

In the first place my health has suffered so much since November, 1896, that I can scarcely go about much, especially was this the case during the hot months when the cases occurred, when I could not work for an hour without taking rest the next hour.

In the second place, though a member of the Bengal Plague Commission I had no opportunity of observing any of the cases of plague that occurred in the city. The Commission used to hold meetings before the outbreak of the disease, but strangely enough there was no meeting, so far as I am aware, from the date Calcutta was declared plague-infected to the present day. If any meeting had been held I should have been glad to have availed myself of any facility that might have been given to the members of the Commission for observation of the cases that were being reported as occurring. I took the inaction of the Commission to mean that members like myself were not to meddle in the matter.

In the third place, to prevent misunderstanding I ought

to state my own position in the profession. Even since I have been driven by conscience, by repeated observation, to look upon homeopathy as the most advanced point in the domain of medicine, I have become an outcaste in the profession. My professional opinion in any matter is not sought, and to prevent the unpleasantness of a rebuff I do not obtrude my opinion either upon Government or upon my professional brethren, except that as a matter of public duty I have to put forth my views in the pages of my Journal.

As the Indian Plague Commission have been good enough to express their wish to have my view on the prevalence of fever with bubonic swelling in Calcutta and the possibility that such fever may have been mistaken for plague and also my views on the existence or non-existence of Plague in Calcutta, I will briefly state.

1. I have observed and treated cases of fever with swellings of salivary glands and of the tonsils. These cases are of frequent occurrence. Next in frequency are fevers with swellings of the cervical glands, and the rarest of all are fevers with swellings of the inguinal glands (non-syphilitic). But however rare such cases are, they do occur. Under judicious treatment the mortality in all these cases is not much. Whenever, however, the fevers are truly malarial and of the pernicious type, as we often meet with in Bengal, especially in the beginning of an epidemic, the mortality is very great.

2. Cases have come under my observation which are mistaken for plague but which recovered under the simplest treatment, or by flight from Calcutta for fear of being taken

to the isolation hospital. It is not unlikely that many such cases were, during the plague-panic taken to the isolation hospitals, and treated with stimulants from the beginning, were rendered worse. Natives of this country, unaccustomed to stimulants do not bear them well during fever. Sometimes the febrile condition is fearfully aggravated by them.

3. I am not in a position to say, whether there was or was not plague in Calcutta during the time it was officially declared to be plague-infected. My impression is that many of the cases taken as plague were, in reality not so."

As might have been foreseen his evidence before the Commission had no practical importance and value. He had to reiterate what he had written in his letter that he was a practitioner of medicine who believed in homeopathy, that he had himself treated no case of plague in Calcutta that he had treated cases of fever associated with swellings of the cervical and parotid glands which were falsely diagnosed for plague by some eminent practitioners, but which came round under the simplest treatment or even under no treatment at all. He also stated that he did not hanker after the position in the Bengal Plague Commission which he was then occupying as a member, but that it was thrust upon him by Government quite against his will. To serve his country and Government, he agreed to accept the membership of the Commission.

It gives us infinite pleasure to tell our reader that though Dr. Sircar was an advocate of homeopathy, he met with the greatest courtesy and most cordial reception from

the Commission. All other members of the Commission were of the old school. This will conclusively prove that in extreme cases, his valuable opinion was of the utmost importance and sought by our Government.

Lord Lytton and Dr. Sircar.

While Lord Lytton was Viceroy and Governor General of India, he invited Dr. Sircar in the Government House to explain to him the actions of Crookes tubes. It is not possible for any individual to forget the evening when the phenomena were explained by Sircar. Dr. Sircar had such a wonderful mastery over the subject that he very easily explained the amazing behaviour of one millionth of atmosphere to the entire satisfaction of His Excellency. Two eminent European professors of science were present there and they directed their arguments in a sophisticated way against Dr. Sircar. They had no belief in the bombardment of ions. But the wheels of mica placed at forty-five degrees revolved like a well conducted machine. They still argued at the sacrifice of their senses. The potash-bulb tube came to silence their mouths. That was the triumph of science.

Lachesis.

In his earlier days, he made several experiments on lower animals to be conversant with the act of serpent poisons. His varied experience of the cobra poison has largely contributed to the administration of its dilutions in cholera with marked success. Dr. Sircar was in the habit of preparing the dilutions of all medicines with his own hands,

Lachesis Trionocephalus is a grand remedy of our Materia Medica. To Dr. Constantine Hering belongs the honour of discovering and developing the excellent remedial virtues of *Lachesis*. Every follower of homeopathy will be greatly struck with the great genius, unbounded perseverance, great literary ability, acute powers of observation, unfailing faith and prodigious labour of Dr. Hering. This medicine will keep his immortal name ever fresh in our memory. To the intelligence and truly heroic courage of Dr. Hering the Homeopathic world owes this grand remedy. His precious life was endangered for the sake of proving this poisonous drug. Almost all of the provings were made with the 30th and higher attenuations. Dr. Sircar published a very interesting article on this medicine in his Journal for January, 1903.

Let us quote it :—

What about Lachesis—are we still depending upon Hering's original supply ?

This is a question in which all homeopathic physicians throughout the world ought to be deeply interested. The venom of the *Trigonocephalus Lachesis* is the first serpent venom which has been used on homeopathic, that is, on true scientific principles in the treatment of disease. In our country indigenous quacks use serpent-venom in certain diseases, or rather in the last stages of certain diseases, but whether this use is purely empirical, or based upon a sort of rude *similia similibus*, it is difficult to say. It is in the stages of disease, chiefly of fever and cholera, in which pulselessness and collapse have set in, in which the patient has become unconscious and comatose, and is given up by the regular physician, that the help of the quack who deals in snake venom is sought. Strange to say, he succeeds in many cases. The only venom that is used is that of a particular variety of Cobra, called the *Keute* or *Kal-kut*, that of the other variety, *Gokhura*, being deemed too virulent for medicinal use though so far as we have been able to ascertain from our own experiments two venoms are equally virulent. The venom is not used alone but mixed with other poisons, mineral and vegetable, chiefly *Arsenic* and *Aconite* ! So that it is difficult to say what part the serpent venom itself plays in the cure if a cure is effected.

Of the serpent venoms in use in our school, there has been no complaint as to their supply except in the case of *Lachesis*. The Cobra, or as it is also called *Naja tripudians*, may be had in abundance from India. The *Vipera torva* and *Redi* being common snakes in Europe, there can be

no deficiency in their supply. There is also no fear of a fall in the supply of the genuine *Crotalus horridus*, as will be seen from the number for May 1894 of this Journal. Of *Elaps corallinus* we have not heard much, being perhaps so little used. But of *Lachesis* the complaint is that we are still dependent upon Hering's original supply. Now Dr. Hering issued the following circular in 1878 to celebrate the Jubilee of *Lachesis*, but unfortunately for our school he did not live to publish his intended monograph :

"To all Friends of *Lachesis*.

"Be it known that next 28th of July it will be fifty years since the first trituration and first dilution in alcohol of the snake poison *Trigonocephalus Lachesis* was made.

"We intend to celebrate that day by closing a collection of reports, consisting of provings, toxicological effects, cures, characteristics, corroborations, etc., etc. Quotations from books or journals where *Lachesis* has been mentioned are solicited, since it is possible that some may have escaped the author's notice.

"In the life of the author the order of the Parcoe or Fates has been reversed. Atropos, the inevitable, who cuts the thread, came to him first when a little boy in the form of a caterpillar on his father's grapevine and gave the incentive to the study of natural history.

"Then came *Lachesis*, the disposer of destinies; and *Clotho* comes last and holds the distaff while the author spins the fabric of symptoms."

"The son and daughter of *Lachesis* by name *Psorinum* and *Lyssinum*, heretofore called *Hydrophobinum*, are receiving a careful revision and will be printed before long.

"The several brothers and sisters of *Lachesis* are waiting to be acknowledged, particularly the Naja of East India, and the Lance viper of Martinique. We do not even have a complete collection of the bite of any of these snakes."

"The *Lachesis Jubilee* could not be better celebrated than by sending contributions to such a collection; also cured cases, provings, etc., etc., all of which will be acknowledged by the author and embodied in the monograph."

"Constantine Hering."

From the above circular it will be seen that the account given by Prof. W. E. Leonard, an old pupil of Dr. Hering, in the *Minneapolis Homeopathic Magazine* for June, 1895 which we quoted from the *Homeopathic World* in the *Cal. Journ. Med.* for Aug. 1895, was not correct as to the actual date when the *Lachesis* poison was extracted and attenuated by Hahnemann's methods of trituration and succussion. That date must have been the 28th July, 1828, and not 1805 as Dr. Leonard has put it. So that it is now exactly seventy-four years and six months that the poison was obtained and prepared as medicine for homeopathic purposes. Dr. Hering has not told us the exact quantity of the venom that he succeeded in squeezing out of the venom-bag of the serpent that was brought to him by his native assistants. The Snake was a big vigorous one, and supposing that at the outside this quantity was ten drops,—it could not have been more, it might have been less,—then the first centesimal trituration gave him 1000 grains or say in round numbers 2 ounces. If he had triturated the whole of this for the second trituration then he would have got 200 ounces or 12½ pounds. Or if as is

more probable, he had kept 1 ounce of the 1st trituration as a reserve for future triturations, he would have got 100 ounces or $6\frac{1}{2}$ lbs. of the second centesimal trituration. If he had used only 1 lb. of this for the 3rd, keeping the remaining $5\frac{1}{2}$ lbs. as a reserve still he would have got 100 lbs. of the 3rd. centesimal.

Now the question is whether the triturations of Lachesis from the 1st to the 3rd have been exhausted in the course of three quarters of a century? In all probability the 1st trituration is gone. It would be highly interesting to know if there is any remnant of it still. If there is, has it kept well? The venom and the sugar of milk being both organic substances, has an intimate mixture of them, in the proportion of 1 of the former to 100 of the latter, not become decomposed in the course of so long a time? As regards the 2nd trituration, the quantity being 200 ounces, the stock is also likely to have been exhausted, it having been used to prepare the 3rd trituration. The stock of the last probably exists as we do still get, though with difficulty, supply of it in ounces. Some ten years or more ago, through the kind instrumentality of a patient of ours, we got, with a copy of Hering's work, *Wirkungen des Schlangengiftes*, an ounce of the 6th decimal, that is, the 3rd centesimal trituration from America, said to have been obtained from Dr. Hering's son-in-law himself. This could not but be genuine, and shows that there is still available the 3rd centesimal trituration of the drug. But how long would it be further available? If the stock still exists it is because both for provings and medicinal use no dilution lower than the 6th centesimal has been used. It is for respectable homeopathic chemists to say what quantities of

the 3rd trituration each of them has, and if they have made any efforts to obtain the fresh poison.

This is a vital question for our school. True, hitherto no lower than the 6th centesimal dilution has been used, but that is because we have had no supply of the lower. We have no means of ascertaining whether in some cases lower dilutions would act better. From our experience with *Crotalus* and *Cobra*, we are inclined to think they would. In a case of gangrene we succeeded with *Crotalus* 4x where we had failed with the same drug 6x and higher. Why might it not be so with *Lachesis*? This is felt by all homeopathic physicians unbiased by the high dilution craze. Thus Dr. Hughes says in his *Pharmacodynamics* at the end of his lecture on the Serpent Venoms: "The observations of the curative action of *Lachesis* at least, if worth anything at all, prove the validity, not only of our therapeutic rule, but also of the infinitesimal dose. The results gained with it are all due to the sixth or higher attenuations, for we have never had lower ones in our hands. Dr. Hayward, whose energy has recently provided us with a fresh supply of rattlesnake and cobra poison, is endeavouring also to replenish our stock of that of the lance-headed viper. It will be interesting to ascertain if *Lachesis* will do more in the lower than it has done in the higher potencies." This was written in 1880, for no allusion is made here to Dr. Hayward's splendid monograph on the *Crotalus*; and no alteration was made in the edition of 1893. We have not been able to know if Dr. Hayward has actually been able to replenish our stock of *Lachesis*. We should be glad to hear from him direct on the subject. If, as we think, the supply of *Lachesis* is still Hering's

of 1828 then we ought to lose no time, indeed, we ought not to rest, till we have got a fresh supply. Though we may depend upon the original supply for dilutions higher than the 6th centesimal, we ought to have lower dilutions from the fresh poison. We ought not to remain satisfied with the provings already made with the 30th dilution. We ought to institute provings with the lower also, and this is only possible from the fresh poison. We ought to institute experiments on the lower animals with a view to discover pathological lesions produced by it, and for this purpose we must have a pretty abundant supply.

There will be no difficulty in identifying the reptile. Its native name is known—Churukuku or Surukuku. The head of the Serpent which Hering used was deposited by him in the Academy of Sciences of Philadelphia. It was in all probability accompanied with a description of the serpent. Both the head and the description, if there was any, may be found still there. We happened to get some years ago, about 1875, a drawing of the head by Dr. Hering from the late Mr. Henry Turner, homeopathic chemist, of London and Manchester, enclosed in Hering's little work on *The Twelve Tissue Remedies* of Schussler. We are sure a search for the serpent in Brazil would be successful. The patient of ours, alluded to above, who was a German merchant and had concern in the United States and Brazil, had promised to get live Lachesis for us, but unfortunately the revolution broke out in Brazil at the time, and the poor man himself died before it was over.

Sensitiveness of Sircar.

Dr. Sircar was very sensitive. A single dose of any unnecessary medicine administered to him would have developed many troublesome symptoms. On the 4th September, 1902 he had to attend the annual meeting of the Indian Association for the Cultivation of Science, as its Secretary, and to make a speech. At the time of making this speech Dr. Sircar did not feel any weakness or exhaustion. After going home he felt himself greatly exhausted and restless. He tried to sleep, but could not woo the advance of slumber even for a minute.

He, therefore, took one dose of *Coffea* and the result was that an alarming aggravation of his sufferings took place.

We cannot do better than to quote the following lines from his writings which will tell the writer's own tale.

"Some of the audience told me after the meeting that I was very much excited, and this may have been, (though I did not myself feel it) as some of the topics were of an exciting character, and calculated to call forth deep emotions. On return home I noticed the exhaustion which gradually became more and more. It became evident that the effort I made in delivering the speech, slight as it was, was too great for my present condition. I took my usual supper as a matter of duty but I was not refreshed. I could not have my short nap within an hour, as it does come every day. This made me worse, I became restless and now I became excited, so much so that I got alarmed. Though naturally averse to taking drugs, I thought I might

quiet the system by taking Coffea. Accordingly I took three or four drops of the 5th decimal at 11 P.M., my time for going to bed. I have never been disappointed by the drug in inducing sleep in my patients. Even in cases of the last stage of tubercular phthisis I have observed its marvellous effect in this direction. Where it had failed to procure actual sleep, it had almost invariably exerted a soothing influence. But in my own case the disappointment was annoying. I got more and more excited after the dose of Coffea. Sleep was out of the question. I tossed about in bed, walked hurriedly in the room, but no rest came. At 3 A.M. I had an inclination to go to the closet. I found I could not walk with ease for some pain in the thighs. In the course of an hour the femoral and inguinal glands became inflamed and perceptibly swollen; the pubic region also was painful and tender to the touch. On the following day fever declared itself, and the swelling and pain of these glands and their connected lymphatic vessels became very much greater, and there was slight pain in one axilla. Though the fever was not violent, the temperature not rising even to 102, my sufferings, especially from insomnia which continued unabated for two days, were so great, and my prostration was so alarming that I thought my end was come. I had a mind to take some medicine antidotic to Coffea. But as I could not decide between Ignatia and Opium, and I was fearful of further aggravation I did not take any medicine. I made a slow recovery. The worst symptoms passed away in the course of a week. Sleep of short intervals preceded by frequent and deep yawning took the place of the sleeplessness. I began to feel better as I slept longer. My diet was pure

milk in small quantities frequently. The lymphatic inflammation did not subside till by the end of this month,"

"I have called the above experience with *Coffea Cruda* novel, because I have nowhere seen the symptoms of lymphatic inflammation, I have narrated as developed by a dose of the 5th decimal dilution, recorded under the drug. Even Dr. Clarke's comprehensive *Dictionary* does not contain even semblance of them. In Allen's *Encyclopædia* we find the following symptoms noted as derived from Hahnemann: "She was obliged to lie down after every walk, on account of pain in the limbs. The slightest rubbing of the woollen clothing made the inner side of the thigh sore, or at least caused a painful sensation of soreness." These symptoms cannot, by any stretch of the imagination, be referred to inflammation or any other affection of the lymphatics. That the inflammation of the lymphatics in my case was due to *Coffea* there cannot be the slightest doubt. There was nothing new, on the 4th September or on any days immediately preceding, in my diet or hygienic environment. The only thing new was the delivery of the speech. But this was nothing new to me. I am accustomed to it. It could not cause the blood to gravitate downwards more than the continual straining at micturition which I am having for nearly two years, and which has not during this long time caused the slightest tendency thereto. I am, therefore, certain that it was the *Coffea* which was responsible for the symptoms that came on in the course of three or four hours after its administration. If the action of the drug had been spent in relieving the brain of its excitability, these symptoms would in all probability not have appeared. Somehow or

other the drug having failed to influence the upper sympathetics their action was spent upon the lower so as to affect the circulation of the lymphatics concerned. This is my explanation, but whether it is correct or not, there cannot be slightest question that Coffea did produce, in my case, inflammation of the lymphatics, including the glands, of the inguinal, the femoral, and the pubic regions."

"This fact has led me to draw an inference which, if legitimate, would be of considerable importance. It is this: That Coffea may be of use in the first stage of bubonic Plague in which there is distressing insomnia and the characteristic buboes, or even before their development."

"It may be asked, if the lymphatic inflammations that were developed in me were real pathogenetic effects of Coffea, how is it that they have been over-looked so long. To this one answer may be, that they are so unusual that people never thought of referring them to the drug even if produced by it. But the true answer seems to me to be, that they are not what may be called absolute effect of Coffea, but belong to the category of what the late Dr. Drysdale, and agreeing with him Dr. Hayward has called contingent effects which can only be developed in especially susceptible individuals and under especial conditions. But they are not the less real, and on that account they are the more valuable as affording indications for treatment."

Dr. Sircar's Seventieth Birthday Anniversary.

The celebration of our late distinguished colleague, Dr. Mahendra Lal Sircar's 71st birthday, took place on the 8th of November, 1903. A number of his dear relatives and friends assembled to do him honour, and their presence showed with what esteem and affection he was regarded in Bengal.

There were readings of verses, Bengali and English, and singing of songs composed to mark that event in the Doctor's life.

To all who collected round him, the Doctor, from his sick chair, replied as follows :

"Every rational creature ought to thank the Creator every moment of his life for the continuance of his existence which he owes to Him and Him alone. We ought to be thankful when we pass through periods of life, and we can not be too thankful when we come to the closing period. I feel that I cannot adequately express my gratitude in words or in thought for His having permitted me to live through seven decades and blessed my humble endeavours to do His will. If I have succeeded in doing any good to my countrymen and fellowmen it is entirely through that blessing which I have felt equally in prosperity as in adversity, in health as in sickness,—I may say more in adversity and in sickness. I have felt in his chastening rod manifestation of His infinite mercy. When I remember

the number of my sins I am lost in wonder how He has preserved me through them. All that I can do in return if such a thought is permissible, is to pray for strength to do His Will and to pray that His Will be fulfilled in all His Creatures."

"And now I must thank you all for having created an occasion, in a manner against my will, which has reminded me so prone to forget, of the Almighty Creator and of His infinite mercy to me individually and to all His creatures, and which, through this circumstance has given me so much of renovated life as to enable me to leave my bed of sickness, and sit here in your midst. I thank you, my dear son, for having conceived the idea of the ceremony and compelled me, unceremonious all my life, to go through it by the simple force of your affection and love, and for your prayer for the continuance of my life which I feel is becoming more and more useless every day ; I thank you, my dear Probohdh, you my dear Kumudranjan, you my dear and beloved pupil Hem Chandra and you my dear and loving Dina Bandhu, for the kind words you have spoken of me with the fervour of affectionate children, in which light, believe me, I look upon you. I thank you my dear grand children whose simplicity and innocence and love and willing obedience have been the solace of my life, and I thank all others who have shown their sympathy and sincere regard for me on this solemn occasion. My blessings on all of you, and my advice is that you should always keep God before your mind's eye and ask His help in all that you do, and I can assure you that you will never go wrong."

At 10-30 A. M. Dr. Sircar wore a piece of new cloth and sat to his breakfast surrounded by his wife, son,

daughter-in-law and his grand-children, all of whom fervently prayed to God for his long life, reciting in one voice the prayer composed by Amrita Lal Sircar. Babu Probodh Chandra Chatterjee then sang the prayer of Dr. Amrita Lal as also his own song composed for that day.

Though Dr. Sircar had ceased taking rice for the past 7 or 8 years, yet on this day a plate of rice with various other dishes as also his usual food were placed before him.

Having finished his forenoon meal, Dr. Sircar came out and took his seat in the veranda when the members of his family and the house servants paid their obeisance one after another. Babu Kumud Ranjan Mallik then read his verses. Dr. Sircar smilingly said to his son "I see you have created a ceremony after all."

In the evening, some of the friends and relatives of Dr. Sircar assembled in the veranda where musical instruments were ready for use. First of all three Mahomedan students of the Calcutta Madrassa intoned some verses from the Koran Sherif. Mahamahopadhyaya Nilmoni Nyayalankar then stood up and read aloud the prayer of Dr. Amrita Lal, the song of Babu Probodh Chandra and Babu Kumud Ranjan. Desired by several of the gentlemen present, Dr. Amrita Lal and Babu Probodh Chandra sang their own songs.

Dr. Hem Chandra Ray Choudhury, who has been in bad health for a long time, managed with great difficulty to be present. He was too much overpowered to read his own compositions. They were then read as his request by Dr. Amrita Lal. Then a song composed by Babu Dinabandhu Mookerjee was sung. Every one present prayed to God for long life of Dr. Sircar and relief of his sufferings.

Dr. Sircar replied with his usual feeling heightened by the scene before him. Tears flowed from his eyes as well as from those present.

In conclusion Mahamahopadhyaya Nilmoni Nyayalankar said :—"I regard Dr. Sircar as my elder brother, so I can not 'bless' him. Such a life as Dr. Sircar's is very rare amongst us. His want is keenly felt now that he was retired from active life. My prayer is that God may, in His mercy, grant Amrita Lal's prayer and fulfil our wishes. May Dr. Sircar be relieved of his sufferings and may he live for sometime yet."

Dr. Mcleod on Dr. Sircar.

Dr. Sircar was held in the greatest possible esteem even by the members of the old school. Numerous, highly complimentary remarks on his distinguished self were voluntarily made by many distinguished allopaths on different occasions.

Dr. K. Mcleod was a distinguished Professor of the Calcutta Medical College, a most eminent Surgeon and Editor of the Indian Medical Gazette. He was a bright ornament of the profession to which he belonged. He was the then London Correspondent of the Indian Medical Gazette. While Dr. Mcleod was in service, Dr. Sircar was always in loggerheads with him in connection with homeopathy. But a British heart is pregnant with generous sentiments and always knows to appreciate worth and merit wherever found.

The following lines emanated from the pen of Dr. Mcleod and were published in the Indian Medical Gazette of December, 1902.

"I read lately in an Indian paper a report of the annual meeting of the 'Indian Association for the Cultivation of Science,' at which the Honorary Secretary, Dr. Mohendra Lall Sircar, made a speech which affected me profoundly. From this speech I gather that Dr. Sircar's health is bad and rapidly failing, and that his endeavours to establish among his countrymen a substantial and abiding organization for the cultivation of science have been abortive. 'I can,'

he is reported to have said, 'only give expression to one feeling that has taken overpowering possession of me, and that is a feeling of regret at having wasted a life. I have failed in fulfilling a task which I had imposed upon myself.' This task was the institution of professorships for the teaching of science. And did he fail? Not for want of insight, energy, enthusiasm and perseverance on his own part; not for want of sympathy and (wordy) co-operation; but for want of money. His countrymen would not, with two honourable exceptions, contribute to endow professorships or create laboratories. I am afraid this is too often the fate of ambitious and high-sounding projects in India—much tall talk at the inception, no material support, inanition and extinction. In this present instance the case is sad and pathetic. I am no admirer of the homeopathic heresy, as my writings in this journal abundantly testify, and I have more than once deplored Dr. Sircar's defections and the estrangement which it caused between him and his professional brethren—a split, the traces and results of which remain to this day; but I verily believe that Dr. Sircar's espousal of homeopathy was honest and grounded on the belief that it furnished him with a fundamental scientific principle which placed medical practice on a higher plane. It required no little moral courage on his part at the time to break away from his teachers and fellows, and I honour him accordingly. But apart from this, Dr. Sircar's efforts to cultivate and commend physical science and research, have been true, worthy and persistent; and I cannot get myself to admit that they are doomed to failure. The thing must come, sooner or later, and the man's labours must bear fruit, and

his name and work must be perpetuated. But how much better if his aspirations and intentions were realized while he is with us and, if before quitting the scene of his easy triumphs and rare failures, he could experience the satisfaction and joy of seeing his yearnings gratified and his projects accomplished," K. McL.

Lord Curzon and others on Sircar.

Referring to the princely munificence of the late Tata of Bombay for the establishment of a Research Institute in India of which he spoke in glowing terms, Dr. Sircar made a truly pathetic appeal to his countrymen on the occasion of the twenty-second annual meeting of the Science Association, held in April, 1899, under the Presidency of the Lieutenant-Governor of Bengal, in the following words :—

"It is now for you, my countrymen of Bengal, to determine what you are to do with this Science Association which you have established and which you have advanced so far, whether you are to advance it further or leave it as it is to die of inanition. It cannot continue long without endowed professorship. From the very beginning I have been telling you that in order to enable the Association to do its legitimate work, that of research, you must have men devoting their whole time and attention to special subjects, and that you must provide for them. But somehow or other I have not been able to convince you of this necessity, and the result is that while we are sleeping over our oars a sister presidency has startled the country by what appears to be a new scheme involving an outlay calculated to tax the resources of an empire. Neither the scheme nor the estimate for the carrying it out is new. I have been giving out my views of both whenever I could get an opportunity for doing it. I have been giving you accounts of the costs of the various laboratories of the world, of the princely and disinterested

gifts for the endowment of new professorships here, or of whole institutes there. But these stories coming from hackneyed lip have apparently had no effect. Now that I am feeling that I have come very nearly to the end of life's journey I do not see what more I can do than solemnly and imploringly to ask you to take the burden from off my shoulders and transfer it to yours."

But unfortunately these wholesome preachings of Dr. Sircar fell flat on the ears of those for whom they were intended. Although his life-long endeavours in the furtherance of this great object produced no impression upon his countrymen, they were highly appreciated and applauded by the highest authorities.

At the Convocation of the Calcutta University held in 1900 Lord Curzon, in the capacity of Chancellor, alluded to Dr. Sircar's association as follows:—"You have, I believe, in your own midst a society which, on a humble scale, because it is only possessed of humble means, attempts to diffuse scientific knowledge among the educated population of Bengal. I allude to the Indian Association for the Cultivation of Science-(applause)—to which Dr. Sircar has, I believe, devoted nearly a quarter of a century of unremitting, and only partially recognized labour (applause). I often wonder why the wealthy patrons of Science and culture, with whom Bengal abounds, do not lend a more strenuous helping hand to so worthy and indigenous an institution." At the same Convocation, the Vice-Chancellor, Sir Francis Maclean, spoke of Dr. Sircar as an Indian Votary of Science, upon whom we conferred the honorary degree of Doctor of Law the year before last, (who) has been devoting a life-long service in preparing the ground for the

cultivation of science by his countrymen." Lord Elgin entertained a very high opinion of Dr. Sircar. As Chancellor of the University he said, "I think that the University has chosen a very appropriate occasion for conferring on Dr. Mahendra Lal Sircar, the Honorary Degree of Doctor of Law in recognition of his eminent services in the cause of scientific education. I congratulate, therefore, the University, as well as Dr. M. L. Sircar, on the occasion which has been selected for conferring upon him the Honorary Degree of Doctor of Law."

Mr. Justice Trevelyan, who was then the Vice-Chancellor of the University, also said: "The degree which has been conferred to-day upon Dr. Mahendra Lal Sircar was unquestionably his due. The help which he has given to the promotion and better knowledge of science in Bengal by the foundation and maintenance of the Indian Association for the Cultivation of Science of itself deserved this recognition. In conferring this degree upon him we are not merely honouring his labours in the cause of science, we are also endeavouring to repay to some extent the debt which we owe to him, for many years, in spite of the many calls of his professional work, he devoted much of his time to our Science. For ten successive years he was a member of our Syndicate, and frequently acted as its President during the absence of the Vice-Chancellor. He was also for four successive years President of the Faculty of Arts."

Dr. Sircar as an Author and His Character.

Dr. Sircar had such a command over the English language that all his writings were always admired by such high personages as Sir Steuart Baley and Sir John Woodburn. His mind was, in fact, pregnant with the best productions of English literature and what he wrote or spoke, possessed wonderful literary acumen and merit. In the prosaic debates of the Council Chamber or in his writings contributed to the Calcutta Journal of Medicine he always evinced the most consummate literary predilections and ever displayed the most unparalleled skill in the grace and beauty of his diction.

Dr Sircar wrote a book entitled "Hahnemann, the Father of Scientific Medicine." It is printed from his presidential address, delivered at the Albert Hall on the occasion of the 133rd Anniversary of the birth of Hahnemann, on the 10th April, 1888. He was author of "Moral Influence of Physical Science," being the substance of a Lecture, delivered at the Town Hall, on January 7, 1891, under the Presidency of the then Lieutenant-Governor of Bengal.

He also wrote on the "Physiological Basis of Psychology." He was also author of "Therapeutics of Plague" and a "Sketch of the Treatment of Cholera." All his books bore the impress of his original mind and were favourably received by the public and the profession alike.

Dr. Sircar had been contributing a very interesting paper on the Therapeutics of Constipation, Diarrhoea, Dysentery, and Cholera to his Journal. He described the

symptoms of nearly 160 homeopathic remedies in this excellent article till the end of his existence. Had he been able to finish it it would have been a valuable possession of our homeopathic literature. Unfortunately for India and for Homeopathy, his illness stood in the way of his accomplishing this grand task and Death took him away for ever before he could give the finishing touches.

Dr. Sircar had a great desire to re-write the whole of his pamphlet on Cholera and to bring it to a successful termination ; but to our great disappointment he could only re-write and finish the chapters up to the Treatment of the Stage of Full Development. We had the privilege of hearing of the way in which he wished to finish the last chapters of his book. His son Dr. Amrita Lal Sircar, L.M.S. F.C.S., had brought out the second edition of his father's book on Cholera ; but to our great regret he had only re-printed the last chapter of the book from the first edition. The first edition of this book was published at a time when Dr. Sircar might be called a beginner in the New School of Therapeutics, and many views were therein embodied which passed through many revolutions as his experience gained ground. This insertion of the last chapter appears to us to be very unpalatable and has really killed the world-wide reputation of Dr. Sircar as the foremost representative of homeopathy in India.

It was the greatest desire of Dr. Sircar's heart to complete and publish this book replete with the reflections and experiences of his latter practice. Had he not been laid up with his illness, he would have certainly finished the book. The book would have been quite abreast with the times if he could have been able to re-write the whole of the book.

Dr. Sircar had not the least desire of publishing it if he could not finish it before the end of his earthly career.

Our sorrow has become all the more poignant when we see that the sacred wishes of the late *Savant* have, without any rhyme or reason, been set at defiance by no other person than his own dear son. For the sake of Dr. Sircar's fame and name, if not for the sake of homeopathy, the book should not have been published by his son.

The readers will be surprised to learn that Dr. Sircar had been living only upon *patwal* and essence of *mug* for the last eight years.

This will conclusively prove the strength of his marvellous will-power, for he might be said to have lived the full seventy years of his existence, not so much by medicaments as by the tenacity of purpose to live on.

He had been suffering from asthma and strangury for the last seven years. He retired from active practice eleven years ago. He died of these diseases on the 23rd February, 1904. His death was a peaceful one.

The home in which he was born, the noble profession he embraced, the surroundings—literary and social—which he had the privilege to enjoy, all contributed, with his inborn talents and genius, to make him what he was. "Work regularly" was one of his maxims. His soul was shut up in that maxim, like the pearl in the oyster. The keynote to Dr. Sircar's life was work, hard unremitting work. He was the most labourious person I ever knew—the most prodigious worker. He never wasted a single moment of his time. He always felt that the waste of time was an unpardonable sin.

He was not only famous as a worker, but he was inspired by a fire of strong purpose to work. He accomplished more than most men equally zealous and hard-working could do.

Leonidas at Thermopylae, Nelson at Trafalgar, Socrates before his judges and Jesus before Pontius Pilate, are bright instances of men in their highest attitudes. Each of them tried his best to pull on in the stream of life, in order to do his duty. The life of Sircar was also a life of duty. Take away duty and our moral world will become a chaos. Duty acts upon our moral nature as gravitation does upon material world. Well the poet has said :—

"I slept and dreamt that life was Beauty,
I woke and found that life was Duty."

He delivered his lectures with logical precision. They were logical, thoughtful, forceful, entirely devoid of fancy or speculation, direct and to the point. He always endeavoured not to give utterance to any statement which he could not defend.

Then there were responsible duties in connection with the secretaryship of the Science Association. Alone and unassisted, he carried on the correspondence, managed the affairs of the Association, formulated its policy, and its finances, and prepared its reports. In fact, he was the life and soul of this Association.

All these works were performed by him single-handed. His moral courage and independence helped him to do them smoothly. It is by the influence of this independence, self-help, self-reliance, moral courage or what we call, we accomplish every great reform, which has made mankind

wiser and more prosperous—the reform of knowledge which is so rapidly and extensively widening its boundaries; of science and the arts which are ever astonishing us with new inventions, discoveries, triumphs and wonders.

One day half an hour before the announced time of a lecture which he was to deliver at the Science Association, a rich man came to take him to see a patient at Hooghly and offered him Rs. 1000, if he would go to see the patient once. But Dr. Sircar immediately gave a negative reply asking him to go to another doctor. In this way many patients slipped off his hand and yet he moved not an inch.

Dr. Sircar was a voluminous reader of professional journals. The number of these periodicals was legion and all these journals were carefully, critically and thoroughly scanned and every contribution of importance was recorded in his index rerum for future reference.

The perseverance, the will and the labour that were indispensable for these wonderfully stupendous accomplishments are among the rarest of human attributes.

His generosity in everything was unbounded. He was never known to be guilty of any selfish act or to indulge in the utterance of a selfish thought. His charities were innumerable, but he never gave them with any mark of ostentation.

In the year 1891, he fell a prey to the inroad of malaria and the attack told upon his health so heavily that he was compelled to go to Baidyanath-Deoghar for change. There he was so much moved by the helpless condition of the lepers that he built an asylum for them at a cost of more than Rs. 5,000. Sir Charles Elliot, the then Lieute-

nant Governor of Bengal, was kind enough to lay the foundation-stone of that noble asylum in July 1893. It was named after his devoted wife, and is now known as the "Rajkumari Leper Asylum."

No unjust act beclouded the effulgence of a whole life of virtue.

To those who did not know his character and temperament well, he gave the impression of austerity. He sometimes became austere on principle. Austerity was as foreign to his nature as insincerity, and a more sincere and upright man I never met with. The heaven-ascending spirit of this great man was never caged in the smothering haunt of insincerity. There was an harmonious blending of simplicity and greatness in Dr. Sircar's life.

He always regarded the duties of his life with great seriousness, but he was the most light-hearted and simplest man that India has ever been graced with. He was simple as a child that knows nought of the wickedness of the world.

Every body should study Dr. Sircar's life—the life of this great man who held an imposing place in many high national transactions, whose character and career may be regarded in such various lights and whose years bridged so long a span of time in fighting for the cause of homeopathy in India.

Feeling the overwhelming strength of tide that was running against his view when Dr. Sircar began to preach the fundamental principles of homeopathy, he was not disheartened for a single moment, but he flew to the new task of working out the mysteries that this new science

embodied and with Dr. Sircar to work out a thing in his own mind always meant to expound and to enforce for the minds of others. His pen was ever busy in defending the cause of homeopathy and was to him at once as an adamant sword and a mighty buckler.

We are dazzled by the inexhaustible versatility of his mind. From force of indomitable will, with all its roots in habit, example, conviction, purpose, grew forth his dominant and most effective qualities. Toil was his inborn element; and although his mind was pregnant with divers native gifts, he was never visited by the dream so fatal to many a well-laden argosy, that genius alone accomplishes all. It was very early in life that Dr. Sircar gave unmistakable proof of that sovereign quality of moral courage which was one of the most conspicuous of all his traits. He had the passion for simplicity to a degree—simplicity in life, manners, feeling, conduct, the relations of men to men; hatred of luxury and profusion and all the fabric of artificial and self-created wants. He always cultivated the habit of self-help; he did not seek or like to be dependent upon others for what he could himself supply; he kept down as much as he could the standard of his needs, for in this lay the great secret of his manliness, true wealth and happiness. "He is a wonderful man," said the sage, "that can thread a needle when he is at cudgels in a crowd." This remark was highly applicable to Dr. Sircar, for he could find truth in the hurry of disputation.

He had a disposition to resist the tyranny of self; to acknowledge the rule of duty; to maintain the supremacy of the higher over the lower parts of our nature. He always devoted his time and purse to the regeneration of his

country. He attached great importance to the following 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.”

The life of this great doctor presents a living picture of duty, industry, attention, and concentration constant as the motion of the day. Dr. Sircar possessed the habit of steady application and strict economy of time. 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 own worth.

At the time of his conversion to homeopathy, the name of Hahnemann was almost unknown to the nobility, the gentry and the mob of this country. Popular voice reigned supreme and had a firm footing in the minds of the people at that time. If the nobility and the gentry are to be alarmed, overawed or smothered by the fire of popular opinion, and if no great doctor be raised up in our time of need to pacify and satisfy this unhappy multitude, then eagerly rushing or madly sauntering along the pathway of medical revolution as an ox goeth to the slaughter or a fool to the correction of the stocks, what is it but a symptom as infallible as it is appalling. that the day of medical greatness and stability has vanished, and that the chill and

damp of annihilation are already creeping over the glory of the Science of Medicine. These awe-exciting spectres haunted him day and night and in his ardent zeal for truth he became a follower of Hahnemann amid the deafening cries of shame and universal protest. The writer of this book had heard of Dr. Sircar's exalted character ; but he had also heard of him as a man of cold manners and haughty reserve. It was in the year 1902 that I first went to see Dr. Sircar. It was a rainy day when I entered his room. I conversed with him on divers topics and I well remember that, before I had been five minutes with him, all my apprehensions had melted away like snow in the sun. I came away from that interview conscious indeed of his independence of character and of his dignity, but of a dignity so chastened by a peculiar purity and gentleness and so associated with impressions of his kindness and even friendship that I was at a loss to make out the reason of his being at that time so misunderstood by the outer world.

Sircar's Place in the Domain of Medicine.

As a physician, specially as a homeopathic physician, he had no equal in India and reached the highest pedestal of popularity and fame. His devotion to and conscientious solicitude for his patients were simply marvellous and outstripped the bounds of human capabilities. He possessed an intuitive mind and nothing about his patients escaped his penetrating eyes. He was distinguished for making a careful examination into every minute detail and was a most accurate observer in forming a true diagnosis and judgment. He was ever seen to hunt out the whole field of *Materia Medica* before he made the prescription. The sufferings of his patients made a deep impression upon his heart and he was always up and doing to alleviate their pains, and sufferings by the strength of appropriate homeopathic remedies. Nothing could excite his delight in a greater degree than his success in those cases where others had failed ; but his satisfaction was not tinged with any selfish motive. His delight consisted in the glorious triumph of homeopathy.

The success of a physician depends upon the cures made by him. Dr. Sircar was a very successful practitioner and the number of his marvellous cures was a legion. However, we publish the following cases from his note-book for the enlightenment of our readers and hope they will be read with much interest and profit.

Cases from Sircar's Clinique.

1. A Case of Empyema.

Abdus Sattar, Mahomedan, aged 18, resident of Dhobapara (Mudiali) near Garden Reach, about 5 miles from Calcutta, was brought to me on the morning of Tuesday, the 27th September, 1898. He was suffering from fever of the remittent type for the last 34 days, with aggravation in the afternoon. There was much emaciation and considerable dyspnoea. On examination the whole of the left side of the chest was dull on percussion. There was just a slight respiratory murmur at the apex of the left lung. The intercostal spaces were as if filled up and almost bulging as if from fluid pressure from within. There was much cough but no rales in the right lung. Heart beats exaggerated and visible. Considerable bulging of the precordial region. Can lie only on the left side; slightly jaundiced tint of the conjunctiva and of the skin but no enlargement of the liver. Tongue slightly furred.

I diagnosed the case to be one of pleuritis of the left side with effusion filling up the whole of the pleural cavity, causing shrinking of the whole of the left lung, and probably also pericarditis with effusion. I gave *Bryo*. 2 x.

29th Sept. Report was that the patient was better, fever and cough and dyspnoea were less. Continued *Bryo*. 2 x.

30th. Report was brought in the morning that the cough was worse, but in other respects much the same.

Thinking the increase of cough was due to an aggravation of *Bryo.* 2 x, gave *Bryo.* 4 x.

2nd Oct. Report of strong fever yesterday. Sent *Aco.* 2 x.

4th. Fever less but cough worse. *Bryo.* 6 x.

8th. Patient brought in the morning. A swelling, about the size of a small orange with distinct fluctuation, was observed about 3 inches below left nipple. The dulness of left side was the same as before. Fever was less, but cough no better. The swelling appeared to me to indicate pus and not watery fluid as I had at first thought. I prescribed *Sulph.* 30 in the hope of causing absorption of the fluid whatever it was, and also to allay the cough which was very troublesome.

13th. Report came that the patient was better as respects the cough, otherwise much the same. Continued *Sulph.* 30.

14th. Patient's father reported that the swelling had increased and became more fluctuating. As my own health did not permit me to visit the patient at his house, and as I thought it too risky to bring him over to mine, I asked the father to have the swelling explored by a medical friend of mine who resides in his neighbourhood, and to make a small incision if there be pus.

17th. Report was that the swelling was explored and incised yesterday, as I had directed, with the result that about 4 pounds of pus had come out. Stopped medicine.

19th. Report that the discharge through the opening made is pure pus, and about $\frac{1}{2}$ lb. daily. Patient feeling better. No med.

26th. Patient brought to me in the morning. Found pus freely discharging in considerable quantity through the opening. Patient was better in every other respect; fever and cough were less, and breathing easier. But respiration was not fully established. To check the suppurative process, I gave *Sil.* 12x, which was continued till the 4th November, after which, the improvement being stationary, I changed the dilution to the 30th centesimal which was continued till the 10th. But no further improvement following I again stopped all medicine.

18th Nov. Report was that the patient was almost the same, the slight fever hanging on still. Gave *Sulph.* 30. From this day improvement became rapid. The discharge ceased and the opening through which it was flowing healed up in a day or two. The fever and the cough disappeared in about a week. The appetite increased and there was great cry for more food than was allowed.

16th Dec. Patient brought this morning. I was glad to find him nearly all right, the fistulous opening quite healed, the respiration fully established in the upper and partially in the lower part of the affected lung, though still frequent, being 28 in a minute, the swelling over the pericardial region quite gone. Continued *Sulph.*, and ordered a bath to be given tomorrow.

21st. Patient brought. Found him better still. Stopped med.

Remarks.

It is difficult to say whether this was a case of suppurative pleuritis from the beginning, or of simple pleuritis with serous effusion taking on degenerative

suppurative changes in the course of old school treatment. When the patient was brought to me thirty-four days after the commencement of illness, there was nothing to lead me to infer that there was pus in the pleural cavity. Taking the fluid which had filled the whole of the left side of the chest to be ordinary serous effusion, and having regard for the jaundice and the symptom that the patient could lie only on the affected side I prescribed Bryonia. It did some, but not much, good in the beginning. I had to use Aconite for the strong fever which had come on while the patient was taking Bryonia. Under Aconite though the intensity of the fever abated, the cough became more troublesome, and I had to use Bryonia again, but this time in a higher dilution. Though the medicine was used for four days, the morbid process that was going on in the pleura went on unchecked and declared its true character by the matter within pushing itself out through the intercostal spaces, evidently the fifth and sixth, and forming a fluctuating swelling. The fact of Bryonia failing to cause absorption of the effusion shows that it was purulent and not serous at the time the patient was first brought to me, whatever it might have been in the beginning.

If the diagnosis of empyema had been positively made at once, could we have used any medicine that could cause the absorption of so large a quantity as upwards of four pounds of pus? My experience with Hepar, Silicea, and Mercurius in such cases in the past does not return an affirmative answer to the question. And it is doubtful if anything else, than what was done, could have been done that would have hastened the progress of the

case, which, it must be admitted, was satisfactory. It is remarkable that Sulphur should have played so important a part in expediting the recovery. This shows that probably there was some constitutional taint which this prince of anti-psorics corrected. I must not omit to mention that I had to put the patient on a very restricted diet. I forbade all juicy and acid things. I kept him chiefly on milk and allowed him wheaten bread (chapatis) only when the fever had considerably abated. I have not yet allowed him rice, which I have found to be very prejudicial in fevers, dropsies, and suppurations.

2. A case of Renal Colic Cured by *Lycopodium*.

Babu H. P. M., aged 46, resident of Calcutta, by occupation a clerk, came to me on the morning of the 1st October 1899, with the following complaint. He has been suffering for two months from a pain which runs down from the region of the left kidney to the left testicle. He suffers also from great windiness, passing flatulence upwards and downwards constantly. His general prostration is very great. All these symptoms are gradually increasing; and the renal pain is occasionally very severe. Gave him *Lycopodium* 16 x.

4th Oct. Called in the morning and reported that the pain from the kidney down to the testicle is nearly gone, and that the flatulence has become less, though still he has to eructate much. Continued *Lycopodium*.

8th Oct. Called in the morning as usual. Pain entirely gone, does not feel the windiness, though he has to eructate but much less frequently. Prostration is also decidedly less. Continued medicine.

17th Oct. Presented himself as usual with all the symptoms nearly gone.

22nd. Cured.

Remarks.

There are two points of interest in this case. First, the renal colic was left-sided, and yet *Lycopodium* effected a cure. The general belief amongst homeopathic practitioners is that *Lycopodium* is more suited for right-sided affections. Dr. Nash says—“*Lycopodium* affects the right most, or at least the troubles begin on the right side..... Any complaint that begins on right and goes to left makes me think of *Lycopodium*.” Accordingly we find Lilienthal recommending it for renal colic when pain extends down (right) ureter to the bladder. In our case the pain extended from the left kidney to the left testicle. It is true that ‘the sides of the body subject is of more account than some imagine,’ and that “drugs have an affinity for particular parts, organs and even sides of the body,” but we must study the whole pathogenesis of a drug and not make hasty generalizations from a few instances, and we must also see that we take note of side with reference to particular symptoms.

The second point of interest is that the 16th decimal dilution of *Lycopodium* that was prescribed was made from a mother tincture which I had myself prepared from the pollen with strong rectified spirit. The phial, in which the pollen and the spirit were mixed in the proportion of one to five, was every day, two or three times, strongly shaken for over two months, at the end of which the clear supernatant liquid was drawn off, and found to be saturated

with the oil of the pollen, as evidenced by the milkiness produced when dropped on water. Dr. Hughes says—"It seems probable that the medicinal virtues of *Lycopodium* reside in this peculiar oleaginous matter with which its sporules are filled; and hence the comparative inertness of all preparations of the drug which do not involve complete fracture or solution of the investing envelope. No tincture but an ethereal one is found to effect solution." But here we had a strong spirituous solution of the drug which did hold oleaginous matter, and gave effective therapeutic results. Possibly the frequent violent shaking for over two months may have helped the solution. This should serve as a hint to pharmacutists in preparing dilutions of *Lycopodium*. There does not appear to be any necessity for triturations which are always a troublesome affair.

3. A case of Hernia.

Babu N. K., aged about 63 years, is subject to hernial protrusion in the right inguinal region. The protrusion does not advance much beyond Poupart's ligament.

On the 17th August last at about 11 A. M. he had an attack of this kind. The immediate cause appears to have been straining during defaecation. The tumour was hard and very tender to touch. The patient remained quiet in bed, the bowels moved once or twice; at about 5 P.M. very gentle taxis was applied to reduce the hernia without any success. As there was no urgent symptom he was no further molested; but was ordered to remain quiet in his bed and to apply ice over the tumour. Ice was applied with an ice bag for about an hour but it did

no good. The patient remained in this state during the whole night and had very little sleep. On the morning of the 8th I was consulted. I prescribed *Nux vom.* 30. One dose was given at 7 A.M. In the meantime, the patient had one or two stool, and felt easy enough to take a bath and a meal of rice. The hernia went back completely at about 3 P.M., as it used to do before under the same medicine.

4. A case of Fits of Convulsions after a Fall, benefited by Alumina.

January 5, 1899. A child, 4 years old, was brought to my clinique in the morning, with the following history: Had a fall 21 days ago. He fell flat on his back. As he fell, a pile of wood fell on the middle of his body, that is, on his abdomen. The pile was not heavy enough to do any external injury. But the child became unconscious. Half an hour after the fall began to have convulsions which lasted for 6 hours. The intensity of the convulsions would abate by the applications of ice to the head. The eyes were up-turned while the convulsions lasted. The child was better and free from convulsions for 15 days. On 16th day, after he had played in the sun for sometime, he began to have a fit of convulsions which lasted 4 hours, and was attended with vomiting, the vomited matters coming out even through the nose, On the following day, the 17th day after the fall, there was another fit of convulsions attended with vomiting. The child was better for 2 days after which he had a fit of convulsion again, but there was no vomiting this time; instead of which there was violent diarrhœtic motion just before this fit, or rather just as the fit commenced. The stools since passed are not diarrhœtic

but hard and covered with whitish slime. Since the fall the child has become very timid and fearful. Prescribed *Alumina* 6.

Jan. 10. Child was brought in the morning. He was better, has had no more fit. Repeated the med.

Feb. 2. Report by the father. No more fit, had fever from the 17th to the 21st January which was cured by *Bell.* 6. There is some timidity still. Gave some unmedicated globules with instructions to bring the child again if necessary. The child was well for two months, and a relapse took place after some irregularity. His father having fallen ill at this time he was not brought to me, but was placed under a kaviraj.

Remarks.

ALUMINA was selected in this case for the mental symptom (timidity) and for the convulsions, and it certainly did good, keeping the patient free from convulsion for two months, and which, in all probability, would not have returned had it not been for some "irregularity," of which the nature I could not ascertain. I have not yet met with a case of convulsions, in our literature, in which ALUMINA had been used.

5. A case of Measles with Pneumonia.

A Hindu lad, aged four years and three months, had fever for 10 or 12 days. As a brother and cousin of his living in the same house with him had measles at that time, he was not given any medicine in anticipation that he also might get measles not having appeared as was expected, he was given 1 gr. of *Quin sulph.* during intermission.

The temperature rose up to 104° F. on that night. The next day (29th October) he was again given *Quin sulph.* in 1 gr. doses once in the afternoon and again at about 8 P.M. During the night the temperature remained normal, but it commenced to rise from the morning of the 30th instant. At 5 P.M. the temp. was 105.5. On auscultation moist crepitations were heard at the base of the right lung, but there was no dulness present. Some cooings also could be heard here and there over both the lungs. He was given the following mixture.

Ammon. Carb. gr. i.
 Liqr. Ammon Citratis 3ss.
 Spt. aether nitrosi mv.
 Vin. Ipecac. miiss.
 Syr. Simp. mxx.
 Aqua ad Zii,

Mix. for one dose, a dose to be taken every three hours.

Three doses of this mixture were given.

31st October :—6-30 A.M. The temp. came down to 101.5 At about 9 A.M. Dr. Sircar was called in. The temp. was then 99 : no stool for two days. He prescribed *Nux v.* 30, four globules of which were given at once. At 10 A.M. had one hard and scanty stool. 1-30 P.M. temp. 101.4. 2-30 P.M. had another hard scanty stool. Temp. at 7-30 P.M. 103-2, at 8-30 P.M. 104-2, at 10 P.M. 104.

1st November : 6-30 A.M. temp. 102. Measles appeared all over the body. Condition of the lungs was the same as yesterday. No medicine was given. Temp. at 1 P.M. 104. at 4-30 P.M. 103.8. Pulse 140, respiration 75, per minute. The dilator nasi muscles were acting

violently during respiration. The face was quite flushed. Dr. Sircar still gave no medicine. Temp. at 8 P.M. 103.8, at 10 P.M. same. During the night the child was delirious and had one scanty soft stool.

2nd November. 6-30 A.M. temp. 102, at 8-30. A.M. 101-4. Moist crepitations could be heard all over the back of the right lung and also over the front below the mammary line downwards. It was distinctly duller than the left lung. Moist crepitations could also be heard all over the back of the left lung down the lower angle of the scapula. The face was cyanosed. Respiration short and abdominal in character, 75 per minute; pulse 150. 2 globules of *Phos*. 6x were given. 11 A.M. temp. 102, resp. 70; 2-30 P.M. temp. 102.2, resp. 50, pulse 144. Appears to be somewhat lively. 4 P.M. temp. 103.2, resp. 60. At 7 P.M. temp. 102.2, at 8-30 P.M. 102-4, at 10 P.M. 101-8. 2 globules of *Phos* 6x.

3rd Nov. 1 A.M. temp. 101-2, resp. 40. 6-30 A.M. temp. 100. 2 globules of *Phos*. 6x. 9 A.M. temp. 100. No crepitation could be heard over the left lung. The right lung on percussion more resonant and the number of crepitations fewer. 10 A.M. temp. 100-4, resp. 40. 1 P.M. temp. 99-4. Appears much better; could sit up and play. Temp. at 4-30 P.M. 99-2, at 8 P.M. temp. 99.

4th November, 6-30 A.M. temp. 97. The right lung almost perfectly clear, no more crepitations. Sibilant and sonorous ronchi could be heard here and there over both the lungs. The cough was dry and distressing. No med.

5th Nov. 6-30 A.M. temp. 98. Cough dry. 2 globules of *Ipec*. 6x. 7 P.M. temp. 98. 2 globules were again given.

6th Nov. The cough easier. Since the first inst. the patient has had no stool, to-day he passed a copious healthy stool.

The patient steadily improved and is now (Nov. 20) all right.

[*Remarks* : There was evidently some peculiarity in the constitution of the child which prevented the eruption of measles from coming out. The *quinine* given had probably the effect of heightening that peculiarity. The *nux vomica* antidoted this effect of quinine, and thus facilitated the breaking out of the eruption. The action of *Phosphorus* in controlling the pneumonia, which had threatened to be serious, was evident and remarkable.—M. L. S.]

6. A case of malarious fever with amenorrhoea.

Patient, a Hindu female, aged 25, came to me for treatment on the 14th November 1897. Her symptoms were fever in the afternoon, much thirst and frequent and copious urination especially at night, some swelling of abdomen evidently from fluid in the peritoneal cavity. Prescribed *Squilla* 4x, and she was well in a few days.

7. A case of malarious fever with enlarged spleen.

Patient, a Hindu female, aged 60, came under my treatment on the 20th Nov. 1897. She was suffering from fever for 3 years. Her spleen was considerably enlarged. The fever came on every afternoon. There was absolutely no thirst. *Pulsatilla* 6x, cured her wonderfully in a few days, even the chronically enlarged spleen was much reduced.

8. A case of Cataract and Panophthalmitis.

Patient, a Hindu female, aged 55, came under treatment on the 25th Nov. 1897. There was cataract in both eyes, in the left it was fully formed and there was no vision. There was some dim vision in the right, but there was inflammation of the whole ball with considerable pain. I gave her *Phos. 6x. pilules*, one for a dose, twice a day. In three days the pain in the inflamed eye was considerably less, in a week more it was nearly gone, and she could see better with it. In a month the inflammation altogether disappeared, and much useful vision was restored. Further progress of her case could not be observed, as she went away to her native village, and no report has since been received.

9. A case of Elephantiasis of scrotum and skin of penis.

Patient, a Hindu, aged 44, came under my treatment for the above complaint, on the 6th Dec. 1897. He was subject to fever during new and full moon for 22 years. The scrotum and the skin of the penis used to swell during the continuance of the fever and subside after its disappearance. For the last 6 months there has been no subsidence of the swelling, and it has now assumed the appearance of elephantiasis. Ten years ago he had syphilis of which he was cured by old school treatment, but without salivation. Secondary symptoms appeared a month after the healing of the primary sore. Burning ulcers broke out on the scrotum and they were cured by a course of sarsaparilla. There are no ulcers now but there is considerable itching in scrotum. The last attack of fever he had was in July last

and it had continued for two months. No fever since September. Palms and soles discolored, and corns have appeared on them. Had gonorrhoea and haematuria when only 16 years old. Gave him *Silicea* 12 x. He has steadily improved under it. The improvement commenced in his feelings which were very despondent; then the sensation of heaviness in the parts disappeared, and the hypertrophy of the scrotum, I learn, has nearly gone.

10. A Case of Malarious Fever with continued Nausea.

Mrs. R —, aged 49, resident of S. Italy, a suburb of Calcutta, came to me on the 17th April for treatment of a fever from which she has been suffering for 10 days. The fever comes on twice in twenty-four hours, once afternoon and again after midnight. The symptoms were chilliness followed by heat. The fever subsides without sweat. The most distressing symptom both during the fever and during the apyrexia was nausea. There was no vomiting except what she would induce by titillating the throat in the hope of relieving the nausea. I gave her *Ipec* 6x.

16th April, 1898. Called in the morning, and said the nausea was just a little better, but the fever was coming on as before, twice a day. The tongue was coated thickly white. *Ant.* 6.

21st. Called in the morning. Said the fever has left her, but the nausea was worse. The taste in the mouth was sweetish. Thinking that the fever having been subdued by the *Antimonium crudum*, the increased nausea was probably an aggravation produced by the drug, gave her no medicine.

23rd. She came to me as usual in the morning. She is free from fever, but the nausea is no better, if not worse. Notwithstanding freedom from fever, this symptom, which was preventing her from taking food, was daily reducing her strength. *Sulph.* 30,

26th. I was sent for in the evening to see her at her house as she was so weak that she was unable herself to come, as she was hitherto doing. Found her lying in bed with extreme prostration. In addition to the nausea she complained of a coppery taste in the mouth. *Rhus t.* 6x.

28. Report was brought in the morning that she was no better. Thinking that worms might be the cause of the persistent nausea, though there were no other symptoms of worms, I gave her *Cina* 6x.

30th. Nausea only a shade less, but still considerable to be very annoying and distressing. *Ipec.* 30.

18th May. Called at house in the morning and said she had discontinued medicine in the hope that she would gradually get over the nausea; but though she has been free from fever since the 19th of last month when she had the *Ant c.*, the symptom was persisting with a devilish pertinacity. By a most searching questioning I was enabled to elicit a symptom which was present from the beginning, but which she did not think necessary to mention, or perhaps had concealed for shame. The symptom was absolute aversion to smoking of which she was particularly fond. This at once led me to select *Pulsatilla*, because the drug not only covered the "intolerable nausea without vomiting" but "also the "extreme loathing to tobacco-smoking" to which she was not only accustomed

but very much addicted. I gave her the 6th decimal dilution, with instructions to take only one dose, and then report. This one dose had the desired effect. There was no more nausea after that. The disgust for food vanished, her appetite returned, and she made a rapid recovery.

Remarks :—This case well illustrates the necessity, so earnestly enjoined by Hahnemann, of making a most scrutinizing inquiry, especially in the case of females, must be experienced by every practitioner. But the difficulty must be faced in the interests of the patients themselves. Had the characteristic symptoms regarding tobacco-smoking not been discovered, it is doubtful if the true homeopathic remedy could have been found out. Would unaided nature have succeeded in bringing about a recovery? She was without medicine for eighteen days and yet she was not only not better, but getting worse and worse. The probability is, she would never have recovered without the medicine that was selected for her.

11. A case of Paralysis of Muscles of the Neck cured by Lycopodium.

A Hindu male child, aged 4, was brought to me on the 10th September for Nasal Voice. The child was suffering from this symptom for about a month since his recovery from a bad attack of fever. On examination the uvula was found to be rather long and relaxed. On inquiry I learned that drinks, not solid food, return by the nose. The patient was lean and emaciated, but was free from fever and had no organic disease. An old school doctor had diagnosed ulceration of the floor of the posterior

nares and had feared perforation of the soft palate. He was placed under a homeopathic practitioner, who treated him with *Caut.* 6 for a fortnight but without any benefit. I gave him some globules saturated with *Merc. s.* 6, two to be taken for a dose, twice a day.

The child was brought to me on the 24th, that is after six days' use of *Mercurius sol.* There was complete disappearance of one symptom, "return of drinks by the nose." but the nasal voice was not a whit better. I gave him *Aurum met.* 10x, globules, to be used in the same way as the first medicine.

28th. The child was brought, as usual, in the morning. The voice was much improved, the nasal twang being less; but a new and most alarming symptom had developed itself—the patient could not keep his head erect. There was evident paralysis of muscles of the neck, more of the right side, as the head fell more towards the left side. Thinking this might be due to *Aurum* I discontinued the medicine, and gave some *nihilum* globules. The child was brought on the following day, the 29th. Nasal voice quite gone, but paralysis of muscles of the neck rather worse. Gave *Lycop.* 30 glos.

1st Oct. Was glad to see that the child could keep his head erect pretty well. The medicine was repeated, and in the course of a few days, the grave symptom of paralysis of the neck disappeared.

Remarks.

The case affords a beautiful verification of a pathogenetic symptom of *Lycopodium*, which is thus recorded in the *Chronic Diseases*: "A sort of paralysis

of the cervical muscles, the head sank down forwards more and more, as if it would fall off." In our case the tendency of the head was to fall more to the left, than to any other side; and yet *Lycopodium* removed the symptom, showing that the drug does produce paralysis of the muscles of the neck, and it is immaterial on which side the paralysis may be predominant. This symptom of *Lycopodium* was furnished by Hahnemann, and however obtained, whether with the 30th dilution on a healthy subject, or simply as a removed clinical symptom, there can be no question that it is a genuine symptom. This shows how unwise it is to reject all the symptoms of the *Chronic Diseases* which have been furnished by its author.

A Few Traits of Dr. Sircar's Character.

Dr. Sircar was ever a striking personality. A man of liberal culture, intellectually keen as a blade and of the strictest integrity, he was an object of universal admiration and respect and his death will carry universal sorrow and regret. Dr. Sircar had lived so long and lived so thoroughly, and was so warmly cherished in the affection of his countrymen, that it still seems too soon to attempt any biography dealing with his many-sided achievements in the world.

The brilliance of his intellectual gifts, the purity of his moral excellence, his indomitable perseverance, his steadfast devotion to duty, the stoical firmness of his self-endurance, his glorious achievements, his wonderful tenacity of purpose, his strength of convictions, his courage and independence, all contributed to bedeck him with a wonderful enchantment which enabled him to hold the undisputed leadership among Indian homeopathic practitioners of Bengal. His high reputation with both Europeans and Indians rested upon divers admirable qualities.

He possessed phenomenal broadness in the range of his many-sided activities. 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 adopt his philosophy to circumstances, he tried to bend circumstances to his philosophy.

This great man, besides his other splendid talents, knew the art of insinuating himself into the affections of those he conversed with. He possessed strength combined with sweetness, courage with gentleness, unwavering loyalty to friends and principles with an unswerving love of truth and straightforwardness.

There must have been something irresistible about him, for men of action and men of letters were among his warm friends. He treated friends and strangers, the rich and the poor, the powerful and the weak, with an even temperament and was beloved by them in return for the affability with which he received them. His generous character, the extraordinary power and richness of his conversation, his charity, philanthropy, social sympathy, public spirit and his patriotism made him one of the most prominent figures in society. The predominant quality of this great man was a burning enthusiasm for whatever object attracted his sympathy and to the service of that fiery zeal he impressed his logic, all the disciplined forces of his learning, and concentrated all his energies to a focus to surmount the difficulties he met with. He was engaged in several hazardous enterprises, but there was not one that he returned from without some ennobling distinction or some fresh laurel. These laurels are still green in the hearts of a grateful people. 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 his path.

Dr. Sircar was very simple in his habits and mode of living. He was very temperate. He never indulged himself for a single moment in the luxury of a Sybarite. He lived a life of full 70 years with stoical firmness and Spartan temperance. He manifested the strongest possible disapproval of the scene of any bacchanalian revel as long as he lived. Those who indulge themselves too much in pleasure and vice, lose their moral existence, consider a prosaic thing in a different light, cannot see the holy images of apostles, prophets and evangelists and perceive vice everywhere through a noxious haze of their spiritual degeneration. Cyprian beautifully remarks that "the greatest pleasure is to have conquered pleasure." Those who abandon themselves in the lap of pleasure, make them poor in youth, poor in manhood, poor in old age, with a poverty which will hardly be effaced. Never was there more occasion for sounding this in the ears of the public than now. The high and the low, the rich and the poor, the young and the old are now all hankering after pleasure. But Dr. Sircar was not a man of this type.

Dr. Sircar seems a typical instance of a character replete with an unsullied purity of soul, with an unselfish self-sacrifice and a deep-rooted allegiance to duty and faith, such as can rarely be found in the annals of New India. No allurements could entice him. He proved a Cato in the grandeur of his morality. He was a Sampson whom no Delilah could captivate.

Wading through the pages of this biography my readers would be struck with the patent fact that Dr. Sircar had not been in the habit of adopting any santimonious attitude of benevolent neutrality in any public cause whenever

his services were needed. The outstanding quality of his character, which, in fact, guided all his actions, was that in any matter, big or small, he was absolutely unbending and unflinching, irrespective of any consequence to himself when he was convinced of the truth or justice of the cause or movement. Such straightforward and transparent honesty of purpose, such fearlessness in giving expression to his own convictions or opinion, even if it placed him in the borderline of being disregarded, are the qualities not very frequently to be found in the public life of India.

Such plain speaking and straight action according to conviction have become rare in the annals of our country. He was a holy Hindu and genuine Swadesist ; the life he lived was sweetness and simplicity woven into a fine fabric at an age when Europeanised ideas and ideals began to sway over our country. He was a Hindu first and a scientist and medical man afterwards.

Religious Views of Sircar.

I now wish to dwell upon the religious principles of Dr. Sircar. If religion, as Bishop Taylor expresses, consists not in knowledge, but in a virtuous life, Dr. Sircar's was pre-eminently a religious life. Dr. Sircar always acknowledged the necessity of social customs and obligations.

The first question that every philosopher has to answer is, what is the universe? How is its existence possible? From our very infancy, we are confronted by a material world, which conditions our life. Now what is this material world? What is meant by matter? What is its definition? If we partially analyse our conception of matter, says Green "we find that it is reduced to a statement of relations between facts in the way of feeling or between objects that we present to ourselves as sources of feelings." Abstract these relations and there is nothing left. What is knowable, what is within experience, must necessarily be conceived of as a system of unalterable relations constituted by a single unifying principle. An object of experience must necessarily be constituted by certain definite relations in which it stands to other objects of experience. To know such an object, to define it in intelligible terms is to determine the place which it occupies in the "cosmos of experience." I see a tree. I could not have known it had I not put together the parts of which it consists—in virtue of this synthesis alone it becomes *one*—and distinguished it clearly from other known objects falling within a *wider* system of relations. All determination is negation. But there could be no negation unless the facts

negated and those from which they are negated were held together and mutually opposed ; i.e., unless they were regarded as factors comprehended within the one "all-inclusive system of relations." Such a system of relations, however, being constituted by the putting together of the units of experience—the units becoming units only in virtue of the relations into which they enter—presupposes a unifying principle that is not itself a part of it. That which establishes relations between the objects of experience can not itself be one of them. That which puts together the constituent elements, say of the book before you, must be something to which these elements are equally present. It cannot itself be one of them ; otherwise it could not connect the parts and form the single entity book. If the experienced world is a congeries of parts related to one another in endless ways, it implies a unifying principle which cannot be any of the objects of experience made possible through the Synthesis. If objects exist in time and space in virtue of their mutual distinction, each of them must be present to a principle that unifies them, apart from which unification their very distinction from one another would be impossible. Differentiation and integration must go hand in hand. If the manifold objects of experience are related to one another through mutual distinction, if each definite reality has its place in time and space fixed by the exclusion of and relation to other definite realities, then there is implied a principle of unity over-reaching the manifold.

If the material world is a whole consisting of inter-related parts, if each of its constituent elements can be known only as standing in certain definite relations to

the other constituent elements of it, if, in short, the material world is a single system of unalterable relations then it presupposes a unifying principle over-reaching it but not beyond it. Such a principle of unity is the unity of self-consciousness. It is only because the unity of self-consciousness holds together the passing feelings and relates them to one another, thereby giving a definite place to each of them and distinguishing it from others that there is a continuous unity of time at all. It is only because there is the unity of self-consciousness in the back ground that external objects are distinguished from one another and combined into the totality of space. Mere difference is as meaningless as a self-contained unity. The very essence of reality is identity in difference and difference in identity. It is the unity of self-consciousness that is the fundamental element of identity in experience and that makes the synthesis of the manifold possible. It is a principle that relates the objects of experience to one another by being present to and distinguishing itself from each one of them. Being that which makes time and space possible, it cannot be anything existing in them. Being that which gives reality to the objects of experience by relating them to one another, it can itself be an object of experience. It is through relations to the unity of self-consciousness, that the experienced world exists and the unity of self-consciousness whose very essence is synthetic activity, exists, because the experienced world has existence, which is due to its unifying operations. Apart from the external world, the unity of self-consciousness would not exist, because there would be no occasion for the exercise of its synthetic activity, which is its essence, and apart from the unity of self-consciousness, the existence of the external world would not be possible, because there

would be nothing to combine the chaotic manifold of sense into a systematic and interrelated whole. The material world, therefore, is only one-half of the complete reality of which the other-half is Spirit and this eternal and absolute Spirit is God.

In Sircar's opinion, therefore, the existence of the universe implies the existence of a spiritual principle as its necessary correlation. In other words, the universe is the necessary manifestation of one Spiritual self-conscious being. To speak in figurative language, God is the centre of which the universe is the circumference and the universe is the circumference of which God is the centre. Circumference can not be without a centre and a centre can not be without a circumference anymore than the universe can exist without God or God without the universe. God is as necessary to the world as the world is to God. In short, the external world is not a mass of dead matter as is ordinarily supposed, but is the living thought of a living God. If the universe exists it exists for and is the work of thought and is its realisation or manifestation. The very existence of the universe implies an infinite intelligence.

The next question that has to be asked is what are our own selves. Now the answer must be that our own selves also are unifying principles akin to the eternal unity of self-consciousness implied in the existence of nature. In so far as we are capable of knowledge—we are the agencies that relate facts and combine them into the Cosmos of experience. But on the other hand, we cannot maintain that our unity of self-consciousness is the central principle of the universe. "To us the universe does not appear as the One all-inclusive system of relations" as it must do to a cons-

sciousness eternal and complete. It is also notorious that our consciousness has had a beginning in time. The only alternative, therefore, that we have is to regard our finite consciousness as, "a certain re-production of itself on the part of the eternal mind as the self of man—a reproduction of itself to which it makes the processes of animal life organic, and which is qualified and limited by the nature of these processes, but which is so far essentially a reproduction of the one Supreme Subject, implied in the existence of the world, that the product carries with it under all its limitations and qualifications the characteristic of being an object of itself." Our finite selves, therefore, being partial in manifestations of the Divine consciousness are in essence identical with it. Sircar's moral theory is directly connected with his conception of the finite self of man as a partial reproduction of the Divine Consciousness. The moral impulse, the desire to grow better, the striving after a higher ideal, is the outcome of the progressive self-realisation of the Divine principle in man.

Man, in so far as his consciousness is identical with the Divine consciousness, is infinite, but in so far as he is limited by time, space and an animal organism, he is finite. The presence of an element of infinitude in finitude, of universality in particularity makes human nature a contradiction. The struggle to overcome this contradiction or what is the same thing, the constant endeavour after the realisation of our higher or Divine self, is the root-principle of morality. Through our moral aspirations and struggles, the Divine being realises himself more and more in the life of man.

The endeavour to realise our higher or Divine self, is the basis of morality. But how is such a realisation to take place?

Under what condition or conditions does the inner moral life become outwardly real? The answer is that the moral life is concretely embodied in the social organism. Individuals can be free and therefore capable of moral life only as members of the social organism. They have their concrete duties by virtue of their station in society. What the body is to the soul that the social organism is to morality. A purely individualistic ethics is impossible. To isolate an individual from the social organism is to eviscerate him of his moral worth. In the family, society and the state the moral ideal is concretely realised, although their realisation is progressive. It is a mistake to think that society is a collection of individuals; on the contrary individuals derive their moral worth by participating in the wider life of society and the state. As Dr. John Caird says "we do not first get the idea of man and then add to it the further idea of society or the social union; for man is not man, the idea of human nature can not be expressed a part from the social relation in which alone that nature is realised. The existence of a spirit in pure individuality apart from other spirits is not conceivable, for a spiritual being is one that finds itself only in what is other than itself; it must lose its isolated individuality in order truly to find or be itself. Again "In one sense the members of the social organism in which I live, the institutions, the civil and political organisations of the community to which I belong, are outside or independent of me and there are certain duties and obligations which they authoritatively impose on me. They constitute a moral order—an external or objective morality to which I must submit. But in another sense they are not foreign to me, they are more truly me than my private self. Apart from them I have no real self, or

only the false self of a fragment taking itself for a whole. It is when the moral life of society flows into me that my nature reaches a fuller development, and then only are my social duties adequately fulfilled when they cease to have the aspect of an outward law and pass in love and devotion into the spontaneity of a second nature. Individual liberty and obedience to society are not irreconcilable with each other. On the contrary, individual liberty and personal morality are possible only in a social state. The opinion has been held by some thinkers that the existence of society implies restrictions upon the freedom of man and that he can be perfectly free only in a natural state. A little reflection, however, shows that in an unsocial state right must be synonymous with might. The existence of the rights of an individual depends upon their recognition by others, and such a recognition is possible only in a community of freemen, that is, in society. No one could exercise the rights claimed by him, if his fellows refused to recognise them. Men are free and therefore are capable of rights and morality in so far as they have the conception of the common good, in consequence of which they agree to restrict one another's sphere of action. It is in virtue of such a restriction that rights come to exist. The reference to the common good renders the restriction itself a feature of freedom, for in the common good every one participates. Society, in its laws, reduces the various restrictions to which the conception of the common good leads the individual to submit, to a system. The existence of individual rights presupposes the existence of society.

By obeying the laws of society an individual only fulfils the condition of his exercising his freedom. The exercise

of individual rights, it will thus be seen, is strictly correlative to obedience to society, which means nothing more than obedience to the laws which make the existence of rights possible. A partial assertion of individual rights is the result of that abstract thinking which supposes that rights are quite independent of the chains which bind individuals together.

It is seldom that we take a comprehensive view of things. Our difficulty about harmonising individual liberty with obedience to society arises from the hard and fast distinction which we draw between the inner spirit of the individuals and the laws of society. The laws of society and the state are the creations of the human spirit for the realisation of its freedom. They are, in their essence, the outward embodiments of the moral laws within. If obedience to the moral laws does not make away with individual liberty, no more so does obedience to society. It is a mistake to isolate the individual from society. If society apart from individuals is an abstraction, equally so is the individual apart from society. Moral life takes rise only when the individual learns to regard himself as a member of the social organism. In so far as a man surrenders his insulated personality and regains his individuality through the wider life of society, he is a moral being. In the customs and usages of society, the moral law finds its content. We are moral subjects only as we are conscious of ourselves as members with others of one society and are able, therefore, to view ourselves like them impartially with reference to the ends of society. "Morality springs out of the inevitable condition of the consciousness of self by the consciousness of our relations to others and the consequent

necessity of judging ourselves from a social point of view, whether it be the point of view of the family or of the nation or whatever be the society to which we thus relate ourselves." The solidarity of man with his fellows is, in Sircar's opinion, the condition of the realisation of man's moral nature. But it is not to be supposed that he regarded the social organisation as the complete embodiment of the moral law. The kingdom of God, in all its glory, is far from being established on earth. As in the life of the individual the moral ideal can never be completely realised, so the usages and customs of a particular society can never adequately reflect the ideal of perfection. Sircar, therefore, was never an advocate of slavish submission to society. In fact, this is one of the points where he parts company with Hegel. Hegel's tendency especially in his old age, was to preach thorough allegiance to the laws of the society to which an individual belongs. Sircar, on the other hand, never forgot to insist upon the paramount duty of individuals to work for bringing the institutions and customs of society up to the ideal of perfection. It is true that moral life is possible only in society, it is true that the ordinances of society are the outward embodiments of the moral ideal; but it is also true that there is progress in moral life and that this progress is dependent upon the gradual widening of the sphere of the brotherhood of man and the gradual elevation of the social ideal.

The above were Dr. Sircar's true sentiments with regard to God and Society. The part and parcel of his religion consisted in an all-absorbing faith in a Supreme Creator and Moral Governor of the Universe, and in the attempt to live and act with that faith as his pole-star. He was a

vehement opponent of bigotry, idolatry and superstition as long as he lived, and hence he was sometimes mistakenly looked upon by some of his countrymen as an un-believer in God. He had a deep-rooted belief that it was science and science alone which could save man from the grasp of superstition and which could give man a true conception of God, the fountain-head of all true religion. In Dr. Sircar's opinion, "the elevated conception of the Deity, which springs up in the mind from a contemplation of the universe as presented to us by science, must be incompatible with all unworthy conceptions of Him. In other words, superstition in any shape and a knowledge of physical science cannot exist together."

The present age boasts of its enlightenments. To many an enlightened man, it is a superstition worthy of a barbarous age, to believe in God, religion and duty. The progress of physical science, our daily increasing knowledge of the universe in which we live, the researches of psychologists and physiologists, have, it is said, made it impossible for an educated man to believe in anything but dead matter. God, soul, duty, immortality, all these are but the relics of ancient superstitions. But Dr. Sircar's devotion to modern physical science did not make him blind to the claims of spirituality and religion. The energy with which he rose above superstition, seems to be a miracle and baffles our conjecture. The principle of divinely faith which got entwined with all the fibres and tissues of his moral nature, had enabled him to rise to the very top of eminence and caused his name to be surrounded with a halo of immortality.

On the 14th February 1872 a meeting was held in Calcutta when Dr. Sircar delivered a lecture on the necessity

of National Support to an Institution for the cultivation of the Physical Sciences by the natives of India.

He made the following remarks while he lectured on the subject :—

“I do not believe that man’s higher nature has suffered in the least from the advance of Science. I do not believe that the noblest aspirations of man have received any check from the unfolding of what are falsely called “cold material laws.”

“I do not believe that man’s primitive faith and with it his religion, has anything to fear from what are ignorantly apprehended to be the encroachments of science.”

“I cannot believe that faith is blind and religion is irrational, that is, that they have no basis in the understanding as they have in the heart. What truly constitutes man’s higher and spiritual nature are, it must be remembered, super-additions to his animal and intellectual nature, which they were intended to crown, and not supersede. They stand enthroned on their conjoint platform. And the more elevated the platform the sublimer must be the flight of that which stands on the platform.”

I shall now chronicle another incident which will go a long way to prove his all-absorbing faith in God’s dispensations.

An infant daughter of late Pundit Siva Nath Sastri. M.A. was very ill. Dr. Sircar was called in to treat the child and he gladly undertook her treatment. At that time Pundit Siva Nath Sastri was obliged to visit Dr. Sircar’s house very often.

One day Sastri Mahasaya told Dr. Sircar that he had been put to unnecessary troubles on account of his daughter's illness. Whereupon Dr. Sircar replied that he had not been experiencing any trouble on that account; on the contrary he had been noticing his care-worn face. On hearing this, Sastri Mahasaya said :—

“All our efforts to save the child from suffering seem to be of no avail that makes me anxious.”

Dr. Sircar—Well, after having done your best you should keep your mind at rest and leave the final issues to Providence. I have told you often and often that the ultimate issues rest in other hands. Of what good is our trust in God, if it does not give us rest.

On a different occasion Dr. Sircar uttered the following admonition to Pundit Sivanath :—

“Look here, the faith in a Supreme Being is natural and instinctive in the mind of man. If men are morally pure and if their minds are truly enlightened, they will naturally look up to the Great Being who rules over us.”

In his Book entitled “Men I have seen” Pundit Bivanath has ‘dwelt upon Dr. Sircar’s character in the following manner :—

“His (Dr. Sircar’s) very talk was elevating. He raised his listeners to a high level of intellectuality. I liked him for his simple and unostentatious ways of living. He wore Taltola Slippers always, whether visiting his patients or attending public meetings. The Calcutta public do not remember having seen him with boots or shoes.”

"Dr. Sircar was extremely simple. He more resembled an old poor Brahmin in these respects than a successful and eminent Medical Practitioner of the town. In food and drink he was moderate, temperate and even abstemious, spending all the money that he could save thereby in purchasing books."

Let us now see what the "Indian Scientist," a popular Journal dealing purely with scientific matters has written about Dr. Sircar:—

"He (Dr. Sircar) called all his near and dear relations and friends to his bed-side. He called on them to believe in God and religion. This was rather a novel thing from a cold dry-as-dust scientist. "No," he said, "Believe in God and Religion". He called on them to realise that the religion of God was in the soul of man. He was indeed religious. He had great faith in God and in His Omnipotence. He wanted religion but not religiosity. He was a religious man but not a religionist. The last days of his life were indeed agonizing. But with a force of will, so characteristic of his early days, he recalled his mind from the terrestrial and the physical to concentrate it on the glory of God and the Majesty of the creation."

The "Hindu Patriot," which was a respectable paper of that time, wrote the following about Dr. Sircar in February, 1904:—

"And he who had added to his high scientific lore the inexpressive solace and strength of the divine teachings of Lord Sree Krishna, as manifest in the Geeta, would

in spirit resent all unreasoning grief, for the Lord forbade it." "The philosophic calm that marked the last moments, we ought to say the last years of Dr. Mahendra Lal's intense and agonising physical pain, driving him literally mad at moments was no bravadoe's or stoic's defiance of suffering, but the calm resignation of one who in light of science and of Light from Above, had been vouchsafed the grace to value pain and pleasure at their proper worth."

"And he is dead and gone, gone to find his peace that he had so richly earned and deserved, gone to his glory and reward, such as await those who strive and give their life's blood for the reclaiming of his country and his people from brooding and darkness, that ages of neglect and ignorance have enveloped it with."

The late Mr. Haro Nath Bose, a learned man of his time, wrote the following lines relating to Dr. Sircar's character in "Samalochini," a Bengali Journal, in Falgoun, 1310:—

"Dr. Sircar was a truly religious man. He was an upholder of truth, a preserver of duty, incarnation of kindness, image of manliness, a mine of erudition, encyclopaedia of knowledge—if he be irreligious, then there is no religion in the universe. When his life's taper was burning at its close, when he fell a victim to the clutches of an incurable malady causing intolerable physical sufferings he was accustomed to compose songs from time to time for his own solace." (Translated into English). Let me now reproduce one of those songs here:—

গান।

জীবন ফুরায় এল, তবু ভ্রম ঘুচিল না।
 আলো থাকতে দেখতে পেলো না, আধারে কি ক'রবে বল না।
 জ্ঞান চর্চা অনেক হোল, আসল জ্ঞান কি জন্মিল ;
 পাপেতে নিবৃত্তি, ধর্ম্মে প্রবৃত্তি, (ঈশ্বরে ভক্তি) ভুলেও হোল না ;
 মানব জনম বৃথা গেল, একবার ভাবিলে না,
 এখন আর আছে কি উপায়, সেই জগৎ পিতার কৃপা বিনা।
 তিনি হে কৃপাসিদ্ধ, দয়াময়, দীনবন্ধু ;
 ডাক তাঁরে প্রাণ ভরে, হ'রে তনুমনা,
 ভরে বাবে অনায়াসে, মুক্তি পাবে অবশেবে,
 স্থিৰ থাক সেই আশে, ক'রো না কোন ভাবনা।

(Song No. 3 Reflections in old age on a misspent life).

The foregoing extracts and lines would conclusively prove that Dr. Sircar had an abiding faith in God and a calm resignation unto His High Will. He always acknowledged that a divine sequence runs throughout the universe and that within and above and below we incessantly work and fulfil the Divine Will. Dr. Sircar fully understood the great spiritual verities of life and realised that everything which comes into human lives has its purpose, its part to play in the amphitheatre of life, its mission to accomplish, its good to impart. Dr. Sircar keenly understood the significance of the following well known lines :—

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." He recognised the fact that the real life is direct from the life

of God. Our fathers and our mothers are the agents that give us the bodies, the houses in which we live, but the real life comes from the Infinite Source of Life, God, who is our Father." Dr. Sircar always acknowledged the truth of the saying of our great Sage Manu. He, who in his own soul, perceives the Supreme soul in all beings, and acquires equanimity towards them all, attains the highest bliss. The Lord never brings prosperity to any human being, but the man prospers because he acknowledges the Lord and lives in conformity with the higher lands.

Dr. Sircar always acknowledged that all religions are same. "Whatever road I take joins the highway that leads to the Infinite" was his accustomed saying. "The broad minded see the truth in different religions; the narrow minded see only the differences," says the Chinese,

Such were Dr. Sircar's religious feelings and sentiments.

The variety and immensity of his public services can not be easily estimated and there was hardly a path of public usefulness in which his marked personality did not loom large.

Whether as a professional man, or as a scientist, whether as a member of the Legislative Council or as a public servant, whether as a member of the Municipal Corporation or as a Sheriff, whether as a Journalist or as an accomplished public speaker, whether as a Magistrate or as a Senator, his services to the country were immense, multifarious and permanent. Eminence in any solitary one of these varied walks would make one famous and Dr. Sircar had the unique distinction of being distinguished in all.

The following well known stanza seems to be applicable to Dr. Sircar's absolute faith in God :—

“The courage, brother, do not stumble ;
 Thouth thy path be dark as night !
 There's a star to guide the humble :—
 “Trust in God, and do the right !”
 Let the road be rough and dreary,
 And its end far out of sight,
 Foot it bravely ! Strong or weary,
 ‘Trust in God, and do the right !’
 Perish policy and perish cunning !
 Perish all that fears the light !
 Whether losing, whether winning,
 ‘Trust in God, and do the right !’
 Some will hate thee, Some will love thee,
 Some will flatter, Some will slight ;
 Cease from man and look above thee.—
 “Trust in God, and do the right.”

Such was Dr. Sircar's religion, such was Dr. Sircar's piety, such was Dr. Sircar's all-absorbing faith in God.

Dr. Sircar's contact and Association with Sri Ramkrishna Paramahansa Deb.

My readers have all heard of the name of the great saint—Paramahansa Ramakrishna, who was a great devotee, a saint, a man of the highest culture and self-realisation and “an incarnation of the Most High.” In fact, he was a living emblem of godliness. During his life time Paramahansa Deb exercised a powerful sway over the people of our country. The rich and the poor and the educated and the uneducated all madly hankered after his Darsan and advice. Many eminent personages, such as Swami Vivekananda, Swamis Brahmananda and Yogananda, Swamis Premananda, Ramkrishnananda, Shivananda, Nirmalananda and others too numerous to mention were his direct disciples. After Paramahansa's death, his disciples headed by Narendra (Swami Vivekananda) and Surendra, lay the first brick of the monasticism in the domain of Bengal and since that time numerous Ramakrishna Mission Homes have sprung up all over India. The principal object of the monks of these homes is to lead a life of asceticism, to do charitable and philanthropic works and to follow the foot-prints of their Master in every way possible. When Swami Vivekananda reached the highest summit of his fame, when East and West vied with each other to offer their heart-felt tribute of homage at his feet, the great Swami spoke of his Guru, the great Ramakrishna Paramahansa Deb, in the following memorable words :—

"If there has been anything achieved by me, by thoughts, or words, or deeds, if from my lips has ever fallen one word that has helped anyone in the world, I lay no claim to it, it was his. But if there have been curses falling from my lips, if there has been hatred coming out of me, it is all mine, not his. All that has been weak, has been mine, and all that has been life-giving, strengthening, pure and holy, has been his inspiration, his words, and he himself. Yes, my friends, the world has yet to know that man."

Although Dr. Mahendra Lal Sircar was a great apostle of science and devoted his life-blood for the propagation of scientific education in India, he never ignored the importance of spiritual phenomenon. The domain of science is, no doubt, different from that of religion. What the microscope or telescope implies for the pure scientist, a pure and highly concentrated mind does for the Yogi. Truth is sometimes stranger than fiction and we sometimes witness wonderful spiritual phenomena for which no scientific explanation can be given.

Dr. Sircar always acknowledged the truth of this fact. Sri Ramakrishna's inborn simplicity, deep pathos and superhuman spirituality, hedged round by a mystic influence, carried Dr. Sircar from the sordid preoccupations of life to a divine realm of undiluted felicity. Dr. Sircar, the subject of my biography, came into intimate contact with Sree Ramakrishna and treated him for some time. It became a habit of Dr. Sircar to go, see and have a talk with this great saint whenever he had got leisure at his disposal.

Dr. Sircar had conversations with Paramahansa Deb on diverse subjects on different occasions which would prove very interesting to our readers and would prove the religious fervour of Dr. Sircar as well. I make no apology for inserting a few of those conversations, for they will just serve to give the readers an insight into Dr. Sircar's wealth of thought and expressions and into his faith in Divine wisdom.

Sri Ram Krishna Deb fell ill towards the close of his life in 1885. He had been suffering much from an ulcer in his mouth. The nature of the disease could not, at first, be diagnosed. His disciples, therefore, grew alarmed and brought him to Calcutta. They invited some distinguished Ayurvedic physicians, notably Gangaprasad, Gopi Mohon, Dwarkanath and Nabagopal, to diagnose the case. All of these Vaidis were of opinion that his disease was nothing but "Rohini" or Cancer.

As these Kavirajes could give the devotees no hope of a cure, they decided to place their Master under the treatment of an eminent homeopath and so the distinguished patient was placed in charge of an equally distinguished homeopath, Dr. Mahendra Lal Sircar.

Dr. Sircar came and examined his patient very carefully and prescribed a medicine. From this time onwards Dr. Sircar began to treat him free, as a labour of love.

Dr. Sircar undertook to treat him ungrudgingly. For the first few days he used to come to his sick bed thrice daily, in order to watch and study the course and nature of this malignant malady and after the completion of his real business he would often spend hours with Sri Rama

Krishna in multifarious religious discourses. It was on account of this close intimacy he soon became cognisant of the great spirituality of Ram Krishna Deb and also profundity of his knowledge and considered it a privilege to be in his company as long as he could. One day the master began to convey his thanks to the doctor for his marked kindness when the latter interrupting him said, "Do you think that I spend my valuable time here for your sake alone? I have been actuated by an interested motive in so doing. I derive great pleasure in your company. I never had the opportunity of associating with you in close quarters. I was mad after various pursuits. To be frank, I like and revere you so much for your devotion to truth, you can not deviate an inch from which you know to be the truth. But, alas, how often I witness people professing one thing and doing another which I detest from the core of my heart. Do not think that I am flattering you. I am no respecter of persons and even if my father is wrong, I say that to his face. Well, I am notorious for bluntness."

"Yes, I also heard of it," said Ram Krishna Deb with a smile," but though you have been attending me for a pretty long time, I have as yet no indication of it." Dr. Sircar smiled and said, "We must both thank our stars for that. Had anything in your conduct appeared jarring to me, I would not have allowed the incident to pass by without a comment. You must not however think that I have no regard for truth—I have suffered much for it and devoted my whole life towards that end."

Thus the conversation went on, in the midst of which Dr. Sircar condemned those who put limitations upon God.

Sri Ramkrishna was overjoyed at this remark and said "you are perfectly right. I cannot tolerate such foolish statements. He then asked a disciple to sing a song composed by Ramprasad touching this subject, which he explained to the doctor. The master hastened to correct an inaccuracy of the singer remarking. "No, you reverse the word. It ought to be ; "My mind sees it clearly, but the heart, alas, will not be satisfied." The mind tries to understand God and soon realises that it is beyond its power to comprehend the Eternal Reality. But the heart refuses to be convinced. It is restless to attain Him." Dr. Sircar was pleased with the interpretation and exclaimed. "Quite right. The mind, like a vulgar fellow, despairs at the slightest difficulty, but the heart, undeterred, pushes on the search and that leads to the discovery of truths."

While the song was being sung one or two young disciples fell into trances. Dr. Sircar approached them, examined their pulse and said, "It appears that they have lost all outward consciousness."

Ramkrishna Deb gently passed his hand over their chest and uttered in their ears the name of God, which brought them back to consciousness. Dr. Sircar noticed this and said to Sri Paramhansa Deb, "It all appears to be your handiwork." The Master replied smilingly, "No, it is all due to His grace. The minds of these young men have not yet been subcharged with the worries and anxieties on account of wife, children, wealth or fame. So they are easily concentrated in the name of God."

The doctor incidently remarked that little learning becomes a source of danger, but profundity of knowledge always makes one humble. To this Sri Ramkrishna replied.

"Quite true, secular knowledge generally makes one dogmatic. Vanity of learning is one of the bondages of man. It is through the grace of God that with such world-wide fame and erudition, you have not still fallen a prey to it." Dr. Sircar replied in an excited tone, "Why. I do not deserve an iota of the compliments you have showered upon my head—I know almost nothing. I do not feel any humiliation in learning from others, even from these young men, and I can even take the dust from their feet."

"I also tell them," said the Master, "as long as I live, I have got something to learn from others." Then making references to Dr. Sircar, he said to the devotees,

"You see his humility. That proves the real worth and greatness of the man."

After spending a few hours in such talk Dr. Sircar took his leave for the day. Thus by degrees Dr. Mahendra Lal became a great admirer of Sri Ramakrishna. The master, too, was solicitous to push him on in the path of God.

He caused some of his most brilliant disciples such as Mahendra (Professor Mahendra Nath Gupta,) Narendra (Swami Vivekananda,) and Girish (Girish Chandra Ghose), to mix freely with the doctor.

Being greatly delighted with young Narendra Nath's conversation. Dr. Sircar invited him one day to dinner and being informed of his proficiency in music, he wished to hear him sing some day. Shortly after, the doctor came to see the Master, when Narendra was also present there. To redeem his promise, Narendra sang several songs on that day. Dr. Sircar was simply charmed

and before he left the place, he warmly embraced Narendra Nath and poured his blessings over his head. Dr. Sircar said to Sri Ramkrishna, "I am so glad that a boy like him has devoted himself assiduously to religion. He is a gem and I can predict that he will shine in any sphere of life." Sri Ramkrishna looked approvingly at Narendra and said. "They say it was the fiery appeal of Advaita Goswami that induced the Lord to incarnate as Sri Gouranga at Nadia. Similarly, all this that you see (meaning his own advent) is on account of him (Narendra Nath.)"

In this way two months glided, but the malady persisted and began to torment the illustrious patient without showing any signs of abatement. The medicines did no good to alleviate his sufferings. Dr. Sircar was taking more than personal interest in the matter. He was convinced of the sincerity of all the disciples who regarded Sri Ramkrishna as an incarnation of God. But the degree of reverence they paid to him, seemed to the doctor's vision altogether unequal. He did not like the idea of divine honours being paid to any men, call him an incarnation or anything.

One day he openly expressed himself to Sri Ramkrishna to the effect, saying, "I can fully understand the significance of love, reverence, and devotion to God. But to say that the Infinite descends on earth in the form of a man creates all the trouble. Great difficulty stands in the way of realising how He could come as the child of Jasada, or Mary, or Sachi. It is these statements, which have spoilt everything!" The Master was amused and said addressing his disciples "Just hear his views! It is absurd. There are,

of course, foolish bigots who often disturb the peace of the world by giving undue prominence to their respective ideals."

On this point many a passage at arms took place between Dr. Sircar and some disciples of Sri Ramkrishna assembled there, such as Girish Chandra and Narendranath and he had to admit that there was much force of the cogency of reasoning on the other side as well.

But what these arguments failed to accomplish, Paramhansa Deb's great love, equanimity of temper and the frequent manifestations of spiritual power which the doctor himself witnessed, completely brought about a change in his mind in a short time. In this way, the enlargement of his vision gradually was effected. We are going to dwell upon an incident here which made an undying impression in Dr. Sircar's mind,

The incident happened on the occasion of the Durga Puja. Babu Surendranath Mitra was worshipping the Divine Mother at his own house. Surendra was very sad at heart on account of the Master's illness which he thought, would prevent him from attending the ceremony in person.

It was the second day of the Ceremony. In the evening many persons, including Narendra and Dr. Sircar, were present in the room of the Master. Narendra was singing songs which created a divine atmosphere in the room and everybody was moved. Sri Ramkrishna repeatedly fell into trances and in the intervening periods exchanged one or two words with the doctor. The clock chimed seven, and the most profitable moment of the day, the sandhi, as it is called, arrived. Dr. Sircar was about to leave the room

and the Master also stood up to bid him good-bye. All on a sudden the Master fell into deep Samadhi (trance). The devotees began to whisper that it was due to the special sanctity of the hour. Dr. Sircar did not leave the place and sat down to witness what would happen next. About half an hour later, Sri Ramkrishna returned to his 'normal consciousness and related to his disciples what he had just experienced.

He said, "I saw that a luminous path opened up between this place and Surendra's house. I found that through Surendra's devotion the Divine Mother was manifest in the image—Her third eye was shooting forth a divine light. The usual series of lamps were burning in front. And Surendra was weeping bitterly before the Mother, sitting in the courtyard. You had better go there. He will be comforted and overjoyed to see you.

In obedience to his request, Narendra and the other devotees went to Surendra's place of residence and learnt upon inquiry that the statement made by the Master, was perfectly true. The coincidence filled them with wonder and joy.

During the state of **Samadhi**, Dr. Sircar with another doctor who was also present, made a thorough examination of the Master's heart with a stethoscope. Dr. Sircar's friend went so far as to put his finger in the Master's eye to see if the eye-lids would respond to the touch. Both of them were dumbfounded at this death-like state and had to confess that science was powerless to explain this strange phenomenon.

Dialogue between Sri Ram Krishna Deb and Dr. Sircar.

On the 22nd October, 1885 there was a very interesting and instructive Dialogue on Jnan (wisdom) and Bhakti (love and devotion) between Sri Ramkrishna and Dr. Sircar which ran as follows :—

Dr. Sircar—By the influence of Jnan (true wisdom) a man becomes speechless, his eyes blink and water. Then Bhakti (true love and devotion) follows.

Sri Ramkrishna—Bhakti (true love and devotion) is like a female and has a free access to the inner apartment. Jnan (true wisdom) has access upto the outer department.

Dr. Sircar—But every female is not permitted to enter into our harem. Prostitutes are not admitted. Wisdom is necessary.

Sri Ramkrishna—One who does not know the right path but has a very ardent desire for Him, may attain Him by virtue of Bhakti (true love & devotion). A great devotee went out to see the God Jagannath at Puri. He did not know which way to go to Puri and instead of proceeding towards the South he was moving towards the West. He asked people in the Street and began to follow their directions. Ultimately he reached Puri and saw the God Jagannath,

Dr. Sircar—But he took a wrong course.

Sri Ramkrishna—Yes, he took a wrong course but ultimately reached his Goal.

Referring to a question whether God has a form or He is formless, Sri Ramkrishna Said, "He has a form and is, at the same time, formless. A Sannyashi (mendicant) visited the God Jagannath. A doubt arose in his mind as to whether He has a form or is formless. The Sannyashi crossed his stick from one side of Jagannath to His other side and he could not feel His body. Again he passed his stick in the opposite direction and he touched His body. Then the Sannyashi concluded that God is both 'formed' and 'formless.' But it is very difficult to conceive this.

Dr. Sircar—When we conceive Him to be the creator of bodies, He seems to have a body and when we conceive Him to be the creator of minds, He appears to be formless. He can be everything.

Sri Ramkrishna—Without realisation of God it is very difficult to appreciate this. For the satisfaction of His devotees God presents himself in diverse form and in diverse moods.

A man saw a peculiar animal in a tree and said, "How beautifully red it is." Another said, "why should it be red? It is green." "A third man said "No, no, it is black." They all went to a man who used to live under the particular tree and asked him to say how it looked. In reply the latter told them that all of them were partly true, because the animal took all colours and became red, green, yellow, black and what not ! and sometimes colourless.

Only he, who constantly thinks of God, can tell you of God's true nature.

He has a form and He is formless. Do you follow how

it appears? He is a vast ocean (Existence, wisdom and happiness) without shores or limitations. By the influence of the cold of **Bhakti** (devotion) the water, in some places, takes the form of ice-bags. God appears in a visible form before His devotees and when the wisdom (of the sun) prevails He melts into water.

Dr. Sircar—When the Sun rises, the ice melts into water, but water again becomes invisible vapours.

Sri Ramkrishna—In other words, when there is communion with God after appreciation of the truth Brahman is permanent and active manifestation is temporary, all forms disappear. Then God ceases to be a personal God. Then He becomes absolute, unknown and unknowable. It is reported that in the extreme north and south there are Oceans. It is so very cold, that ice-bergs are formed here and there, ships cannot move and they are blocked.

Dr. Sircar—To proceed in a path of **Bhakti** (true love and devotion) the people become stuck up.

Sri Ramkrishna—Yes, that is so, but there is no harm, because the water of **Sat-Chit-ananda** (existence, wisdom, and happiness) turns into ice.

If there is **Samadhi** (communion with Brahman) after discussion and wisdom, all conceptions of 'I's and 'me's disappear. But it is very difficult to attain that stage, I's do not like to go and so people come back to world again and again. Cow bellows '**humba**,' '**humba**' (meaning 'I. 'I') and therefore it suffers so much. The whole day it is to till the ground in summer and in rains. Or it is slain by butchers. With this its troubles do not cease.

The Cobblers spare its skins and prepare shoes etc. By their entrails instruments are made for spinning cotton.

When people say, "I am helpless, oh, God, Thou art the Lord and I am thy servant." Then only they get relief and attain salvation.

Dr. Sircar—But is it essential that it shall fall into the hands of the spinners.

Sri Ramkrishna—If "I" is after all unwilling to go, let it remain as His servant.

Roughly speaking, there are two kinds of 'I's—namely **Pucka** "I's and **Kutchha** "I's. After attaining salvation some persons keep their "I's in the form of servant "I", "I" identified by learning and wisdom and "I" identified by devotion and love. These are **Pucka** "I's. When people think that "I am the master, that I am a rich man, that I am a learned man, "I's in them are. **kutchha** "I's.

Referring to the three Gunas (Satwa, Rajo and Tamo) and self-restraint, Sri Ramkrishna said that Ravana, Kumbhakarna and Bivisan are the examples of Rajo, Tamo and Satwa Gunas respectively. By virtue of his Satwa Guna Bibhisan gained Rama. Influences of Rajo and Tamo Gunas it is very difficult to forsake, so it is advisable to turn them towards God. By way of illustration it may be said that lust and anger are the results of the Tamo Gunas, that it may be difficult for people to give up lust and anger altogether and that it may be practicable for them to direct their lust for attaining His Grace and their anger for everything and everybody standing in their way of attaining the same.

Dr. Sircar—It is very difficult to restrain our senses. To drive the horses in right directions it is necessary to put blinds in their eyes and sometimes their eyes are entirely closed.

Sri Ramkrishna—If his grace be obtained, if God be once seen or if we can realise ourselves, then there is no more apprehension—then the six senses become powerless.

Dr. Sircar—If blinds are not fitted by the side of their eyes, the horses do not move ahead ; so if the senses are not curved it is not possible to realise God.

Sri Ramkrishna—What you say is called the path of wisdom. It is possible to realise God by wisdom. The wise say that before you realise God your mind must be free from faults. It is also possible to realise God by love and devotion. If you come to like the name and praise of God and if you can love God, you need not try to curve your senses and your senses are automatically restrained.

If a man loses his son, he can not possibly enjoy a feast nor can he pick up a quarrel with his neighbours. And certain insects called '**Badula Pokas**' must rush out at the sight of light and it is not possible for them to keep in darkness.

Dr. Sircar—Even if they are burnt by fire ?

Sri Ramkrishna—But the devotees do not die like **Badula Pokas**. The devotees approach the great lumination of God.

The path of wisdom is very difficult to follow. No doubt it leads to Him. It is very easy to say that I am not my body, I am not my mind, my senses. I am beyond the

influences of privations, miseries and diseases and that I am the soul constituted of **Sat-chit-ananda** (existence, wisdom and happiness). But it is very difficult to live that life. When your hands are cut and bleeding profusely, it is not possible to actually feel that you are all right and nothing has happened to you.

Many people think that it is not possible to learn and to be wise without studying books. But it is better to hear than to read, and much better to see than to hear. There is a great difference between reading about Benares, hearing about it and seeing it.

Dr. Sircar—(to the disciples of **Sri Ramkrishna**)—**Sri Ramkrishna** could not be so wise by studying books. Faraday commenced with nature and so was able to discover so much scientific Truth. Learning from books can not be so deep. Mathematical formulae only throw the brain into confusion and bring many obstacles into the ways of original enquiry.

Divine wisdom and book learning. Sri Ram Krishna to Dr. Sircar—When I used to lie flat at the foot of Panch-Butas and cry out to mother Kali saying that what the people learn by actual actions, what the wise people learn by discussion and mental analysis and what the Yogis learn by practising yogas, mother Kali let me know all these—what a time I had. Please note that I do not know how to read and write and still I know all these through the grace of the mother.

There was another very interesting dialogue between Thakur Ram Krishna and Dr. Mahendra Lal Sircar on the subject of free will and God's will which ran as follows :—

Thakur Ram Krishna—I am a fool. Who makes me say all these? I am an instrument in the hands of the **Mother**—I say as she urges me to say. When **Sreemati Radhika** was taking water in a pitcher containing a thousand holes, people around cried victory to her and remarked that she is the most ideal Sati. Sreemati Radhika replied saying—"All glory to Srikrishna. Why do you sing my victory? You are mistaken, I am His servant only.

You know that I respect **Bejoy Krishna Goswami** very much. When I lost my consciousness I placed my feet on his chest.

Dr. Sircar—You should have been cautious.

Sri Ram Krishna—What can I do? In that state I lose my consciousness. Do you take it to be hypocrisy? If you do so your knowledge of science is meaningless.

Dr. Sircar—Oh no! If I would take it to be so, I would not have spent six or seven hours with you. I regard you as a very great man.

Sri Ram Krishna—I do not ask you to regard me so.

Dr. Sircar—Do you mean to say that it is God's will?

Sri Ram Krishna—Yes, I do say so. **Arjun** at the time of war at **Kurukshetra** said, "I cannot fight with my own kinsmen and relatives." Sreekrishna replied saying your nature will compel you to fight. **Sreekrishna** showed to **Arjun** that all persons had been already killed by Him. A leaf of a tree cannot move but by the will of God.

Dr. Sircar—If everything happens by the Will of God, then why do you talk so much ?

Sri Ramkrishna—As He makes me say all these, I say, I am a mere instrument in His hand.

Dr. Sircar—You say that you are merely an instrument in the hands of God. If you say so, you act accordingly and remain silent.

Sri Ramkrishna—If you want to work and to do your duty, you are to anticipate its result and then only you can engage in your so-called duty ; you believe that there is a pitcher full of gold mohars hidden underneath the Earth. You anticipate its recovery and enjoy the bliss. Then you begin to dig the earth, when you strike against the pitcher, your happiness increases. And your happiness increases still further when you see the brim of the pitcher and thus your happiness increases, more and more till you recover the pitcher of gold mohars. I myself saw that Sadhus were preparing for smoke of Ganja and were making merry.

Dr. Sircar—Fire gives both light and heat. Light helps us to see things but heat burns our body. To discharge our duties, there is not only delight but there are difficulties too.

In my opinion, we have inclinations in certain directions. We are not absolutely free. A cow is tied to a post and she is free within the area within the length of the rope tying her to the post.

Sri Ramkrishna—God can do everything. He is the worker and I am an instrument in His hands. If one comes to believe this, he attains salvation at once.

His work is being done by Himself and people say that they do it. It is like this. In an earthen pot rice is being boiled and potatoes, brinjals and other vegetables have been put into the earthen pot together with the rice. When a boy sees that a potato is jumping up, then a brinjal and so forth, he thinks that they are alive, but a man knows that they are inanimate and it is the fire at the bottom of the earthen pot which makes them roll. If the fire is taken out of the oven, they cease to move. A doll in the hands of a player dances and walks, but as soon as he puts the doll down, it is motionless. So long as the God is not perceived, the idea that I am the **Karta** or doer remains. But He is the sole **Karta** or doer and we are all inert. As soon as one understands this, he attains salvation.

Dr. Sircar—I feel that the sense of duty guides me. No doubt duty has two elements. (1) I want to discharge my duty, (2) therefrom follows happiness. But when I start to discharge my duty, there is no hope of happiness at the very start.

Sri Ramkrishna—(To his devotees)—Do you appreciate the mentality of the Doctor? He prays to God that He may grant him good inclinations and no bad inclinations.

Views of Dr. Sircar about Sri Ramkrishna expressed in his conversations with Girish Chandra Ghosh and others:—

Dr. Sircar—As man, I have the greatest regard for him; you may do whatever you like but do not worship him as God.

Narendra (subsequently known as **Swami Vivekananda**)—We regard him like a God. Let me explain how? There is a point between the animal creation and vegetable creation at which it is very difficult to say whether it is an animal or vegetable. Similarly, there is a point between man-world and God-world where it is difficult whether a person is a man or a God.

Dr. Sircar—Well, such analogies are not applicable to God.

Narendra—I do not say that He is God but he is God-like man.

Dr. Sircar—It is better to keep our views concealed. It is not advisable to express them. My best friends do not understand me. They take me to be hard-hearted. Even my wife and my son think me to be hard-hearted. Because my fault is that I do not give vent to my feelings outwardly and do not disclose my mental ideas to any body.

Girish—Then, Sir, you should open out your mind at least out of sympathy for your friends.

Dr. Sircar—What shall I say, my feelings are worked up more than yours. **(To Narendra)** I shed tears in solitude.

Narendra—We offer to him worship bordering on Divine Worship.

In spite of assiduous cares and careful prescriptions made by Dr. Sircar, the progress of the disease could not be arrested. Finding his remedies to be totally impotent in bringing about any change for the better, Dr. Sircar advised the devotees and the disciples to remove Sri Ramkrishna to some garden-house outside the city where

pure air might benefit him. A vigorous search was made by the disciples and the spacious garden-house belonging to Gopal Chandra Ghose at Cossipore was hired for his stay. On the afternoon of 11th December 1885, the disciples removed the Master to the new place.

Although the new house was noted for its scenery, free air and perfect solitude, the disease went on increasing by leaps and bounds and at last Dr. Rajendra Lal Dutt volunteered his professional services to undertake the treatment of the illustrious patient. With the consent and permission of Dr. Sircar, he prescribed *Lycopodium* 200. The medicine seemed to act well and the disciples were hopeful of the Master's recovery. But, alas! all their hopes were blasted. The action of the remedy did not last for a long time and it re-appeared with double fury.

Thus in the early hours of Monday, the 16th of August, 1886, Sri Ramkrishna Deva shuffled off his mortal coils from the arena of the world, plunging the band of his devotees and admirers into an ocean of grief.

A few minutes later Dr. Sircar arrived at the place and after examining the body declared that life had been extinct only half an hour ago.

At the instance of Dr. Sircar a photograph was taken, with the devotees standing around.

Thus passed away the greatest saint of the present generation who presents in his own life an unparalleled example of a sunny and living faith which instils solace to thousands of men and women who would otherwise have spent their human existence without a spark of spiritual light and inspiration.

Sircar and Politics.

In the domain of politics his position cannot be ignored. In politics he always held advanced views. He never indulged himself in the luxury of platform blustering against Government, but his powerful voice was never silent whenever the country wanted it. He did Yeoman's service to the cause of our country when Sir Charles Elliot published the notorious Jury Notification. On the occasion of the Jury meeting he denounced it to the best of his ability. The frowns of Government could not terrify him or its smiles could not tempt him to do what was not permitted by the dictates of his own conscience. He could sacrifice his life for the sake of truth and justice.

Sircar was a liberal in politics. He was an ardent advocate of progress, but of progress on the basis of order. The mighty organisation of the State, he conceived to be founded at the will of man and on the capacity for participation in the common good which flows from it. A State is true to its function only in so far as it helps its subjects to attain perfection. Will and not force is, according to Sircar, the foundation of the State. It is not in the power of any one to hold together the fabric of a State by means of force if it is not founded on the common will of those who form the State. Force is necessary only in carrying out the decrees of the State and in repelling attacks against it but it can not bind it up. The State, being the outward realisation of the universal nature of man, Sircar held it to be a great crime to violate its laws and

injunctions. A man who disregards the laws of the State in which he lives and wantonly disturbs social order, does violence to his own higher nature. Liberal in politics, Sircar certainly was, but he was not a liberal of the type of Mons Lahouchere Conybeare and the Irish home rulers. He never forgot that the integrity of the organisation of the State is essential to the moral life of man and that to lay a sacrilegious hand upon its ordinances is to destroy the agency that civilises and moralises him.

On a Sunday in 1902 (I do not remember the exact date) I went to see Dr. Sircar in the afternoon when Babu Dinabandhu Mukherji, Dr. Rai Mohan Banerji, Pundit Hara Prasad Sastri, Dr. Hem Ch. Chowdhuri and a few others were present in his Verandah. Discussion was going on on divers subjects when Dinabandu Babu deplored the mentality of our School-going students of that time. He related the incident of a son of one of his friends who had become disobedient to his father's injunction so much so that he had freely mixed with the bauble of politics which was then budding in our country.

On hearing this Dr. Sircar expressed very strong views against disobedience of school-going boys. He told us that no School boys should join any political movement; the guardians and teachers should see that their wards should not be led astray by the glimmer of high-sounding orations of our political agitators.

In his opinion, the minds of our students must not be corrupted with the contaminating influence of false agitators. He made a prophetic declaration to the effect that if our political leaders would not be careful and would not exert

their influence in the matter, incalculable mischief would be perpetrated by these mis-guided youths.

Dr. Sircar was strongly of opinion that for want of obedience, Society and Government would cease ; in our society "to please the father is to please God," so teach the Hindu Sastras.

It is, therefore, abundantly clear that obedience to parents is a part of the religion of a Hindu. Obedience is character itself. Every man of character in the world was obedient as a child. Wellington, Washington, Isvar Chandra Vidyasagar, Sir Guru Das Banerjea, Gandhi, were all obedient to their parents. To rise in life is to build character, and to form character, one must learn obedience. But to our great misfortune many students of our country are being led away by the false glamour of patriotism and high-sounding phrases to commit acts of lawlessness and anarchism for which their young lives have been blasted for ever and for which their parents are shedding bitter tears and have wrecked everything in this world ; even their sweet homes have turned into dreary deserts. The students are very impressionable ; tales of false patriotism and their value are implanted in their minds very easily. These misguided youths, without possessing any spark of common sense, sagacity, worldly wisdom, and loyalty have madly pursued a wrong course for which our country has suffered much and we, in turn, bow down our heads in shame.

All that glitters is not gold and they have been attracted by false and misleading colours. They should remember that roses have thorns. Many youths in our

country who are found to be brilliant students of our Alma Mater, fall victims to the cankerous influence of designing persons and it becomes too late and impossible for them to retrace their steps when their eyes are opened to understand the true situation and to appreciate the folly and danger of their sinful acts.

Dr. Sircar lived, moved and had his being in an age when political stalwarts like Surendra Nath Banerji, A. M. Bose, W. C. Bonerji, Dadabhai Naroji, Rev. K. M. Banerjea, Baikunta Nath Sen, and others shone in the horizon of politics in India, and this age was considered and reckoned to be the golden age of our country. Along with these celebrated men, Dr. Sircar held ideas quite diametrically opposite to these held by our present-day politicians.

In the assemblage of the persons mentioned above, Dr. Sircar told them plainly and unequivocally that students must not join any political organisation. Dr. Sircar also made a prophetic declaration that this sporadic disobedience found amongst the students would eventually turn into an epidemic form and would pollute their good name. He told them that this disobedience to their parents and teachers if it be not checked early, would ultimately lead them on to general lawlessness, anarchism and assassination. He told the gentlemen present that if they hankered after self-government (the word swaraj was not used by any leader at that time) they must proceed along constitutional lines; "the greatest causes would be debased by false methods and India would never be set free by the assassin's knife or pistol

or the throwing of bombs." These prophetic words of this great man are still ringing in my ears.

Alas! his prophecy has been proved to the hilt!

We must now be combined and united to open the eyes of our misguided youths who maddened with frenzy, are pursuing the will-o-the-wisp of a sinful career and have, thereby, polluted their good names and have become objects of ridicule and opprobrium before the whole world,—some have been hanged,—some have been transported for life,—some have been punished with imprisonment. We have been shamed,—their parents have been shamed by their acts of lawlessness, and evanescent and false patriotism.

True patriotism is encompassed by clean conscience, orderly conduct and total absence of heinous acts; it eschews all manner of lawlessness and anarchy.

Bengal is now passing through the critical stage of her destiny. During the life-time of Dr. Sircar the leaders were obeyed and their voices and admonitions had a salutary effect in the minds of our people. But at present Bengal has become bankrupt in that respect. Since the sudden demise of Deshbandhu C. R. Das disunion, disintegration and ill-feeling are reigning supreme amongst the leaders of our country. The youth movements, anarchical movements and unlawful acts of violence have appeared in our midst sweeping away and demolishing all foundations of ordered and regulated government. We are now confronted with a great struggle between the forces of democratic consciousness and governmental fear. In order to go through the struggle peacefully and

successfully we very urgently require all the manliness and strength, all the wisdom and tact and all the moderation and determination of our past Bengal leader like Surendra Nath Banerjea who was the greatest orator that the country has so far produced in India and who was the first torch-bearer of political consciousness and agitation all over Northern India and also of a leader like the Grand old Man of India, the revered and universally respected Dadabhai Naroji.

The progress of Swaraj in our country depends more than anything else upon the volume and vigour of our own public opinion and upon the harmonious blending of all the communities of India. Our success will be permanent and sure if the leaders of our country be united with an adamant bond of unity amongst themselves and if they put forward a solid front in the fight. If they can not act righteously and if they can not be led by righteous men all their efforts will end in smoke. The above were Dr. Sircar's true views and sentiments with regard to politics. Let us, therefore, be worthy leaders and loyal citizens and abide by the admonition given by Dr. Sircar.

Literary Tug of War between Dr. Sircar and the Author of this biography ultimately proving Dr. Sircar's Sense of Justice.

I shall now proceed to dwell upon a principal event of my life which will conclusively prove that Dr. Sircar had the wonderful moral courage to acknowledge his own mistakes and errors of judgment. The event in question was so inseparately intermingled with my life that its narration should not be suppressed for the sake of truth, whole truth and nothing but the truth. This narration will compel me to descend to personalities to some extent for which I beg to be excused.

I began to practise at Midnapore, Bengal at 1898. There was no other homeopath practising at Midnapore at that time. The people of the place had no faith in our system of treatment and they did not like it. They looked down upon those who had taken to homeopathy. I had to struggle hard to have a footing there and even for my bare subsistence of existence. By dint of Herculean labours I could draw the sympathy of a few distinguished persons of the district later on. A few splendid cures made by me were the gossip of the place and slowly and imperceptibly I captivated the imagination of a few leadees of the district who promised to send for me in time of any emergency.

The late Mr. Knox, I.C.S., who subsequently became a Judge of the Calcutta High Court, was the then district judge of the place. He was one of my principal supporters. During this time an epidemic of Plague broke out in India and as there was no book dealing with its homeopathic treatment, I thought of writing an article on the subject. I, therefore, collected sufficient materials and prepared a paper on Plague and its Homeopathic Treatment. "Surgeon General B. H. Deare, I.M.S. was the Civil Surgeon of the districts at that time. Dr. Deare had no liking for homeopathy, but still he loved me and helped me much with the loan of many well known periodicals in which original researches pertaining to Plague and its treatments had been made.

My article on Plague was sent to late Rai Bahadur Narendranath Sen, Editor of the "*Indian Mirror*" who promised to publish it in his paper. I sent the paper to him on the distinct understanding that it would be published and so I did not keep any duplicate copy of my original article with me. It was, however, very unfortunate that my paper was not published although I sent repeated reminders. It was equally unfortunate that he did not send back the manuscript to me although I entreated him to do so. At last I prepared another article on Plague and at the request of some of my friends, I forwarded that article to the late Dr. John H. Clarke, M.D., Editor of the *Homeopathic-World*, London for publication in his famous journal. Wonder of wonders, Dr. Clarke found my article to be "very interesting, original and first of its kind in homeopathic literature" and gladly published it in the *Homeopathic-World*.

This article was my maiden venture in my ambition to become a contributor to noted homeopathic periodicals of the world and should be regarded as a stepping-stone to my literary progress in later life.

From this time forward I regularly contributed to the Homeopathic World, North American Journal of Homeopathy of American and many other leading homeopathic Journals of foreign countries, too numerous to mention. At this time I proved and introduced a new homeopathic remedy from an indigenous plant of India, namely *Ficus Religiosa* (Ashwathwa), a verification of which was made by no less a personage than the late revered Dr. John H. Clarke, M.D. of London and an account of which was published in his Journal Homeopathic-World of London and in his monumental work, Dictionary of Homeopathic Materia Medica. The fact of several original articles being published in my name in these Journals and the fact of my becoming an introducer of a new homeopathic remedy in the world of Homeopathy pre-occupied Dr. Sircar to a vexation and enraged him to such a pitch that he mentioned this fact in his paper written for the International Homeopathic Congress of 1896 and subsequently published an article dealing with this matter in his Calcutta Journal of Medicine in August, 1896, and also another article in his Journal in January, 1900. His articles were clothed in a guarded language and he found fault with those American and British Editors who had encouraged me and inspired me to go on with my work and who had published my contributions.

Let me here quote a few sentences from his writings appertaining to the subject at issue :—

"The audacity and vanity of these men (homeopaths) are heightened beyond measure by the fact of their names appearing in respectable European and American Journals as authors of cases and provings.....These practitioners do not keep to their level and in proportion and very often by their vaunting and pretensions bring unmerited reproach upon Homeopathy. It is a matter of very great regret and no small surprise to us that articles and provings from these men are so readily accepted and published by first-class Journals in England and America"

Again he wrote the following in his Calcutta Journal of Medicine in January, 1900:—

"While we write we find a paper by one of these Indian homeopathic worthies prominently published in the December number of a highly respectable *American Journal of Homeopathy*, as a paper "written especially" for that Journal. (A paper written by me especially for the "*North American Journal of Homeopathy*" of America was published in that Journal in December, 1899). "We are tempted to ask our brother editors of America and England, is the dearth so great for their Journals that they so eagerly admit into their pages contributions without inquiring into the reliability of the sources whence they come? (At this time several contributions from my pen appeared in those Journals.)

"A third method has come into existence, and that is the actual editing of homeopathic Journals, notwithstanding that two Journals already exist."

My fault was that the Hahnemann Home of Calcutta started publishing a new homeopathic Journal,

Indian Homeopathic Reporter, (third in number) and I was the sole Editor of that Journal. No provings or original contributions from any Indian homeopath, excepting those made or written by me appeared in first-class Homeopathic Journals of England and America during the last ten or fifteen years (from 1890). Insurmountable difficulties stood in the way of becoming a contributor to any of the Journals mentioned above. And withal contributions were critically examined by the Editors and they were generally judged by their own merits and not by any other consideration. Dr. Hurro Nath Roy, L.M.S., of Calcutta, in conjunction with Dr. Sircar, indirectly directed a crusade against me.

These were not my only faults and pretensions. The Quinquennial International Homeopathic Congress met in Paris during the time of the Paris Exhibition of 1900. The authorities of the Congress wanted papers on Plague from Indian homeopaths. In response to this invitation eight homeopaths including my humble self sent in their papers. The Board of Censors i.e. the Selection Committee, considered my contribution to be the best of the lot. My paper was read there, discussed there and was subsequently printed in the Transactions of the Congress. This fact was too much for them to bear and some of the homeopaths went up in arms to crash me, to lower me, humiliate me and annihilate me altogether. Truth is sometimes stranger than fiction and this event actually took place with the knowledge and consent of Dr. Sircar.

At the instance of Dr. Sircar the first letter relating to the matter, was written by Dr. Hurro Nath Roy and

published in the Bengalee on Dec. 18, 1900, and from this time onward the controversy was continued with unabated fury. I began to send counter-replies which were published. And that controversy was not a tussle but a veritable tug-of-war between the High Priest of Homeopathy in India and a tiny homeopath like my humble self. This literary warfare—this sad wrangling went on for three months and at last I came out victorious in the long run. My career would have been totally blasted for ever had I not been backed up and encouraged by the homeopathic fraternity of foreign countries. The bickerings, admonitions and villifications all fell flat on their ears and so they could not do me any mischief. I left Midnapore for good and began to practise at Bhowanipore since 1902. I saw Rai Bahadur Narendra Nath Sen after I had settled myself at Bhowanipur. I was surprised to hear from him that he was asked by Dr. Sircar not to publish my article in his paper and accordingly he withheld it from publication.

I had an inordinate desire to see Dr. Sircar and so I saw the late Dr. Rai Mohan Banerjee, Medical Officer of Lahiri & Co., who was a great favourite of Dr. Sircar. Dr. Banerjee saw Dr. Sircar who, in turn, fixed a day for the interview. Both of us went there on that day. It was on a Sunday at 9 A.M. that I presented myself before the great savant.

It was a peculiarity of Dr. Sircar that he could not brook the sight of a watch-chain and so Dr. Banerjee asked me not to wear one during the time of our visit.

In spite of Dr. Banerjee's warning I had one gold-chain dangling from my coat-pocket.

The following dialogue then took place between the great man and my humble self :—

Dr. Sircar—Well, are you that Midnapore homeopath ?

Myself—Yes Sir, I am that notorious homeopath who has given you so much mental agony and disturbed your equanimity of temper.

Dr. Sircar—I find that you are wearing a watch-chain as well. Is it gold or alloyed ? What is the necessity on your part to practise in this fashion ?

Myself—The chain dangling from my coat-pocket is made of pure gold ; I am not in the habit of using any alloyed things. I never put myself in a false colour before the public. Had I been a Dr. Sircar, there would have been no necessity on my part to wear any watch-chain. No body cares a fig whether Dr. Sircar wears a gold-chain or uses a Taltala Slipper. But my practice will suffer if I follow his example, noble in every respect.

Dr. Sircar—I want to know how far you have studied. I informed him that I had passed the Entrance Examination of the University of Calcutta and read up to the M.A. Standard of the said University.

As soon as I had finished, he asked an assistant to bring the University Calendars of those years and to ascertain whether my statement was true or not.

Later on, I was smothered with many intricate Questions of Medicine and Materia Medica and those were put to me in order to test my medical knowledge.

I was rather taken aback by these questions and was inwardly trembling like an aspen. I timidly answered his

questions and my answers appeared to have satisfied him considerably.

Myself—Sir, I am very anxious to know why you suppressed my article on Plague which I had sent for publication in the Indian Mirror.

Dr. Sircar—I shall give you the reason why your article was not published. Your article was, no doubt, ably written. Had it been published in that paper, your name would have been advertised to be an able exponent of homeopathy which I avoided to do knowing you at that time to be a homeopath quite innocent of the A. B. and C. of Homeopathy.

Myself—I am certainly an ignoramus before you but I can not but find fault with you for this act which I did not expect from the leader of our profession. The leader should encourage us and help us ; at the same time chide us and admonish us for our wrong doings. You should have tried to ascertain the real facts. You did nothing of the kind ; on the contrary you tried to lower me and humiliate me before our Colleagues in foreign countries. You did not encourage me ; you refused to accept the money order of Rs. 16 sent by me for the subscription of your Journal. Whereas the eminent homeopaths of foreign countries came forward to encourage me in every possible way. The great Dr. Sircar should have been above these things.

Dr. Sircar—Well, my son, do not chide me any more. I am really sorry and repentant for what I did. I now find that my mind was poisoned against you through persistent misrepresentation. At last he shook hands with

me, embraced me and asked me to see him as often as possible.

He then told me that he had done me an injustice unwittingly. I was informed that a few mischief-mongers had poisoned his mind against me by totally false statements and insinuations. A few of them told Dr. Sircar that I was an ignoramus, pure and simple, and quite innocent of Homeopathy and all my contributions had been written by some other learned persons.

Dr. Sircar—What is the necessity on your part to undertake the responsibility of publishing and editing the Indian Homeopathic Reporter. (I was the editor of this Journal at that time). You are fully aware of the fact that I always hanker after articles written by Calcutta homeopaths. No body comes forward to help me. I shall be glad if you come forward to help me.

Myself—Sir, the proposal is simply unexpected. I am deeply flattered by your very kind request. As the publisher of my Journal has already spent a lot of money for this Journal, it will be ungentlemanly on my part to forsake him. However, I will think over your request and will let you know my final decision later on. The eventful interview ended thus and I left his place leaving aside all unsavoury thoughts and impressions from my mind.

I saw Dr. Sircar and on the eve of the interview many uncharitable thoughts were uppermost in my mind. The readers would be surprised to hear from me that as soon as I was brought before him, all the uncharitable thoughts reigning supreme in my mind at that time,

melted away like fog before sun's rays. I thought as if I was sitting before a Diety—a super-human being whose personal aura—magnetic influence was being communicated to me. His presence,—his face—divinely face—exhilarated my spirits and compelled me to bow down my head before him and to feel my insignificance. It was worth more than tongue could express to see and touch the living man and feel the divine thrill emitting from his lustrous eyes. I was impressed with the feeling that he was pre-eminently a man first and then a physician.

It is not my purpose to relate this episode of my life with a motive to deprecate or depreciate the conduct of Dr. Sircar in any way, but simply to portray the character of a great man who had the wonderful courage to acknowledge his mistakes committed through misrepresentation. The above incident would prove to the hilt that there was a clique—an unholy clique—amongst the homeopaths in our country, even at that golden period of homeopathy. This clique exists at the present moment too. They do not know how to encourage and appreciate the merits and worth of their juniors and they look down upon their works, however laudable they may be, with jaundiced eyes. Such is the world we live in at least here in India. In the domain of politics, religion, science, literature or medicine this spirit reigns supreme.

Dr. Sircar, at first, fell a victim to its cankerous influence through misrepresentation, but as soon as his eyes were opened and he was fully convinced of the injustice done by him, he had the courage to acknowledge it openly and gladly.

His stubborn independence as a homeopath was, of course, in a great measure, due not merely to the fact that he was the most learned homeopath of his generation but to the fact that he knew that he was the prince amongst homeopaths. It was this self-confidence and self-realisation which might have blasted the career of a lesser man, but which made him what he was, for this self-confidence in him was what he rightly deserved and what fitted him well. I do not belong to a post-war *nil admirari* type but I can freely assert this that I have never come across nor am I likely to meet a homeopath of Mahendra Lal's type. He proved a class by himself and that class was ushered into existence with him and died out of existence with him. True it is that he was very stubborn, but if he could be convinced of the injustice done by him, he was always eager to acknowledge it.

To be great one must be humble. Sircar was a lover of truth and justice and as such he granted the interview, patiently heard all the facts from me and then being convinced of the injustice committed by him, unhesitatingly came forward to rectify those mistakes. Had he not been a great and true man, he would have done nothing of the kind.

A man, who has a soul of such magnitude, has a commanding influence over his friends and a personality commensurate with his greatness and those whose feet have stood in that august presence, are generally thrilled with his voice.

Dr. Sircar had a heart to feel, a brain to plan, a soul to acknowledge his mistakes, a magnetism pure and penetrating and an individuality far reaching. Such a man as Dr. Sircar, was to humanity, the brightest star of all the centuries, a star increasing in glory as he would be studied by present and future generations.

A few Anecdotes of Dr. Sircar's Life.

There were many anecdotes with which Dr. Sircar's life was adorned. They would conclusively prove what a great man Dr. Sircar was in the performance of his duties and responsibilities—they would prove the sublimity of his character and his greatness exhibited in every phase and walk of his life. The value of anecdotes is far-reaching and they inspire us to emulate the noble examples set before us.

With this noble object in view I have collected the following anecdotes whose authenticity can not be questioned by any body and which are placed before my readers for their perusal and entertainment. These anecdotes will demonstrate his *Loyalty to his Creed, his Sense of Duty, his Clean Conscience, his Devotion to Fixed Principles, his Hatred of Avarice and his Love of Outspokenness.*

These anecdotes as exemplified below will exert an invigorating, exhilarating, elevating and inspiring influence over our readers and will at once remind them of the well-known poem of Robert Browning which runs thus :—

“The Sweetest lives are those to duty wed,
Whose deeds both great and small,
Are close knit strands of an unbroken thread,
Whole love ennobles all.
The world may sound no trumpet, ring no bells ;
The book of life, the shining record tells.

Thy love shall chant its own beatitudes,
 After its own life-working. A child's kiss
 Set on thy singing lips shall make thee glad ;
 A poor man served by thee shall make thee rich ;
 A sickman helped by thee shall make thee strong ;
 Thou shall be served thyself by every sense —
 Of service which thou renderest."

Greatness and goodness combined gather round his life such telling tales that constitute the wealth of nursery literature of our country. Sweet reminiscences are crowding in on us while chronicling these anecdotes which are the glorious events of Dr. Sircar's life and which extort our reverential bow to the spirit and memory of this truly great man.

Anecdote No. 1.

The readers of this biography have already read that Dr. Sircar died of strangury and asthma from which he had been suffering for a pretty long time.

I shall now relate an incident which will prove his loyalty to the principles of therapeutics of which he had been the commander-in-chief in India and for which he had met with excommunication, persecution and starvation for sometime at least.

Twelve hours before his death he made a prophetic prognosis of his own case and informed his relations, friends and attending doctors when and how his death would take place.

At this time he was suffering from excruciating pains owing to strangury.

All the attending physicians, both allopathic and homeopathic, became awfully alarmed and after much deliberation all of them were of opinion that catheter should be used to void the urine from the bladder.

They then approached Dr. Sircar's sick bed and piteously entreated the illustrious patient to have recourse to catheter. On this Dr. Sircar grew furious and sent for his son Dr. Amrita Lal Sircar and asked him not to disturb his serenity and peace of mind by using catheter when he would lose consciousness. He told all the attending physicians present there that catheter might relieve his sufferings temporarily, but later on they would re-appear with double intensity. And withal after his conversion to homeopathy, he had preached the injurious effects of catheterisation and so it would be simply tantamount to an act of disloyalty to the creed if he would yield to their persuasion for the temporary amelioration of his extreme sufferings. Let the world know that he died as a homeopath and was not found traitor to its cause. Dr. Sircar earnestly appealed to the band of doctors present there not to break his dying request.

This request had the desired effect and silenced all. All the doctors promised to abide by his sacred injunction and he gradually became unconscious and died peacefully. This was the great man who lost much and lost his life even for the sake of his creed. India abounds with many celebrated men who forget and forsake their avowed faith in their creed in time of danger, difficulty or emergency. But Dr. Sircar was a man who was never swayed by any interested motives to forsake his principles even when he was hard pressed to do so.

This example--this noble example of loyalty to the creed--is simply rare in the annals of our country and will be an object-lesson to us and inspire us to follow his noble example in our every day life.

I was present when this great man died and he was surrounded by many friends, admirers and relations. The indomitable will, supreme courage of conviction, steadfast devotion to duty and grim determination to fight a way through all obstacles that characterised all his acts and activities appeared to me to have left their indelible stamp upon his countenance now in the grip of the icy fingers of Death and the smile seemed to linger round the lip as Dr. Sircar lay locked up in the embrace of eternal sleep.

Anecdote No. II.

Babu Hari Charan Roy was a poor teacher in a village school in Jessore. His son had been suffering from infantile liver for more than six months. Being hopeless of a cure he brought his son in Calcutta to be treated by Dr. Sircar. Dr. Sircar was then in the hey-day of his glory and practice and he charged Rs. 32 for a single prescription. The poor teacher any how procured Rs. 32 and sent for Dr. Sircar. Dr. Sircar came over to his place of residence, prescribed for his son and went away.

Wonder of wonders, Hari Charan was astonished to see Dr. Sircar's carriage waiting before the gate of his house again in the afternoon of that day. Dr. Sircar got down from his carriage and examined his son again and left some powders instructing Hari Charan Babu not to use the former medicine. He refused to take

any fee from Hari Charan saying that his former prescription was made in a hurry and wrongly made. For this mistake, Dr. Sircar did not take any more fees from Hari Charan Babu and saw his son almost daily till his recovery.

It was one of the principal traits of his character that he possessed the moral courage to acknowledge the mistakes committed by him. And this man—this great man—was considered by a few of us to be avaricious in his professional life. Avarice was as foreign to his nature as a heinous crime.

Dr. Sircar fully understood and realised the duties of a doctor's profession; the doctor's profession is not and should not be principally a means of earning money, but a calling, a sacred calling, the devotion of a gift that has been bestowed on us to do good to our suffering humanity. We should remember the saying of Paracelsus, "Medical Science may be acquired by learning, but medical wisdom is given by God."

Anecdote No. III.

Dr. Sircar had been the family physician of Babu J. N. Bose, millionaire Zemindar of Chandernagor for a number of years. One day he was delivering his lectures before the students of the Science Association when a messenger came to him from Mr. Bose to take him there immediately. He asked the man to wait for twenty minutes when he would be free to accompany him and finish his task. The man replied that he had been commanded by his master to take Dr. Salzer along with him if he could not come instantly. Dr. Sircar flatly refused to go before the completion of his lectures.

The result was that a very rich client slipped off for ever. Dr. Salzar had been Mr. Bose's family physician since that time. But Dr. Sircar never forgot his duties and no consideration of Gold or Silver could influence him to forsake his duty. He proved a Nelson in the Danger-Zone of his post of duty.

Anecdote No. IV.

I was speaking with Dr. Sircar one day when a man came to his place and interviewed him. He piteously entreated him to come over to his residence and see his son who was very ill.

As Dr. Sircar had been in indifferent health at that time, he could not go. The father of the patient wanted to know from him whether his son Dr. Amrita Lal Sircar, L.M.S., F.C.S. would prove to be a fit one for the purpose.

Dr. Sircar instantly replied that he could not say one way or the other; he could not place implicit reliance upon his own prescriptions in some cases even and so it would not be possible for him to recommend his son simply on the ground of his being his own son. He advised the gentleman to exercise his own judgment in the matter of selection of a physician for his son's illness.

Dr. Sircar never, on any occasion, tried to push forward the claims and merit of his own son who happened to be one of the leading and learned homeopaths of the city. Dr. Sircar possessed such a transparent, clean and pure conscience that he always acted up to its dictates.

This call of conscience always dominated over him and led him to perform his every-day duties and responsibilities as a busy medical practitioner and as an overworked public man.

Anecdote No. V

Many patients flocked to his house daily for his professional advice when he gave up active practice on account of illness. However, he was not so very ill as to be unable to prescribe, but he made it a habit and principle not to see any case at that time.

One day a rich Marwari came to his place and asked him to examine his son and prescribe a suitable medicine. He told Dr. Sircar that he would gladly pay him Rs. 1000/- only for that day's prescription. My readers would be surprised to hear that no amount of persuasion could induce Dr. Sircar to accede to his request on the ground of his fixed principle. He told the Marwari gentleman that his tempting offer would not act as an incentive to forget and to violate his fixed principle. The principal ground of his refusal was that, as a physician, he had many moral duties to observe for the welfare of his patient which he would not be in a position to do for the Marwari gentleman's son. And moreover he would be bound by the rules of ethics to prescribe for a poor patient as well if he would break his principle and yield in favour of the gentleman mentioned above.

Anecdote No. VI

Dr. Sircar was always outspoken. He loved those who possessed this quality. His thoughts were always consonant

with his deeds. The following incident, the authenticity of which was vouched for by no less a personage than the late eminent Pandit Siva Nath Sastri, M.A., of Calcutta would throw a flood of light on the fact that Dr. Sircar possessed the quality of being outspoken and loved those who had the courage to speak out, from the beginning of his career. Pandit Siva Nath Sastri was a self-made man. He fought against many difficulties and made a name for himself while he was yet a student of the B. A. class. He laboured hard for his examination and the result was that his health broke down. He was brought up in the house of the late Babu Mahesh Chandra Chowdhuri, who was a well-known Vakil of the Calcutta High Court and whose family physician Dr. Sircar was. Pandit Siva Nath Sastri was attacked by some eczema-like eruptions over his whole body as soon as his B.A. examination was over. One day Mahesh Babu's brother fell ill and Dr. Sircar came to see him. Mahesh Babu took Pandit Sastri into the room where Dr. Sircar was seeing his brother. Dr. Sircar saw and examined him and asked him to write out a full history of his case and send it to him. Afterwards, while Dr. Sircar was engaged in writing a prescription for Mahesh Babu's brother, another relative of Mahesh Babu asked Dr. Sircar to tell him the name of the medicine he was prescribing. This query excited his anger to such a degree that he used some strong words to the gentleman. Pandit Sastri was all along there and witnessed everything. This display of anger wounded his tender susceptibilities, for he had a great admiration for Dr. Sircar. On the following morning he not only sent the report of his case but also a letter criticising the rude words of Dr. Sircar and

giving a free vent to the outburst of his feelings. Pandit Siva Nath Sastri became very uneasy soon after the despatch of this letter, for he thought that a poor boy as he was, he should not have taken the liberty of writing such a bold letter. The next morning he was surprised to learn that Dr. Sircar had come and wanted to see the boy named Siva Nath Bhattacharya. With great terror, he presented himself before Dr. Sircar who was waiting for him downstairs. As soon as he had appeared before him, Dr. Sircar stood up and warmly shook hands with him. He told him that he had come only to thank him for his letter. He then took him into his carriage and told him that necessity had compelled him to use those unpleasant words to that gentleman, for he had no business to disturb him when he was attending to his own.

Dr. Sircar's Greatness of Character.

Dr. Sircar very often raised his sonorous voice and tried his best to do away with any existing iniquity. He did not repose his head upon the pillow for a single moment without giving vent to his eternal detestation of all the preposterous principles or customs which he met with.

It has been said that no man is indispensable and that another will be found to fill the vacant place. But unfortunately this remark does not hold true in the case of Dr. Sircar. An Indian among Indians in the simplicity of his habits and mode of life, a patriot in the widest sense of the word; a keen controversialist, a powerful writer and a man of science, Dr. Sircar was a genius whose place would not be filled for a long time to come and whose sweet memory would always remain green in the minds of a grateful people.

His own bright example was a kindling and animating force. A great man, though dead, carried with him a potent influence of personal magnetism. His life-long devotion to duty will shoot forth like a ray and will implant a tree of new life into those that lie around. Great men are cosmopolitans in the highest acceptance of the term. A noble character does not die even in this world. Embalmed in books their spirits walk abroad and infuse the precious balm of enthusiasm and energy into our soul.

The imperial intellects of the world are as much alive now as they were ages ago. Homer still lives; Plato

still teaches his transcendental philosophy ; Horace, Virgil and Dante still sing as when they were alive ; Milton, Byron, Shakespeare and Kalidasa still touch the chord of our hearts.

As the current of a stream sets agoing all the mills and machines of any particular locality, so the life of Sircar imparted a healthy activity to the whole circle of his neighbours. The career of a great man will remain as an enduring monument of human energy. The man dies and disappears, but his thoughts and actions survive and leave an indelible stamp upon his race. Personal character acts like a talisman. Great men in every department are like beacon-lights, placed aloft and guiding those that try to follow in their track. Their examples become the common heirloom of their race and their great deeds and lofty thoughts are the most glorious of legacies to mankind. They hallow the nation to which they belong and ennoble not only all who live in their time but those who live after them, and their thoughts and deeds continue to shine upon all succeeding ages, illumining the moral atmosphere around them. Great men stamp their mind upon their age and nation as Luther did upon Germany and Knox upon Scotland.

His ill-health had given some anxiety to his friends and admirers but his death was quite unexpected and came as a surprise. 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. Sircar'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 knew

him. At the risk of being charged with man-worship and superstition, I must say that it is the lives of men like Dr. M. L. Sircar that confirms my faith in the moral Government of the world.

I can not find adequate words to add to Dr. Sircar's fame; it rests securely on his glorious achievements. 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."

When we think of how much he accomplished for the benefit of his countrymen, when we see what a Hercules of energy he was and how little personal profit he gained from his splendid achievements, we can not but call him one of the greatest men of the generation.

Such is the greatness of the personality whose loss we have to mourn, and the satisfaction is, that this tribute of sorrow has received a similar response from all sections of the vast universe. Seldom indeed had it been the lot of a dead person to gather round the tomb of his memory the homage of the entire nation as has been in the case of the illustrious dead. Dr. Sircar is dead. But his voice still speaks to us from the silence of the grave.

Mourn ! Let mourning shows be spread for the great Mahendra Lal !

The halo of greatness which was the flaming beacon of his life, will ever diffuse its effulgence to illuminate the sacred monument of his memory.

CONCLUSION.

Lessons from Dr. Sircar's Life.

The first object of bringing a short biography of Dr. Sircar before my readers is that they should imitate him in their everyday words, thoughts and deeds.

How many delineations of the greatest, the bravest, the most learned and the most virtuous of men, carefully portrayed, have the Greek, Indian and Latin writers bequeathed to us, not merely for us to look at and gaze upon, but also for our imitation.

Cicero in his *Pro Archia Poeta* Says.—“*Quam multas nobis imagines non Solum ad intuendum, verum etiam ad imitandum fortissimorum virorum expressas Scriptores et Graeci et Latini reliquerunt, quas ego mihi semper in administranda republica proponens animum et mentem meam ipsa cogitatione hominum excellentium confommabum.*”

They should always, keeping them before their mind's eyes, strive to mould their feelings and thoughts by continually reflecting on the excellent character of those greatly illustrious men. They should always remember that natural excellence alone has made many men great without intellectual culture; but when to an excellent and admirable natural disposition there is added a certain system and training of education, then from that combination arises an extraordinary perfection of character. They must seek literature for the cultivation and practice

of virtue. If they do not derive any substantial benefit from it and even if there is no advantage to be reaped from it, still I imagine that they will consider it to be the most reasonable and liberal employment of the mind, for other occupations are not suited to every time nor to every age or place; but these studies foster our earlier years, afford delight to our declining ones; are the ornament of prosperity, the refuge and comfort of adversity; they impart gratification at home, they embarrass not abroad; they are with us during night, they roam with us and are our companions amidst rural scenes. There dwells, they should not forget, in all the noblest bosoms a kind of general impulse, which, night and day, stirs up the mind with the stimulus of glory and reminds it that the remembrance of their name is not to be sent away into oblivion along with the period of their mortal existence.

Ought they not when many most illustrious men have left behind them statues, images,—representations not of their minds, but of their bodies, much more to desire to leave behind them a delineation of their thoughts and virtues wrought and elaborated by the greatest genius?

Their feelings should feel indignant at meanness or baseness of any sort. They will bear in mind that a pure conscience laughs at accusations and sleeps in thunder. If they find any body to be engaged in wrong doing, they must speak warmly, out of the fulness of their heart.

Lady Elizabeth Carew has written :—

“A noble heart doth teach a virtuous scorn—
To scorn to owe a duty overlong,
To scorn to be for benefits forborne,

To scorn to lie, to scorn to do a wrong,
To scorn to bear an injury in mind,
To scorn a freeborn heart slavelike to bind."

Their conscience should and must not wear its clue threadbare in the labyrinthian mazes of Satanic temptations, so that they may not be plunged down into the lowest abyss of degradation, in as much as in their sad entanglement they may find an easy access to the terrible pandemonium.

Virgil says :—

"Facilis descensus Averno."

In every heart there can be found one temple that hath had conscience as its occupant from the beginning, and where the faintest whisper is heard from each extremity of the soul. The guilty person may cheat the world relative to his inward feelings, but he cannot deceive himself. The smile of seeming mirth may waver upon his lips; but his soul is weeping bitter tears unseen. The laugh that he sends forth may sound as merry as a marriage-bell upon the ears of the world; but through his own heart does it ring hollow and ominous like the tocsin of doom.

They should conquer their enemies with fraternity. This tree of faternity will bear such sweet fruits that their enemies will become their intimate friends. They must read biographies instead of ill-reputed novels. They will remember that a laudable and generous ambition, though checked and subdued for a period, will, in the long run, raise up the trophies of its triumphs on a solid foundation, while a criminal ambition works out, even by its temporary success, its own eventual destruction.

Books must be their companions, and if they are good and useful books, they will be their most profitable associates. They must read biographies ever and anon. Jean Jacques Rousseau declared that he never read Plutarch without profit. Madame Roland spoke of it as the pasture of great souls.

Montaigne, Rabelais, and Scaliger paid him signal homage; Jeremy Taylor, Neander, Rollin, Ralph Waldo Emerson and several other distinguished men are heavily indebted to him. The influence, which is justly supposed to be exercised by the biographies of lofty characters written by Plutarch is intensified by the fact of the excellence of Plutarch's workmanship.

Biography makes us acquainted with real and undeniable examples of golden deeds and of the greatest characters whose lives

"Remind us

We can make our lives sublime."

Biography teaches us what man can be and can do at his best. It gives every man renewed strength and confidence. A noble character lives a universal life. He still speaks to us from the grave, beckons us on in the path which he has trod, guides, influences and directs us. A noble character is a perpetual bequest, living from generation to generation, "The sage," says the Chinese, "is the instructor of a hundred ages. When the manners of Loo are heard of, the stupid becomes intelligent, and the wavering determined."

Well the poet has said :—

"To live in hearts we leave behind, is not to die."

A noble life put fairly on record inspires us, refreshes our spirit, encourages our hopes, stimulates our aspirations and rouses us to action. To read such biographies, and to live with such men in their biographies, is to live with the best of men.

What is the Bible, the great Biography, the Book of Books—the educator of youth, the guide of manhood and the consoler of age.

A great Roman catholic writer describes the Bible as a book whose words “live in the ear like a music that can never be forgotten—like the sounds of church-bells which the convert hardly knows how he can forego. It is part of the national mind and the anchor of national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses.”

“The best biography,” says Issac Disraeli, “is a re-union with human existence in its most excellent state.”

It is not at all possible for one to peruse the biographical sketches of great and good men without being unconsciously lighted and lifted up in them, and growing insensibly nearer to what they thought and did.

- History is also a short of biography.

“What is all history,” says Emerson, “but the work of ideas, a record of the incomparable energy which his infinite aspirations infuse into man.”

Carlyle says, “Not only in the common speech of men, but in all art too—which is or should be the concentrated and conserved essence of what men can speak and show—Biography is almost the one thing needful.” What does History teach ?

In reply I say :—

“Ant prodesse volunt ant delectare historiae
 Ant simul et jucunda et idonea dicere vitae ;—
 Omne tulit punctum qui miscuit utile dulci,
 Lectorum delectando pariterqui movenda.”

The biographies of the greatest men teach us to imitate their heroes.

Wordsworth says :—

“Books we know,
 Are a substantial world, both pure and good,
 Round which, with tendrils strong as flesh and blood,
 Our pastime and our happiness can grow.”

Books possess an essence of immortality. Palaces crumble into ruin, gay pictures and statues decay, but books survive. A noble character does not die even in this world.

Embalmed in books their spirits walk abroad and infuse the precious balm of Joy and solace into our soul. Hence,

“The dead but sceptred sovrans, who still rule our spirit from their urns.”

The imperial intellects of the world are as much alive now as they were ages ago. Homer still lives ; Plato still teaches his transcendent philosophy ; Horace, Virgil and Dante still sing as when they were alive ; Shakespeare still charms us by his brilliant dramas ; Milton, Byron and Shelley still touch the chord of our heart.

The following extract is from Macaulay's Essay on Lord Bacon :—

“Just such is the feeling which a man of liberal education naturally entertains towards the great minds of former ages. The debt which he owes to them is incalculable. They have guided him to truth. They have filled his mind with noble and graceful images. They have stood by him in all vicissitudes, comforter in sorrow, nurses in sickness, companions in solitude. These friends are exposed to no danger from the occurrences by which other attachments are weakened or dissolved. Time glides on ; fortune is inconstant ; tempers are soured : bonds which seemed indissoluble are daily saundered by interest, by emulation or by caprice. But no such cause can affect the silent converse which we hold with the highest of human intellects. That placid intercourse is disturbed by no jealousies, or resentments. These are the only friends who are never seen new faces, who are the same in wealth, and in poverty, in glory and in obscurity. With the dead there is no rivalry. In the dead there is no change. Plato is never sullen. Cervantes is never petulant.

Demosthenes never comes unreasonably. Dante never stays too long. No difference of political opinions can alienate Cicero. No hearsay can excite the horror of Bossuet.”

Southey says :—

“My thoughts are with dead, with them I live in long past years.

Their virtues love, their faults condemn,
Partake their hopes and fears,
And from their lessons seek and find
Instruction with a humble mind.”

"The good life" says George Herbert, is never out of season."

Those who lead virtuous lives are cosmopolitans in the widest sense of the term and continue to be a gospel of independence and virtue.

Some of the greatest men of India have had the shortest biographies. Many great men have been enwrapped in the folds of oblivion. They have done great deeds and still have been forgotten.

"The memory of the just is blessed ; but the name of the wicked shall rot." Proverbs, X 7,

Alfieri was first drawn with passion to literature by reading Plutarch. "I read" said he, "the lives of Timoleon, Caesar, Brutus, Pelopidas, more than six times, with cries, with tears, and with such transports that I was furious Every time that I met with one of the grand traits of these great men, I was seized with such vehement agitation as to be unable to sit still." Indeed the influence of biography is much to do with the formation of our character as well as the direction of our career in life. Plutarch's Lives, though written nearly eighteen hundred years ago, like Homer's "Iliad," still holds its ground as the greatest work in the field of its kind.

They must create no artificial wants. "He that loveth pleasure is a poor man" is a valuable maxim written by Solomon the great.

Never was there more occasion for sounding this in the ears of the public than now. The high and the low, the rich and the poor, the young and the old are all han-

kering after pleasure. I do not wish to deny them pleasure but only say, let them indulge in pleasures intellectual, spiritual and physical rather than sensual; in individual and private rather than social and public; in an occasional recreation and not in the habitual pursuit.

Those, who abandon themselves in the lap of pleasure, make them poor in youth, poor in manhood, poor in old age, with a poverty which will hardly be effaced.

Custom is external, habit is internal. Custom is not a trifle; playing once will lead to playing again, and so to playing often, and lastly will be confirmed into a vicious habit.

"Tyrant custom," consolidated into habit, holds such a despotic sway over the human heart that we cannot get rid of vices, however we may try to do so. Dr. Sircar was above these weaknesses and was very simple in his habits and mode of living.

I again appeal to my readers that they will follow Sircar. They must pay the tribute of admiration to the manes of the departed. They must form a brilliant, daily-multiplying and expansive nucleus round which they may meet in amity, friendship and love. No cause has ever prospered without the sacred assistance of unity. It has been remarked by a distinguished writer that India has a great and mighty future before her. The celestial mandate has been issued that every Indian must now do his duty unflinchingly, otherwise he will be hurled headlong to the vortex of misery. There was a time of marvellous self-sacrifice, matchless patriotism, stirring activity and firm and steadfast devotion to duty in the bright

annals of this world, when Howard the philanthropist had to run the gauntlet of persecution in order to alleviate the sufferings of prisoners, when Hampden consecrated his life for the deliverance of his country, when Mazzini flung away the prospects of a life replete with rich promises of earthly greatness, in order that he might devote his life to the accomplishment of Italian unity and Italian independence, when Granville Sharp, Clarkson and Buxton three great abolitionists, devoted themselves to the abolition and eradication of slavery, when Catharine Douglas being fired with loyal enthusiasm, supplied the place of a bar of the door to hold it shut for saving James I of Scotland from the anger of his disorderly nobles, when Amelia Seiveking offered up her life for spending it in compassionate and ministering love. The cause of Italian unity had its apostles and prophets, its Garibaldis and its Mazzinis, the cause of American unity had its apostles and prophets, its Washingtons and its Garfields; the cause of Scottish union had its apostles and prophets, its Wallaces and its Bruces. Who will be the Garibaldi and the Wallace of Indian unity? Who are prepared to consecrate their energies to the good of India? I appeal to my young friends that they will strive henceforth to act up to my instructions, so that the wide portals of heaven may be opened to give them a hearty welcome. Let them all lead worthy, virtuous and patriotic lives, that India may be proud of them. They must uproot all fierce animosities, all bitter dissensions and all horrible prejudices from their minds, that they may live in unexampled peace, prosperity and happiness. They must be welded together into a compact and homogeneous mass. They must try their best to

resuscitate the dying embers of the greatest men of bygone ages and strive to fan them forth into a brilliant and living flame for teaching them the magic of launching forth successfully into the wide ocean of life and the magic of putting the deadly temptations of Satan at bay.

"Be and continue poor, young men," said Heinzelmann, "while others around grow rich by fraud and disloyalty; be without place or power while others beg their way upwards; bear the pain of disappointed hopes while others gain the accomplishment of theirs by flattery; forego the gracious pressure of the hand, for which others cringe and crawl; wrap yourself in your own virtue, and seek a friend and your daily bread. If you have in your cause grown gray with unbleached honour, bless God and die."

I am now going to borrow a few noble and golden words from England's glorious history wherein "England expects every man to do his duty" are blazoned forth in characters of dazzling gold.

They should write these words on their banner and unfurl it before the gaze of their countrymen, that they may be convinced that India, too, expects every man to do his duty manfully. Duty is the regulating principle of human existence. "Duty" says Mrs. Jamesson, is the cement which binds the whole moral edifice together; without which all power, goodness, intellect, truth, happiness, love itself can have no permanence; but all the fabric of existence crumbles away from under us, and leaves us at last sitting in the midst of a ruin, astonished at our own desolation."

Duty acts upon our moral nature as gravitation does

upon material world. Life, it has truly been said, is Duty. Well the poet has said :—

“I slept and dreamt that life was Beauty.
I woke and found that life was Duty.”

Independence of spirit does not mean churlishness of spirit or arrogance of temper.

George Herbert has described it :—“Pitch thy behaviour low, thy projects high, so shalt thou humble and magnanimous be. Sink not in spirit ; who aimeth at the sky shoots higher much than he that means a tree.”

They must think their own thoughts and form their opinions.

“Everyone” says Thierry, the historian, “can make his own destiny, everyone employ his life nobly. This is what I have done, and would do again if I had to recommence my career. I would choose that which has brought me where I am.”

The maxim “A way I will find or will make” will be engraved on their minds.

They should not be lulled asleep in indolence. They must anyhow find a way. As Mahomet, said “If the mountain does not come to Mahomet, Mahomet will go to the mountain.”

“The fact is” says Sydney Smith, “that to do anything in this world worthdoing, we must not stand back shivering and thinking of the cold and danger ; but jump in and scramble through as well as we can.”

It is by the inference of this independence, self-reliance, self-help, moral courage or what we call it, we accomplish

every great reform, which has made mankind wiser and more prosperous,—the reform of knowledge which is so rapidly and extensively widening its boundaries ; of science and the arts which are ever astonishing us with new discoveries, inventions, triumphs and wonders. They must not drag themselves down into the slough of despondence and doubting Castle, rather they should proselytise their minds to impersonate Mr. Legality.

Among the wise sayings of Epictetus I find the following : “we do not choose our own parts in life, and have nothing to do with those parts ; our simple duty is confined to playing them well. The slave may be as free as the consul ; and freedom is the chief of blessing ; it dwarfs all others ; beside it all others are insignificant ; with it all others are needless ; without it no others are possible. You must teach men that happiness is not where, in their blindness and misery, they seek it. It is not in strength, for Myro and Ofellius were not happy ; not in wealth, for Croesus was not happy, not in power, for the consuls were not happy ; not in all these together, for Nero and Sardanapalus and Agamemnon sighed and wept and tore their hair and were the slaves of circumstances and the dupes of semblances. It lies in yourselves ; in true freedom, in the absence or conquest of every ignoble fear ; in perfect self-government ; and in a power of contentment and peace and the even flow of life amid poverty, exile, disease, and the very valley of the shadow of death.”

It must be strongly implanted in their minds that their education is intended not for the purpose solely of enabling them to earn their own bread and look after their own comforts ; but that they should prepare themselves for

higher, nobler and purer ends—for enabling them to fight with the healthy “breezy battle,” of life and for enabling them to breathe a high moral atmosphere.

They should fit themselves to be the true leaders of, not the slavish followers, applause-seekers and popularity-hunters, of their people. They must require the education of the head as well as that of heart. They must cultivate both their feeling and intellect. One may be a good historian like Macaulay, a great philosopher like John Stuart Mill, an eloquent orator like Burke, a great dramatist like Shakespeare, a great mathematician like Sir Issac Newton, or a novelist like Scott, but yet he will not prove a useful agent of society, unless possessed of feelings, good and noble. We can not but be enthusiastic admirers of a prodigy of genius, but we love and venerate a man of good character and he commands the spontaneous homage of mankind.

Martin Luther says :—“The prosperity of a country depends, not on the abundance of its revenues, nor on the strength of its fortification, nor on the beauty of its public buildings ; but it consists in the number of its educated citizens, in its men of education, enlightenment and character ; here are to be found its true interest, its chief strength, its real power.”

Dr. Samuel Arthur says :—“I take individual character to be the highest embodiment of the human being,—the noblest heraldry of man. It is that which dignifies him, which elevates him in the scale of manhood, which forms the conscience of society, and creates and forms its best motive power.”

A man of intellect may be degraded in his moral excellence. Our education becomes as a moonshine, if our feelings be not cultivated. The advice which Burn's father gave him was the best :—

"He bade me act a manly part, though I had ne'er a farthing.

For without an honest manly heart no man was worth regarding."

"A handful of good life" Says George Herbert, "is worth a bushel of learning."

A man may have no ready money, no treasure of coin of any description, but if he stands on the solid foundation of moral excellence, he is more honoured, followed and imitated than the greatest emperors of this world. If a man ascends into a high moral atmosphere, his moral excellence becomes his passport to the general admiration of all hearts.

Epictetus, one of the greatest moral teachers of the world and one of the greatest Stoic philosophers received a visit from a certain great orator. The visitor was coolly received by Epictetus who did not believe in his sincerity and a conversation of the following description was held between them.

Epic.—You will only criticise my style, not really wishing to learn principles.

Orator.—Well but, if I attend to that short of thing, I shall be mere pauper like you, with no plate, nor equipage nor land.

Epic.—I don't want such things, and besides you are poorer than I am, after all. Patron or no patron, what

care I? You do care. I am richer than you. I don't care what Caesar thinks of me. I flatter no one. This is what I have, instead of your gold and silver plate. You have silver vessels, but earthenware reasons, principles, appetites. My mind to me a kingdom is, and it furnishes me with abundant and happy occupation in lieu of your restless idleness. All your possessions seem small to you; mine seem great to me. Your desire is insatiate,—mine is satisfied."

Upon what does the future of our country depend? I answer that it rests not so much upon our present social reformers, not so much upon our present political reformers, not so much upon our present religious reformers, not so much upon the howlings and gesticulations of our present orators as upon those bright and beaming faces who are now attending our Schools and Colleges.

If they cannot attain the intellectual eminence of their ancestors, they should try their best to emulate their moral grandeur. The road to moral greatness is not steep or so slippery. Let them remember ever and anon that upon the moral regeneration of their country depends its intellectual, its social, its religious, and political regeneration. But home is the fountain-head of morality. Let not, then, the clear and pellucid stream of morality be polluted at its very source. I am very sorry to inform my readers that there are some fathers who seem to think that all they have got to do in reference to their children is to send them to School, and that after they may lead as dissolute, as abandoned and as unprincipled a life as they please. Not only are such fathers unfit to train the intellect as well

as the heart of the child, but their unfatherly example gradually, slowly and imperceptibly sows the seeds of dissolution in the minds of their children. The lives of the great number of the educated men of our country, almost every one of them is either a father or a guardian, are hardly calculated to breathe a high moral air into the minds and hearts of the little children who, as a rule, spontaneously imitate the parental character. They still the throbbings of their soul by requesting them to follow the Epicureans. "Eat, drink, and be merry" is the only moral precept which they implant into the young mind. I wish to remind such parents that their examples are sure to produce the most pernicious impression on the minds of their children. If they wish to see their children prosper well in this world, then it is for them to set, in their own lives, an example of high character. There should be no spot on their character. They should possess the royal heart of innocence. If their character be as white as snow then their children are sure to follow their example and thus they pave the way for the moral regeneration of their country. Such names will be emblazoned in characters of gold in the immortal pages of history and will be handed down to posterity to receive the choicest blessings of unborn generations.

Juvenal (sat XIV.) speaking of parental example, says that our home influences when bad too often and too surely corrupt the young but

Unus et alter

Forsitan haec spernant juvenes, quibus arte benigna
Et meliore luto finxit praecordia Titan.

Dryden writes :—

“Some sons, indeed, some very few, we see,
Who keep themselves from the infection free,
Whom gracious Heaven for nobler end designed,
Their looks erected and their clay refined.”

It is very true that the “childhood shows the man, as morning shows the day.” The newborn child is laid at the gate of a new world. At first it quite suffices him to roll his eyes around, but by and by he begins to see, he compares, he learns. It is then the germs of virtue or vice are implanted in their minds. At this critical time, they should be placed under a good example.

Smiles in his *Self-Help* says:—“The home is the crystal of Society—the very nucleus of national character; and from that source, be it pure or tainted, issue the habits, principles and maxims which govern public as well as private life. The nation comes from the nursery; public opinion itself is for the most part the outgrowth of the home; and the best philanthropy comes from the fireside.”

The most critical and important era of life is that of childhood. Besides parents, the teachers exercise a great influence in moulding the nature of the child. Therefore it is of the greatest importance that the child should be placed under a high character.

Mother, too, exercises a far-reaching influence over the future life of the child. In the course of the conversation with Madame Campan, Napoleon Bonaparte remarked. “The old systems of instruction seem to be worth nothing; what is yet wanting in order that the people should be

properly educated?" "Mothers" replied Madame Campan. The reply struck the Emperor. "Yes" said he, "here is a system of education in one word. Be it your care, then, to train up mothers who shall know how to educate their children." They should work for the promotion of the education of our women, whose noble susceptibilities if properly developed, would materially contribute to the advancement of our country. Napoleon Bonaparte was accustomed to say "that the future good or bad conduct of a child depends entirely on the mother." "One good mother" said George Herbert, "is worth a hundred school masters. In the home "she is loadstone to all hearts, loadstar to all eyes." Emerson says that a "sufficient measure of civilisation is the influence of good women."

They should attach much importance to the adage—"Example is better than precept." Virtue sinks deepest into the heart of man when it comes recommended by the powerful charms of deed. The instructions conveyed through the medium of deeds exercise a more potent influence over them than those conveyed through words. Even children have the tact to know when the practices of their elders tally with their precepts.

As the seeds sown into the ground become afterwards big trees with many roots and branches so the ideas implanted in the mind of a child spring up in acts, thoughts and habits. St. Augustine, Napoleon Bonaparte, Sir Walter Scott, Joseph Mazzinni, George Washington, the French historian Michelet, Duke of Wellington, Herbert, Paley, Wesley, Cromwell, Byron and some others reached the road of eminence only through the influence of their respective good mothers.

Men cannot be sound in mind or in morals if women be the reverse. Their education is to be regarded as a matter of national importance. A woman of good character exercises a more lasting sway over the opposite sex than mere beautiful woman ; for moral goodness is abiding, but "charms are frail."

Smiles says in his Character :—

"Not only does the moral character but the mental strength of man find their best safeguard and support in the moral purity and mental cultivation of woman ; but the more completely the powers of both are developed, the more harmonious and well ordered will Society be—the more safe and certain its elevation and advancement."

If woman be morally pure, society will, no doubt, be elevated. Hence, to instruct woman is to instruct man ; to educate woman is to educate man.

Well Lord Tennyson has said in the Princess—

"Let this proud watchword rest
Of equal ; seeing either sex alone
"I itself, and in true marriage lies
Nor equal nor unequal : each fulfils
Defect in each and always thought in thought—
Purpose to purpose, will in will they grow,
The single pure and perfect animal,
The two-cell'd heart beating, with one full stroke,
Life."

Nations are but the outcomes of Homes and peoples of Mothers.

It is certain that a nation can be elevated by the enlightenment of woman, but it is tantamount to a positive

denial to say whether there is any potentiality of the "enfranchisement" of her. On the contrary, it will propagate a most deleterious atmosphere far and wide.

Ary Scheffer, the artist, once wrote to his daughter :—

"Dear daughter, strive to be of good courage, to be gentle-hearted ; these are the true qualities for women. "Troubles" everybody must expect. There is but one way of looking at fate—whatever that be, whether blessings or afflictions, to behave with dignity under both. We must not lose heart, or it will be the worse both for ourselves and for those whom we love. To struggle and again and again to renew the conflict—this is life's inheritance."

In sickness and sorrow there are none more enduing than women.

Scott in *Marmion* says :—

"O Woman ! in our hours of ease
Uncertain, coy, and hard to please ;
And variable as the shade,
By the light quivering aspen made ;
When pain and sorrow wring the brow,
A ministering angel thou."

Nowadays in our society, our guardians—our fathers and mothers ; our brothers and sisters generally exert such a pernicious influence upon the mind of the child that it is scarcely possible for this poor country to produce and nurse in their bosom a Jesus, a Shakespeare, a Newton, a Kalidasa, a Rama, a Chaitanya or a Mazzinni. The education they receive at schools and colleges can hardly reform conduct. "Whatever moral benefit", says Mr. Herbert

Spencer, "can be effected by education, must be effected by an education which is emotional rather than perceptive. If, in place of making a child understand that this thing is right and the other wrong, you make it feel that they are so—if you make virtue loved and vice loathed—if you arouse a noble desire and make torpid an inferior one—if you bring into life a previously dormant sentiment—if you cause a sympathetic impulse to get the better of one that is selfish—if, in short, you produce a state of mind to which proper behaviour is natural, spontaneous, instinctive, you do some good—But no drilling on catechisms, no teaching of moral codes, can effect this. Only by repeatedly awakening the appropriate emotions can character be changed. Mere ideas received by the intellect, meeting no response from within—having no roots there, are quite inoperative upon conduct, and are quickly forgotten upon entering into life."

There is no necessary connection between intellectual culture and purity of character. A man may be intellectually great, but may lack purity of character. Otherwise Bacon should have been honest and Sheridan should have possessed solidity of character. A nation, however big it may be in point of territory and population, however strong it may be in point of its iron fortifications, however famous it may be for its men of letters, stately palaces and warriors, is sure to die and crumble away, if it do not lose a drop of sweat in any honest labour and be devoid of true greatness.

The people of Israel were a small people and still they have exercised a powerful influence over the destinies of mankind. South Lancashire is bigger than Greece; and how inferior it was in arts, literature, in philosophy

and in patriotism to the latter! Without the fostering of feeling in the mind of a man, he is considered no better than a brute. Feeling is the kind-hearted empress and Intellect is the upright, kind, humane and conscientious minister who swears unswerving loyalty and deep-rooted allegiance to her gracious Majesty. Exceptional virtues or those above the reach of ordinary men and brain work are to be avoided. Man has a body which is at once his burden and his temptations. He drags it along and yields to it. He ought to watch over it, to keep it in bounds, and to repress it. To be a saint is the exception; to be upright is the rule. They should try their best to be upright though they may err, falter and sin. To commit the least possible sin is the law of man. To live without sin is the dream of an angel. Sin is gravitation. A society which professes to stand upon the solid foundation of heroic virtues, is sure to be rotten at the very core.

The history of Reformation shows, beyond all possibility of doubt, that a mere blind faith without the proper culture of our intellect is ruinous to our peace and progress. Whereas the rule of the Puritans in England, and of the Revolutionists in France, are apt illustrations of the fact which proves almost to a demonstration that the most possible results come out of the mere exercise of our intellect.

Infancy, old age, grace, beauty, genius, worth, intellect excellence were alike most ruthlessly thrust into the horrible jaws of the guillotine to be grinded with the teeth during the reign of Terror. "In the name of equality" says the Republican annalist, "they established a band of permanent assassins; in the name of liberty they transformed our

cities into bastiles ; in the name of justice they everywhere erected a tribunal to consummate murders ; in the name of humanity they poured forth everywhere rivers of blood. Robbery was unpunished, spoliation decreed, divorce encouraged, prostitution pensioned, irreligion lauded, falsehood rewarded, liars interdicted, an eye wet with pity led to the scaffold. A general torpor paralysed France, The fear of death froze every heart ; its name was inscribed on every door."

If they are apt to be degraded and demoralised by the idea that they have become perfect and educated, that they have nothing more to learn, that they have no failings, they prepare the way for their downfall and a country is sure to be demoralised by the same idea.

A man must be morally courageous to assert his own individuality. He must have a personal existence of his own. He must seek to reform public opinion by creating a better, a more enlightened, and a more healthy public opinion. He must not look after a majority or minority. A single person of worth may do a thing better than a large majority of idle fellows.

Bacon and Descartes were able to do more in the department of natural science and in that of intellectual science than a host of men.

Mahomet alone was able to found Islamism ; Calvin alone was able to found Puritanism ; Loyola alone founded Jesuitism ; Fox alone founded the sect of quakers ; John Wesley established Methodism ; Clarkson founded Abolitionism and Columbus alone discovered America.

Genuine religion is the parent of sound morality. Solomon in his exquisite allegory gives a beautiful description of the nature and consequence of true religion.

“Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is most precious than rubies, and all the things thou canst desire, are not to be compared unto her. Length of days is in her right hand, and in her left hand riches and honour. Her ways are ways of pleasantness and all her paths are peace. She is a true life to them that lay hold upon her and happy is every one that retaineth her.”

I am going to reproduce what a German philosopher, Goethe, said:—“Nothing is more abhorrent to a reasonable man than an appeal to a majority, for it consists of a few strong men who lead, of knaves who temporise, of the feeble who are hangerson, and of the multitude who follow without the slightest idea of what they want.” Mr. Lilly, quoting this remark of Goethe’s in a recent number of *Fortnightly Review*, makes the following observations which I would earnestly request them to remember:—“As a matter of fact, the highest moral acts which the world has witnessed have been performed in the very teeth of an uniformity of social disapprobation. A primary token of greatness in public life is to be absolutely unswayed by the *ardor civium prava jubentium*. And pravity it is, as often as not, for which they clamour. Did Socrates, did Jesus Christ found themselves upon the public opinion of the communities in which they lived.”

The duty of an educated man is not to follow blindly but where it is wrong, he must raise his sonorous voice to create a better one in its place and to propagate a healthy doctrine all around.

They must lead good lives.

Well P. J. Bailey has said :—

“We live in deeds, not years : in thoughts not breaths ;
In feelings, not in figures on a dial.

We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.”

They must preserve their character at the risk of their lives. Shakespeare say :—

“Good name, in man and woman,
Is the immediate jewel of their souls,
Who steals my purse, steals trash ; 'tis something, nothing ;
'T was mine, 'tis his, and has been slave to thousands ;
But he that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed.”

In the empire of human life there is a beautiful valley which is interlaced with innumerable little shining seas which run among it. The valley abounds with agreeable fruits, beautiful flowers and sweet fountains. Here is a splendid tree which contains fruits whose immortal taste brings all our bliss and happiness ; but there are difficulties and dangers of no ordinary character to pluck off a fruit. Every branch of this celestial tree is well guarded day and night by many Herculean giants. At the very entrance of the valley there are hidden pitfalls which are set very thick. They grow thinner towards the middle, but

multiplied and lie closer together towards the end. Most of us who desire to get a fruit tasted, fall into the pitfalls at the very beginning of our journey. There are, no doubt some persons who can, with superhuman energy, great caution, and indomitable perseverance, pass these pitfalls and reach the very bottom of the tree. They get quite tired and fatigued with so long a journey and can not at all prove themselves to be an equal match for the mighty giants, but fall down one after another and fall a prey to them.

Those who, inspired with heavenly courage and deep-rooted enthusiasm, can surmount the obstacles and dangers that are manifold on their way to the valley and begin to climb over the tree, are retarded in their progress to mount it up. But if they get the better of the sentinels who are posted to defend the very first branch, they will be able to ascend the second and if they conquer the guards there, they will not be hindered from going up on the third and so after gaining dominion over the sentries step after step, they will be able to taste the fruit. The watches who are posted to protect the tree are the very incarnation of Idleness, Avarice, Untruthfulness, Sin, Envy, Vanity &c. As soon as they taste the fruit and swallow up a microscopic portion, they will be metamorphosed into angels and be transplanted into a paradise after being dressed in the most glorious habits with unfading garlands upon their heads which will rest on the pillows of everlasting and sweet-scented flowers.

Is there anybody who shrinks back from possessing this most excellent fruit? Would we not come forward to keep up an *esprit de corps* amongst us, in order to march

onward for tasting the fruit? It is my firm conviction that every one of us will volunteer himself to be enlisted as a member of the celestial band which will move majestically forward with a fiery zeal to taste the holy fruit. If any one of us can taste the fruit, his ears will never hear a melancholy, dirgelike strain and doleful lamentations; his eyes will never perceive sad spectacles and his nose will never smell hurtful smells. In the Polar region of his heart there lies the true home of the Aurora Borealis. There appears always a beautiful arch of living gold.

When the stream of golden rays shoots up far above all the rest, the stars get obscured—startling gleams of light add splendour to the scene; and the beautiful span of the auroral arch infuses a surpassingly dazzling splendour into the spectacle which no language can fitly describe. In the region of his heart this sort of brilliant spectacle always remains. No dark smokelike cloud hangs over the horizon. His heart appears in its full beauty. In it virtue, grandeur, truth and love sweep along in waves of light and seem to move in a series of graceful undulations. His heart is pregnant with celestial and eternal spring and sunshine. In his eyes a gleam of rare joy and beauty will ever be seen. He becomes purified and holy and his mere words appear to other human beings to be as precious as scant rations to beleaguered men. Their hearts must be teemed with “delicate springs of Faith, Charity and Hope.” It is truly said that charity is the first of all virtues. Personifying it, it is said, “charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed, doth not behave itself unseemly, seeketh

not her own, is not easily provoked, thinketh not evil, rejoiceth not in iniquity, but rejoiceth in the truth ; heareth all things, believeth all things, endureth all things."

It is a well-known law of mechanics that to every action or exertion of force, there is an equal and opposite reaction ; as when a ball strikes against a wall, the wall also exercises a similar force upon the ball in an opposite direction. This law also holds true in morals. It is true that a weak minded man only is governed by the circumstances around him ; but a man of strong will and force of character controls the circumstances around him, and rises superior to them. Our strength is measured by our moulding power. From the same materials one builds eminently splendid houses, another hovels. It is equally true that a man possessing strong will and force of character creates circumstances and rears a stately palace and converts an obstacle into a stepping-stone on his path-way, while a weak man vacillating, lives for ever amid ruins. At the very outset of the foundation of our character, we may falter, stumble, and meet with temporary defeats. We may encounter difficulties and temptations manifold to be baffled with and to surmount. We should strive always after a high ideal : though we fail to reach the ideal itself, yet the very effort inspires and invigorates us and we will rise upwards none the less for that.

As in the following well-known lines :—

"Who aimeth at the sky
Shoots higher much than he that means a tree."

A man of character does a certain thing which he feels and thinks right, stands by his opinions and convictions,

adheres to them faithfully and unflinchingly, looks to no public applause or favour, minds no *aura popularis*, but being conscious of the rectitude of his motives, does his best to act up *sans peur et sans reproche* to his principles.

Although example greatly helps the formation of character, yet it is only a help and nothing more; the most important elements must come from within the man himself. A man's own rectitude and strength of purpose must give the foundation, and example will only help to complete the superstructure of a good character and gives *couleur de rose and coup de grace*. When the ingredients of character are set agoing by definite resolve and prompted by high purpose, man pushes on in the stream of duty without minding the worldly loss he may suffer in his enterprise, he may be regarded as having achieved the highest end of his existence. The acts of such a man do not sleep a mortal sleep with him, but bear fruit to the latest times by inspiring the conduct of and by infusing an everlasting impetus into others.

Prosperity never shows us the true aspect of things; it blinds our moral eyesight and misleads us by false appearances. Life's best teachings come from adversity.

We have Christ's own words:—

“Blessed are they that mourn, for they shall be comforted.” Mathew V. 4

And Wordsworth, Excursion, IV:—

“Wisdom is often learnt when we stoop
Than when we soar”

And Helps says :—"Sorrow is at once the lot, the trial and the privilege of man."

We find in Erskine's Gospel sonnets :—

"A lump of wo affliction is,
Yet thence I borrow lumps of bliss ;
Though few can see a blessing in't,
It is my furance and my mint."

We must endure our afflictions even as we should, as it is our duty, and those afflictions themselves will be transmuted into so many sources of instruction or spiritual comfort. Character, to be worthy of the name, must be able to stand the temptations of the world by virtue of its unaided strength ; it must be disciplined in the school of living experience ; must fight a mortal fight with life's evils ; must be "weighed in the balance, and not found wanting."

Cloistered virtues are not worth the sentinel. They must not betake themselves to solitude. It is only by contact with others, and taking part in the theatre of man's life that their character may be consolidated. One who lives in the narrow sphere of his own little self is apt to be conceited and intolerant ; but by mixing with the world at large he is made aware of his own littleness, and shakes off his crudities and eccentricities.

Young men, being ignorant of the sorrows, sufferings, trials and difficulties of life, picture it to themselves as a continuous and gay vista of pleasure. But as they advance through life and as hope after hope melts into the thin air, their pleasing delusion is dissipated and they find that "every drop of honey hides a sting"—that there is no such

thing as unalloyed good in the world. Young men should not be cold and cautious like "grandsires of threescore", but should have a little of zeal or enthusiasm in their nature. They must have a noble fire or a high vitality in them. Noble seeds of aspirations must be strongly implanted in the soil of their minds early in the spring of youth, in order that they may grow into flowers of good deeds in maturer years, and a rich fruitage of wisdom in life's decline. That man achieves most success in life, in whose nature there is a happy and harmonious admixture of poetry and prose of life; while common sense tells us what is useful in life, enthusiasm informs us of what is beautiful or noble and inspires our highest resolves, and afterwards enables us to hold fast to them without flinching. Simple common sense, on the other hand, will produce a dry matter-of-fact sort of man while simple romance will produce a DonQuixote, neither of the two being a specimen of the highest form of humanity.

Wherever a greatman lavishes life's best oil to better his fellowmen by exploding the standing prejudices and superstitions, he is sure to run counter to a Golgotha. It is a very difficult thing and it is a matter of no small degree of moral courage to combat with the corrupting influences of what is called "society." There is something like a secret league amongst our neighbours to prevent us from preserving our own individuality and acting in our own way. "Mrs. Grundy" immures us within a strong bastille of prejudice and superstition and stands in the way of our thinking a free thought outside our sect and creed, and of acting outside our party and stepping out into the free air of individual thought and

action. He is not a man at all who studies to win popularity by adapting his conscience to the passions of the mob. "No man" says the Russian proverb, "can rise to honour who is cursed with a stiff backbone."

Mr. Smiles says :—

"It has been said that he who dares not form an opinion, must be a coward; he who will not, must be an idler; he who cannot, must be a fool."

There is one point upon which I am anxious to lay special stress. We suffer much from an innate trait of disposition which seriously intermeddles with our progress. We are not at all capable of sustained, continued, prolonged effort, which is so greatly necessary to individual success, as it is all-essential for national greatness. We do things by fits and starts, and in a haphazard way. I again say, we are devoid of the power of steady and unfaltering application which has contributed not a little to the success and the greatness of other nations. Unless we are capable of arduous and continuous work, of sustained and unflagging zeal and perseverance, there is, I am afraid, but little hope of our being able to do much to regenerate our country. Perseverance is the main spring of our success. It gives us force, strength and impetus. It will not be out of place if I cite an example to make it more clear. Diogenes, the famous cynic philosopher, went to Antisthenes in order to become his disciple; but he was refused. Diogenes still persisting Antisthenes raised his knotty staff, and menaced to strike him if he did not go away from his presence. "Strike," said Diogenes, "you will not find a stick hard enough to conquer my perseverance." Antis-

thenes, being glad, forthwith accepted him as his pupil. We should be animated with an enthusiasm resembling that of Diogenes. We must possess courage. In a righteous cause, like David, we will go forth to meet Goliath, though a legion of adverse circumstances be against us. We should always remember that no good is to be expected from anything without effort and labour, that we should never put off to futurity what can be done immediately, that what ought not to be done twice should not be done once. That what should be done at all should always be well done. Remember always that the very heights of social, commercial, intellectual, religious and political life are accessible to all from whatever low level we may commence the ascent. He that laid the foundation of the greatness and wealth of the Arkwright family was a barber. Carey, one of the greatest linguists and missionaries, was a cobbler. Stephenson, the greatest engineer and the discoverer of railway engines, was an engine boy. President Garfield was descended from poor parents. We must place implicit confidence in the power and vitality of the proverb "*Magna est veritas et praevalabit.*" We must "*Aut inveniam viam aut faciam*" and this motto must be translated into action. We must do our duties unflinchingly in season and out of season. Our external doings must chime in with our internal sayings. What we would be in future, that we will begin to be at once; for the future is not at a great distance, but close at hand: the moment next to the present is the future and the next action helps to make the future character. Society is like a mirror, in which we see but the reflection of our own faces. Smile at it, it will also smile at you; frown at it and it will frown at you

in return. Our virtues, so long as they remain dormant within us as faculties and dispositions, have no merit, any more than the miser's hoard buried under the ground ; it is only when they play an active part in the theatre of life, that they entitle us to reward. Life, without tasting the bitterness of adversity, is not life at all. If we expect to find life a bed of primrose—all sunshine, all happiness, all pleasure, all blessing, we will find it but too often strewn over with thorns. We must not attach too much importance to the events of this life. If we fix our hopes and aspirations upon things of this world, we will be inconsolable at little losses and failures ; but if we keep a firm faith in a better life, we will neither be daunted by difficulties nor depressed by failures. There is a great deal in life which baffles our human reason—which has puzzled the greatest thinkers of all ages. Sometimes we see virtue trodden down, and vice triumphant, and other apparent anomalies, which we can not account for.

Solomon says :—"Behold, the righteous shall be recompensed in the earth ; much more the wicked and the sinner."

In such apparently anomalous cases, our only consolation comes from firm faith in divine goodness,—in the faith "that whatever he gives, he gives best." The faith, deep-rooted and steadfast, must be strongly implanted in our minds with the firm conviction that this universe is ordered and regulated by an all-powerful and all-wise providence and that nothing anomalous in the vast system whereof we are but infinitesimal parts. My young friends must be in the habit of faithfully reviewing their conduct at stated seasons. They must every night, before they woo

the advance of slumber, examine what they had been doing that day and so must discover and resolve what actions are worthy of pursuit of to-morrow, and what vices are to be prevented from doing any more. They must introspect the innermost parts of their soul whether any moral delinquencies they have committed—whether they have split on the rock of temptation—whether they have been led astray from the path of moral excellence. If they do not make a thorough review and if they allow the season to pass them without this introspection, they will be likely to do it again and again. It is, therefore, of the greatest possible importance to them to review their conduct, in order that they may guard themselves well against all further temptations—that they may cut all defects through and through and that they may set out for a better horizon of life in future. They must not change their principles and opinions like a chameleon, until and unless they are convinced of their errors. Their actions must tally with the dictates of their conscience and their conscience must, at the same time, contribute their actions to converge to a centre of truth like the centripetal force which draws all bodies to the centre. If they give the reins to their regnant passions and let them loose without any restraint, it is not at all impossible for them to be landed *sub rosa* into the stygian suzerainty of degradation. If they indulge too much in the gratification of their appetites and passions, their physical, intellectual and spiritual nature will totally be lost. Self-control is the foundation and *primum mobile* of every good character.

All the other virtues are based upon self-control, or without this a man would be carried along by his appetites

and passions, and would be, for the moment, the slave of the strongest one. The best support of a good character is habit ; for while bad habits will hurry a man to ruin, good habits will powerfully help him on the road to virtue. Although the future character of a man depends, to some extent, on the influences outside of himself, yet it depends also upon himself.

There can be no hero without patience and self-control. A strong temper is not always a fault. But it must be carefully restrained. The heroic princes of the House of Nassau were noted for their self-control and resolute purpose. Washington was of a similar character. If any tyrannical ruler reigns over his subjects with a great deal of despotic sway, if morals, religion, and virtue are swamped by his sensualism, if he causes amongst his subjects the same amount of loss, misery and degradation that are actually caused by the gratification of passions, then what monstrous indignation meetings would be held, and what eloquent speeches would be made against him ! But there is such a despotic tyrant among us, whom nothing can resist, so long as men, being enamoured of passions, voluntarily abandon themselves to their infernal thralldom. The pursuit of low pleasure is, in reality, the step-mother of morality and which works—*novercalibus odiis*—its overthrow and doomsday. It saps the morals, destroys vigour and momentum, and degrades the true happiness of both nations and individuals. Every body must, in the midst of danger, be like a rock in the ocean, tranquil amid raging billows. Underneath their sweetness and gentleness of character must remain the heat of vulcanus, but it must, by discipline, be converted into motive power of life, instead of a useless or destructive energy.

Conscience can be deadened and murdered in no way so easily and so soon as by such gratification. The mind can be impaired, and every intellectual effort can, for ever, be nipped in the bud in no way so easily as by such indulgence. But the strongest temptation which will surround them is to live under the influence of pride and ambition. There are no streams so sweet and transparent as those which flow from these fountains. But we are not a little conscious of the dangers which wait around us when we would drink the water—the archers of Satan which lie in ambush. When a man is immersed in his passions and appetites and sinks down into degradation, he goes deeper and deeper into the lowest level of brutes.

Ignorance, idleness and vice can never rise. They will sink down by their own weight and seal hermetically the door of happiness, bliss and peace. God wills their happiness and has well provided for it. Their happiness is in their own hands. It is an uncontroverted truth to say and which they must understand on the eve of their entering life that happiness can be had at the acquirement of disposition, character and conduct, and not at the acquirement of possessions. They derive happiness more from what they are than from what they have.

The following two proverbs contain much truth. "A busy man is troubled with but one devil, but the idle man with a thousand." "Men are usually tempted by the devil, but the idle man positively tempts the devil."

The lives pass away like a dream, vanish like a bauble. They are as a fabric of a vision which leaves not a small brick behind. Virtue alone endures to posterity. It is for

all ages and all times placed on a solid rock. We become greatly influenced when we read the lives of greatmen. Intellectual kinship or sympathy is stronger, because it is between two homogeneous objects, as flame merges into flame; our own thoughts find their true echoes in the thoughts of the great writers of old.

The man of work endows time with a sort of vital force as an active, enthusiastic and living agent co-operating with him. It is more correct to lay bare the fact that time lives in him, than that he lives in it. Time swallows up small men but greatmen rise above it; their actions produce epochs, create chronology and thus give permanence and splendour to time itself. And thus it is no exaggeration to say that time lives in them. Time is measured, as well by the sun, as the lives of great men. The immortal names of Buddha, Jesus Christ, Rama, Newton, Shakespeare, Virgil and Homer, embodying the highest forms of human duty, are like indelible marks upon the blank space of time, connecting the present with an adamant chain with the past. The highest performances 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. All the lessons that are out-lined above were exemplified very faithfully and truly in Dr. Sircar's life.

Dr. Sircar was an inspiring seer of the highest value to his generation and country and the legacy left by him to his country is a goad to a perfect and dutiful life.

THE END.









