

“Homœopathy—Past and Present—in India.”

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The February issue of the “Indian Homœopathic Review” is just to hand. We have read with considerable interest the first article, under the above caption, written by the worthy Editor Dr. J. N. Majumdar, M. D. At the very outset a division has been made of “the Homœopathic Doctors in India into two classes, viz., (1) Regularly qualified Medical Graduates who have been converted to Homœopathy, and American Medical College Graduates; (2) Lay Homœopathic Practitioners and passed students of Homœopathic Medical schools whose knowledge of the Medical Science apart from Homœopathic Therapeutics is very poor or nil.”

Then, our worthy friend deplors that Homœopathy is being taught to those who are not Medical College Graduates—a practice only inaugurated by his late father, Dr. P. C. Majumdar in order to meet the crying needs of the country; and that “it has encouraged an evil practice which has done an endless harm to the country, so that we find innumerable Homœopathic Institutions started all over the country by men who are not themselves regularly qualified Medical College Graduates. We have a great many of these institutions in Calcutta, Lahore, Pabna, Dacca, and many other places all over India. I feel ashamed to have to note that Homœopathic Schools have been started in Calcutta where they deliver lectures in the morning to one set of students and at noon to another set of students, and again at night to a third batch of students, and all these students with their meagre knowledge of medicine are turned out into full-fledged physicians within a year or two.”

We have a high personal respect for Dr. Majumdar—he is the worthy son of the worthy father, the late renowned Homœopathic Physician of Calcutta—Dr. P. C. Majumdar. But we are sorry to note that Dr. Mazumdar has been unable

to touch the real plague-spot. He should really have deplored the want of unity and association amongst the present day Homœopaths. Had there been a common Board or Association of Homœopathy, composed of the leading Homœopaths of the country, controlling the Homœopathic Institutions all over, then everything would proceed in bonafide lines, and the deplorable state of things complained against by our worthy friend would have surely been a thing of the past. We tried our best to approach the leading Homœopaths of the town and the heads of most of the Homœopathic Institutions with our humble suggestion that they should all meet together and see their way to form a controlling Board in the shape of a Homœopathic University, but a very few agreed, lest, as we supposed, they had to make a compromise and meet half way. A great thing cannot be achieved in that way. If every body wants to keep his own ways intact, a common Board is unthinkable. Let them all assemble, form an Association, then discuss all possible questions, select subjects of study, frame inter-school rules with disciplinary measures and rules for internal management of those schools and devise ways for controlling and guiding them. People also in that case will be able to see if any practitioner comes out from any of those recognized schools or from a bogus one. Without this common controlling body, all is anomaly and no wonder.

The burden of the article seems to be that the Allopathic Graduates are the only men who are really fit for learning and teaching Homœopathy. To be a Homœopath one must be an Allopathic graduate and this qualification seems to be held by our worthy friend as the *sine qua non* or a condition precedent for being a teacher or a learner. How far is this contention true and reasonable,—let us see. A fair amount of knowledge in Anatomy, Physiology and kindred subjects, is of course absolutely necessary for being initiated into the mystery of human system,—its working under normal and abnormal condition, i.e., in health and disease, but it is not

at all necessary that one must have to be an Allopathic Medical College Graduate for the purpose of learning and teaching Homœopathy. On the contrary, it is seen to be rather a disqualification, as the idea of "diseases and their remedies" can never be shaken off from the brain of the "Allopathic Medical College Graduates." In our younger days we read of a renowned flute-player of Rome who used to charge double fees from those pupils who came to learn at his feet after having learnt something of the art from else where, and only ordinary fees from those coming to him fresh for the purpose. Why?—because the flute-player had to exert a good deal to make the former pupils *unlearn* what they had already learnt. This is exactly the position of the "Allopathic Medical College Graduates" when they come to the domain of Homœopathy, and plenty of energy is to be spent on both sides,—the teacher and the taught before they can be brought to the line. Sometimes it is an impossible feat for a teacher to bring round such a student and turn him a true Homœopath. Most of them at last come out to be Allo-Homœopaths and are prone to prescribe Homœopathic medicines on the basis—not of the symptom-totality, but on the basis of the *names* of so-called *diseases*. "The first impression" does not easily wear off. We know of more than six Allopathic Graduates brought over to our camp, but who are even now quite unable to avoid the incubus from off their head. They are conscious of their defect and slowly advancing towards the line. To say quite unbiasedly, a true Homœopath cannot be bred unless he is trained from the very start by a true Homœopath in a true Homœopathic atmosphere and pure Homœopathic surroundings. Of course the lay public through their ignorance are inclined to rely more on the Allopathic Homœopaths than those passed from the Homœopathic Colleges, under their erroneous impression that the former are better healers of diseases on account of their double qualifications. No body can deny that there were and still are very strong minds amongst the converts who are

able to keep clear of their previous impressions and become true and sincere physicians, but that is an exception and their number is very few.

The Homœopathic Institutions of Calcutta, those that are really bonafide, are all fairly equipped so that all the allied branches may be taught; the students are given all facilities for dissections during the winter months. Of course there are a few bogus schools that "sell" Homœopathic degrees,—but they form an exception; "in every flock there are black sheep and white sheep". These bogus schools are dwindling away every year, as people cannot be cheated for all times and the false diploma-wallas are not much relied on now-a-days. The arrangement, in bonafide Colleges, of holding Morning, Noon and Evening classes is a matter of convenience and cannot be taken exception to. Many of the Homœopathic students are family-men and service-holders, the rest are regular students, and hence the arrangement,—to suit all classes of people who wish to learn the art. Full three-year and four-year courses are taught, regular examinations—half yearly and annual examinations,—are held and the diplomas are granted to the meritorious students. Of course proper discipline cannot be maintained unless all the bonafide schools and colleges are brought under a common Association, and the authorities cannot be blamed. The teaching staff in all the Institutions consists of worthy men,—the highly efficient Medical College Graduates teach the allied subjects, and the true Homœopaths of renown take up the teaching of purely Homœopathic subjects. It is a fact that purely Homœopathic subjects are always better taught by true Homœopathic practitioners, be they Medical College Graduates or not. What is wanted in them is a sincere practice in pure Hahnemannian lines for a pretty long time so that the truths as embodied in the Organon may have evolved in them. Most of the Homœopathic Schools and Colleges in Calcutta have retained the services of best men in the field belonging to both the camps. Only a Central Organisation—a controlling body,

is what is absolutely needful at present to make the function all round and complete. The bogus diploma-selling agencies will in that case automatically cease to exist.

If an experienced Homœopathic physician of name, fame, standing and heritage, not to speak of the exalted position as of Dr. Mazumdar, favours at last the popular idea that "Allopathy is a Science of Medicine," we cannot but exclaim in despair—"And Thou too Brutus?" Can that exalted name "Science of Medicine" be given to Allopathy which changes its therapeutic methods every ten years, as if to proclaim to the world a clear confession regarding its inability to cure? A splendid Science of Cure indeed, which has all the grand equipments in shape of fine and hair-splitting instruments, its theory of bacteria, its high-sounding diagnosis, etc., etc.—save and except that it *cannot cure*! Not only that, it can very well complicate and add more diseases to those that are already there in the sick and thus can make incalculable mischief in the *name* and *show* of so-called treatment! Has it any law of cure, any fixed principle to be followed? If it is a Science, why was it then, pray, that the brightest jewels of India like—Dr. Mahendra Lal Sarkar, Dr. L. Salzer, Dr. Bhaduri, Dr. P. C. Mazumdar, Dr. A. K. Dutt and many others would leave it once for all and embrace Similia, some of them even at the sun-set of their lives? What on earth could induce those medical college luminaries to take that bold stand, if it is a science of cure and could serve them well in curing the sick?

If the condition of Homœopathy is poor, it is not due to the fact that the Homœopathic physicians of today are not Medical College Graduates, but to the fact that the bona-fide practitioners do not follow the Master and do not practise true Homœopathy. The bogus men don't count much in the field, but the Homœopaths of name and renown do not care to maintain the purity of the pathy. It is half-Homœopathy, Allo-Homœopathy that does the most injury. Those that should uphold and vindicate, do as

a matter of fact, lower down and compromise. Most of us are only practitioners by *creed* and not by *faith*. Every thing depends on our individual purity. We would request Dr. Mazumder to see with his own eyes how many of us are true Hahnemannian and follow the Organon in daily practice. He will find that with an honorable exception of a very few, all of us are money hunters and not in any way seekers of truth.

We cannot find fault with our “Allopathic friends when they sneer at and look down upon” those who are bogus title-holders but quite innocent of the Law. The unworthy practitioners deserve every reproach. But one thing cannot be denied that a “poor” Homœopath of not even half year’s experience can sometimes avert a fatal Pneumonia and can abort a serious Typhoid, which the best “Allopathic Medical College Graduate” of twenty years experience cannot be expected to do with all his “scientific methods”. The “poor” Homœopath is many times *unwittingly* curing his fellow-beings, while the other, with all his vaunted “Scientific knowledge” is only adding to the miseries of the human beings,—sometimes *knowingly*, being conscious of the fact that he can do nothing, but under the impression of “do something”. The fault, of course, does not lie with him but with the pathy he happens to follow. The Allopathic Medical College Graduate is a worthy and highly educated man in many ways, but the pathy he practises is worse than useless, more often, positively harmful and dangerous. Then, after toiling and moiling with his wrong pathy for a long time, he realises the fact and then comes to our rank and begins to learn the true Science of Healing,—this is the case everywhere.

We think Dr. Majumdar is fully alive to these facts, but in his attempt to depreciate the bogus Homœopathic Practitioners with no knowledge in allied branches, our friend has only outgone the limit and has made the above remarks.

Lastly, it is not our intention to give any the least offence to him personally whom we deeply revere and love; nor to any of our friends belonging to the other camp. We may differ in our pathies, but at heart, we are all one, belonging as we do, to the holy sect, viz., that of healers of human ills and alleviators of human miseries.