

THE HISTORY OF HOMEOPATHY

Lesson 1

The Founder of Homeopathy

Homeopathy's roots emerge from the findings, teachings and writings of Dr. Samuel Hahnemann (1755-1843), a German physician. [Hahnemann](#) first coined the word "homeopathy" ("homoios" in Greek means *similar*, "pathos" means *suffering*) to refer to the pharmacological principle, the law of similars that is its basis. Actually, the law of similars was previously described by Hippocrates and Paracelsus and was utilized by many cultures, including the Mayans, Chinese, Greeks, Native American Indians, and Asian Indians, but it was Hahnemann who codified the law of similars into a systematic medical science.

Hahnemann graduated from medical school in 1779 and started his own medical practice. He soon began his first homeopathic experiments in 1790, as a result of his disillusionment with such common medical practices of the day as purging, bloodletting, and the use of toxic chemicals. He [lived and worked](#) in Germany.

At one point, he gave up his own daily practice to begin working as a chemist while translating medical texts. By the time he was only 24, [Hahnemann](#) he could read and write in at least seven languages. He ultimately translated over 20 major medical and scientific texts. This story reveals Hahnemann as both an avid experimenter and a respected chemist. He had authored a four volume set of books called *The Pharmaceutical Lexicon*, which was considered one of the standard reference texts for apothecaries/pharmacists of his day. This account also reveals Hahnemann as a daring rebel. He was unafraid to speak his mind, even if it meant correcting the analysis of a much respected physician. He was unafraid to question commonly accepted truths. And he had enough initiative to seek his own alternative explanations ([Hahnemann's Life and Works](#)).



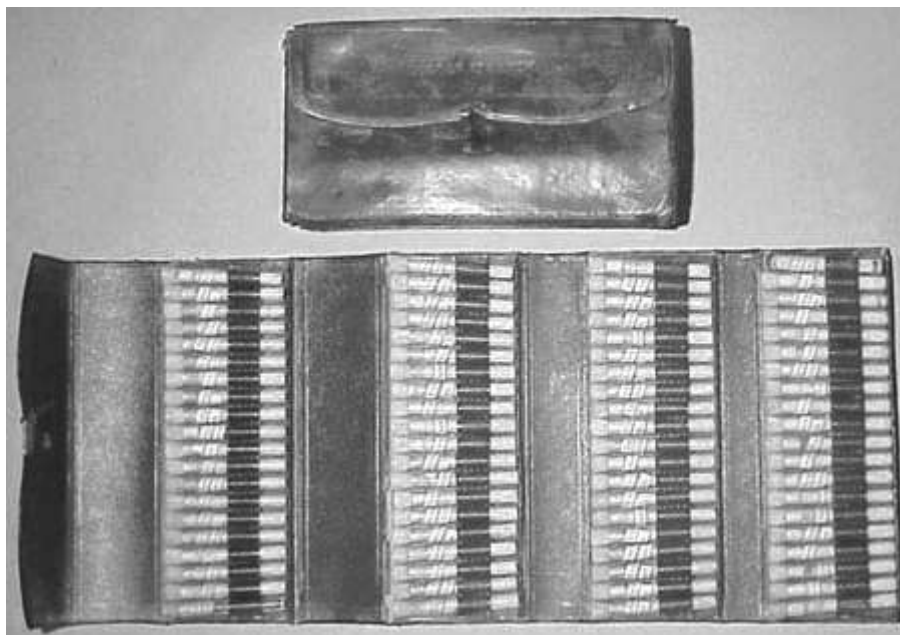
It was when Hahnemann began working on a project to translate William Cullen's *Materia Medica* into German that he began his quest for a better way of providing healthcare using the principles of "Similars." While working on this project, he became fascinated with a species of South American tree-bark (cinchona) which was

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being used to treat malaria-induced fever. Hahnemann ingested the bark and discovered that it caused symptoms similar to malaria. He continued his research into "cures" and the idea of "similar suffering," and began compiling his findings. *Similia similibus curentur*, the Latin phrase meaning "let likes be cured by likes," is the primary principle of homeopathy. A homeopath searches for a substance that produces in a healthy person those same symptoms a patient experiences.

Hahnemann's first comments about the general applicability of the law of similars were in 1789 when he translated a book by William Cullen, one of the leading physicians of the era. At one point in the book Cullen ascribed the usefulness of Peruvian bark (*Cinchona*) in treating malaria to its bitter and astringent properties.

Hahnemann wrote a bold footnote in his translation, disputing Cullen's explanation. Hahnemann asserted that the efficacy of Peruvian bark must be because of other factors, since he noted that there were bitterer and more astringent substances than Peruvian bark that were not effective in treating malaria. He then described his own experiences repeatedly taking doses of this herb until his body responded with fever, chills, and other symptoms similar to malaria. Hahnemann concluded that the reason this herb was beneficial was because it caused symptoms similar to those of the disease it was treating.



Hahnemann was particularly disliked by the apothecaries because he recommended the use of only one medicine at a time and prescribing only limited doses of it. Because he recommended only small doses of each medicine, the apothecaries could not charge much for them. As each medicine required careful preparation, Hahnemann found that the apothecaries were not always making them correctly or were intentionally giving his patients different medicines. As he grew to distrust the apothecaries, he chose to dispense his own medicines, an illegal act at the time in Germany. The apothecaries then accused Hahnemann of "entrenching upon their privileges by the dispensing of medicines." Arrested in Leipzig in 1820, he was found guilty and forced to move ([A Brief Biography of Samuel Hahnemann](#)).

Through to the mid-1800's, bloodletting and the application of leeches were common practices. It is said jokingly that one French doctor blood-let so much blood that some

estimated there was more blood spilled in his medical practice than was spilled throughout the entire Napoleonic Wars!

Benjamin Rush, considered the father of American medicine, asserted that bloodletting was useful in all general and chronic disease. As many as 41 million leeches were imported into France in 1833 alone. In the United States, one firm imported 500,000 leeches in 1856; its competitor imported 300,000. Besides bloodletting and leeches, orthodox physicians used medicines made from mercury, lead, arsenic, and various strong herbs to help purge the body of foreign disease-causing matter.



Bloodletting

Homeopathy posed a serious threat to entrenched medicine. Orthodox physicians criticized herbalists, midwives, and various other "non-regular" practitioners because they were not medically trained. Homeopaths, however, could not be discredited as being unlearned, since they were graduates from many of the same medical schools as "regular" physicians. In fact, many of the initial practitioners of homeopathy graduated from some of the most prestigious medical schools of the day.

Orthodox medicine was also threatened because homeopathy offered an integrated, coherent, systematic basis for its therapeutic practice. In his Pulitzer Prize-winning book *The Social Transformation of American Medicine* Paul Starr noted, "Because homeopathy was simultaneously philosophical and experimental, it seemed to many people to be more rather than less scientific than orthodox medicine."



One of the most important reasons that orthodox physicians and drug companies disliked homeopathy was that inherent in the homeopathic approach was a sharp critique of the use of conventional drugs. Homeopaths were primarily critical of the suppressive nature of these drugs. They felt that they simply masked the person's symptoms, creating deeper, more serious diseases. Homeopaths also noted that this

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masking of symptoms made it more difficult for them ultimately to find the correct medicine, since the person's idiosyncratic symptoms are the primary guide to the individual selection of the medicine.

Perhaps the most important reason that conventional physicians disliked homeopathy and homeopaths was well expressed at an A.M.A. meeting by one of the more respected orthodox physicians who said, "We must admit that we never fought the homeopath on matters of principles; we fought him because he came into the community and got the business." Although most physicians, past or present, won't as easily admit it, economic issues play a major role in what is practiced and what is allowed to be practiced.

Hahnemann's principles therefore posed a philosophical, clinical, and economic threat to orthodox medicine.

One of the most amazing stories came from the life of Charles Darwin. Because so many of Darwin's personal letters have been maintained and are now available online, there is a veritable treasure-trove of information about his life, illnesses, and his medical treatment. He was actually treated by a [homeopathic physician](#) at the time.

The First U.S. Homeopathic School

Students of Hahnemann founded the first homeopathic medical school in the United States in the late 1800's. It gained recognition because of its success in treating the many disease epidemics rampant at the time - including scarlet fever, typhoid, cholera and yellow fever.

Homeopathy became spectacularly popular in the United States and Europe in the 1800s and its strongest advocates included European royalty, American entrepreneurs, literary giants, and religious leaders. But at the time that it was gaining widespread popularity, it became the object of deep-seated animosity and vigilant opposition from establishment medicine. The conflict between homeopathy and orthodox medicine was protracted and bitter.

The school's method of treatment became very popular in the early 1900's. At that time, there were 22 homeopathic medical schools, 100 homeopathic hospitals and over 1,000 homeopathic pharmacies. Boston University, Stanford University and New York Medical College were among those educational institutions that were teaching homeopathy. However, it was not long after this period of time (in the early 1920's) that many of the schools closed - mostly due to the decline of homeopathy's popularity which was greatly affected by the American Medical Association. This was also around the time when modern drug companies began releasing drugs that were easy to administer to patients, a trend that also contributed to the decline of homeopathy.

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The Cleveland Homœopathic Hospital College offered a co-educational four year course of study

Besides keeping homeopaths out of their societies, the A.M.A. wanted to discourage any type of association with homeopaths. In 1855 the AMA established a code of ethics which asserted that orthodox physicians would lose their membership in the A.M.A. if they even consulted with a homeopath or any other "non-regular" practitioner. At the time, if a physician lost his membership in the local medical society, it meant that in some states he no longer had a license to practice medicine. Often, orthodox physicians, who controlled the medical societies, wouldn't admit homeopathic physicians and then would arrange for their arrest for practicing medicine without a license. Ultimately, homeopaths set up their own local societies and established their own medical boards.

Homeopathy in Britain

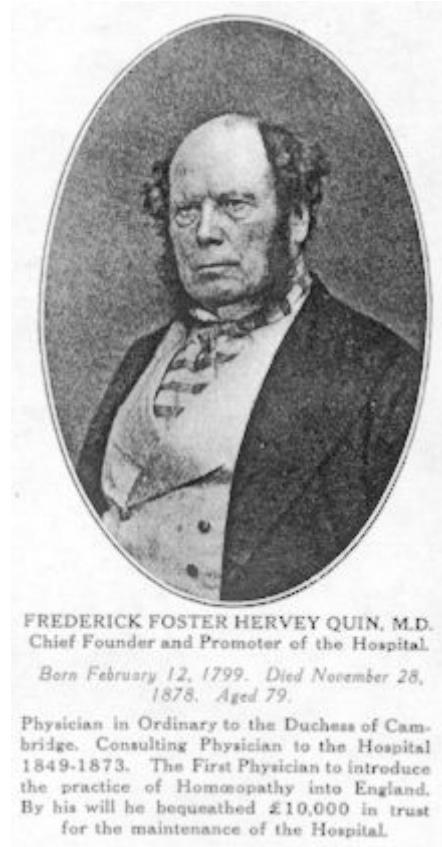
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Homeopathy was introduced into the UK by Dr F H F Quin (1799-1878) in the 1830's. Born and schooled privately in London, Quin was of aristocratic birth, and is widely regarded as the love-child of Lady Elizabeth Cavendish (1758-1824), the Duchess of Devonshire and Sir Valentine Richard Quin, 1st Earl of Dunraven (1752-1824). Along with the Dukes of Westminster and Marlborough, the Dukes of Devonshire were at that time among the top five richest families in Britain.



After graduating MD in 1820 in Edinburgh (his thesis was about Arsenic poisoning), Dr Quin then became the Duchess's family physician and travelled with her entourage. He met Hahnemann, and travelled extensively in Europe, residing for a time both in Rome and Naples. He successfully used Camphor against Cholera in Moravia (Czechoslovakia) and cured himself of the condition on Hahnemann's advice (Bradford, Cook, Hobhouse, Haehl). During the 1830's and 40's he was often in Paris among the inner circle of Hahnemann's protégés. He was a lifelong asthmatic, which was eased by homeopathic treatment.

A fluent French-speaker and francophile, Quin was revered by the French as Hahnemann's greatest successor, and appointed on Hahnemann's death as the Honorary President of the Gallic Homeopathic Society (see *Bonnard, p.32 and Blackie, p.29*): a post he held until his death. Whenever he attended their meetings, Quin could occupy the special chair which had been originally created for Hahnemann, and which always remained empty in his absence (see *Haehl, Vol 1, 233, 429; Blackie pp.26-29*).



He introduced homeopathy into the very highest levels of English society: to Dukes, Counts, Lords, minor Royals and Baronets [Leary, 1998, pp.252-3]. That was the world he was at ease with and in which he had moved since birth. As a young man he was a very popular socialite and wit on the fashionable London circuit, a great friend of Charles Dickens (1812-1870), William Thackeray (1811-1863) and the Royal portraitist, Sir Edwin Landseer (1802-1873), amongst many others, and no society party, or social gathering, it was said, was complete without him. By nature of a very pleasing disposition, he was a man of great personal charm (Leary, 1998, p.252). He was also latterly one of the regular dining partners of Edward, Prince of Wales (1841-1910), the future King Edward VII (Leary, 1998, p.252-3; see also *Hobhouse*, p.248; *Handley*, p.99 and *Quin's entry in the Dictionary of National Biography*). As a measure of the respect and affection with which he regarded Dr Quin, the Prince sent four empty horse-drawn royal carriages to join the cortege at his funeral: probably the highest honour ever paid by a Royal to a commoner.

The modern British royal devotion to homeopathy also began through Dr Quin, though Victoria never used it, but all later Royals have:

"Queen Mary and King George VI were firm followers of homeopathy, the King even calling one of his horses *Hypericum* which won the 1000 Guineas race [in 1946]."
[Inglis, 1964, p.81-2]

'The practice Samuel and Melanie Hahnemann established in the heart of Paris soon became fashionable. The wealthy people of the city and, indeed, of Europe generally, were more than ready to try a new medicine...they were predominantly members of the French and British upper and professional classes: nobles, clergy, military officers, doctors...the British were among the earliest visitors: Lord Elgin...Lady Kinnaird represented Scottish aristocracy...Dr Quin...Baron Rothschild...Viscount

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Beugnot...countess Musard...Lord Capel...Lady Belfast and Lady Drummond, the Duchess of Melford...' [Handley, 1997, pp.20-22]

Sir John Weir, once the Queen's physician, was reputedly Physician Royal to six monarchs: Edward VII, George V (1865-1936), Edward VIII (1894-1972), George VI (1895-1952), Elizabeth II, King Gustav V of Sweden (1858-1950) and King Haakon VII of Norway (1872- 1957). The latter's wife, Princess Maud (1869-1938), was the youngest daughter of King Edward VII.

This aristocratic patronage of homeopathy in the UK extended well into the 1940's, and beyond - in the Homeopathic Medical Directories there are lists of patrons of the dispensaries and hospitals. They read like an extract from Burke's or Debrett's. Some examples include: The Dukes of Beaufort, Dukes of Cambridge, Marquesses of Anglesey, Earl of Essex, Lord Gray of Gray, Viscount Malden, Earl of Donoughmore, Lord Ernle, Earl of Kintore, Earl of Kinnaird, Duchess of Hamilton and Brandon, Earl of Wemyss & March, the Lords Paget, Dukes of Sutherland, Earls of Dudley, Lord Leconfield, Earl of Wilton, Earl of Albermarle, Viscount Sydney, Lady Radstock, Duchess of Teck, Duke of Northumberland, Earl of Scarborough, Earl of Dysart, Marchioness of Exeter, Countess Waldegrave, Countess of Crawford & Balcarres, Lord Headley, Earl of Plymouth, Lord Calthorpe, Earls of Shrewsbury, Lord Horder, Lord Gainford, Lord Moynihan, Lord Ernle, Lord Ampthill, Lord Home, Viscount Elibank and the Earls of Lichfield. And to this list we can also add numerous knights, barons, Army officers and clerics



[This data extracted from the Homeopathic Medical Directories 1867, 1874, 1895, 1909, 1931; see also Morrell, 1998 thesis; see also Nicholls, 1988 and 1998 op cit; see also LHH, Sixty Five Years Work: A History of the London Homeopathic Hospital, London, 1915; for Earls of Shrewsbury see also Hobhouse, op cit, 247; re Lord Donoughmore, see his Obituary, Health Through Homeopathy, BHA, 7:11, Nov 1948, 250; also his Obituary, Daily Telegraph, London, 19 Oct 1948; re Lords Ernle, Gainford and Ampthill, and Viscount Elibank, see Heal Thyself 1935; re Lord Home see Heal Thyself 1931-2; re Pagets see Heal Thyself 1938; re Lord Horder Heal Thyself 1937; re Duchess of Hamilton and Brandon see Heal Thyself 1932, 1933 and 1938.]

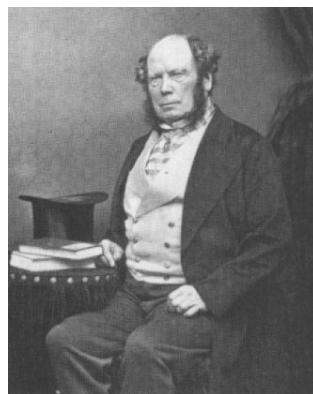
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Royal patronage of homeopathy also continues. The Queen Mother continues her work as Patron of the BHA [see *BHA, Birthday Greetings to our Patron, HRH Queen Mother, Homeopathy 40:4, July 1990, 97*, and *BHA, The Physicians Royal, Homeopathy 40:4, July 1990, 98*], while the homeopathic pharmacy Ainsworth's in New Cavendish Street, London, holds all three Royal warrants as 'Chemists Royal' -- ie. for Prince Charles, the Queen Mother and the Queen.



The London Homeopathic Hospital

Quin concentrated exclusively on introducing homeopathy amongst medically qualified doctors and their predominantly upper-class clientele (*Inglis, p.85*). This level of high society support for homeopathy, generated by Quin's efforts, worked enormously to its advantage, smoothed its passage and greatly assisted its easy acceptance into the British medical marketplace. The fact that many of the German relatives of the British Royal family were also devoted patrons of homeopathy, including Queen Adelaide (1792-1849), wife of King William IV (1765-1837), also assisted its rapid social acceptance in Britain (Morrell, 1995; Leary, p.252-3). Rich patrons of homeopathy (eg. the first Marquess of Anglesey, Sir Henry William Paget (1768-1854), companion at Waterloo of the Duke of Wellington (1769-1852)) not only formed its client-base, but also funded and numerically dominated the committees which ran the many homeopathic hospitals and dispensaries of the last century. Leading figures of this period include Drs William Bayes (c1820-c1890), Robert Dudgeon (1820-1904) and Richard Hughes (1836-1902) (Morrell, 1995).



Dr. F.H.F. Quin (1799-1878)

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England as a nation is a very striking example of the enormous influence of "small things" upon the "big things" of the universe. For this tight little island of ours is in itself but a fraction of the size of other continents which own her as a very potent force to-day. Her children beyond the sea are many times her multiple in point of size. Therefore we may say that the doctrine of the "day of small things not to be despised" is taught : daily by her very existence. We find also that the vast majority of those noble charities of which England is so justly proud owe their success to the way in which, from small beginnings, every small step has been fought for and watched over.

The [London Homœopathic Hospital](#) is a case in point.

The house first chosen was N°. 32, Golden Square, and it was fitted up and furnished as a hospital at a cost of £ 493 12s. 6d. It opened its wards for the reception of patients in 1850, on April 10, the anniversary of the birth of Hahnemann. It afforded accommodation for twenty-five in-patients and excellent facilities for out-patients. But for its unique position as the exponent of homœopathic science the Hospital would, like most others, have offered in its daily course like material for review, except on the one hand an uninterrupted record of philanthropic effort on the part of medical men who cannot be supposed to have gained professionally from their devotion, and on the other hand some striking examples of enthusiastic support on the part of that section of the lay public which, having proved the value of the new methods, desired to extend their benefits to the sick poor.

Quin established the British Homeopathic Society (BHS) in 1843, a London hospital in 1850 and the British Journal of Homeopathy (BJH) in 1844. The BHS became the Faculty of Homeopathy in 1944, while the BJH became the BHJ in 1911. The Faculty is the training and controlling body of medical homeopathy in the UK and also trains many homeopaths from abroad, especially many from India. Through his many influential contacts in the world of politics (eg. Lord Ebury, 1801-93), Quin was able to obtain an amendment to the 1858 Medical Act, withholding a recommendation about the type of medicine approved in Britain (*Leary, 1998, p.253; Nicholls, pp.144-5; Inglis, p.80*). As a result of this skilful manœuvre, homeopathy was indirectly tolerated without challenge and thus never censured by Parliament as an unacceptable or deviant mode of medical practice.

Homeopathic Dispensaries	
YEAR	NUMBER
1840	80
1850	155?
1857	33
1860	120?
1867	64
1868	70
1870	80
1874	117
1876	120
1880	45
1895	39
1900	35
1909	34
1930	25
<i>Source: Homeopathic Medical Directories: 1867, 1874, 1895, 1909, 1932</i>	

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'Dr Quin was able to obtain an amendment to the Medical Registration Bill; a clause was added enabling the Privy Council to withdraw the right to award degrees from any university that tried to impose the type of medicine practised by its graduates.'
[Inglis, p.80]



The rather draconian 1858 Act established for the first time the professional status and legal regulation of formally qualified medical practitioners, as distinct from quacks, and still regulates the practice of medicine in the UK today. Very much a product of the times, the law was specifically designed to outlaw quackery, which was rife at that time, by establishing a Register of approved practitioners. Initially these guidelines were interpreted very strictly, confining those on the Register only to holders of UK medical degrees, licences and diplomas. The reasons at the time were clear enough:

'...a need to restrict entry to what was seen as an overcrowded profession.... medical practitioners were concerned both to control the number of qualified practitioners entering the profession and to reduce the competition from practitioners who were not qualified.' [Waddington, 1984, p.139]

'...of the 10,220 practitioners listed in Churchill's Medical Directory of 1856, 1524 possessed only the diploma of the Royal College of Surgeons, and 879 possessed only the licentiateship of the Society of Apothecaries.' [Holloway, 1964, p312]

'In 1851 there were an estimated 6000 unlicensed medical practitioners operating in the UK but only 5000 regular doctors, apothecaries & surgeons', [Griggs, 1981, p.224].

Even the holders of Continental medical degrees and diplomas (graduates of the esteemed medical schools of Vienna, Berlin, Heidelberg, Paris, Montpellier, Padua and Brussels, and clearly some of the finest European doctors), were excluded from the Medical Register, for fear of encouraging deviant forms of medical practice in

Britain, ie. quackery. Probably a good example of 'throwing the baby out with the bathwater'. In more recent times these rules were relaxed, even allowing American medical graduates the right to practice, whose degrees had previously been scorned as worthless pieces of paper. All foreign graduates must still apply directly to the General Medical Council to be granted permission to practise medicine in Britain.

There were attempts by some more politically radical homeopaths in the 1840's (distantly inspired by the French Revolution), comprising some medically qualified and some laypersons, who formed a breakaway but short-lived English Homeopathic Association, to popularise homeopathy amongst the lower classes in Britain, but in the nineteenth century these efforts were eclipsed by its continued dominance by the medically qualified and their wealthy clientele (Nicholls, 1988). Many of these radical and plebeian homeopaths were also linked to political radicalism (distantly inspired by the French Revolution) and religious non-conformity, as well as a host of other medical sects, such as Phrenology, Spiritualism, Mesmerism, Hydrotherapy, Galvanic medicine and Medical Botany (*Barrow; Morrell, 1998*). There was a remarkable medical eclecticism at that time. Many homeopaths also employed other techniques like hydrotherapy or Galvanic medicine. A good example is Dr James Gully (1808-83), a big friend of Charles Darwin (1809-82), who set up a highly successful hydropathic institution in Malvern (*Desmond & Moore, p.364 and p.392*).

"Darwin...was not alone in extending the ethical net from oppressed men to the forlorn brutes. The Quaker doctor John Epps - London phrenologist, homeopathist, and disestablishment campaigner - had 'come to consider all creatures as being equally important in the scale of creation as myself; to regard the poor Indian slave as my brother.' (*Epps, Diary, p.61*)...'the whole creation travaileth and groaneth'. This was Epps's reading of St Paul. He was adamant that 'animals enjoy mind - and with it personality, desires and pain' (*Epps, Elements, p.118*)." [*Desmond & Moore, Darwin, 1991, p.238*]

Quin distanced himself entirely from the radical homeopaths and the other medical sectarians in general, regarding them all as thoroughly disreputable amateurs bordering on quackery, though he would never use that term himself (Nicholls, pp.110-14). Leading radicals included Drs John Epps (1805-69), Samuel Partridge (c1810-80), Spencer T Hall (1812-85), J J Garth Wilkinson (1812-99) and Paul Francois Curie (1799-1853).

Dr Epps 'was of short stature and sturdy frame, and had a beaming, self-confident expression. He was regarded by many of the working-classes as a prophet in medicine...he impressed many people with...his great earnestness...and his evident desire to benefit his fellow creatures. He had a great command of words, a fine sonorous voice, and an animated manner. His philanthropic efforts and personal acts of kindness were numberless.' [*DNB, p.800*]



DR. JOHN EERS.

He was also 'an ardent champion of liberal causes at home and of oppressed nationalities abroad.' [*Wheeler, BHJ 1912, p.525*]. Which I suppose is a very polite way of saying he was also well-connected with many other rebels of the day. These include Guiseppe Garibaldi (1807-82), the Italian patriot; Lajos Kossuth(1802-94), the Hungarian revolutionary who stayed in London for a time in the 1850's where he 'was received with respect and sympathy' [*Chambers Dictionary of Biography, 1996, p.839*]; and Guiseppe Mazzini (1805-72), another important Italian patriot who 'found refuge in London in 1837' [*ibid, p995*].

So great was their influence and popularity throughout the 1850's that the medical radicals all seemed set to lay siege to orthodoxy (*Barrow*). Such great dreams were gently laid to rest by the 1858 Medical Act.

As a result of its continued domination by the medically qualified and by upper-class patronage (*Nicholls, pp.114-16 & p.135*), British homeopathy could never really shake off its aristocratic gloss, and thus it never established itself at a popular level amongst the lower classes, which was in marked contrast to the other sects, all of which enjoyed a good deal of mass, working-class support. Homeopathy was always regarded, therefore, as the 'rich man's therapy', and the exclusive preserve of the wealthy, privileged and titled.

While this allegiance with the upper classes had undoubtedly worked to the benefit of UK homeopathy in its early days, later on it became a great burden, especially when it sank into decline after the 1880's. The aristocratic link meant that British homeopathy tended to be very largely confined to fashionable spa towns (eg. Buxton, Leamington, Harrogate, Bath), to wealthy coastal resorts (eg. Eastbourne, Brighton, Bognor Regis) and to London and southern England in general, unlike Botanic medicine, which was popular in northern, industrial cities. It thus never established itself at working-class level. And thus it had no popular support to fall back on as the aristocrats went into decline after 1890 (see *Cannadine*).



'...Quin's social connections, useful though they were in introducing homeopathy into Britain, gave it an aristocratic aura which it could not shed....it never really put down any roots among the workers, or the lower middle classes, except in a few scattered practices...they resisted overtures from...the unqualified lay homeopaths... which... encouraged the development of an internal orthodoxy...which gave it, to outsiders, an appearance of rigidity...their original progressive ideas had crystallised into a narrow creed.' (*Inglis, 1964, p.85*)

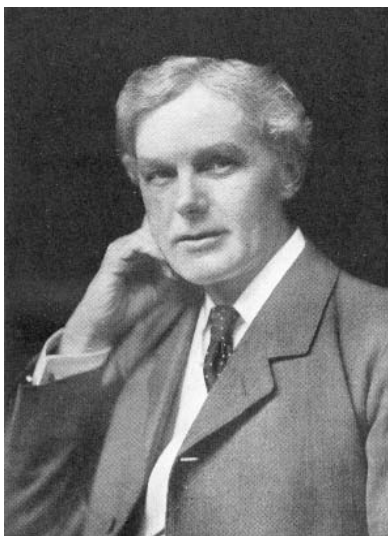
Three exceptions to this geographical pattern, and which are hard to explain, are Glasgow, Bristol and Liverpool, all of which had large, thriving homeopathic hospitals. Liverpool and Bristol were major ports linked to the USA, where homeopathy thrived. They were also places where rich families were patrons of homeopathy: Wills the Tobacco firm in Bristol and the Tate sugar family in Liverpool. Glasgow might be explained as centre of great homeopathic activity, due to its subdominance to Edinburgh as an internationally renowned medical teaching centre and thus perhaps more tolerant of 'medical deviance' than its more conformist rival.



THE LIVERPOOL HOMEOPATHIC HOSPITAL.

The continued decline of homeopathy caused some homeopathic doctors to despair for its future in Britain. As a result of these fears, a small minority of homeopathic doctors (eg. Dr J H Clarke, 1853-1931) broke away from the BHS (Clarke in 1908), began to teach some laypersons the rudiments of homeopathy and to publish books (eg. Clarke's 'The Prescriber') directly aimed at the self-taught lay practitioner and home-prescriber.[see Dr J H Clarke's Obituary, *British Homeopathic Journal* 10, 1, 1932; Dr Clarke - Appreciation & Biographical Sketch, *British Homeopathic Journal* 79, 1990, 52; see also An Appreciation of Dr Clarke, by Dr Edgar Whittaker, *The Homeopathic World*, Jan 1932; see Dr J H Clarke's Obituary, *British Homeopathic Journal* 10, 1, 1932, in which Sir John Weir, the King's physician, admits being instrumental, during the 1920's, in trying to woo Dr Clarke 'back into the BHS fold', but without success; Dr Clarke - Appreciation & Biographical Sketch, *British Homeopathic Journal* 79, 1990, 52; see also An Appreciation of Dr Clarke, by Dr Edgar Whittaker, *The Homeopathic World*, Jan 1932]

Dr Clarke certainly taught three laypersons: Canon Roland Upcher (1849-1929), a Church of England prelate, J Ellis Barker (1869-1948), a German immigrant and political writer, and Noel Puddephatt (1899-c1971), who had all been his former patients (*Morrell, 1995*). All three became practitioners to some extent, the two latter also becoming influential teachers of homeopathy in their own right (*Morrell, 1995*). It is notable that the tolerant, laissez-faire legal system of the UK (law of precedent) still allowed anyone to practise medicine, unlike most countries with written constitutions and rule by law of statute.



Dr. John H. Clarke - 1906

As a result of these developments, a new tradition of lay homeopathy was established in Britain. While the number of homeopathic doctors went first into decline and then into stagnation, the lay movement of the 1920's and 30's, by contrast, enjoyed great popularity, extending well into the 40's and 50's. There were approaching 300 homeopathic doctors at its peak in the 1870's, but only 170 or so between 1900 and 1970 (*Nicholls, pp.134-5; pp.215-6; Blackie, p.34; Inglis, p.81*).

The Faculty of Homeopathy			
YEAR	TOTAL	FEMALES	PERCENTAGE
1939	219	28	12.8%
1969	125	41	32.8%
1972	244	43	17.6%
1974	259	37	14.7%
1985	487	106	21.8%
1988	586	154	26.3%
1998	1600	576	36%

Source: Faculty Lists 1939-98

Through stark recognition of the grim facts of decline (*Nicholls, 1998*), several notable attempts were made to resuscitate British homeopathy, as its fortunes began to collapse after 1890 (see *Nicholls, p.215 & pp.218-19*). For example, the re-establishment of the British Homeopathic Association (BHA) in 1902, to obtain more funds to train doctors; the setting up of the Missionary School of Medicine in 1903, to train Christian missionaries in the elements of homeopathy, tropical medicine and surgery (see *Petursdottir*); also the sending of young UK homeopathic doctors to Chicago to train with Dr Kent in 1908-13, under the Sir Henry Tyler Scholarship. Yet all these efforts failed to revive interest in the therapy amongst UK clinicians, or to elevate the numbers of homeopathic doctors, which continued to fall, and homeopathy thus remained a stagnant backwater for most of this century, until the late 1970's (*Nicholls, pp.215-16 & pp.134-5*).

In the 1930's a diverse range of assorted lay therapists (mostly homeopaths, herbalists, vegetarians, antivivisectionists, bonesetters, diet therapists, hydrotherapists) became active, including probably 500+ lay homeopaths (see *Morrell, 1995*). Most towns at that time had a herbalist and a homeopath. Leading

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figures of the 30's, 40's and 50's include Noel Puddephatt, J Ellis Barker, Rev Harold Tyrwhitt (c1890-c1960), Leslie J Speight (1901-94), Edward Cotter (c1890-c1970), Arthur Jenner (born c1916), Frank Parker Wood (c1890-1965), Eric F W Powell (c1895-1991), George Pettitt (c1890-c1965), Harry Benjamin (c1890-c1950), Darnall Cooper (c1890-c1960) and Edwin D W Tomkins (1916-92).

'Dear Mr Barker...I intimated some years ago to the BHA that a vigorous campaign was needed to 'create a demand' for homeopathy, but I was taken to task because such a procedure would 'offend against professional etiquette'. I said then, and believe more strongly than ever, that publicity is needed...'[*Letter, Edward Barnett, Essex, The Homeopathic World, June 1932, 223*]

'Dear Sir, I am delighted with your vigorous criticism of those doctors who have mismanaged homeopathy for so many years...'[*Letter in The Homeopathic World, June 1932, 224*]

'..we shall never be able to get a sufficiency of homeopathic doctors unless homeopathy is made popular by suitable propaganda... '[*Letter, The Homeopathic World, June 1932, 224*]

'...organised homeopathy followed a policy of secretiveness, that no list of homeopathic doctors was obtainable, that homeopaths did not indicate their speciality on their brass plates and on their stationery...the leaders of the homeopathic organisations must be crazy, cowardly or utterly stupid.'[*ibid, 225*]

'..a distinguished homeopath...said to me: The British Homeopathic Association is useless, absolutely useless, worse than useless. Unfortunately, this is only too true....'founded in 1902 for the extension and development of homeopathy in Great Britain'. Since that time the number of homeopathic doctors, chemists and of homeopathic hospitals, dispensaries and other institutions has steadily shrunk in the most lamentable manner.'[*JEB in The Homeopathic World, June 1932, 226*]

'...it is declining and decaying in this country owing to the disastrous policy which incompetent leaders have followed for decades...during the last sixty or seventy years the number of medical men and chemist's shops has approximately trebled, the number of practising homeopathic physicians has shrunk by about one half and the number of homeopathic chemist's shops to about one fifth of the former figure...this is a disgraceful state of affairs...and the leaders who have caused this debacle ought to retire and to hide their heads if they possess any sense of responsibility and of shame.'[*ibid, The Homeopathic World, June 1932, 231-2*]

These letters clearly demonstrate a deep rift between the plebeian homeopaths of the thirties and their medically qualified brethren. Ellis Barker castigated both the BHS and the British Homoeopathic Association (BHA) for blocking any further expansion or popularisation of homeopathy at grassroots level. Editorial after editorial of his lambasted them mercilessly just as Drs Clarke and Burnett had done as Editors in the 1880's and 1890's [see *The Homeopathic World, July 1932 267-8, 279, 290; September 1932 367, 371-2, 394-8; June 223 & 221-234*].

Barker also incited the lay practitioners to 'take homeopathy to the masses'. He was thus the inspiration for the first, brief though glorious, mass movement of alternative medicine in Britain.[see *Morrell, 1995, Stuttgart Paper, op cit and Brief History, op cit; and J Ellis Barker, Why This Ridiculous Secrecy?, The Homeopathic World, May 1932: 177-82; Barker, J Ellis, My Testament Of Healing, John Murray, London, 1939,*

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73; see also *Who's Who*, 1948, 144; see *Barker's Obituary, Heal Thyself*, sept 1948, 235-8]

Leaders in the sixties and seventies include Phyllis Speight (born c1920), John Da Monte (1916-75) and Thomas Maughan (1901-76) (see Morrell, 1995, 1996). Suddenly, in 1978, and after two decades of inactivity, a group of lay practitioners established their own Society of Homeopaths, a Register, College (The London College of Homeopathy), Journal (*The Homeopath*) and Code of Ethics, inadvertently imitating the medical professionalisation process of the 1850's. These had all been London students of Thomas Maughan and John Da Monte, and included Elizabeth Danciger, Misha Norland, Peter Chappell, Robert Davidson, Martin Miles and Sarah Richardson (see *Morrell, 1995*). Growth of the Register of the Society can be easily demonstrated:

GROWTH OF THE REGISTER OF THE SOCIETY		
TOTAL YEAR	RSHoms	FEMALE RSHoms
1979	15	
1980	28	
1981	41	
1982	45	
1983	50	
1984	54	
1985	62	
1986	65	
1987	67	
1988	82	40 (48.8%)
1989	132	81 (61.4%)
1990	165	99 (60%)
1991	180	112 (62.2%)
1992	210	137 (65.2%)
1993	260	182 (70%)
1994	360	264 (73.3%)
1995	427	310 (72.6%)
1996	465	357 (76.8%)
1997	493	381 (77.3%)
1998	542	418 (77.1%)
1999	595	459 estimate
<i>Source: Soc Hom Registers 1979-98</i>		

This sudden burst of renewed activity led to a very rapid expansion of homeopathy in the UK, and more Colleges became quickly established during the 1980's and 1990's, such that there are now more than 20, including 1 in Wales, 2 in Scotland and a dozen in London and the south of England. The lay movement is now a semi-legitimised profession with its own mode of registration, unified teaching syllabuses, training procedures and self-regulation.

It sits on the brink of full legal recognition. There are approximately 1000 registered homeopaths working in the UK at present with probably the same number of licensed and unregistered homeopaths, and around 1000 medical doctors who practise some form of homeopathy. Many of these practitioners only practise on a part-time basis, and thus these numbers are slightly misleading. The movement is expanding at roughly 8-9% per year. There are thus two strands of the current movement -- the

medically qualified, and the lay practitioners. The latter dislike the pejorative title 'lay homeopath', preferring to be referred to as 'professional homeopaths'.

By way of summary, we can make an interesting point about British homeopathy today as compared with its condition in the 1840's. How sharply the two now differ! Then, homeopathy was entirely dominated by a medically-qualified elite with a wealthy clientele of aristocrats and only a microscopic lay movement. Today the opposite holds true: it is numerically dominated by professional homeopaths, who have, single-handedly, brought about its resuscitation from a 'near-death experience' in the mid-seventies. And their client-base is almost entirely composed of middle and lower-class patients. The medically qualified today are in a minority and seem always to be responding to new ideas and techniques originating in the lay movement, rather than being the leaders they once were ([Homeopathy and Hospitals in History](#)).

Homeopathy in Wales, Scotland and Eire

Homeopathy in the British Isles has not been entirely confined to England. There has been almost no homeopathy at all in Wales and no-one seems to know precisely why. There was a homeopath in Dolwyddelan in mid-Wales in the 1860's and also one in Llandudno in north Wales, but no others that I know of. It seems strange because British homeopathy tended to become associated with religious non-conformism and that should have suited the Welsh.



There has also been very little in Ireland, where it was confined to certain towns like Dublin, Cork and Limerick, as well as some in the Belfast area in the north - apart from that almost none. The single most active Irish homeopath was probably Dr W H Roberts, who ran the Dublin Homeopathic Dispensary for many years until its demise in the early 1950's (Heal Thyself 1932-55). In more recent years there has come into being the Irish Society of Homeopaths, based in Galway.

Homeopathy in Scotland has a long and very distinguished record. It has been practised there from the very origins of the therapy in the UK and has also enjoyed repeated flowerings, quite independent of the tradition in England. It has tended to be centred mainly in Glasgow. Many of the greatest homeopaths in Britain have come from Scotland - born and educated there, even though they may have 'made their mark' south of the border. Examples include Dudgeon, Weir, Drysdale, Henderson, Skinner, George MacLeod, John Paterson, Ephraim Connor, Gibson Miller and William Boyd, and more recently David Taylor Reilly, and all of whom probably rank as great homeopaths in world terms. Dr Robert Gibson Miller was enormously influential and trained with Kent in St Louis in the 1880's. There have been many important and influential Scottish homeopathic doctors since, based mainly at the Glasgow Homeopathic Hospital. That requires a separate history of its own.

History of Homeopathy in Russia

by Alexander Ostrovsky, Director of the OLLO Homeopathic Center

The first record of Homeopathy in Russia dates to 1824. Shtegeman and Bizhel may be considered the first Russian homeopaths. In 1827, Doctor Bizhel wrote the scholarly work "A theoretical and Practical Trial of Doctor Hahnemann's Treatment Methodology," for which the Legion of Honor order was conferred on him. During the 1830 cholera epidemic, homeopathic doctors actively rendered medical assistance to the victims of epidemic.



Tsar Nicolas I

The epidemic's intensification and the difficulties in treating cholera compelled the Russian medical community to send a letter to Hahnemann. The letter contained a detailed description of the symptoms of the disease, as well as a request to indicate appropriate remedies. Camphora, Arsenicum, Veratrum, Cuprum were indicated by Hahnemann. The effect of the first application of these remedies was remarkable and thereafter these remedies were extensively used during cholera epidemics all over the world.

In 1830-31 statistics on cholera treatment by allopathic remedies were published by the Foreign Ministry (63 percent mortality) and by homeopathic treatment (11 percent mortality). Doctors practicing homeopathy must know the glorious names of the public figures who saved thousands of people in those disastrous times: admiral S. I. Mardvinov, S. I. Korsakov, A. I. Lvov, D.I. Adam, Peterson, Cherminskiy. We would like to dwell more on some of the doctors who contributed greatly to the promotion of homeopathy at that time.

Doctor Dal was born in 1801. In 1823, he entered the Medical University, where Pirogov and Inozemtsev, P. H. D. scholars in medicine, studied at the same time. Among the medical community of that time, which was stridently against homeopathy, Dal had no equal in his opposition. However, watching the recovery of homeopathic patients, he turned from persecutor into one of the most ardent defenders of homeopathic treatment. Obtaining the position of head of the management office at the Ministry of Home Affairs, Dal not only convinced Minister Perovskiy of the benefit of homeopathy but persuaded him to open a specialized homeopathic department of 50 beds at the Unskilled Labourers' Hospital.

In 1898, in the eighth issue of the magazine "Doctor- Homeopath," a letter written by Dal to the Duke Odoevskiy was published, where Dal's adherence to homeopathic treatment was vividly expressed. The author described the false croup his son was suffering from and how he managed to remove it, which made him come to believe even more in homeopathic treatment.



Tsar Alexander II

The widely renowned chief doctor of Tiflis Military Hospital I. A. Pribylov, who was highly respected by Ermolov and Arndtom, and who had accompanied The Emperor Nickolas the first in his tour of the Caucasus, used Homeopathy extensively not only in a private homeopathic practice but quite often in hospitals.

The well known in homeopathic community doctor Graufogel in 1872, delivered a course of lectures at Helsingfors Hospital but temporally quit this work, since he was called to the bed side of the favourite of Alexander the Second, Duke Allerberg. The patient was laid up with rheumatic paralysis and could not move. The patient completely recovered in six weeks. Graufogel was awarded the Order of Ann, second degree. During his brief stay in Finland, Graufogel became a well known doctor and had a big practice, although the regional inspector's reference about him was not satisfactory.

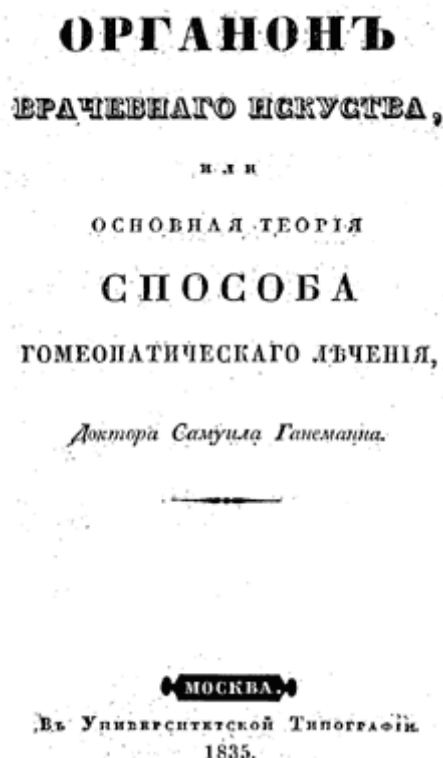
The first attempt to set up a homeopathic society was made in 1858. It was the project of doctor - homeopath Deriker, who was one of the most ardent defenders of homeopathy. Nevertheless, the attempt failed due to unfavorable attitude of Lanskoy, Home Affairs Minister.

Several years later, in 1870, Minister of Home Affairs Timashev approved the new charter of the Saint Petersburg Society of the Doctors Homeopaths. The society was supported by the Tsar's family and high clergy.

The creation of this Society made possible the publication of the journal of the Society of The Doctors Homeopaths. The journal was subsidized by Fleming, the founder of the first homeopathic drug store in Russia.

Charity was always part of the Saint Petersburg Homeopathic Society's activities. In 1874, an open letter from Doctor Deriker to the Red Cross society was published. In this letter, Doctor Deriker tells of how doctors homeopaths left for Serbia. He also suggests treating open wounds with arnica lotion, which is especially helpful under

war conditions. To bandage wounds, he recommended dissolving one part Arnica tincture in 4-6 parts water.



First Russian Translation of Organon

Pavel Soloviev is also known as an ardent promoter of Homeopathy. It was he who laid the cornerstone of the Homeopathic Hospital named after Alexander the Second.

The lecture "On Homeopathic Doses" delivered by P.H.D. Doctor in medicine L. Brazol was a landmark in the development of Homeopathy. The effect of the low concentration of substances was summarized in this lecture. In particular, he described high sensitivity to Ipecacuanha and experiments conducted by Doctor Mollen on the effect of Tartarus oemeticus (Antimonium tartaricum) in 6D solution, which transforms lung tissues. He also spoke about experiments carried out by Professor Arnold on the effects of one millionth of a gram of Strichninum on frogs, which provoked symptoms of tetanus. The lecture emphasized the high sensitivity of unhealthy organs and body systems as well as the importance of this factor for the effect of the small doses.

L.Brazol arrives at the conclusion of the dominating importance of the similarity principal. He considered the dose issue to be of minor importance. He finished this lecture with the words "endlessly minor causes entail endlessly serious consequences and thus a human body, as everything in the natural world, is none other than a homeopathic laboratory."

The magazine "Doctor Homeopath," edited by A.F. Fleming, began to be published in 1890. Articles written in Russian as well as translations of foreign articles that summarized cases cured by homeopathic remedies were published in this magazine.

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Thus, in the course of the the 19th century, Homeopathy survived thanks to individual enthusiasts, who were supported by high ranking persons loyal to homeopathic methods.

These people managed to create a community of like-minded people and promote Homeopathic methodology in different parts of the country.

In January 1896, apart from the Saint Petersburg Society of Homeopathy Adherents, there was the Saint Petersburg Society of Doctors Homeopaths, two hospitals and a drug store operating under their auspices. There also were societies of doctors homeopaths in Kiev, Odessa, Chernigov, Charkov, Poltava, Warsaw, Vilnius and Moscow. Members of the State Council, relatives of the Tsar's family and representatives of the clergy belonged to Homeopathic Societies.

Further, we will give a short record of the history of The Moscow Homeopathy Adherents Society. It was inaugurated in December of 1894. General N. F. Fedorovskiy was elected the president of the society.

A year later, N.K. Boyanus became the chairman of the society's council board. The favorable attitude of the Minister of Home Affairs, as well as of the Moscow public, increased the membership of the society to 166 people in one year. By 1896, two homeopathic drug stores and one hospital had been set up in Moscow.

The head of the hospital D. S. Trifonovskaya, doctors V.N. Dunkel, P.A. Muchin and V. U. Shtrub were the most active advocates of Homeopathy in Moscow.

Doctor Frenkel, who moved from Saint Petersburg to Moscow and started a big private homeopathic practice, played an essential role in the promotion of Homeopathy in Moscow. He wrote two books, "The Pathogenesis of Homeopathic Remedies" and " Treatment of Internal Disease by Homeopathic Remedies". The magazine "Homeopathic Review" was edited by him too.

The major event in the life of the Homeopathic community was The All Russian Homeopathic Congress, which was held in Russia from 20- 22 October 1913 in Saint Petersburg. Delegates from all over the country took part in the congress. The congress was held in the assembly hall of the Kalashnikova Grain Exchange and was very well organized.

X.X. Roop was elected the chairman of the first Russian Congress of Homeopathic Adherents. There were two papers presented, "What Is Homeopathy" by L.E.Brazol and "Biological Bases of Homeopathy" by Dunkel. Doctor Lutsenko gave a talk on "Cancer Treatment by Homeopathy" and Doctor Frenkel discussed "The Possibility of Organizing Homeopathy Department in Russia."

The most vital issues of the future development of Homeopathy in Russia were considered at the Congress. The creation of a homeopathic pharmacopoeia was one of these issues. The W. Schwabe pharmacopoeia was suggested as the basic pharmacopoeia, supplemented with new remedies. It was recommended to start medical educational homeopathic courses. Medical inspectors were supposed to control the preparation of homeopathic medicine. Some of the issues raised at the Congress are still vital.

At this point, we can complete the review of the pre-Revolutionary period in the development of Russian Homeopathy.

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In post-Revolutionary times, the most important step in the life of Russian Homeopathy was the foundation of the All-Russian Homeopathic Society of Doctors Homeopaths in Moscow in 1920. Doctor Sokolov, the remarkable promoter of Homeopathy, became its first chairman. It was he who was the head of the Moscow delegation at the first Russian Congress of Homeopathic Adherents. V.N. Sokolov managed to collect around him such talented doctors as V. V. Postnikov, V.N. Dunkel and some others. In The All-Russian Society of Doctors Homeopaths, they studied Homeopathic methodology, published Russian and foreign literature and promoted Homeopathy among the medical community.

In 1938, during the time of Stalin's repression, the society was closed. V.V. Postnikov and D. Kegeli died of serious diseases after they were released from prison. In 1936, homeopathic clinics were opened in Moscow, Leningrad, Kiev and Riga. One of the oldest Homeopathic drug stores functions in Riga. It is 150 years old now. In 1958, The Moscow Homeopathic Society was opened. V.I. Ribak was elected its first president. The society held clinical analytical sessions with patients, republished classics of Homeopathy and organized the training of doctors homeopaths. A number of remarkable doctors played a very important role in the promotion of Homeopathy both in the 19th and 20th centuries. They are Moscow doctors N.M. Vavilova, S. A. Mukhin, I.M. Lipnitskiy, V.I. Varshavskiy. Their high professional skills and effectiveness in treating patients promoted the stability of Homeopathy and preservation of Homeopathic methodology. It also helped to educate a new generation of doctors. Each of them wrote a manuscript and trained disciples who continued their Guru's cause. The books written by N.M. Vavilova and T. M. Lipnitskiy are still used as manuals for doctors practicing Homeopathy.

The Public Health Services Administration doubted the efficiency of the Homeopathic method and repeatedly arranged experiments to study the comparative efficiency of homeopathic and conventional methods. Four clinical experiments were conducted from 1937 to 1975. The experiments were carried out at hospitals practicing conventional methodology.

Quite often the professors and specialists responsible for the experiments had a negative attitude to the research they participated in. However, the obvious positive results of treatment and objectivity of some participants in the experiment made the survival of the homeopathic method possible in Moscow and some other cities in the Soviet Union. The period between 1968 and 1974 was the most difficult time for Soviet Homeopathy. In 1968, the notorious Order 610 was issued. It banned the teaching of Homeopathy as well as the publishing of Homeopathic literature. The Moscow Homeopathic Society was disbanded and 20 Homeopathic remedies were banned.

In 1975, by the order of the minister of Public Health Services, an experiment is conducted at six Moscow clinics and research centers in Moscow to test the efficiency of Homeopathic Method of treatment. The names of the doctors who took part in this experiment must be mentioned. They are Doctor Lipnitskiy, who was in charge of the experiment, doctors L.E Seletskiy, L.S. Korsakov, V.G. Glaz, A.B. Khazanova, A.C. Trubitsin, O.G. Chaikin, N.P. Vavilov, S.O. Sarapina, L.A. Kaplan, E.G. Klimova, A.M. Shelepenko, Z.P. Freyman, N.M. Kononova, Y.Z. Lubchin, L.D. Umanskiy, S.G. Order, A.D. Sokolova, L.O. Zilbertrud.

These doctors, skillfully using S. Hahnemann's method, achieved the best possible results in this experiment. It is impossible to disregard the activities of the Popov family dynasty. D.V. Popov and his daughter T. D. Popova organized a Homeopathic

service in Kiev and later on in Ukraine. The Popov's commitment and great experience in homeopathic treatment contributed to the creation of the Popov Homeopathic School.

The positive constructive attitude of the Ministry of Public Health made Homeopathy an officially recognized method of treatment. A Federal Center on Homeopathy and Conventional Medicine has been set up. Scientific research Center "Farmatsie" is playing a key role in the promotion of Homeopathy and the creation of a pharmacopoeia.

As the final point of our review, we would like to emphasize that, in the course of the historical development of Homeopathy in our country; it remained practical medicine, which has repeatedly demonstrated its efficiency at the bedside of the sick, helping our compatriots to get over their ailments.

Homeopathy has always been and still remains a method that, besides profound knowledge and intuition, undoubtedly requires love and a desire to help the sick. We believe that, in the future, mankind will be able to defeat many incurable diseases with the help of Homeopathy.

Read a much more [extensive history of Russian Homeopathy](#), written by Alexander Kotok, M.D. This is an improved, on-line version of his Ph.D. thesis made possible due to a special grant of the Pierre Schmidt foundation.

Homeopathy in Pakistan – written by Dr. Ahsan Khalid Saboor, classical homeopath

Before independence, during British rule, Homeopathic, Unani and Ayurvedic act was passed in 1937 in Indo-Pak subcontinent with the efforts of many prominent personalities. The role of Quaid-e-Azam Muhammad Ali Jinnah at that time was also instrumental. The progress in homeopathy was slow. Only high-class gentry were rarely using that system.

The City of Lahore in Pakistan has the privilege of being the first city of undivided India, where Homeopathy was introduced by Dr. J. M. Honigberger, a German Physician. He was the first homeopath to settle in India in 1835. He remained in the East for thirty-five years practicing Homeopathy. Dr. Honigberger cured the ruler of the Punjab, Maharaja Ranjit Singh with Dulcamara, who was sick at Lahore.

Lahore being the capital of the Punjab was the center of socio-economic activities. The first homeopathic college of the Punjab was opened in Lahore in early 1920. It was started by an American Missionary, Dr. Freeburn and Maj. Dr. Sadiq Ali. This institution, the Central Homeopathic Medical College, produced many eminent homeopaths of India. The prominent homeopaths of the Punjab during that period were Dr. Diwan Jai Chand, Dr. Nizamuddin. Dr. Khanchand Dev. Dr. R. D. Ghazi, Dr. Mohd Masood Qureshi. Dr. Mohd. Ismail Akhtar and Dr. Mohd Ismail Nami.

Although there were a number of homeopathic associations during that period in India, the first All-India Homeopathic Medical Association was formed in 1932. The first Congress session was held in Calcutta, second in Bombay and the third at Madras. In 1936 it met in Agra where it was decided that the homeopaths should struggle for State recognition. This Congress also decided to register the homeopaths of India. Dr. Goswami from Mathura was nominated as the Registrar.

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Dr. Ghazi, Dr. Masood and Dr. Nami were nominated to authenticate the applicants from the provinces of the Punjab and the Frontier.



Dr. Ghafari, Dr. Shafaat and Dr. Saleem Hameed
(Ex-NCH member) are inaugurating a free homeopathic clinic.

Pakistan became independent on 14th August 1947. One College, one Pharmaceutical Company in Lahore, were all its assets. A large number of homoeopaths migrated to Pakistan from India and similarly many migrated to India from Pakistan. Dr. U. A. Pasha, Dr. Hamid and many eminent homoeopaths settled in Karachi. Karachi became the center of homoeopathic activities. The city of Lahore enjoyed second position to Calcutta regarding homoeopathic activities in undivided India, but after independence there was a break for a short period. Then Dr. M. Masood Qureshi took the initiative and the Pakistan Homoeopathic Association was formed but this Association was very short-lived. Another body, Pakistan Homoeopathic Federation was formed in 1949, at Karachi. The first Pakistan Homoeopathic conference was held under the auspicious of the Federation in Sept. 1949 at Karachi.

The Homoeopathic Bill was placed for the first time before Pakistan Legislative Assembly by Syed Noor Ahmed on 5th Jan 1950. Syed Noor Ahmed had also moved a bill in the Legislative Assembly of undivided India on 1.4.1945. The Legislative Assembly voted in favour of the publication of the Bill for public opinion. A proposal by Dr. A. M. Malik, the Minister for Health for opening Medical Colleges that would teach allopathy during the first four years and Homoeopathy in the final year was turned down by the homoeopaths. They had learnt a lesson from what had happened in the U.S.A..

In 1951 the Government appointed a Health Committee consisting of the following members:

1. Mr. A. R. Armaghan, Jt. Secy. Ministry of Health.
2. Lt. Col. Jaffar, Director General of Health.
3. Dr. A Hamid. Karachi.
4. Dr. U. A. Pasha. Karachi.
5. Dr. Zakir Hussain, Chittagong.
6. Dr. Nurul Wahab, Dacca.
7. Mr. S. S. Haider. Deputy Secy., Ministry of Health.

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The committee recommend the following:

1. The procedure for the Registration of Homoeopaths.
2. To prepare the syllabus for the Homoeopathic Medical Colleges.

The committee submitted its report in October 1951. Pir Ali Akbar Shah had in the meantime placed the Homoeopathic Practitioners' Bill in the Provincial Assembly of Sind in April 1951.

Ultimately after many years of toil and hard labour the National Assembly of Pakistan passed the Unani, Ayurvedic and Homoeopathic Practitioners' Act, which provided for the registration of practitioners and the framing of the syllabus for the Homoeopathic Colleges. Under the provisions of the Act the Board of Homoeopathic System of Medicine was formed by the Government.

The Board of Homoeopathic System of Medicine soon started working in full swing but the Military Regime, which took over the Government in October 1958, repealed the Homoeopathic Act in 1959.

There was a short period of depression but the homoeopaths again started once again with reformed struggle. Dr. A. M. Malik and Alhaj Abdullah Zahiruddin Lal Mian, the Federal Minister for Health provided great help The Government of Pakistan officially recognized homoeopathy in 1965 and the Board of Homoeopathic System of Medicine was established under the Unani Ayurvedic and Homoeopathic Practitioners' Act. 1965 (II of 1965). The Board was formed with Dr. U. A. Pasha as Chairman and 17 other members. The registration of homoeopaths was done in 1967.

The objectives in front of the board were, to consider applications for recognition of homeopathic colleges, to make arrangements for the registration of duly qualified persons in accordance with the provisions of the Act and to promote homeopathic awareness among the general public plus to recommend ways and means to Ministry of Health of Pakistan for the uplift of homeopathy at official level, to provide for Research in Homoeopathy and to do such other acts and things as the Board may be empowered to do by the Act or the Rules.

At that time, due to higher illiteracy level in the country, minimum education for getting admission in DHMS (Diploma in Homeopathic Medical System) was set to matric (Science or Arts). Board approved Homeopathic Medical Colleges, which were set up in private sector after careful inspection. The Board adopted a code of ethics for the Registered/Enlisted Homoeopathic Practitioners duly approved by the Government of Pakistan and started registering them (under Section 26/27 of the Act). Under the Act, the examinations in all the recognized homoeopathic medical institutions were conducted by the Board in accordance with the Government approved syllabus. The D.H.M.S. Diploma was conferred by the Board on those students who qualify for the Diploma after four-years course.

The development of Homoeopathy in Pakistan was parallel to its development in India. One has to have background of Homoeopathy in undivided India to know its development in Pakistan.

A Commission for Indigenous Medicines was appointed by the Government of Pakistan in March 1975. This Commission was headed by Dr. Salimuzzaman Siddiqui, a scientist of international repute. The other members were eminent

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scientists, doctors, hakims, vaidis and homoeopaths. Dr. Mohd. Ismail Nami was nominated from amongst the homoeopaths.

The Commission has recommended the utilization of the services of homoeopaths in the Health System in Pakistan. The Government of Pakistan intends to utilize the services of homoeopaths in the new health scheme. The vacancies for homeopathic medical officer in the govt hospitals have been created since long. Now the officials of the homeopathic organizations in Pakistan are approaching to ministry of the provinces to create vacancies for basic health units (BHU). (Ref. See pictorial coverage of meeting of homeopaths with minister of health of Punjab)

The history of homeopathy in Pakistan will not be completed if we do not commend the contribution of the prominent homoeopathic personalities, who rendered duties for the uplift of the system in the country at their own end and worked day and night. These stars include Dr. Sajjad Hassan Khan (Ex-President of Asian Homoeopathic Medical League, International), Dr. Azhar Intisar (President Asian Homoeopathic Medical League, Pakistan), Dr. Abdul Rehman (Secretary Research AHML), Dr. Afsar Imam (Executive AHML), Dr. Saleem Hameed (Chairman Homoeopathic Doctors and Pharmaceutical and Chemist Association, HPCA and Chief Editor Monthly Baba-e-Homeopathy), Dr. Nasir Ahmed Choudhry (President Pakistan Homeopathic Doctors Association PHDA), Dr. Kausar Naheed Anwar (President Pakistan Homoeopathic Medical Association, Punjab and Chief Editor Leopard Fortnightly), Dr. Banaras Khan Awan (Ex Editor Homeopathic International Magazine), Dr. Israr Ahmed (Writer of Urdu Translation of various homeopathic books), Dr. Inam Ullah Mirza (Chairman Free Camping Unit), Dr. MAS (Chief Executive World Homeopathic Computer Club WHCC, Founder Member Pakistan Homeopathic Society PHS, Chief Organizer and founder of Gujrat Homeopathic Doctors Association and Coordinator Homeopathic Learner's Forum), Mahmood Ali Wasiq (Chairman All Pakistan Homeopaths Association), Dr. Amjad Ali Jaffery (writer of so many books), Dr. M Yousaf (Personal Physician to Chief Minister Sind), Mr. Mansoor Yousaf (Editor Monthly Moalij), Colonel Qasim Hussain, R (Famous Writer), Dr. Ijaz Ali (Rawalpindi), Dr. Aman Ullah Bismil (Chief Editor The Homeopathic News), Dr. Razaq Hussain Raja (President NCH Azad Jammu Kashmir), Dr. Amjad Ansari (President Kashmir Association of Alternative Medicine), Dr. Muhammad Iqbal (Gen Secretary Pakistan Homeopathic Society), Dr. Haseeb, Dr. Imran and Dr. Iftikhar Mugal (Gujranwala), Dr. Misba Ul Haque Qureshi (Patron in Chief Monthly Quat-e-Hayaat Multan), Dr. Anwar Elahi (Chief Executive Warsan Homeo Pharma), Dr. Chun Mubarak (Haripur), Dr. Tahir Rauf Sheikh (Lahore), Dr. Mian G N Ghazi (Sialkot), Dr. M Irfan Sheikh (Karachi), Dr. Irfan Asghar (Faisal Abad), Dr. Rasheed Niaz (President Old Boys Jhelum Homeopathic Medical College Association), Dr. Liaqat Ali Rajput (Writer of one thousand homeopathic books), Dr. Ras Masood (Karachi), Dr. Ikhtlaque Ahmed (Ex-Registrar NCH), Dr. Col Iqbal Shaheen, R (NWFP), Dr. Razaq Ahmed Ghaffari (Chief Editor Ninja Monthly), Dr. Jaffar Imam (President Islamic Homeopathic Medical Association IHMA), Dr. Ghulam Murtaza (Executive IHMA), Dr. Mian Muhammad Jamil (IHMA), Dr. Abdul Razaq (Chief Editor IHMA Karachi), Dr. Abid Ali (webmaster homeoweb), Dr. Ahmed Hussain (President Pakistan Homeopathic Medical Association PHMA), Dr. M Hussain Munas (Chief Editor Monthly Elaj Bil Misal) and Dr. Pervaiz Akhtar Qureshi (Ex-President NCH and Chief Editor Monthly Kamal), Dr. Javed Awan, Dr. Gulzar Ahmed Kayani (Executive PHMA), Dr. Munawar Shah (Gen PHMA), Dr. Malik (Wazirabad) and many many more.....

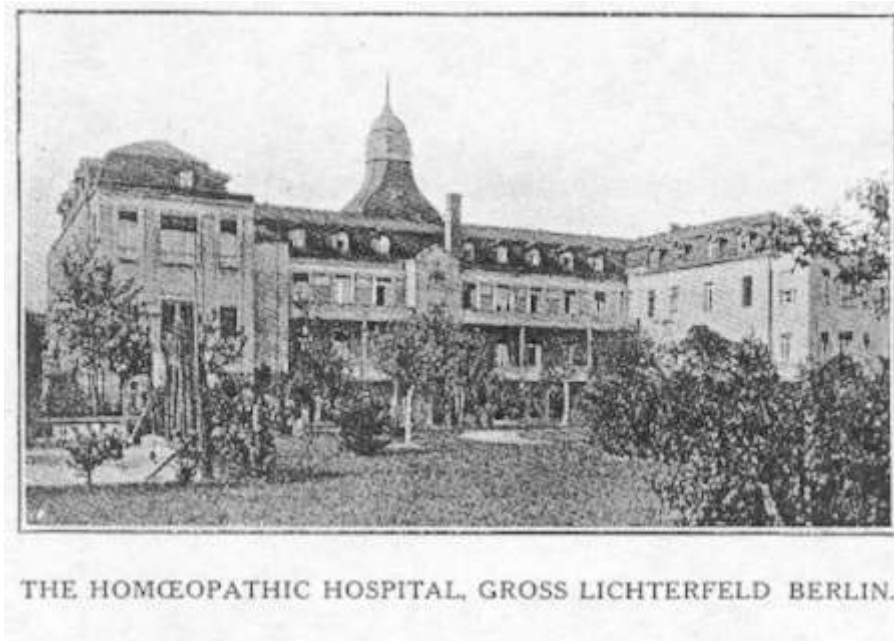
The National Health Laboratories at Islamabad, has a homoeopath research officer working in collaboration with the experts of the other systems of medicine. The State

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Life Insurance Corporation, Oil and Gas Corporation and other Corporate Bodies have appointed homeopaths on their panel of doctors.

Homeopathy in Germany

In Germany, homeopathy is one of the acknowledged peculiar forms of treatment, together with anthroposophical medicine and phytotherapy. To be able to receive this status, laws demand acceptance of a form of treatment by the greater part of the medical profession and by a great part of the population. This means that homeopathy already matches both prerequisites ([The Hidden Roots: A History of Homeopathy in Northern, Central and Eastern Europe](#)).



Within these 'peculiar forms of treatment', THEIR medical knowledge is determined by the representatives of THESE forms of treatment. It is not conventional medicine that decides on the peculiar approaches of these kinds of therapies. The peculiar forms of treatment are independent from the other sciences. This is to say that the commonly respected representatives of the therapeutical methods of homeopathy are the ones who are able/capable to define what homeopathy really is. It is each 'peculiar form of treatment', that determines and formulates its theoretical concepts and the classification and effectiveness of the applied therapeutical methods itself. Consequently, only after having done so, there will be a point from which we can start manifesting homeopathy firmly under the protection of laws.

The legislation has not excluded the peculiar forms of treatment from the benefit of health insurances. Homeopathy, on the other hand, is also not yet integrated into it. The full integration of homeopathy into the insurance system will make it necessary to deal and work with "proven indications" for a proposed course of treatment. Homeopathy, therefore, is forced to explain itself in order to bring itself in line with conventional medicine. If homeopathy wants to be fully integrated, it will have to accept obvious consequences. These include the introduction of conventional aspects into homeopathic teachings. If homeopathy wants to remain pure, it will have to be a 'private' (privately paid or especially privately insured) method of treatment.

Along with the worldwide upswing of homeopathy, more and more medical doctors, laymen and practitioners use homeopathy as their favourite method of treatment.

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Educational institutions and schools steadily increase in number. Laymen commonly visit adult education centres to get insight into a therapeutic system which they expect to make them independent from professional therapists in minor acute cases of affected health. Homeopathic remedies are easily accessible in pharmacies, and so self-treatment is increasingly being practiced. Especially mothers use to exchange their experiences in homeopathically treating their children in minor cases of disorders. A great number of them are real fans of homeopathy. The quality of such introductory courses to homeopathy has a great variation depending on the qualification and education of the lecturer.

Since 1991 (7th amendment of the medical registration regulations), homeopathy is part of the catalogue of educational aims in medical education. Therefore, all medical faculties offer lectures in homeopathy. Almost every university supports study groups which commonly have been found by committed students of medicine. The study groups regularly come together by the „Wilseder Students Forum of Homeopathy“ and they organize courses of further education in homeopathy, partly covering several semesters. The qualification of physicians in homeopathy is regulated since the mid 50's. Qualifying courses are offered by the DZVhÄ (German Central Association of Homeopathic Physicians).

In 1980, the state parliament of Bavaria, Germany, decided to request at the national government to induce a study covering the prerequisites for chairs of homeopathy in German universities. The medical faculties of Nürnberg-Erlangen, Würzburg and Munich expressed rejection. Still, we can meet more activities, like the ones of the 'Karl and Veronica Carstens-Foundation', that have set the long-term goal to introduce homeopathy to German universities. The base of the goal is, that present studies justify the integration of homeopathy to the medical faculties.

The first professor of homeopathy was Dr. Hahnemann habilitating in 1812 and lecturing for almost a decade at the University of Leipzig. The total number of chairs in homeopathy that we have seen so far is very small. Professors who already had a chair and who included homeopathic thoughts into their lectures especially were Josef von Zlatarovich (1807-1874, Vienna), Georg von Rapp (1818-1886, Tübingen), Joseph Reubel (1779-1852, Munich), Johann Nepomuk von Ringseis (1785-1880, Munich), Hugo Schulz (1853-1932, Greifswald) and August Bier (1861-1949, Berlin). No one of the above mentioned persons owned a chair in homeopathy.

The first professor who is not primarily an academic and has no voice in faculty matters was Joseph Benedikt Buchner (1813-1879, Munich). Others were Hanns Rabe (1890-1959) and Alfons Stiegele (1871-1956). Real institutionalization with the acceptance of homeopathy as a separate subject never has been realized. The reason why may be due to the fact that the lobby of homeopathy always was pretty small. Also the people still favoured conventional medicine rather than homeopathy and, the next fact comes from within the homeopathic community, homeopathy ALWAYS was accompanied by internal quarrels of different schools.

Nowadays, private homeopathic schools exist in a remarkable number. They may follow different homeopathic philosophies related to Dr. Hahnemann, Kent or other masters in the field. Or they combine homeopathy together with different ideological, religious, psychological or alternative-medical methods. Therefore, the scope of the courses varies a lot. Even though many of such schools ensure their students to gain qualification, this qualification not necessarily is accepted by established homeopathic associations and official institutions. This fact makes it very difficult for patients to evaluate the real qualification of a therapist.

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This situation is unbearable and it is very promising that activities have started to centralize the process of certification. This is the topic of the next chapter:

The valid qualifications, registration bodies...

Among the bodies offering certificates of qualification, I choose the two of which I think they have the most serious approach to the problem together with the best prospect for the future.

1. DZVhÄ - Deutscher Zentralverein homöopathischer Ärzte (~ German Central Association of Homeopathic Physicians):

The federal general medical council has decided, that the additional name 'homeopathy' only can be earned after acceptance as medical specialist. The federal general medical council intends to reduce the necessary further training from 300 hours to 100 hours only, from 6 courses to 4. The DZVhÄ still insists on 300 hours for the period of 3 years and 6 courses lasting one week each as the minimum requirement.

The course-criteria that are demanded are the following:

- complete consideration of the curriculum of the DZVhÄ
- quality control of the courses by means of written anonymous opinion poll by the members of the course.
- course leaders and lecturers have to participate at congresses for lecturers and in the further development of the curriculum of the DZVhÄ.
- qualification of the course leader of every single course: authority to give further education and regular further training.
- qualification of the lecturer: additional name/title (homeopathy) for at least 3 years, homeopathic practice (single remedies !), regular further training.
- at most 9 hours daily
- observance to follow the sequence of the courses from A to C (certificate of the former course is required prior to acceptance to the course.
- at most 30 participants / course
- admission to the courses exclusively for physicians, dentists, vets and pharmacists.

A masters degree can be achieved only after medical registration and the course will not be given at university. This special course lasts for two years. This course does not replace the further education as required by the federal general medical council.

2. SHZ - Stiftung Homöopathie-Zertifikat (~ Homeopathy-Certificate Foundation):

This new foundation started at November 1st, 2003. The main goals of the foundation are:

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- certification of homeopaths
- accreditation of homeopathic schools
- registration of lecturers
- registration of supervisors

The qualifying homeopathic education as recommended according to the curriculum of the SHZ includes at least 550 hours of lectures (45 minutes each) and 1250 hours (45 minutes each) of home-studies according to a given curriculum. The duration of the course is 3 years.

Homeopaths already practicing can apply for registration. They are asked to submit their certificates to have their suitability proven. The decision is taken by two members of the board.

The above shows that activities have started to centralize the proof of qualification of homeopaths and practitioners of homeopathy and to regulate the contents of the curriculum of a course in homeopathy. Certainly it will take a good number of years until the goal that is aimed at will be achieved. At least there is a new development going on that will reverse the divergence in homeopathic education. Hopefully, all of the schools will join the efforts that have started. Not only students in homeopathy will get benefit from this, but also their future patients - and we shall not forget - homeopathy as an accepted art of healing as well.

Homeopathy hospitals in Germany is another interesting issue. It was Heinz Eppenich who made an attempt at such a project – and his efforts have been crowned with success: *Geschichte der deutschen homöopathischen Krankenhäuser* (History of the German Homeopathic Hospitals; ISBN 3-7760-1497-0; Karl F. Haug publishing house; Publisher: Institute for the History of Medicine (IGM). Language: German)

The information following this introduction is from Eppenich's book. But if one expects to see proof of the quality and effectiveness of homeopathy in the history of these clinics, one will be disappointed. The fact was that the practice of Hahnemannian homeopathy was hardly maintained in any of the early hospitals. The presentation of the hospitals will have very basic information as only the most essential facts have been mentioned. It is unfortunate that the quite thrilling and turbulent history of these houses, the broader contexts and the individual work, achievements and philosophy of the executive clinical physicians have not been examined in this text. For everybody interested in the history of homeopathy, the reading of Mr. Eppenich's work is essential.

When one learns the true principles of homeopathy by studying Hahnemann's and his contemporaries' works, we see a very different image of homeopathy in the practice of this healing art everywhere in the early homeopathic hospitals. Mr. Eppenich very clearly asserts that the individual homeopathic education and philosophy of the physicians in charge, the compulsion to make money, the attitudes of the authorities, the social and political situation and so much more, force upon homeopathic practice many distortions. These go so far that one seriously doubts if this still has anything to do with homeopathy at all. What would have happened if homeopathy were exclusively practiced according to the pure and true teachings?

Mr. Eppenich refrains from addressing this and does not seem to want to answer. But this question also is not necessarily a part of this essay.

The History of the German Homeopathic Hospitals starts with a historic overview of the hospital system in general and then it covers hospital by hospital according to its location. Even less important hospitals are taken into account by Mr. Eppenich. He ends with a thesis about the success and failure of the homeopathic hospitals, with a final consideration and an opinion on the prospects of the future.

As Thomas Faltin realized, we can say that not all of the homeopathic hospitals in Germany have failed – but almost all. Among the about 55 homeopathic hospitals and homeopathic wards which existed after 1833, finally only the homeopathic hospital of Munich survived. Many of the unsuccessful attempts did not fail in the true sense of the word: Homeopathy in these houses simply ceased to exist when the responsible director went into retirement or died. Beyond this fact, there also existed a problem of a different nature: we are permitted to ask why the hospital administrators were unable to employ a suitable successor. Some houses obviously broke up due to unresolved homeopathic conflicts.

Altogether, the history of homeopathic hospitals is a history of failures, the reason why the "Homöopathische Monatsblätter" ("Homeopathic Monthly Paper") already in 1922 concluded the following result of resignation: "The homeopathic hospitals are among the most unfortunate pictures of the history of homeopathy in Germany."

Homeopathic physician Watzke, already in 1867, found four main-reasons for the failure on a broad front regarding the decline of the first homeopathic hospital in Leipzig. At first, financing and upkeep of the hospital was a bit shaky. Next, the hospital always had to fight against the negative views of the authorities. Further, there was the escalation of the quarrel among the 'pure' and the 'free' homeopaths regarding the process of prescribing at the hospital bed. At these times the medical director came under fire. Besides, one was unable to agree about the case material: Should all patients be admitted, independent of their "suitability" for homeopathic treatment? Therefore, the reasons for the failure of homeopathic hospitals not only lay in the medical sphere, i. e. in the homeopathy-imminent sphere. There were also economical, political, and social problems that could not be addressed.

Leipzig

1832: The First Hospital in Leipzig

In November 3, 1832, Dr. Samuel Hahnemann published the following article in the "Leipziger Tagblatt" (Leipzig Daily Newspaper), which was intended to be a term of abuse towards the "half-homeopaths of Leipzig". First in line, this article was directed at the chairman of the Homeopathic Central Society, Moritz Müller, and at the bastard-homeopaths who prepared to emerge "as gravediggers of homeopathy". This curse of the 'half-homeopaths' caused the quarrel among the 'pure' and the 'free' homeopaths to escalate.

Consequently a deep divide arose in the midst of the eight-headed board of directors of the Central Society, who, as owner of the future homeopathic clinic in Leipzig, determined the director and the inspection of the institution. The Central Society developed from the "Society for the Promotion and Education of the Homeopathic Art of Healing" in 1829 for the project of a healing - and educational establishment in Leipzig. But with his self-assertive appearance to protect his art of healing from

falsification (allopathization of homeopathy), Hahnemann sacrificed his long-awaited medicinal – and educational establishment for "genuine homeopathy".

Moritz Müller, not a pure homeopath, was appointed as the first establishment director of the clinic in Leipzig. Nevertheless, the repeated change at the top of the clinic influenced by power struggles still allowed for a development, so that Dr. Hahnemann gave a more positive opinion about the homeopathy practiced there in 1834 (probably under Dr. Schweickert). In June 1835, Hahnemann moved to Paris.

About the years until 1839 it is known that the therapeutic practice included also blood-letting, clysters and also physiotherapeutic measures. Homeopathic remedies usually were prescribed as 30 C and low potencies. Not infrequently, more than five (but also more than ten) remedies were applied, but the case records don't show, whether simultaneously or successively.

It is said that the philosophy practiced in the clinic by Dr. Schweickert was that he allowed remedies, especially antipsorics, to act as long as possible and that he didn't repeat them prematurely. Under earlier directors the practice existed, that a physician prescribed a remedy for a patient, and when the patient reappeared a few days later, he was prescribed another remedy by another physician, especially when there was no considerable improvement, because the second doctor also wanted to prescribe. If, at the third visit, the third physician examined the case, not infrequently, he would prescribe a third remedy, because, after all, this physician, too, wanted to prescribe. This practice led to squabbles amongst the physicians in- and outside of the clinic. Most probably Dr. Schweickert's philosophy had saved the hospital.

The recorded cases unfortunately are incomplete. The choice of potency and remedy and their substitution didn't remain comprehensible and additionally, manipulations for cleansing, revulsion and excretion influenced the action of the homeopathic remedy. They even replaced the homeopathic remedy now and then.

Originally, it was planned to design the hospital for impecunious patients. However, very soon this could not anymore be kept up. Soon, the costs of the hospital had to be covered by the sick people (up to 30 – 40 %) and by donations from home and abroad. In 1842 the funds didn't suffice anymore for the continuation of the institute. The first homeopathic hospital in Leipzig continued to exist as the outpatients' clinic of Leipzig.

In 1888 the second homeopathic hospital in Leipzig opened from a better financial starting point. Unfortunately, the well paying private patients stayed away from the clinic to a great extent (inadequate comfort, inconvenient location and so on) and the costs covered by the compulsory medical insurance of Leipzig for most of the patients didn't meet the expenditures. Therefore, in 1898 the situation got difficult. The Central Society had to subsidize more and more, finally, in 1901, the operation of the hospital had to be terminated.

What do we know about the homeopathic practice of this hospital? The director Stiff seemed to have striven much for "clinical symptoms" (probably clinical diagnoses). Consequently, the genuine homeopathy was given a farewell and the doors were opened for a so-called scientific-critical "homeopathy" with an orientation towards organo-pathological findings (diagnoses). Though, Stiff also was much interested in homeopathic indications on the basis of remedy provings.

Director Hans Wapler showed a scientific-critical dogmatism. Symptoms of remedy provings were emphasized no more, the clinical orientation was prominent. Treatments were allopathic for the most part. Even mixtures of homeopathic remedies are used. Wapler practiced the self-abolition of homeopathy through its "incorporation into the scientific overall medicine". Instead of leaving genuine homeopathy in a medical plurality, he split homeopathy into several ones, which finally dissolved into an institutional medicine, which exclusively referred to and relied on scientific medicine.

Berlin

In 1821, for some weeks, Ernst Stapf administered homeopathic therapies in the garrison military hospital and in the Charité in Berlin. Moritz Müller: "One third of the patients homeopathically treated were completely cured, a number of the patients improved considerably ..."

In 1821, Wilhelm Eduard Wislicensus performed an experiment in the military hospital, in which the first of three different patients received homeopathic treatment, the second got allopathic treatment and the third one did not get any medication. The homeopathic method did best.

In 1904 the modern homeopathic hospital of the Wiesike Foundation opened with 48 beds, three operating rooms and a delivery room. Pre- and post-treatment of the patients were left to homeopathy. Apart from laboratory, microscopes and an x-ray apparatus it is possible to complete the treatment with light, air, dietetics, and physical therapy with gymnastic equipment. Although very soon the hospital operated profitably, it remained dependent on donations, because the completion of the fittings and equipment and the maintenance of the functional ability remained a problem. To what extent the therapeutic practice in the clinic of Berlin deserved the label "homeopathy" in the Hahnemannian sense remains unclear because of too few casuistries (case records) sufficiently detailed. From the lectures of Schwarz, one can clearly suppose a scientific attitude with an organ specific orientation for the choice of remedies.

After the beginning of World War I, the hospital was changed into a Red Cross military hospital. Contentment prevailed about the good results of the applied method of inner homeopathic treatment together with the outside management of wounds. The costs of the military hospital finally could not anymore be covered by voluntary receipts – public allowances did not exist, and so the hospital ceased operation in 1917.

Munich

Probably the only one homeopathic hospital that survived World War I is the homeopathic cholera hospital in Munich. It opened in 1836. It emerged from the Society of Homeopathic Physicians, the administrative responsibility was taken over by Prince Karl of Oettingen and Wallenstein. The physicians Joseph Reubel and Franz Seraph Widmann did correspond with Dr. Samuel Hahnemann. Dr. Johann Joseph Roth even visited Dr. Hahnemann, in 1831 in Köthen, in 1836 and 1842 in Paris.

From 1837 on, the hospital exclusively had to be financed by private funds. After the epidemic cholera had changed to a cholera sporadica, the hospital had to be closed for lack of the necessary funds.

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In 1883, the "Homeopathic Hospital Munich" re-opened its gates as an institution that started on a firm financial base. During the first 14 months, 31 patients were taken in, 19 of them were discharged from hospital being cured, and 5 died. Between 1883 and 1903, the number of patients varied between 30 and 44 per year. In 1886, an outpatient's department for penniless, poor persons was furnished. The number of dispensed medicines rose continuously up to 2,000 in the year 1901.

The hospital was also a charitable institution, in which also old and infirm, mostly poor people, who were not constantly sick, were nursed throughout the year. This was criticized, because as a result, sufficient beds were missing for curable patients.

The number of in hospital patients raised further up to 76 in the year 1908. In 1913, 114 patients were accepted in the new building, 84 of whom were discharged from hospital being cured, 4 died, 12 remained in the clinic.

Unfortunately again, clinical reports are missing by which one could understand something about the homeopathic treatment. It is known that isopathic trials were done with the nosode Tuberculinum (administered in the 10th, 30th and 100th potency – in few and very rare doses). Several times it was emphasized that the scientific rigour of homeopathy is based on the study of the specificity of the remedy, recognized through its symptoms on healthy people (provings).

Stuttgart

In 1866, Paul von Sick, surgeon, internist and homeopath, became head of the Deaconess House in Stuttgart. In spite of homeopathic treatment, the statistics of Sick show a high mortality ratio of 17.4 %. The main reason was, that mostly elderly persons were accepted who suffered from long-standing diseases and who already got treatment by various physicians with mostly different medicines. Such patients were seeking for a final sanctuary, some of them just wishing to die in peace.

Different from this was the municipal hospital in Schwäbisch Hall, which, according to its statutes, accepted business assistants, apprentices and servants: from 1851 to 1870 only 29 out of 3527 patients died (0.82 %). In no other similar clinic, a more favourable ratio could be detected. Sick subordinated his homeopathic method completely to science. But what remained the most important for Sick was the connection of the similarity based on the symptoms of the remedy provings.

As a rule, low potencies were used, but also 30 D. Mixing of remedies was rejected. Homeopathy was completed by employment of light, warmth, water, air, foodstuffs and the like. Still, Sick separated homeopathy and naturopathic treatment from each other.

In 1915, the industrial magnate Robert Bosch set up the "Homeopathic Hospital in Stuttgart plc" and united with the "Association Homeopathic Hospital Stuttgart" and the "Hahnemannia".

The new building of the hospital at first had to rest, because of the depreciation of the currency due to World War I. Therefore, not before 1940 it could be handed over with 300 beds. It was given the name "Robert Bosch Hospital" (RBH)

Köthen

In 1823, Hahnemann complained about Köthen not owning a hospital at all. He needed it "because this knowledge cannot be transferred in writing – one has to hear it, to observe it and one has to see for oneself."

The successful setting up of a hospital was by Arthur Lutze, but only after the death of Dr. Hahnemann. The hospital was able to notch up much popularity and considerable financial profit.

Like Hahnemann, Lutze was attracted to Köthen by the liberal attitude to homeopathy by the Duke of Anhalt-Köthen. In 1846, Lutze attained great success by mesmerism (a healing method developed by Franz Anton Mesmer, learned from the mesmerist Julius Neuberth). Already before his work in the hospital in Köthen, he was equipped with "all of the remedies" in high potencies. In 1855, the hospital was opened. Köthen developed into a place of pilgrimage for those who required treatment.

The attempt to make sacred or "Saviourism" of the healing art reached a peak in homeopathic history. While Lutze extended his popularity even further, he was rejected by the representatives of the scientific orientation which prevailed in Germany, certainly for his high potencies, but mainly due to his self-proclaiming nature and his all too high-handed publication of the 6th edition of the Organon, in which he propagated the use of double remedies (while Hahnemann dissociated himself from the use of double remedies in 1833).

In 1864, 26,690 patients were given medical care in the outpatients' clinic. 51,452 letters with 162,781 case reports were answered. More than $\frac{3}{4}$ of all patients were given free treatment. But the numbers tell nothing about real cures. The rational "handling" of the patients Lutze describes in his textbook of 1860. Lutze dispensed all of his remedies personally, only the mother tinctures he received from a pharmacy. His remedies were sent and held in high regard worldwide. After Lutze's death, the clinic continued to exist until World War I.

Conclusion: Today we are allowed to doubt whether the previous history of the German homeopathic hospitals just has been prehistory, offering some glow of the concrete utopian dream of future homeopathic hospitals. For the historian, Hahnemann's ideas could not be clearly verified in any of the clinics under investigation here. From the beginning, the German history of homeopathy and its hospitals was in a dilemma. The contortion, distortion and watering down of the homeopathic practice and of the foundational homeopathic principles is found repeatedly.

Issues that were violently argued about from the time of the first homeopathic hospital in Leipzig, during Hahnemann's life, and were not resolved, definitely found their place in the second homeopathic hospital in Leipzig as well. We observe this not only in the practical problems they faced, but – on the basis of its facts – also in the epistemological change, which had started almost a century before at the hospitals in Paris; this spread from there. For example, at those times, among the allopathic clinicians, and also among the homeopathic colleagues the change of focus from the symptom to the pathology had already taken place. With this, the principle of pure phenomenality was abandoned, pure Hahnemannian Homeopathy was ignored and the term "clinical homeopathy" was coined. Hahnemann's wish that "his" homeopathy should be taught at the hospital bed which would contribute to the spread of homeopathy in hospitals could not be realized.

Homeopathy in Italy

Homeopathy came to Italy around 1821, when King Ferdinando I asked the Austrian army to come to his aid. There was a homeopathic MD in the Austrian army named Dr. Marenzeller. Another member of Austrian army, Dr. Necker settled in Naples and introduced Dr. Romani to Homeopathy. Homeopathy received great support when

the chief of Austrian Army in Italy was suffering from an eye disease which was considered incurable. A homeopathic doctor was called for opinion and he cured him in a few days.

But it was only after 1980 that homeopathy became really well known in Italy. The practice of homeopathy is restricted to MDs and vets. Homeopaths are still not recognised as a legal entity and no formal registration of homeopaths exists in Italy. The largest homeopathic organisations are Societa Italiana di Homoeopatia and Federazione Italiana delle Associazioni e die Mediici Omeopati. There are many schools teaching homeopathy as 3 year course. But they can not offer degrees. It is estimated that there are more than 5000 homeopathic doctors in Italy. Some insurance companies also refund homeopathic medical expenses. According to WHO, nearly 5.25% population in Italy uses homeopathy.

Homeopathy in India

Homeopathy came to India as early as 1810 when some German physicians and missionaries came to Bengal and started distributing homoeopathic remedies. Dr. John Martin Honigberger was the first person who is recognised to have brought homeopathy and the name of Hahnemann to India. Dr. Honigberger arrived at Lahore in 1829 - 30. The then ruler of Punjab, Maharaja Ranjit Singh, was impressed by him when he treated his favorite horse of its bad leg ulcers. In 1835 he traveled to Paris and met Dr. Hahnemann. He bought a large quantity of homoeopathic medicines from Hahnemann's Pharmacist, Lehmann of Kothen. In his second visit to India, in the year 1839, he treated Maharaja Ranjit for paralysis of vocal cords and oedema. The Maharaja was relieved of his complaints and in return received valuable rewards and later on was made officer-in-charge of a hospital. Dr. Honigberger later on went to Calcutta and started practice there. This royal patronage helped the system to have its roots in India.

Homeopathy continued to spread and Indians found in its philosophy and principles, a reflection of their belief and culture. A large number of missionaries, amateurs in Indian civil and military service personals practiced Homoeopathy extensively and spread this system mostly in Bengal and South India. Surgeon Samuel Brooking, a retired Medical Officer had the courage and conviction to establish a Homoeopathic Hospital at Tanjore, in South India, in 1847. There have been a number of other well-known enthusiasts like Dr. Cooper and Dr. J. Rutherford Russel, two Government Medical Officers, Mr. H. Ryper, a military pensioner, Captain May and others of Calcutta, made Homeopathy popular among the masses of Bengal. Last but not the least, was the services rendered by Dr. C. J. Tonnere, M.D. the French Homoeopath, proved "Acalpha Indica" in the year 1851 was first Health Officer of the town of Calcutta and later he established Homoeopathic Hospital.

In 1861, a virulent epidemic of malarial fever was raging over lower Bengal and it was at this juncture that the great philanthropist, Late Babu Rajendra Lall Dutta, a layman, truly laid the foundation of Homeopathy and started its practice with astounding results. He converted the redoubtable allopath and his opponent, Dr. Mahendra Lall Sircar, M.D. D.L., C.I. E. to Homeopathy. Dr. P.C. Majumdar, M.D. another Homoeopath of Calcutta started his practise in 1864 and laid the foundation of Calcutta Homoeopathic Medical College in 1885.

Homoeopathy continued to spread and by the beginning of 20th century most of the important cities in India had Homoeopathic dispensaries. The popularity of the system led to a mushroom growth of quacks practicing Homoeopathy. Seeing this deplorable state of affairs, efforts were made by the Government. It took several

steps and in 1948, a Homoeopathic Enquiry Committee was set up to evolve a suitable arrangement to regulate teaching and practice of Homoeopathy. A Homoeopathic Advisory Committee was appointed in 1952 by the Govt. of India and the recommendations of these committees led to passing of a Central Act in 1973 for recognition of this system of medicine. Homoeopathy now has been accepted as one of the National Systems of Medicine in India.

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History of Homeopathy in Australia

Homeopathy was first introduced to Australia during the days of the gold rush. Those hopefuls coming to Victoria to seek their fortune included medical practitioners from various global locales, some of whom practiced homeopathy, as well as lay homeopathic practitioners and settlers who had their own homeopathic supplies. (1) The first homeopathic practitioner in Australia was Dr. Stephen Simpson, who was appointed the commissioner of lands in Morton Bay in the 1840's. (1)

There is some confusion as to who actually introduced homeopathy to Victoria, however, it goes something like this.....

1850 (3) Dr. John Hickson practiced in the suburbs of Melbourne then moved his practice to Collins Street. By 1870 he had one of the largest practices in the colony. He also promoted homeopathy in "The Argus" a Melbourne newspaper. (4)

Mr. Thienette de Bérigny from France wrote articles on homeopathy in "The Age" a Melbourne newspaper. (4)

1861 A colony census showed that there were 592 medical practitioners. 61 of these were medical doctors; the remainder were midwives and homeopaths. (3)

1864 Dr. Robert Ray studied medicine at the Royal College of Physicians in London and was a member of the Royal College of Surgeons was convinced to travel to Australia by his brother who was practising homeopathy in the goldfields. Dr. Ray had a Collins Street practice. (4)

Martin and Pleasance

1855 The Origin of Martin and Pleasance - Mr. Kidner opened his homeopathic pharmacy at 85 Collins Street. (4) Between 1855 and 1860 Mr. Edward Gould joined forces with Mr. Kinder and the pharmacy was renamed Kidner and Gould. (4)

1860 (2) Mr. Edward Gould became the sole owner of the homeopathic pharmacy, renaming it

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Gould and Son (4), he also moved the business to 90 Collins Street. (6)

1864 (2) Mr. R J H Martin joined Gould and Son; the business was renamed Gould and Martin. Not long after Edward Gould returned to England leaving Mr. Martin as the sole proprietor. He retained the name of Gould and Martin. (6)

1869 Homeopathic physicians would meet at the rooms of Gould and Martin to discuss the opening of a homeopathic dispensary in Melbourne. (4)

1878 Charles Pleasance became partners with R. Martin at which time they renamed the pharmacy Martin and Pleasance. (2) Charles Martin studied medicine and was articled to Martin and Gould before becoming one of the owners. (2) He was born in England and came to Australia in 1855. (6) He was elected the first Lord Mayor of Melbourne. (2)

1886 Charles Pleasance became the sole owner of Martin and Pleasance. (2) Up until the closure of the Melbourne Homeopathic Hospital in 1924, Martin and Pleasance supplied the hospital with its remedies. (1) The son of Charles Pleasance, Frederick, continued to run the family business after Charles. Succeeding Frederick were the brothers Charles and Phillip Pleasance. (6)

2005 Martin and Pleasance celebrates 150 years of business, the company is no longer owned by the Pleasance family, and continues to provide quality homeopathic remedies to practitioners.

Homeopathic dispensaries

1863 -1869 Geelong Homeopathic Dispensary provided services free of charge. (6)

1873 -1876 Ballarat Homeopathic Dispensary. (4)

1900 There were three Homeopathic Hospitals and several homeopathic dispensaries in Australia. (1)

Melbourne Homeopathic Dispensary

1852 Dr. J. W. Güntz was a graduate of the University of Leyden in Holland. He originally went to Sydney before Melbourne. He was an active member in founding the Melbourne Homeopathic Dispensary. (4)

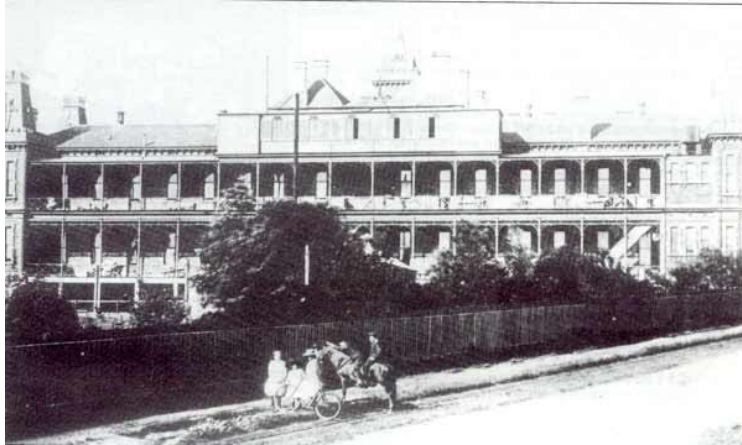
1869 On 30th October it was decided to open the Melbourne Homeopathic Dispensary to provide free service to the people of Melbourne. A house was leased at 153 Collins Street and on 22nd November the dispensary doors opened to the public. (4)

1870 Dr. J. W. Güntz published "The homeopathic progress in Australia" journal, it ran for 1 year, there are copies in the Melbourne State Library. (1)

1873 Dr. Jeremy Gould from Edinburgh University was appointed honorary physician. (4)

Melbourne Homeopathic Hospital

1874 The Melbourne Homeopathic committee consisted of 15 influential Melbourne women who raised money and awareness for the hospital. They persuaded the Melbourne Homeopathic Dispensary to join them in their efforts to build a homeopathic hospital. They received a government grant for land on St Kilda Road. (1)



Melbourne Homeopathic Hospital

1876 Whilst the hospital was being built the Melbourne Homeopathic Hospital operated from a three story terrace house at 17 Spring Street. It had an outpatient department and 14 beds. It was the first homeopathic hospital in the Southern hemisphere. (1) The hospital did not have sufficient funds to employ a dispenser, and so purchased their remedies from Gould and Martin (Martin and Pleasance) and Poulton's pharmacy. (5)

1880 Dr. Alexander Murray was appointed honorary surgeon. (4)

1882 The Victorian Governor laid the foundation stone for the hospital on St. Kilda Road. (1)

1885 -1891 Dr. Wilbur Knobble Bouton from the Boston University School of Homeopathic Medicine, Massachusetts, was the resident medical officer at the Melbourne Homeopathic Hospital. He also had a practice in Collins Street. From 1891 until his death he was the surgeon in charge. (4)

1889 The hospital treated 408 cases of typhoid fever with a mortality of 10.29%, whilst the Melbourne Hospital treated 351 cases with a 22.22 % of mortality. (7)

1906 The Victorian branch of the British Medical Association drew up a code of ethics forbidding members to work with homeopaths. Under the new medical act, the number of homeopathic medical practitioners that could be registered in Victoria was limited to one per year if those medical practitioners came from Boston or New York. There was a limited supply of homeopathic doctors from the U.K., however practitioners from the USA were not recognized by the British Medical Association. (4)

1917 Dr. Janet Cooper, from Nova Scotia, was appointed as the first female homeopathic doctor at the Melbourne Homeopathic hospital. Between 1921 and 1948 she was a member of the honorary medical staff and was awarded an OBE for her work in welfare. She was also the first female mayor of South Melbourne, elected in 1958. (4)

1924 Allopathic doctors were allowed to practice at the hospital due to a lack of medical practitioners who had homeopathic training. Many changes were made after this time, as the hospital was no longer exclusively homeopathic. (4) Shortly afterwards the hospital was renamed Prince Henry's Hospital (1934) and ceased to be a homeopathic facility. The Melbourne Homeopathic subsisted for 66 years. (1)

The Homeopathic Resurgence

Although the United States experienced a dwindling interest in homeopathy in the 20th century, other nations, including countries in Europe and Asia, were experiencing a steady growth of homeopathic teachings and interest.

In a 1890 issue of Harpers Magazine Mark Twain acknowledged the special value of homeopathy, noting, "The introduction of homeopathy forced the old school doctor to stir around and learn something of a rational nature about his business." Twain also asserted that "You may honestly feel grateful that homeopathy survived the attempts of the allopathists (orthodox physicians) to destroy it."

Despite the significant oppression from the orthodox medical profession, homeopathy survived and even thrived in the 1800s and early 1900s. By 1900 there were 22 homeopathic medical schools, more than 100 homeopathic hospitals, over 60 orphan asylums and old people's homes, and 1,000+ homeopathic pharmacies in the U.S. These impressive numbers alone do not provide an accurate perspective on the significant impact that homeopathy had on American life.

Homeopathy attracted support from many of the most respected members of society. Its advocates included William James, Henry Wadsworth Longfellow, Nathaniel Hawthorne, Harriet Beecher Stowe, Daniel Webster, William Seward, Horace Greeley, and Louisa May Alcott. William Cullen Bryant, the famous journalist, was president of the New York Homeopathic Society. John D. Rockefeller referred to homeopathy as "a progressive and aggressive step in medicine"; the fact that he was under homeopathic care throughout the latter part of his life may be one reason he lived 99 years.

The drug companies' antagonism to homeopathy continued significantly to the collective efforts to suppress this form of medicine. Because the drug companies published medical journals, they could use them as mouthpieces against homeopathy and in support of orthodox medicine. Even the Journal of the American Medical Association acknowledged that "the medical press is profoundly under the influence of the proprietary interests (drug companies)." (67)

Along with the various external factors that hindered homeopathy's growth, there were problems amongst homeopaths themselves. Disagreement within homeopathy has a long tradition. Hahnemann demanded that his followers practice precisely the way he did, "He who does not walk on exactly the same line with me, who diverges, if it be but the breadth of a straw, to the right or to the left, is an apostate and a traitor." (68) As one could predict, many homeopaths did not practice as Hahnemann did.

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The most famous homeopaths in the U.S. were primarily Hahnemannians. However, the majority of homeopaths practicing in this country did not prescribe their medicines on the basis of the totality of symptoms, but primarily according to the chief complaint. These homeopaths prescribed medicines for specific diseases, and sometimes, they prescribed one medicine for person's headache, another for the digestive disorder, and another for the skin problem. Hahnemann and his followers were particularly adamant about the use of only one medicine at a time, and Hahnemann referred to those practitioners who used more than a single medicine as "pseudo-homeopaths" and other less kind things.

Throughout his life, Hahnemann used primarily medicines that were potentized 3, 6, 9, 12 or 30 times. Towards the end of his life, however, some of his colleagues experimented successfully in using medicines that had been potentized 90, 200, 1,000 or 10,000 times. In 1829 Hahnemann wrote a letter to a friend expressing disbelief in the effectiveness of these medicines. He was also concerned that the public would not place trust in homeopathy if practitioners utilized such extremely dilute medicines. He recommended that homeopaths not use anything more dilute than the 30th potency. (69) Later, Hahnemann acknowledged that these higher potencies* had effect, though there is no record of him ever using a medicine higher than the 1,500 potency.

[* Higher potency medicines are those which have been potentized 200, 1,000, 10,000, 100,000 or more times; lower potencies are potentized 3, 6, 9, or 12 times; a medium potency is one potentized 30 times]

After Hahnemann's death, the vast majority of Hahnemannian homeopaths adopted the higher potencies. The low potency homeopaths, however, were not converted, and the stage was set for yet another opportunity for disagreement between homeopaths. The high and low potency schools of thought developed separate organizations, hospitals, and journals. In 1901, because of the various disagreements among homeopaths, Chicago had four different homeopathic medical societies.

The poor training that the homeopathic schools offered after the turn of the century ultimately discouraged the rigorous approach that the Hahnemann method required.

From 1930 to 1975 there are not many horror stories of the A.M.A.'s oppression of homeopathy, primarily because it seemed that the AMA had already won the war. By 1950 all the homeopathic colleges in the U.S. were either closed or no longer teaching homeopathy. There were only 50-150 practicing homeopathic physicians, and most of these practitioners were over 50 years old.

And yet, it is hard to suppress the truth. Homeopathy has risen again, and this time, history will be rewritten.

Today, nearly all French pharmacies sell homeopathic remedies and medicines; and homeopathy has a particularly strong following in Russia, India, Switzerland, Mexico, Germany, Netherlands, Italy, England, and South America.

Homeopathy is also rising again in the United States. This resurgence has been documented by the National Center for Homeopathy in Virginia, which stated that Americans spent 230 million dollars on homeopathic remedies in 1996. It has also been said that sales are rising rapidly at about 12 – 15% each year.

Doctors, scientists, researchers, corporations and the general public are all responsible for the accelerated expansion in the interest of homeopathic products, research and educational initiatives.

The Present Status of Homeopathy in the World

Homeopathy came to India as early as 1810 when some German physicians and missionaries came to Bengal and started distributing homeopathic remedies. Dr.



John Martin Honigberger was the first person who is recognised to have brought homeopathy and the name of Hahnemann to India. Dr. Honigberger arrived at Lahore in 1829 - 30. The then ruler of Punjab, Maharaja Ranjit Singh, was impressed by him when he treated his favorite horse of its bad leg ulcers. In 1835 he traveled to Paris and met Dr. Hahnemann. He bought a large quantity of homeopathic medicines from Hahnemann's Pharmacist, Lehmann of Kothen. In his second visit to India, in the year 1839, he treated

Maharaja Ranjit for paralysis of vocal cords and oedema. The Maharaja was relieved of his complaints and in return received valuable rewards and later on was made officer-in-charge of a hospital. Dr. Honigberger later on went to Calcutta and started practice there. This royal patronage helped the system to have its roots in India.

Homeopathy continued to spread and Indians found in its philosophy and principles, a reflection of their belief and culture. A large number of missionaries, amateurs in Indian civil and military service personals practiced Homeopathy extensively and spread this system mostly in Bengal and South India. Surgeon Samuel Brooking, a retired Medical Officer had the courage and conviction to establish a Homeopathic Hospital at Tanjore, in South India, in 1847. There have been a number of other well-known enthusiasts like Dr. Cooper and Dr. J. Rutherford Russel, two Government Medical Officers, Mr. H. Ryper, a military pensioner, Captain May and others of Calcutta, made Homeopathy popular among the masses of Bengal. Last but not the least, was the services rendered by Dr. C. J. Tonnerre, M.D. the French Homeopath, proved "Acalpha Indica" in the year 1851 was first Health Officer of the town of Calcutta and later he established Homeopathic Hospital.

In 1861, a virulent epidemic of malarial fever was raging over lower Bengal and it was at this juncture that the great philanthropist, Late Babu Rajendra Lall Dutta, a layman, truly laid the foundation of Homeopathy and started its practice with astounding results. He converted the redoubtable allopath and his opponent, Dr. Mahendra Lall Sircar, M.D. D.L., C.I. E. to Homeopathy. Dr. P.C. Majumdar, M.D. another Homeopath of Calcutta started his practice in 1864 and laid the foundation of Calcutta Homeopathic Medical College in 1885.

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Further References

[History of Homeopathy in Northern, Central and Eastern Europe](#) – this is a fascinating account (91 pages) written by Robert Jütte – download here.

Learn about the [legal status of homeopathy in Europe](#).

Photo archives of homeopaths and hospitals can be found [HERE](#)

VIDEOS

[History of Homeopathy](#)

[Hahnemann and Homeopathy](#)

Please feel free to send any suggestions for improving or adding to this lesson to hom@collegenaturalmedicine.com
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