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CONTROL WITHOUT SUPPORT

DR. S. M. BHATTACHERJEE, M.A., P.R.S.M., BERHAMPORE

While support without control is irrational, control without support is dangerous. You are entitled to some control, when you give the support. And, without some control, the very purpose of your support may be defeated. But the most fallacious part of the thing is when you demand a control without any inclination to give the support. Control without support is fraught with disaster.

Suppose, in pursuance of your authority, you order that the homœopathic Institutions must adopt the complete course of the ancillary medical subjects, but do not provide for the necessary accommodation and funds, your control means the total annihilation of the institutions. Suppose, further, you enjoin that the homœopathic institutions must close down their night classes and adopt day-teaching instead, but do not consider the implications of the project and provide for all that is entailed in it, your policy is to shake the very foundation of homœopathy. Ideally, all medical institutions,—homœopathic, allopathic or Ayurvedic, should teach all the basic medical subjects, and classes should be held in the day, taking as many hours as possible. But this type of arrangement goes to the very core of the problem, which rests in *accommodation, fund and status*. Provision must be made for them.

The status of homœopathy is not the less important than accommodation and fund. It is rather more far-reaching in consequences. Nay, the life of homœopathy rests with it. Accept homœopathy at par with allopathy, and you feel the

result in ten years. Allow the homœopathic graduates the same rights and privileges, open up a network of homœopathic medical services throughout the length and breadth of the country, appoint homœopathic graduates in the said services, with equality of service conditions with those in the allopathic ones, and feel the result in the short span of ten years. People will clamour more and more for homœopathy, and the homœopathic institutions will be humming with life and activity, producing more and more graduates year by year, to serve more and more the populace of the Republic of India.

Deprived of the desired status, deprived of the rights and privileges, homœopathy is deprived of its force of attraction that it could otherwise exhibit. Very few students will then venture their life upon it. Whole-time students will be very few and far between. Bread and butter are considered incalculably more precious than Philosophy now-a-days. Who will come to study Homœopathy alone with so very dark prospects in living conditions? Students with extraordinary courage only will seek admission to Homœopathic Colleges, to qualify for the profession of homœopathy alone. Guardians only with a remarkable sense of sacrifice and love for homœopathy will send in their wards for homœopathy, knowing full well that the expenditure incurred may not be recovered even in the distant future. So, the problem before homœopathy is not so much of raising the standard of education and controlling its practice, as of guaranteeing an honourable status for it that will be at par with allopathy.

Our controllers should be warned that unless there is the guarantee of raised status, unless the desired support in accommodation and fund is forthcoming, homœopathy is destined to maintain its status quo. Ill-equipped hospitals and colleges, and part-time students as in commerce, law and accountancy colleges operating in 2—3 shifts in the day and at night, will then be the broad picture of homœopathy in India for years to come. And, for this state of stalemate as a result of too cold attention and far too partial behaviour on the part of our rulers, posterity will not forgive them. Homœopathy has not died since. It will never die.
