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## FUTURE OF HOMŒOPATHY IN INDIA

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There has been considerable stir in the economic and social atmosphere of India. The first five-year-plan-period has ended and we are just on the threshold of the second plan. Statistically we are shown great advances in every direction. But in the four common spheres of food, clothing, education and medical aid, the common man feels very little difference from what had been at the commencement of the first plan period.

Homœopathy experiences a very illusive but baffling existence even at the juncture of the two plan periods. The planners in the first period raised some moderate hopes in the minds of the moderately calculated number of 300000 homœopaths and their most moderate number of 90000000 followers, supporters or admirers (calculating at the rate of each homœopath having only 300 followers etc.), but the executors of the plan belied all their expectations and baffled all their modest hopes. The dream of founding in Calcutta the largest homœopathic medical college of Asia has foundered in the quagmire of utopian unity among the three existing colleges. For roads, canals and railway tracks, the Government can acquire land, buildings and other installations, but for a homœopathic college the initiative must come from the homœopaths themselves. The proposed homœopathic Research Institute at Lucknow has not yet been born during the first five

year period, and we are still to wait for the obstetrician to show us the relative diagnostic points. The much expected post-graduate homœopathic college at Bombay has not yet come into being, but the few rays of light that are beaming forth from the Government Homœopathic Hospital at Bombay, show us the morbid inner workings in the institution, which, if true, are sure to extinguish the growing flame of homœopathy in Bombay.

The state of affairs has been the same since the days of Hahnemann. Homœopathy is a revolutionary doctrine, with which the hide-bound bigots of the old school can not accommodate themselves. Bigotry breeds opposition, obstruction and an attempt at destruction, and the ways of the bigot are numerous. They will not only form clique to formulate policies to extirpate the enemies of their choice, but will establish alliance with all reactionary forces. They will collaborate with their associates to bring down the governmental machinery to oppress, suppress, repress and ultimately to uproot their enemies. But their worst tactics will be to infiltrate into the opposite camp and freely mingle with their enemies, with an air of cordial friendship, association or camp-following, and undermine their organisation from within. This is what happened in Germany and other places in the past and is going to repeat itself in India. We are to take care of ourselves and profit by the lessons of our masters.

Any Government worthy of the name of an executive of a Welfare State is to take initiative in any matter of social utility. A large section of the Indian population wants homœopathy, since it is actually tremendously benefited by it. The effectiveness of homœopathy has been firmly established by years of successful verification in millions of cases, and all authorised committees to investigate into the subject have vouched for it. Our planners have appreciated this and adopted the principle of utilising homœopathy in the medical sector. But what is lacking is sincerity, courage and determination on the part of

the Government machinery to steer clear of all pitfalls and obstacles that may lie in the way.

To adopt and give effect to a particular policy, the Government should and must consult the persons or an association of them, thoroughly competent to counsel on the particular subject. Specialty, competence, and efficiency are the basis of all successful planning. So in the formulation of policies regarding homœopathy and execution of them, competent homœopaths must have their final say. A Director General of medical or health services, or a Surgeon-General may have the executive powers, but instead of imposing their own views and thus unduly interfering, they must be guided by the advice of the said homœopaths, to maintain the distinctive features of homœopathy and to avoid all the consequences of misdirection, e.g., disruption, disintegration and total failure of a plan.

Our planners and Government will amply profit by what Mr. Bevan, the minister of health in Great Britain in 1948, said in Parliament to allay the fears of the homœopaths and others concerned there, on the eve of the National Health Service:

"It must be regarded as a principle of fundamental importance that their special sectarian and individual character must be preserved, because, for the people who believe in it, that in itself will be a part of the therapy and the treatment. In trying to restore people to good health, the spiritual as well as the physical aspects are of profound importance. I think I can give that absolute guarantee, because otherwise it would be an emotional mutilation which no body could possibly defend."

But who will be entrusted with the task of maintaining this special sectarian character? The homœopaths, definitely.

So, consequently, as Sir John Weir reports in the

Journal of the American Institute of Homœopathy (December-January 1955-56, Page 374):—

“The Homœopathic hospitals in London, Liverpool, Bristol and Glasgow are all in the scheme. The Government finances the running of the hospitals and the professional staff, with the assurance that there shall be no interference with the practice of homœopathic therapy”.

The principles of great respect for the wishes of the people and faithful attention to their needs, combined with the policy of carrying out all decisions through and by the specialists on the subject concerned, comprise the very essence of democracy, and the sooner they are adopted in India the better for all.

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### ORATION

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About 20 years ago, at the great international Rotary Congress in Vienna which had brought together 5,000 persons, I was lucky enough to discover in a bookshop a volume dated 1820. It was Hübner's *Lexicon* with over 150 steel engravings representing the most eminent personalities of the period, drawn from life. Beethoven was there with Chateaubriand, Goethe, Alexander von Humboldt, Carl Maria von Weber, Hufeland, the most celebrated physician in Germany, architects, geologists, geographers, botanists, musicians, sovereigns and great European military men. Imagine my surprise when, among this assembly of famous persons, I came across an excellent portrait of Samuel Hahnemann, the founder of Homœopathy. To think that this superior mind, this undersized great man found himself in such company gave me the keenest pleasure. He had indeed the place he deserved.

From 1755, the date of his birth, to 1843, the date of his death, many great events occurred and the world was