

SIGNS AND SYMPTOMS

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Hahnemann wished to teach that it is a disorder of the activities of the internal man, a lack of harmony or lack of balance, which gives forth the signs and symptoms by which we recognize disease. These sensations constitute the language of disorder; i.e. the means by which we recognize disorder or disease. This immaterial vital principle everywhere pervades the organism. In disease disorder of the vital force everywhere pervades the organism, every cell and every portion of the human economy. The change in form of a cell is the result first of disorder. The derangement of the immaterial vital principle is the very beginning of the disorder, and with this beginning there are changes in sensations by which man may recognize it. This occurs long before there is any visible change in the material substance of the body. Such changes and activities as result in the very crudest form are but outcome of disease through a series of degrees, coarser and coarser to the outermost man. Everything that can be seen, that can be observed with the aid of the finest microscope is but the result. The employment of instruments of precision enables us to see the finest disease results, which are the outcome or effects of things immaterial, as bacteria for instance; but the cause of disease is much more subtle than these and cannot be seen by the human eye. The finest visible objects are but results of things still finer, so that the cause rests within. Disease products are comparatively harmless were it not for the fact that they contain an innermost dynamic, and it is the innermost itself that is causative. The bacteria are the results of conditions within. The cause of ultimates are not from without but from the immaterial invisible centre. These things that appear to man's eye are evolved, just as man himself is formed, from a centre which has the power of evolution, an endowment from the Creator, operating under fixed general laws.

If there were no disturbing influences in the interior of man he would never have symptoms. When all the functions are carried on in a perfectly orderly way, there is no consciousness of the body, which means that one is in health or freedom. When not in freedom there is a disturbance of an invisible character which comes from cause, and appears by changes in the activities of the body, changes in sensations, changes in functions. They are a warning, they are for use, for purpose. Hence these morbid sensations reveal to the physician that there is disorder.

To establish freedom or health should be the aim of the physician. Healing the sick is placing the patient in freedom, giving him absolute physical freedom. When the physician causes the pain to be relieved by a hypodermic of morphine, can we call that freedom? By removing the signs and symptoms in an orderly way, by converting disorder into order so that the symptoms no longer have a cause (for, when the economy is turned in to order, it ceases to give forth symptoms), we place our patients in freedom, both physical and mental.

Most of the conditions of the human economy that are called diseases are not diseases, but the results of disease. To call a group of symptoms a disease of one part and another group of symptoms a disease of another part, leads to errors in prescribing. Organic change is the result of disease.

In incurable cases, all or most of the symptoms that existed while the patient was curable go away; the symptoms of the disease are suppressed; this is particularly true in malignant conditions. The symptoms that existed years ago have disappeared, and those are the symptoms that would manifest to the physician the nature of the remedy, for they give to him the real image of the sickness. The expert physician can listen to the signs and symptoms before morbid changes have taken place, and if no drugging has been resorted to, the image stands out before him

in relief. It speaks with clearness, and the homœopathic physician who is intelligent can learn to read it.

—*The Layman Speaks*, December, 1954.

WHAT IS A HOMŒOPATHIC DOCTOR?

(A leaflet distributed to patients by the Instituto Medico Argentino Hahnemann, in Buenos Aires, Argentina).

"A homœopathic doctor is one who adds to his knowledge of medicine a special knowledge of homœopathic therapeutics and observes the law "*Similia similibus curentur*". All that pertains to the great field of medical knowledge also is his, by tradition, by inheritance, and by right."

This is a paragraph of the document sent by the Argentine Ambassador in Washington, Dr. Felipe Espil, to the National Academy of Medicine, and published in "La Prensa" on the 7th August, 1939. It was an opportune declaration because many believed (and maybe even now some continue to believe) that the homœopathic doctor is not a doctor, or is a doctor who cures with sweets, or cold baths, or is a doctor who examines the iris. In reality, the true homœopathic doctor examines the patient in accordance with the technique learned in the Faculty of Medicine, aiding himself, when he believes it necessary with laboratory examinations, X-rays etc., with the object of making a *diagnosis and prognostication of the sickness*, to try and determine if it is possible to cure or improve the condition by means of Homœopathy, or if it requires some surgical treatment, physiotherapy, etc. Having made the *homœopathic clinical history*, noting the different local symptoms and general characteristics (mental and physical) *relating to the patient*, so as to be able to determine,