

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,

by comparing all the data with those obtained by the proving of different substances by a healthy individual (which are recorded in the various books of the homœopathic *Materia Medica*), which is the remedy most suitable to render normal the functioning of the sick organism.

Those who do not base their prescription on this previous study of the patient, and who indicate homœopathic treatment guided by a simple examination of the iris, for example, or by the examination of any other isolated part of the organism, make their prescription omitting all the principles taught by Hahnemann, principles whose application to the patient is precisely that which has given so much prestige to Homœopathy.

Diagnosis by the iris, by the pendulum etc., introduced some few decades ago, may be able to afford some accessory diagnostic information, as does X-ray, or laboratory analysis, but has nothing to do with homœopathic prescribing, which, in order to attain its full curative power, should be made in accordance with the technique indicated above.

—*Homœopathy, June 1954.*

HAHNEMANN'S DOCTRINE OF PSORA AND THE HOMŒOPATHIC TREATMENT OF SKIN DISEASES

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I think it might be a fitting conclusion to this paper on the Hahnemannian Doctrine of Psora and the Homœopathic treatment of skin diseases, if I pass on to you some of the practical points which have emerged from this work relative to the treatment of chronic diseases. The first point