

tained by the causes, nature and treatment, appropriated to them. The varieties are learned from appearances.

This is the new plan, proposed to be condensed in one course, and one hundred lectures. But if all the objects here proposed could be attained in one course of one hundred lectures, the human mind itself must sustain a revolution. He who professes to be a reformer of the art of physic, says Dr. Harvey, must resolve to run the hazard of the martyrdom of his reputation, life and estate.

But in this reform, we can only perceive distinctions without differences; if we except the historical introduction, which is certainly of the highest utility in the study, and should never be neglected. A science must be very imperfectly known, and unsatisfactory to an ingenious mind, unless we are acquainted with its rise and progress, and trials, and variations. "History, is philosophy teaching by example." And this philosophy, in medical science, is not only the best foundation, but the most necessary part of the whole study; for who are they that require examples, as a light to their path, if medical practitioners do not?

*Physianthropy* is a very good and comprehensive term, derived from *physis* and *anthrops*; the nature of man or philosophy of human nature. But, we apprehend, all this is contained under the divisions already reigning in the schools; Physiology, Pathology, Therapeutics, and Anatomy. For I am convinced, that no liberal mind would be disposed to confine the study of those subjects to the limited range, supposed by the writer of the *New Theory*, but would extend them to the whole phenomena of the human economy.

To push investigations to their utmost boundaries, or, at least, as far or rather farther, than common sense can follow them, is the predominant disposition of man. To stop short in his career of inquiry, does not belong to that aspiring spirit which fell from its supremacy and its happiness, by desiring to become as God. And although we are often

misled by this reigning principle, into vain and visionary speculations, it is, notwithstanding, an irrefragable proof of the immortality of the soul, of its high origin and heavenly nature.

If nothing can rise above its own level, nor act beyond its own limits, why is the soul of man constantly urging him forward beyond the limits of sense, and all material things; impelling him on to the abode of spirits, to contemplate the nature, the exercise, and the felicity of assembled millions, which throng the heavenly temple, and adore before the throne, day without night, rejoicing.

There is no doubt but medical studies may be greatly reduced and simplified, as they have been, in the examples and success of Doctors Brown, Rush and Thomson. When nosology is completely expelled from the science, when hypothesis and speculations are no more, when antiquated and useless theories are rejected, and a proper digest of facts, experiments and observations compiled, for the use of the students, and principles properly derived therefrom, arranged in scientific order, the number of courses, and of lectures, may be greatly reduced, and the time of the student devoted more successfully to the radical and important parts of the science; which Dr. Barnwell comprehends under the healthy, morbid and curative nature of the vital actions and medical history.

From the whole matter, I presume it is a just inference, that unless disease can be reduced to a *unit*, as Dr. Rush has done, that as hunger is removed by one remedy, food, so disease may be removed by one remedy, *diffusive stimuli*; the science of medicine, as digested under its present arrangements, can be very little improved. The highest human skill and ingenuity have been lavished on it for four thousand years. The acute and penetrating Greeks: the studious and profound Romans; the Europeans, with all the aid of their improved and advancing science, have devoted the labor of ages to correct, to improve, and perfect the system of medicine.