

choose to sit on my own one-legged stool, rather than edge on to that of my neighbor. Indeed if Eclecticism be the test, I shall assuredly pass, for my theory of medication teaches me to reject every pernicious, unnatural agency, and rely only on the safest and best possible means of cure.

The post I have been here called to fill is one of very great responsibility. I shall ever meet its demands to the best of my ability, and with a watchful eye to the substantial progress in true science of those with whom it has been unexpectedly made my lot to labor. And if, Ladies and Gentlemen, in the course of my teachings here, I should betray at times a partiality for a system of medical practice, as yet deemed by many ultra and exclusive, you can set that down as the *radical extreme* of your system, while the learned tomes from Allopathic pens, which you daily consult, may constitute the *conservative extreme*, and between these two you will find ample room to build up your individual systems, and ample work to do in clearing away the rubbish of ages, and preparing the way for that day when there shall be both a Science and an Art of Healing. Fortunately for me, my chair will not require of me a very frequent approach to the subject of *Materia Medica*, and when it does I shall hope never to advance my peculiar views with more than the zeal of a patient searcher after truth, and this I feel confident cannot prove offensive to those enlisted in the same ennobling pursuit.

As pertinent to the opening of a course of lectures, especially on the subjects of Physiology and Pathology, I have chosen the following theme on which to make some further remarks on this occasion:

THE SIMPLICITY OF THE CONDITIONS CONCERNED IN THE PRODUCTION OF NATURAL PHENOMENA; a *Guide to the true Objects of Medical Study, and the true Rules of Medical Practice.*

Here are three simple propositions to which, for the sake of distinctness, I will give the forms of questions.

1. Can we predicate *Simplicity* of the conditions concerned in producing natural phenomena, and to what extent?
2. What *Objects* should we therefore propose to ourselves in the study of Medical Science?
3. What *Rules* may we thence draw to guide us in Medical Practice?

I. To a mind that had not as yet accomplished for itself a single generalization, that had not yet fixed and named a single class of facts or appearances, the world would seem, at first glance, a most heterogenous and chaotic assemblage of things. Sights, sounds, actions, thoughts,—each class unlike, and each individual unlike all others of its own class,—the tyro would conclude there was neither plan, order, nor connection between the disjointed objects flooding at once on his mental vision. We, who have been taught to classify things and thoughts from our cradles,—to put this animal *here*, among its like, and separate that tree *there*, apart from its not-so-like, assigning this thought to one category, that to another, have at last got to do all this habitually, having very little idea of the process involved, or the predicament we should be in had we been gifted with no such capability. The act we thus perform is an act of *classification, generaliza-*