

that one or another of his *satellites* have supported this or that proposition, and with a dogmatic authority which it may be heretical to question! These authorities may indeed be almost invaluable, oftentimes, yet are they but too frequently imperfect and unsatisfactory to a mind philosophically bent upon reflecting as to the why and wherefore of whatever concerns it.

Hahnemann was a great man, and his a giant intellect. He did much, very much, to reform the most popular and flagrant errors in the so-called science of medicine, as it existed but half a century since. His life and writings abound in examples which merit our esteem none the less than our hearty admiration; while they render his memory as perpetually fragrant with the perfume of his many and noble deeds. Yet it is not impossible that, in correcting an old error, he might easily have run his speculations too far in an opposite direction; and that while denouncing all theoretical tendencies of his age and profession, he should have proved himself the most sublime dogmatist of any or all of his compeers. This is exactly what he accomplished. In healing one extreme he created another. Hence, although he both wrote and taught a great many good things, he has certainly left us much upon record which must be classed as *extremely* worthless. And so of all our medical authorities. The principles which they have severally advocated are of no value unless ratified by reason and substantiated by plain, practical issues. The mere *ipse dixit* of the most renowned is worthless without these securities.

But the first and particular idea which we meant to make prominent and to insist upon in this article, is, that homeopathy, as a science, is not responsible for all the ridiculous mummeries which selfish and designing men have attached to it. Its practice is *not* that of the mere *routinist*. There is, in a word, as much need of skill and science in the personal qualification of a successful homeopathic practitioner, as there is of sense and sobriety in that of any other advocate of the learned professions. He who does not possess such requisites, cannot be a worthy apostle of a science which, like ours, is based upon a Law.
—*Ib.*

POSITION IN SLEEPING.

It is better to go to sleep on the right side, for then the stomach is very much in the position of a bottle turned upside down, and the contents are aided in passing out by gravitation. If one goes to sleep on the left side, the operation of emptying the stomach of its contents is more like drawing water from a well. After going to sleep, let the body take its own position. If you sleep on your back, especially soon after a hearty meal, the weight of the digestive organs, and that of the food, resting on the great vein of the body, near the back bone, compresses it, and arrests the flow of the blood more or less. If the arrest is partial, the sleep is disturbed, and there are unpleasant dreams. If the meal has been recent or hearty, the arrest is more de-