

acute rheumatism, the first combination will be found to answer perfectly, though in cases of long standing you may have to run from one medicine to another, before being able to bring about this desirable termination; and it is my duty to confess to you that, in some cases, particularly where either much depletion, or much mercury, or both, have been employed—as I grieve to say they too often are in the primary treatment—you may fail with every means you may devise.”

It would be futile to ask the homœopathist or chronotherapist, what chemical relation there is between aconite or mercury and the symptoms of rheumatism; for there is not one sentence in either Dr. Pulte's or Dr. Dickson's book, to indicate, that either of them ever thought, that chemistry has anything to do with curing rheumatism or any other disease;—so completely is science excluded from those two systems of practice also.

In connection with the bearings of science on the sanatory condition of society and the health of individuals, it would scarcely be doing justice to our subject, if we neglected its moral considerations. These are comprised, in the obligation, imposed on each of us, in the first place, to know, and, after knowing, to conform to the laws ordained for the government of our material being. However necessary it is that medical institutions should form part of our social system, individuals are not thereby released from the obligation to study and to understand the precepts of natural revelation. For, inasmuch, as intelligence or the power of reasoning is a constituent part of man's nature, therefore, is the exercise of that reasoning power a duty, which cannot be disregarded without, at the same time, discountenancing the purpose for which it is given. What chiefly distinguishes the highest from the lower animals, and one man from another, is the capacity to comprehend, either by intuition or induction, the occult causes of the nature of things. “*Omnis homines, qui sese student præstare ceteris animalibus, summa opemini decet vitam silentio ne transeant, veluti pecora, quæ natura prona, atque ventri obedientia, finxit. Sed nostra omnis vis in animo et corpore sita: animi imperio, corporis servitio magis utimur: alterum nobis cum dis, alterum cum belluis commune est.*”^{*} He who is able, is, in duty, bound to exercise his faculties, for his own good and for that of his fellow creatures. With the proper exercise of those faculties, it is impossible not to perceive the wisdom of the arrangement which associates, with good or bad bodily functions, corresponding consequences. The moral influence capable of being

^{*} Sallust.