

something in this way, is the object of the present work, or new theory, proposed by Dr. Barnwell. Thus, the theory and practice of medicine, from not only Sydenham to Barnwell, but from Hippocrates to Stahl, in the language of Cullen, have been defective and corrupted; and from Galen to Cullen himself, in the words of Brown, uncertain, unsatisfactory, and incomprehensible!

All these defects and difficulties have suggested a change in the plan of medical study, and the necessity of a new theory. In order to this it is said, that as medicines possess no *inherent* medical virtue in themselves, and are of no use, but rather pernicious, except as they are properly applied to the various states and conditions of the living body; therefore, a thorough acquaintance with the body, in all its varieties and phenomena, in health and in sickness, constitutes the *beginning*, the *middle*, and the *end*, of physical medical studies. But as the human body is continually surrounded and acted upon by other physical and mental causes, we must extend our researches to them; but always keeping in mind the *cui bono*, lest we wander in useless speculation, and waste our days in idle labor.

Physianthropy, or the knowledge of the nature of man, ought to be the basis of all medical science; consequently it should comprise the natural philosophy of the human body, its principles, laws and properties, as anatomy does its structure and organization. It should exhibit the immediate application of the doctrines of organic animal nature to man in particular, and to the relation which his structure and economy bears to *mind*. The relation between animate and inanimate, must be diligently attended to.

PHYSIANTHROPY.

Considered in its several parts and relations.

To consider a man in a physical light, the philosophy of the human body is the *first* and most necessary division of medical science; second, those things which act upon him, or in any manner affect his physical existence.

To the first of these divisions, belongs the due exercise of all the functions with ease and regularity; and in this consists health.

To the second belongs the record of all the variations from due health to intricate and complicated disease; and these diseases must be investigated in their causes, remote, proximate, and exciting. The variations from health to disease, in all its grades, we will find to be partly owing to a variety of conformations, and combined action of habits, states, temperaments, external causes of various kinds: as aliments, air, regimen, infections, or accidents of several kinds.

Third, we must consider the different remedies for all these maladies, whether externally applied, or taken inwardly. Fourth, the intention for which we apply them; and fifthly, their modes of operation. These constitute human physics, or what may be properly denominated physianthropy. In this physianthropy, or improved theory of medical science, you are presented, in the first place with,

1st, The philosophy of the human body; embracing the due exercise of all its functions with ease and regularity.

2d, The stimuli; or all things which act upon the body, so as to produce the variations from health to disease; either as remote, exciting, or proximate causes, in producing disease.

3d, All the remedies for those diseases, whether internal or external, properly digested and arranged.

4th, The intention for which they are applied, or end to be accomplished by them.

5th, And finally, their modes of operation on the system to be carefully marked and recorded.

The philosophy of the body, then, is to know it in its healthy state; to know all things which act upon it to change that state of health, and the *reason* why they do change it. The remedies must be known, external and internal; the intention for which they are applied; and the *modus operandi* recorded.