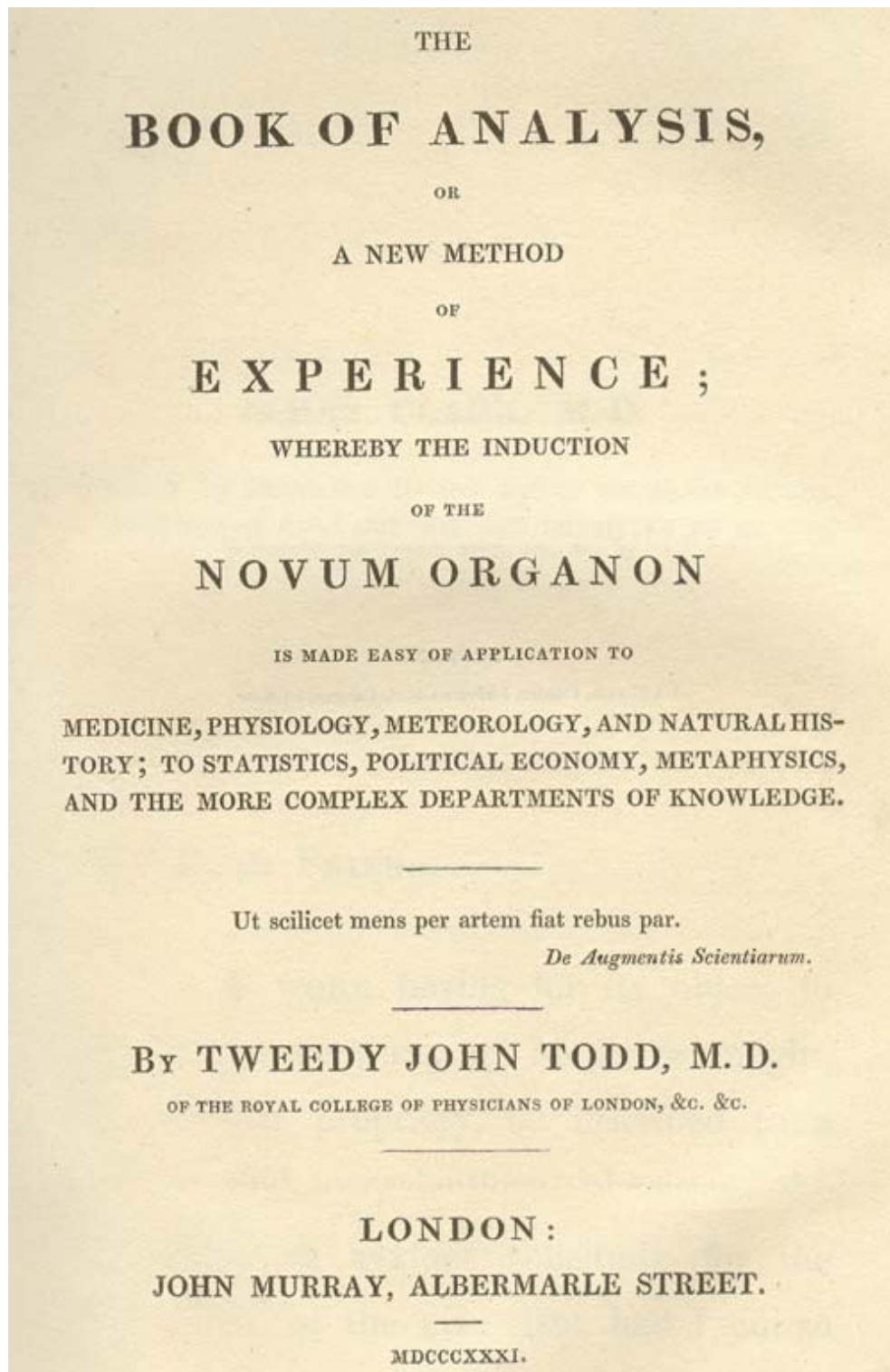



Todd TJ (1831). The book of analysis or a new method of experience.... London.

Title pages

I cannot help thinking that instead of acquiring a superficial acquaintance of sciences, sometimes remote, generally irrelevant, and which do certainly in many instances tend to establish habits of the mind by no means favourable to the practical details of medicine, it would be a more advantageous employment of the period of study, if the pupil were instructed and exercised in the right use and application of the true method of observation, which in active life must be the guide and the instrument of his professional labours. What would be said of a method of teaching any art in which every thing was attended to, except the easy and skilful manner of handling the tools and utensils which the artist must employ! Such a *preposterous* manner of proceeding could not be more inconsistent than what is to this very day committed in the method of teaching the practice of the art of physic, where the inductive logic which must preside over and regulate the reasoning of the physician, forms no part of any system of medical education.

The powers of restoration essentially inherent in the animal œconomy, are perceivable in most diseases, and in none more than in fever. This does not preclude the interposition of art as an auxiliary to the efforts of nature, which are frequently inadequate.

The only question is, how much is due to each? It appears obvious with regard to this and all other diseases; that unless we can calculate with some degree of precision the extent of the powers of nature, we shall find it impossible to assign what is due to these, and what to the agency of medicine in framing our experience with regard to the treatment of diseases; so that for want of such discrimination we may not be able to satisfy ourselves, whether recoveries have been effected by *virtue* of medicine, or in *spite* of it; and from such indefinite and equivocal views, we must frequently run the risk of congratulating ourselves on a great *cure*, where there may have only been a happy *escape*. With a view to resolve this important problem, it would be desirable sometimes to leave nature to her own struggles, as a standard for observation in comparing the result with that which occurs under the use of artificial means.



SECTION III.

PHRENOLOGY, ANIMAL MAGNETISM, AND OMOIOPATHIC MEDICINE.

These subjects have been brought forward with claims to be received amongst the sciences. Whether they be entitled to that rank I dare not pretend to say. As they profess to be derived from experience and appeal to it, they have a right to be heard attentively and to have their cause judged by a fair induction of facts. But as the facts they bring forward are capable of various constructions, without the necessity of admitting the existence of new laws of mind or new agencies of matter, it is obviously incumbent upon those who advocate these branches of knowledge, to subject their facts, without choice or bias, to the test of a searching analysis. It is not by a few selected and solitary instances that such complicated questions are to be set at rest; on this principle, judicial astrology, fortune-telling and necromancy might have equal claims to be entertained.

The *tabular analysis* appears to me very well adapted to the examination of these questions and

I have therefore endeavoured to point out, in tables, some of its applications to Phrenology. But in order that the trial made by these tables may be perfectly fair, it would be proper that the number of individuals upon whom the observations were made should be very considerable, and should be taken indiscriminately; and that the moral and intellectual qualities of each individual should be determined by one party, and the development of the organs should be described by the other, without any communication having place between them.

II. a.—For determining the coincidence of the external Configuration of the Skull, according to Phrenologists, with the Moral and Intellectual Qualities.

Names of Individuals on whom the Observations were made.	Moral and Intellectual Qualities.		Protuberances of the Organs.										
			I.	II.	III.	IV.	V.	VI.	VII.	VIII.	IX. &c.		
			A	B	C	D	E	F	G	H	I &c.		
	No.	Signs											
	I.	a.											
	II.	b.											
	III.	c.											
	IV.	d.											
	V.	e.											
	VI.	f.											
	VII.	g.											
	VIII.	h.											
	IX.	i.											
	X.	j.											
	XI.	k.											
	XII.	l.											
	XIII.	m.											
	XIV.	n.											
	XV.	o.											
	XVI.	p.											
	XVII.	q.											
	XVIII.	r.											
	XIX.	s.											
	XX.	t.											
	XXI.	u.											
	XXII.	v.											
	XXIII.	w.											
	&c.	&c.											
Coincidence of the two Series of Signs.													