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Ladies and Gentlemen:

You have assembled here to witness a public act. The President of the Homœopathic Medical College of Pennsylvania will grant the degree of Doctor of Medicine, and especially of Homœopathic Medicine, to the candidates presenting themselves for that purpose to-day.

And the Faculty of the Homœopathic Medical College have charged me with the honorable duty of giving their congratulant farewell Address, to the gentlemen whom they have had the pleasure of instructing,—who have complied with the conditions prescribed by our charter, and who are now to become members of the Medical Profession.

Conferring the degree of Doctor of Medicine, and especially of Homœopathic Medicine, upon these gentlemen, is a public act of which you will be the witnesses. And in this public act you will also be participators. For these degrees are granted, only by authority derived from the people of

whom you are a part; this authority having been conferred by charter upon this corporation by the people, through their representatives in the Legislature of the State, assembled on the 19th day of February, 1865.

One hundred years before this charter was obtained, one similar, and the first medical charter in the United States, was granted to the University of Pennsylvania, an institution still in existence. In subsequent years, the increasing population of the country, and the consequent increasing demand for more physicians, have led to the granting of other charters, and to the establishment of other and similar institutions, in this and in other States.

All the charters of the Medical Colleges in the United States were granted by the people, and had for their original object the promotion of instruction in the Healing Art, *for the best good of the people themselves.* Neither the charters, the colleges, nor the corporations were for the Medical Profession. But colleges and corporations, institutions of professional learning, and all the professional members themselves, were alike of and from and for the people!

Thus the diplomas conferring the degree of Doctor of Medicine were not to be regarded as badges of rank above the people,—not as the titular designation of a privileged class,—not as the *star and garter* marks of a professional nobility; but merely as proofs that their holders had complied with the requisite conditions of instruction. These diplomas were simply intended as certificates that their possessors were endowed with the requisite knowledge of Medicine; and that they had acquired this knowledge under the teachings of the Faculty thus testifying to their qualifications.

They were intended to serve the people as safeguards against ignorant and therefore unsafe practitioners of Medicine. Thus the Medical Colleges were founded and endowed with the power of conferring degrees, *by the people for their own good.* And the diplomas themselves were not so much the badges of a privileged order, as they were waymarks to guide the people to those whom they might trust.

The practice of Medicine was not formerly, and is not even now, an exact Science. It was and must ever remain an Art. It is indeed basedupon natural laws; but the practical application of these laws to the cure of disease is necessarily more or less imperfect. So that while in the healing art great improvements have been made in the past, and in our own day, there will ever remain room for still further improvements in the future.

Samuel Hahnemann made known to the world the fact that *immutable natural laws could be applied to the cure of diseases,*—that these had always existed, although unknown or disregarded. And he laid down practical rules for rightly applying these laws. But no sooner had he announced his grand discovery in the *Science of Medicine,* and proposed and practically illustrated his wonderful improvements in the *healing art,* than a most malignant and vindictive storm of opposition was raised against him in the Medical Schools of his day.

That such should have been the case in monarchical Europe, where the voice of the people was of no avail, would not surprise us, still less will it surprise posterity. For such a course was in exact accordance with the aristocratical spirit of the political and professional institutions of those countries. For even the professional schools were political institutions. And they were all controlled for the chief good, not of the people, but of the privileged classes. Thus the people were not consulted as to what should be taught in the Medical Schools; and were compelled to submit to medical authority and medical treatment, not of their own choosing. And in many instances they could as little escape employing and submitting to the parish doctor, as they could subsequently escape being buried by the parish priest.

These Medical Schools being thus in no way responsible to the people, and deriving no authority from them, could only follow the example of the arbitrary authorities from which they derived at the same time their organization and

their support. And this example was as *intensely conservative* in professional treatment and principles, as it was *aristocratical* in its personal tendencies. Thus the Medical Schools of these monarchical countries were naturally as much opposed to progress in Medical Science and to improvements in the healing art, as their kindred political institutions were opposed to the extension of knowledge and of freedom among the people. Hence they refused to change their course of instruction,—excluded Homœopathy from their halls of learning, and persecuted and punished those who practiced upon its principles and dispensed its medicines.

In more modern days a change has taken place in this respect. Now the necessity of teaching our progressive healing art has become apparent; since many of the higher nobility, and even no small number of crowned heads have made themselves known as its adherents. In Austria and in Spain the authorities have opened the Medical Schools to us, and appointed professors for the purpose of teaching Homœopathy; and we may now look forward in the confident expectation of seeing, at no distant day, the study of Homœopathy, made one of the indispensable requisites of candidates for the degree of Doctor of Medicine in all the Universities on the Continent of Europe.

In England the Allopathists appealed to the people at a general election, and attempted to prevent the return of two gentlemen as Members of Parliament, because they were Homœopathists. But the result of the election showed that the people did not consider Homœopathy a sufficient ground for exclusion from public office. No longer ago than the year 1865, Captain Grosvenor, for Westminster, and Colonel Hughes, for Lambeth, were bitterly objected to, and their constituents informed that they were unfit to represent them, *because they were Homœopathists!* The organs of this allopathic opposition were the Lancet and British Medical Journal, aided by Punch, the mouthpieces of the aristocratical school in Medicine.

But this opposition was severely rebuked, and this allo-

pathic appeal to the people was decidedly rejected, since both these gentlemen, accused of Homœopathy, were returned to Parliament by handsome majorities. The great offence which roused the wrath of the Lancet after the election of Captain Grosvenor, was that Lord Grosvenor, his father, from his place in the House of Commons, had called for the Reports of the Homœopathic Practitioners and Hospitals; these reports having been withheld by the committee appointed to ascertain the results of the various modes of treating the cholera which prevailed in 1854.

In reply to this call from Captain Grosvenor, the Medical Council returned the following resolution: "Resolved, That by introducing the returns of the Homœopathic practitioners they would not only compromise the value and utility of the averages of cure, as deduced from the operation of known remedies, but they would give an unjustifiable sanction to an empirical practice, alike opposed to the progress of Science and the maintenance of truth." The reports so unjustifiably withheld were published in a second Parliamentary paper. By these reports, which the allopathic officials had shown themselves so unwilling to have made known to the people, it was shown that the mortality under allopathic treatment of cholera was 36 per cent.; and that at the same time the mortality under Homœopathic treatment of cholera was but 16 per cent. And let it be borne in mind that these reports could not be denied, since they had all been verified by the Allopathic Medical Inspectors. Is it to be supposed that the allopathic officials would have opposed the publication of these reports had they favored Allopathy instead of Homœopathy? Would they not have paraded them everywhere in triumph?

Thus it happened that the Medical Council, with the President of the College of Physicians at their head, could no longer hide their ignorance of Homœopathic treatment; and could no longer pretend ignorance of its greater comparative success. Nor could they any longer withhold from the people the statistics which would enable the people themselves to in-

stitute a comparison between the two modes of Medical treatment. Nor could they any longer escape the charge of having, in the interest of Allopathy, betrayed the trust reposed in them by the people. No longer could they deny having attempted to sacrifice the interests of the people at large, to promote the aggrandizement and maintain the dominant and domineering position of their aristocratical Medical Class. They could escape none of these consequences of the unexpected failure of their nefarious attempt to withhold most important public information from the public. But ten years later we find them incapable of learning a lesson of wisdom from their former folly, and still more foolishly attempting to persuade the people to reject the son, because the father was instrumental in exposing their own selfish betrayal of the trust reposed in them by the people themselves. But they succeeded in this case as badly as in the other. And in view of the failure of their original attempt at fraudulent suppression of the truth (fraudulent because based on false pretences), and in view of the signal failure of their recent attempt to punish those who exposed their first, it is highly probable that these high and aristocratical Medical officials are now employing themselves in seriously considering *whether honesty is not the best policy!*

In the United States, where the authority to teach, and to grant the degree of Doctor of Medicine, comes solely from the people, and has been conferred upon the corporations by the people for their own good, the opposition to Homœopathy has been still more determined. Feeling that their craft was in danger, and conscious that they had no actual and final support, except in public opinion, the Faculties of the different Allopathic Medical Schools have undertaken to crush Homœopathy. They have aimed at nothing less than to prevent it from becoming known to the people by experience. And by ridiculing its theory and at the same time excluding its practical development, they hoped to be able to prevent it from supplanting the old methods of medical treatment in the confidence of the community.

These corporations have not only refused to teach Homœopathy themselves, but they have attempted to proscribe it altogether. They have again and again refused to grant the degree of Doctor of Medicine to candidates known to possess a knowledge of Homœopathy or who were deemed likely to embrace this system, however well qualified to practice medicine they might prove in all other respects. And some of these Medical Corporations even now assume to grant the degree of Doctor of Medicine only with the proviso that the candidate shall pledge himself never to practice Homœopathy, and that his degree shall be declared null and void in case he breaks such pledges.

The people of the United States had a right to expect that the Medical Schools, which received from them all the authority to teach Medicine which they possess, would willingly accept an improved system of Medical treatment, or, at the very least, refrain from violently opposing it. But the event has failed to justify such reasonable expectations. And since these chartered corporations have thus allowed themselves to forget that all their authority came from the people, and was conferred only that *it might be used for the popular good*, the people themselves have been compelled to interfere; and they have been obliged to pursue such a course as would best indicate the folly of these bigoted corporations, in supposing that their arbitrary and interested conduct could hinder the improvement or retard the progress of the healing art.

Medicine was to be practiced for the benefit of the people; and not maintained as an exclusive monopoly for the advantage of a particular class. Thus the people had a right, and they availed themselves of that right, to inquire into the real merits of a Medical System so arbitrarily and so unceremoniously rejected by those in whom they had hitherto trusted, and upon whom they had, in times past, conferred such important privileges.

Under such circumstances, this dictatorial conduct of the Medical Schools, in refusing to graduate well qualified

candidates, *because* they were Homœopathists, could not but meet with a most decided rebuke from the people. This rebuke was therefore as well deserved and just as it was severe. And to render it the more practically effectual, the people have granted to the followers of Hahnemann the same rights and privileges which they had previously conferred upon the earlier Medical Schools.

Hence the Homœopathic Medical College of Pennsylvania acts under the same authority, equal in amount and originating from the self-same source, with that vested in the other Medical Corporations. And the Degree of Doctor of Medicine here conferred is as truly valid as that of any other Medical College in the country. And in addition to the knowledge of the Science and Art of Medicine in general, which our diploma certifies to as amply as any other, it proves that its holder possesses also a competent knowledge of the principles and practice of Homœopathic Medicine.

Since Medicine is to be taught and practiced principally for the benefit of the people, it becomes the interest, right and duty of each individual citizen to inquire into the comparative merits of the various Medical Systems, and to choose between them for himself. And in this most important respect we differ from those of the Old School, who contend for what they consider the exclusive privileges and vested rights of an established craft, and who hold that the people have no right to inquire into the mysteries of Medical Science; that they themselves have all the right to command in the premises, and that the people have only the right to obey,—the sole privilege of implicit, unquestioning submission.

Such a course as this, one so entirely inspired by purely aristocratical principles, however appropriate it might appear in a Monarchy, is out of place in a Republic, and insulting to its citizens; as if they did not know their rights, or knowing, did not dare maintain them.

The Homœopathists on the contrary, both teachers and practitioners, appeal to the people and invite investigation.

We contend that in the civil Republic, as well as in the Republic of Letters and Sciences, every person has equal rights and privileges. And that it is as much the duty as it is the interest of each one to seek for himself the truth in Medicine, as in Politics. The Allopathic School fears investigation; we solicit it. They wish to dictate to the people, to control them in their choice of Medical treatment; and wherever they have the power, they throw all possible legal hindrances in the way of all others than themselves, striving with all their might to compel the people to come to them as the only authorized practitioners of the healing art. We desire the people not to be thus controlled, but, in the utmost freedom and in the fullest light of intelligence, to choose their Medical treatment for themselves. We desire them to hear and examine for themselves, knowing that ever after they will all the more firmly hold fast to that which they find good.

Revolutions never go back! And the Allopathic School will never be able to stay the progress of Medical improvement and reform. With the wish as father to the thought, they have again and again predicted the decline and fall of Homœopathy. But unfortunately for them, Homœopathy not only still declines to fall, but goes on extending in influence and increasing in strength. In the New World, it grows with the growth and strengthens with the strength of freedom and intelligence. Were we inclined to act the prophetic part, we might as easily, and with far more reason, announce the decline and fall of Allopathy! But it is foreign from our wish to bandy such sinistral compliments! But this much we do most unhesitatingly say, that the measure of vitality which the Allopathic system manifests at this day is in no small degree due to its real though unacknowledged compliance with the principles of the Homœopathic School, and its adoption of the Homœopathic medicines and mode of treatment. In fact, had not the Allopathic School yielded in a great degree to the medical reform inaugurated by *Hahnemann*, the Prince of Medical Reformers, it would

long ere this have been swept away by the whirlwind of public opinion. Thirty years ago bleeding and salivation, calomel and the lancet, were the acknowledged sheet-anchors of the allopathic ship of state. Now few of her professors are bold enough to advocate their cause in public! While in the quantity of drugs administered, the change made in allopathic practice, in yielding to the irresistible influence of medical reform, is no less remarkable. Formerly the largest possible doses were given; and the more heroic the treatment, to use their own term, the more highly it was commended, irrespective of its results. Now the fashion is all the other way; and you will hear the friends of allopathic physicians extolling them, *as claiming to give very little medicine!*

Hitherto the influence of Homœopathy on the Allopathic system,—which is so palpable to the people, and which in reality is all that has preserved the old system from utter contempt,—has been entirely unacknowledged on the part of the allopathic professors themselves. But in the nature of things this cannot always continue. The time is coming when the Allopathic Schools will be compelled to teach, as accepted truths, the great therapeutic principles which Hahnemann announced to the world, and for which he was persecuted, literally compelled to flee from city to city. And even as in Leipsic, the city from which he was driven in disgrace as a medical reformer, they have now erected a splendid monument to his memory, so in the allopathic colleges, in which his name and principles have been a byword and a reproach for years, they shall yet be held up to the admiration and acceptance of future generations of Medical students. Revolutions never go back; and as in the past the Allopathic Schools have been obliged to modify their practice in accordance with the great change in public sentiment which resulted from the influence of Homœopathic success in healing the sick, so will they eventually be compelled to adopt the principles upon which all that success is founded.

Gentlemen of the Graduating Class:—You present yourselves here to-day, to receive in public the Degree of Doctor of Medicine, and especially of Homœopathic Medicine. The Degree conferred upon you to-day endows you with certain rights and privileges; and with these you assume also some corresponding obligations.

The Faculty who have had the pleasure of instructing you, and who have testified that you have acquired the knowledge requisite to enable you to enter upon the practice of medicine, are no less solicitous for your future welfare, than they have been to guide you aright while preparing yourselves for the responsible position you are about to assume. And the remembrance of the many pleasant hours your teachers have spent with you, will be rendered more and more grateful, year by year, as they learn of your success in the noble profession you have chosen.

You are now about to enter upon the active practice of Medicine; to become working members of the Medical Profession. And your Degree confers upon you all the civil rights and privileges which legally pertain to the Doctor of Medicine. The laws of the land now authorize you to ask for a license to practice Medicine; to testify as Physicians, in questions of medical jurisprudence before the courts; to give certificates requiring the signature of a Doctor of Medicine; and to perform all other acts which are necessary to be done by a medical man. You are legally as eligible to all offices held by medical men, as are the graduates of any other medical colleges chartered by the people, through their Legislatures.

These civil and legal rights have not always been accorded to the graduates of this or any other Homœopathic Medical Colleges, or to the Physicians who have become Homœopathicians. In the Army and Navy of the United States, the professed Homœopathician has been refused examination; and the Allopathic practitioners have manifestly shown themselves afraid to admit the members of the Homœopathic School as competitors in healing the sick.

The temper and disposition of the physicians of the Old School, holding public offices by appointment, has been bitter, vindictive and unjust. Homœopathicians have been by them persistently refused examination for employment in the public service. And where any such have been discovered among the Physicians and Surgeons of the Army and Navy, they have been dismissed as soon as possible, on one pretence or another. But the Allopathic officials have done far more than trample upon the individual rights of the Homœopathic portion of the profession, in thus denying them the privilege of serving their country with their best abilities, in her hour of sorest need. The enormity of the tyranny exercised upon free-born American citizens, by men clothed with a little brief authority, can scarcely be believed! But it is none the less true, that they prohibited the voluntary citizen soldier from choosing the kind of medical treatment in which he had most confidence. Nay, more than this; these arbitrary medical tyrants showed in the Army and Navy, where in time of war they had exclusive sway, just what they would do in the whole country at large in time of peace, if they had but the power. They *compelled the sick and suffering soldier to submit to such* medical treatment, in innumerable cases, as he utterly abhorred, and such as he knew would prove permanently ruinous to his health, if it did not actually destroy his life. If the citizen soldier, who had voluntarily taken his life in his hand to serve his country, declined to swallow the massive doses of calomel and quinine which were ordered for him, such conduct was considered a grave act of military insubordination! little less than a crime! In point of fatality, the wounds received on the battle-field from minnie rifles, and cannon and bursting shells, the casualities of "the imminent deadly breach," and exploding mines, were as nothing compared to the ravages of Camp Fever and Typhus. But I think I am far within bounds when I solemnly affirm my conviction that these and other diseases incident to the soldier's life, were rendered four-fold more fatal by the relentless system of

dosing and drugging with which they were treated in the camps and hospitals. What chance had the poor, exhausted soldier, worn out with forced marches, debilitated still more by loss of sleep, and his whole system diseased by unhealthy food, what earthly chance had he to survive a system of drug medication, or rather drug poisoning, which would have brought a well man to death's door? Not the ghost of a chance; as witness the unnamed hillocks which, through the far South, mark the last resting place of tens of thousands of "the unreturning brave" who never saw a battle! And for all these things shall the enlightened people of this country hold those who have been guilty of them to a strict account. The reaction from such tyranny, in the population of a country so vast as this, can scarcely be expected to develop itself at once. But it will none the less truly come; and it will be most severely felt.

Upon what pretext the graduates of a Homœopathic College have thus been set aside, we know not. Much less upon what pretence, those possessing the required qualifications of medical officers, and holding commissions as such, have been prevented from doing what they thought best for those under their professional charge. But this much we do know, that the entire community, the people at large, have been grossly insulted by the arbitrary conduct and unjust regulations of those intrusted with the management of the Medical Department. In this free country, where the Constitution especially guards against mental oppression, and where religious liberty is a fundamental principle, we have been compelled to see a class of men undertake to dictate in the most arbitrary manner how the sick and wounded should be treated. As if the citizen soldier had no personal rights, which medical men were bound to respect. This must not be permitted to occur again. Freedom of choice in medical treatment must be made as sacred, as inalienable a right to every citizen, whether soldier or not, as is his liberty to worship God according to the dictates of his conscience.

It is for you and for all of us to resent such flagrant insults,

which are aimed not against the poor soldier alone, but against the whole body of the people, of whom the soldier is still a member. For the same principle involved belongs to the whole as well as to the part; and this oppressive treatment of the few under their control, but too plainly indicates what such men would do with the many, with the whole people, had they but the power in their hands.

It is for you and for all of us to appeal to the people; and by all just and legal means to correct these evils, and prevent such illegal and unconstitutional assumption of authority in future.

The people, who authorize this corporation to confer upon you the rights and privileges pertaining to the degree you here receive, will most surely see to it that you enjoy these rights and privileges without molestation. And if any of the public servants of the people, forgetful of their duty, abuse the power entrusted to them, to set aside the decrees of the people, and trample upon your rights, you will have your legal remedy. And you must take care to use it; for this matter is not confined to the public service of the United States. The rank and file of the allopathic forces have followed the bad example set them by their leaders in the Army and Navy and in the corporate Medical Schools of the country. Even the State and County Medical Societies pretend to ignore our degrees, thus arrogantly setting themselves up above the people, and undertaking in the most insolent manner to refuse compliance with the laws of the land. By so doing they ignore not alone the right of Homœopathic physicians to practice Medicine; but they no less certainly attempt to ignore the right of the people to employ these physicians. Nay, more than this, ignoring the already existing charters of Homœopathic Medical Colleges, they seek to dictate to the people and to tell them they shall grant no charters to Medical Schools save their own. This is the tendency of the entire Allopathic School; and if its members have not fully succeeded in all this, it has not been from want of will or of effort on their part.

But this domineering, oppressive and despotic conduct is carried much farther, and rendered still more odious, when these Medical Societies, in combination with their parent Allopathic Schools, undertake to ignore their own Medical Degrees, when their holder becomes a Homœopathist. Such injustice and oppression is as gross as it is unparalleled. For these Medical Schools assume that persons whom they have instructed, whom they have publicly declared to possess the knowledge and qualifications requisite for the practice of Medicine, and upon whom they have accordingly conferred their degrees, become dispossessed of the requisite knowledge and unqualified to practice medicine, as soon as they prove themselves intelligent enough to appreciate and manly enough to acknowledge an improved and progressive system of medical treatment. And the individual members of the Medical Societies attempt to carry out these decrees of their Autocratic Collegiate Chiefs. And both parties, in thus joining hands in this iniquitous contract, are engaged in an attempt to destroy the rights of individuals and of communities. An attempt which, as it is instigated by the supposed interests of the few, and directed against the public and inalienable rights of the many, deserves to be held up to public contempt, as a crime against Liberty! Let me not be misunderstood in this connection. We are not complaining. When we numbered but three hundred Homœopathic physicians, we asked no favors; still less do we ask them now, when we number from four to five thousand. If our Homœopathic practitioners desired to go into the Army and Navy of their country, it was from no motives of personal interest; but they were anxious to sacrifice personal comfort and pecuniary interests, in order at once to serve their country and the great interests of our common humanity, by rescuing our poor soldiers as far as possible from an insidious internal foe of drug poisoning, more dangerous and fatal than the common enemy without and the still more common disease within the camp. Such was their avowed object. And because the allopathic authorities of the Medical De-

partment both knew this, and feared lest the Homœopathists might prove successful in exposing the notorious abuses and destructive methods of the *regular treatment,* they conspired together to exclude them from the public service.

It is not the Homœopathic system which is asking favors. The regular Allopathic system did not and does not now dare to allow a fair, open competition. It is not we who are making complaint in this matter. If we have appealed to Cæsar, it is for Cæsar's sake. We appeal to the people, in the interests of the people themselves. The time has long gone by when, if ever, we could have asked favors, even for humanity's sake; now we would not accept even offered favors. But conscious of our strength, and of the justice of our cause, of the cause of the people, in fact, we demand equal rights, everywhere and in all respects, and that a thousand times more for the sake of the people whose agents and servants we are, than for our own sake.

And the corporate Colleges and Medical Societies which have thus conspired together against the rights of the people will be held by the people themselves to a strict account.

And it is for you and for all of us so to employ our superior mode of treatment in practical illustration of the great principles of Homœopathy, as to prove to the people that we are truly public benefactors. It is for you and for all of us so to use the rights and principles conferred upon us by the people, as at the same time to honor their confidence in us, and command their respect and their acknowledgment that we appreciate the free institutions of this Republic more correctly than do its representatives of the Allopathic School. Whatever course the opponents of our progressive system may pursue, your legal rights are secured.

From the very nature of the Allopathic system, from the exclusive aristocratical spirit which has always animated it, you must expect just such opposition in the future as we have ever experienced in the past. This should but stimulate you to put forth the more strenuous efforts to make yourselves pre-eminently successful in your private practice.

This should but serve to fill you with the stronger determination to prove yourselves public benefactors. It is thus you will most surely render futile all allopathic opposition. It is thus that you will enable the people to *believe in Homœopathy with reason*, as they see, in your constantly increasing success in healing the sick, a *constantly increasing reason for their belief*.

I have given you an insight into the animus of the allopathic opposition to Homœopathy. But such motives as I have portrayed, could not of course be openly avowed, even were they consciously recognized. Nor would I attribute any such unworthy motive as fear to any class of persons, had they not manifestly shown fear—fear of submitting their system to open, fair competition. None are so blind as those who will not see; and if the allopathic professors honestly believe their system to be more successful in treating disease than ours, why have they shown themselves so constantly and so bitterly opposed to fair competition? Unwilling then to give the true reason which animates their opposition—unable to satisfy the people that our System is not far more successful in healing the sick and in saving life than theirs, they try to turn public attention from the substantial merits of the question. And since they cannot put down Homœopathy by argument, and by the results of experience, they attempt to give it a bad name! Homœopathy, they say, is *ridiculous!* For all their elaborate reasoning and profound mathematical calculations, stripped of their customary verbiage, amount to this, and nothing more!

When a new discovery in the arts, or a new development in science appears, which we do not understand, it is indeed very easy to call it ridiculous. But what does this amount to? What in fact does it indicate, beyond the ignorance of those who employ such terms, and their unwillingness or inability to learn?

The Indian, who for the first time saw the telegraph wire, listened with incredulity to his white brother's explanation of its use; and even when shown in the office the working of

the machine, exclaimed, "Ridiculous! impossible!" But he accepted an invitation to test the merits of this mysterious apparatus. He sent a message to the chief of his tribe, then on a visit to the Great Father at Washington, and received an answer in a short time. Then he believed; although he could not understand the natural laws which are connected with the Telegraphic System. Would that the Allopathic Professors could be induced to learn a lesson of candor from the son of the forest—and give Homœopathy a fair, practical trial. Then we should hear no more ridicule. For then, like the Indian, they would be compelled to believe in the reality of the system, even if they did not fully understand the principles on which it was founded.

Gentlemen—By the acceptance of the Degree you receive to-day, you incur certain obligations, on the fulfilment of which depends your future welfare and success in life. In addition to the common Degree of Doctor of Medicine, you receive and accept also the Degree of Doctor of Homœopathic Medicine. If your instructors have fulfilled their duty and honored the confidence reposed in them by the corporators of the college, you have been taught all the branches of Medical Science in general, and also Homœopathy in addition to these. And if from the recommendation of your instructors, you now receive the Degree of Doctor of Homœopathic Medicine from the agents of the people, the people themselves will have a right to expect that you will give them sound Homœopathic treatment. Your individual success will be the best if not the only test of the faithfulness of your teachers and of the correctness of their instructions. The reputation of this college will depend upon your skill and personal success in applying in practice the precepts and principles which you have learned within its halls. For, in truth, Homœopathy is eminently a practical system, nor could its principles be deemed reliable if they could not be confirmed in actual practice.

You are about to become members of a liberal Profession, to enter the Republic of Scientific Medicine. Here you will

find true liberty. But liberty is not license, or disregard of law or order. The highest freedom is consistent with, is inseparable from, the highest order or the most perfect obedience to law. As Homœopathicians, you become endowed with certain liberties, and you must consequently be governed by some corresponding laws. The violation of any of these laws or fundamental principles, is license, violation of order, abuse of liberty.

In accepting the Degree of Doctor of Homœopathic Medicine, you at the same time accept certain fundamental principles, radical doctrines, or laws of medical order. These principles have been taught you with an unvarying unanimity, by each and every member of the Faculty. Never before has the Faculty of a Medical School more uniformly inculcated the same doctrines in Medicine. Nor could such harmonious agreement have been possible in these essential principles of Medical Science, had they not been confirmed by much practical experience during a long course of years.

As Homœopathicians, we are agreed that in the selection of the curative remedy for the sick, we must be governed by the *law of the similars*—and that we can acquire a sound knowledge of the action of Medicines, only by the study of their provings upon those in health. We are also agreed that the similar remedy must be given *singly, by itself.* And finally, we are agreed that the similar and single remedy must be given in the *minimum dose.* That is, in the smallest dose which may be sufficient to effect the cure in the individual case. And as Homœopathicians, we are not at liberty to violate either of these three fundamental principles. In fact the violation of either one involves the rejection of all; for they constitute an essential trine, an inseparable unit.

Upon the banner under which you now enter the contest, you see inscribed: The Law of the Similars; The Single Remedy; and the Minimum Dose. This was the banner unfurled by Hahnemann. Under this banner his disciples have gained unparalleled success. And this same banner, if you but follow it faithfully, will most assuredly lead you

to victory over disease, and to triumph over your opponents.

That the fundamental principles inscribed upon this banner have not been acknowledged by all men, must not surprise you. Other great truths, similarly based upon natural laws, have been promulgated, which have not yet been generally accepted. As a people who have chosen a Republican form of Government, we are in a minority among the nations of the earth. But has not our national experience been that of success unparalleled in the history of the world? Has not our Republican form of Government manifestly produced the greatest amount of prosperity and happiness to the many? Has it not shown itself capable of repelling foes from without and of subduing those from within? Have not the free citizens, the children of the Republic, proved themselves amply competent to maintain its institutions and confirm its stability, through the darkest and most trying seasons? Why then is not this great, fundamental principle everywhere acknowledged? Simply because there are royal families and privileged classes, whose claims are paramount to those of the people. These are the ruling orders; and so long and so far as they have the power, they will combine to prevent the adoption of the principles of free government in the nations. So in the medical world, the Allopaths have been the ruling class; and just so long and just so far as they have the power, will they conspire to prevent the introduction of improvements and progressive medical principles. Just so long and just so far as they have the power, have they shown themselves opposed to that perfect freedom of choice by the people, which would follow a fair and honorable competition of the old medical system with the new. As the Republican principles of free government are not adopted in many of the nations, because it is the interest of a small but powerful minority of the people that they should not be—so the most beneficent discoveries and fundamental principles of Medical Science are not generally accepted, because it is the interest of a small but influential

minority of the people, that they should be rejected and denied.

And even within our own ranks, there are those who fail to realize the fundamental importance of the three great principles which are inscribed upon our banner. Honest sustainers, enthusiastic admirers of Homœopathy as many of this class are, their support of the new system is too often inspired by zeal without knowledge. From the very earnestness of their desire to conciliate, to please all parties and so make Homœopathy popular, they are sometimes led to the fatal step of compromising its principles. Homœopathy is nothing, if not founded upon the necessary, fundamental principles of our nature.

Within the grand old historical building, near where we are to-day, the Revolutionary bell sounded forth the glorious news of the Declaration of Independence, based upon the Natural and Divine Law, *all men are created free and equal.* But even in this free, intelligent, Christian nation, it has taken almost an entire century to realize the full import of this great principle. There was a tacit compromise; and in the Constitution of these United States were sown the seeds of life and death, of freedom and of slavery! The tares and the wheat grew up together till the season of harvest. And we have seen the Angel of Death marshal his myriad forces on either side—forces which, through long years of blood and agony, have gathered and gleaned that awful harvest!

Let us then beware how we tamper with the essential, the fundamental, natural principles on which Homœopathy is founded. To compromise on these principles, is to undermine the very foundations of the system; and to replace them with elements whose internal development will most assuredly prove far more destructive than all the assaults of foes without. Let us be patient;—in upholding our standard;—in faithful adherence to the legends emblazoned upon its folds. Let us be true to the laws of Nature, and the God of Nature will be true to us.

As the great Republic, we address ourselves to the nations

of the world,—neither pressing our superior institutions upon their attention, nor yet allowing them to dictate to us,—but simply holding up for their inspection the successful results which follow the adoption of the natural and fundamental principle of Self-government. So, as Homœopathists, we neither demand attention, ask for favor, nor yet will we allow our rights and the rights of the people whom we represent to be infringed. In the Republic of Medicine we are at once the opponents of exclusive privileges, the upholders of freedom, and the representatives of the people. We but appeal to the people through our works; and ask them to judge of the merits of our system by the simple standard of the beneficent results which it secures to them.

As a Republic, we shall finally see our example followed by the other nations; see them consign the shackles of the slaves, the crowns of the tyrants and the badges of the privileged classes to the museum of antiquities, there to keep company with the silver shrines of Ephesus and the mummies of Egypt!

And as Homœopathists, as the representatives of the Republican principle in the medical world, we shall finally see added to these antiquarian curiosities, the emetics and cathartics, the diuretics and tonics, the iron pills and the blister plaster, the lancet and the cupping glasses, which were the follies and the bane of former generations. And we shall see the people themselves, enlightened by the followers of Hahnemann, emancipated from their medical tyrants and oppressors, and rejoicing in the beneficent results of their newly chosen system.

GENTLEMEN: in order that you may well and bravely accomplish your part in this glorious work, see to it that you are not allured by the decaying grandeur of the Old School, or misled by short-sighted or pretending friends of Homœopathy to degrade our noble system, by attempting to render it acceptable to the opponents of liberty and progress. See to it that you do not undermine the cause you seek to serve,

by subjecting it to fatal compromise of its fundamental principles!

Such are the duties you assume to-day: duties which you owe to the honor of the profession of which you now become members; and duties which you owe also to the people, by whose agents you are honored as physicians. And just in proportion as you faithfully discharge these duties, will the people still further honor and confirm the acts of their agents here to-day. And while thus becoming, in the interests of humanity, the beneficent, practical defenders of the School which represents Republicanism in Medicine, you will be none the less devoted to the welfare and prosperity of this great Republic itself. May you ever prove watchful and zealous in the use of all proper means to preserve the glorious institutions of this Land of Liberty. May you ever be found ready to meet and disarm the enemies of our common country.

The first sentence in the "Organon of the Healing Art," is: "The first and sole duty of the Physician is to heal the sick." And upon the full understanding and appreciation of this single sentence depend the further understanding and correct application of principles as important, as little understood and as liable to be misrepresented, as were the principles involved in that first sentence of the Bill of Rights, "all men are created free and equal." Seek then to preserve unstained the Hahnemannian standard of Homœopathy; as this nation has proudly redeemed the glory of its flag. Support then the one as you do the other, with faithful adherence to the principles which each represents. Emblems of political as of medical liberty, they mutually strengthen each other. For where all the institutions are free, undisturbed by privileged classes, there will a free government best succeed; and where the government is free, there true medical liberty and progress will most surely flourish.

And as you will not allow a single star to be plucked from your national flag,—so neither will you permit either of the legends emblazoned upon your medical standard to

be obscured or effaced. But as you strive to add new stars to the national galaxy, so will you also seek to render these fundamental principles more universal in their adoption, and more glorious in their application. And as you prove faithful to these great principles, so will you prosper in your newly acquired profession. And as you are thus faithful and prosperous, so will you become benefactors of the people, whose trusts you accept and whose honors you bear.

And now, in my own name and in the name of my colleagues, let me bid you,—as faithful followers of the illustrious founder of Homœopathy,—an affectionate farewell.

REDUCTION OF DISLOCATION OF THE FEMUR BY MANIPULATION.

BY L. H. WILLARD, M. D.

As proposed in the last number of the Monthly, we give the treatment of reduction of dislocation of the femur by manipulation, as practised by Dr. Reid.

In dislocations of the femur we find more obstacles to be surmounted than in any other bone of the body. The acetabulum, with the well-defined ledge of bone almost surrounding its cavity, and this again surmounted by a dense cartilage, all contribute to keep the head of the femur in place. But when the bone is dislocated they all become barriers to its reduction. Before entering upon the treatment of the reduction of this dislocation, it will be well to consider the mechanism by which the head of the femur is held in its new position when dislocated. We find that the muscles, instead of being inserted into the head of the bone, (as they are in all other joints of the body,) are attached to the trochanter, nearly three inches from the head, and from this point of principal muscular insertion the neck goes off at a large