

uncertain profession," they must be cajoled by the press, or forced by legal enactment, to its aid.

The evil of which the *Banner* complains, has not its foundation in the voluntary principle, which, he is pleased to term a "mere chimera in any phase," but in those pernicious and mischievous medical cliques,* to be found in all cities, and in the uncertain and contradictory principles of old school medicine.

We assert, without fear of successful contradiction, that, aside from the collateral branches of the *practice* of allopathic medicine, that there is not one solitary predicated axiom or principle, that has not been refuted and condemned by some portion of leading allopathic men. Continual strife, wrangling, and antagonism, have marked its history from the days of Hippocrates down to the disbanding of the medical staff of the Toronto University.

This "one common fountain, at which" the *Banner* is so anxious that "all may drink, that so many varied theories, views and interest would be diminished," has ever poured forth nothing more nor less than a succession of contradictions; of theory piled upon theory; of supposition bedaubed with conjecture; a series of windy hypotheses and bed-ridden philosophy, following, or over riding each other like the waves of the sea,—begotten, born, and strangled,—looked at, condemned, and forgotten! Is it a wonder that "private professional chairs cannot be maintained by fees alone throughout the world?"

The fault lies not with the "country," nor can any stain attach itself to Parliament, but in the disgraceful wrangling of old school physicians and the vague, false, and contradictory doctrines they teach.

If there is one school yet in existence, it is quite enough to meet the requirements of the profession; and if all will but unite in its support, it may be well sustained. If they will not unite upon supporting this one now in embryo, what guarantee exists that they will unite in patronizing a government school. Hence it must fall to the fostering charge of one or the other cliques whose influence is most potent with the powers that be.

All human institutions should be based on the principle of universal rectitude, and when their patrons become recreant to the trust confided to them, then they should cease to have the support of the people, much less the aid of government, to maintain their exclusive pretensions and the success of their association, to which public and individual health becomes a secondary consideration.

To foster weak and infant institutions, the objects of which are good,

* See Journal for September, 1856, page 126.