

tal that part of the world you live in. May the observations you never cease to make there, the teachers you thus employ, and these books you study, prove of the greatest assistance in overcoming the many difficulties you may expect to meet in your practice.

Allow me to refer briefly to a few of the matters connected with these statements—matters which you will see do not strictly fall within the confines of our medical studies, but which you will acknowledge are not altogether out of place here.

Inasmuch as our calling constantly requires the healthy action of all our functions, mental and physical, and as we know not what moment may arise taxing all our energies and requiring our coolest skill, let us never be found unprepared. May we indeed strive to avoid all habits that enervate the body and weaken the mind—the momentary pleasures of the table and other excesses of any kind, more particularly the vice of intemperance in the use of alcoholic stimuli. Not only have drinking habit a direct tendency to weaken the powers of mind and body, but they engender other vices nearly as lowering. Of the duties that will devolve upon you as future practitioners I might mention that of giving your services to all kinds of people, rich and poor, influential and friendless with the same consideration and kindness. When you encounter pain and distress it will be your duty to give the sufferer all the relief in your power; the probability of the recipient's ability to repay you for the trouble should only be a secondary consideration. It is not your place to enquire whether the suffering portion of humanity that has been thrown in the path of your ministrations belongs to the upper class or the lower grade of society, or even whether he is not an outcast from society altogether. Not only then should you be on hand to relieve the sufferings of every one without distinction, but you should do it cheerfully and kindly. Let neither your words nor actions give to the poor and unfortunate one the impression that if you are obliged to labor for nothing you do not intend to do it graciously. A few kind deeds, a few pleasant words, which cost little, may be the means of soothing the last moments of some poor homeless and friendless creature whose whole life has not been "cast in pleasant places."

You must naturally expect to become acquainted with many things that go under the name of "secrets," some of them trivial in their nature, others of importance, all of them capable of causing trouble, and many of them endless misery, if you should be unfaithful enough to make them public property. Remember what you have just sworn, "*Quae denique inter medendum visa vel audita sileri conveniat, non sine gravi causa vulgaturum.*" All-sufficient must the reasons be and urgent the occasion that call for the divulging of any secret a medical man becomes possessed of in the exercise of the duties of his calling. I agree with the author of "Spare Hours" that "there are things a doctor comes to know and is told which none but he and the Judge of all things should know, and he is a base man, and unworthy to be in such a noble profession as that of healing, who can betray what he knows must injure and in many cases ruin."

The study of man as an animal to the exclusion of man as possessed of intellect, reasoning powers and a will, endowments which exercise a mighty influence over the animal economy, is an oversight which cannot be too speedily remedied. I do not wish to begin a dissertation on the influence of mind over matter, but I believe that the progress of Medicine daily calls for a more thorough study of that subject now vaguely known as "human nature," for you must admit that it is in the majority of cases quite needful and right to excite the sympathy and gain the confidence of a patient both to enable you to arrive at an intelligent idea of his ailment and to secure the proper carrying out of your treatment and orders, and these results can only be obtained by the continued exercise of your observing powers in this direction. Let us continue then this most instructive study of man, and if in college we have confined ourselves more particularly to that part of him which is material and tangible, a new sphere of boundless extent now lies open to us in which we can observe the workings of a higher part—the spiritual.

There are those who assert that the study of Medicine has a tendency to make men atheists and materialists, and this idea arises partly from the fact that certain scientists would have us prostitute the proper and interesting studies of physiology and comparative