

**An address, delivered before the Vermont Medical College at Woodstock,  
June 8, 1842 / by Charles B. Haddock.**

### **Contributors**

Haddock, Charles B. 1796-1861.  
Vermont Medical College (Woodstock, Vt.)  
National Library of Medicine (U.S.)

### **Publication/Creation**

Hanover : Printed by W. A. Patten, 1842.

### **Persistent URL**

<https://wellcomecollection.org/works/mskxgz2v>

### **License and attribution**

This material has been provided by This material has been provided by the National Library of Medicine (U.S.), through the Medical Heritage Library. The original may be consulted at the National Library of Medicine (U.S.) where the originals may be consulted.

This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.

**wellcome  
collection**

Wellcome Collection  
183 Euston Road  
London NW1 2BE UK  
T +44 (0)20 7611 8722  
E [library@wellcomecollection.org](mailto:library@wellcomecollection.org)  
<https://wellcomecollection.org>

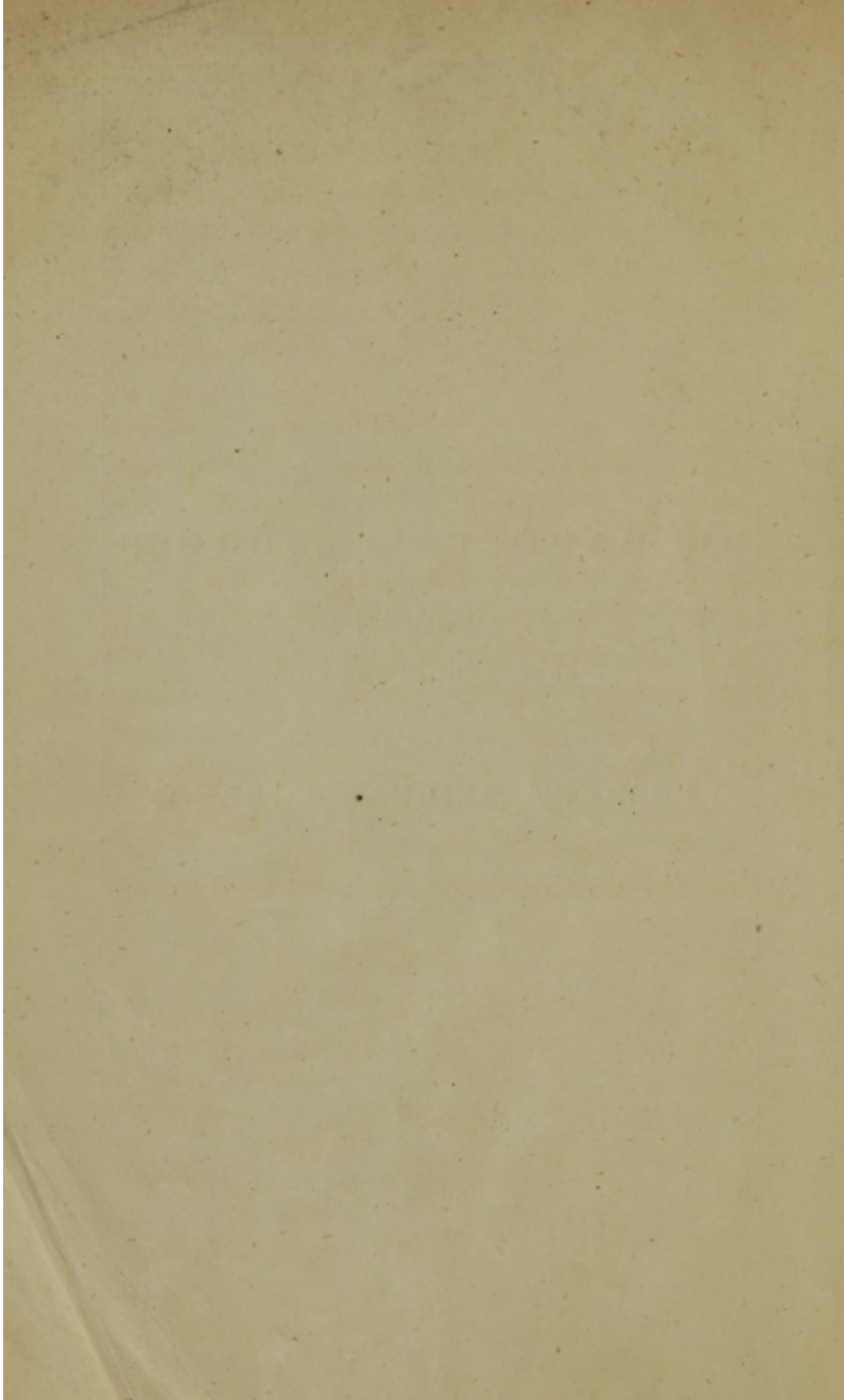
Hadduck (C. B.)

MR. HADDUCK'S ADDRESS,

DELIVERED BEFORE THE

VERMONT MEDICAL COLLEGE.

Box 41



AN  
ADDRESS,  
DELIVERED BEFORE  
THE  
VERMONT MEDICAL COLLEGE,  
AT  
WOODSTOCK,  
JUNE 8, 1842.  
BY CHARLES B. HADDUCK,  
PROFESSOR OF INTELLECTUAL PHILOSOPHY, &C., IN DARTMOUTH COLLEGE.

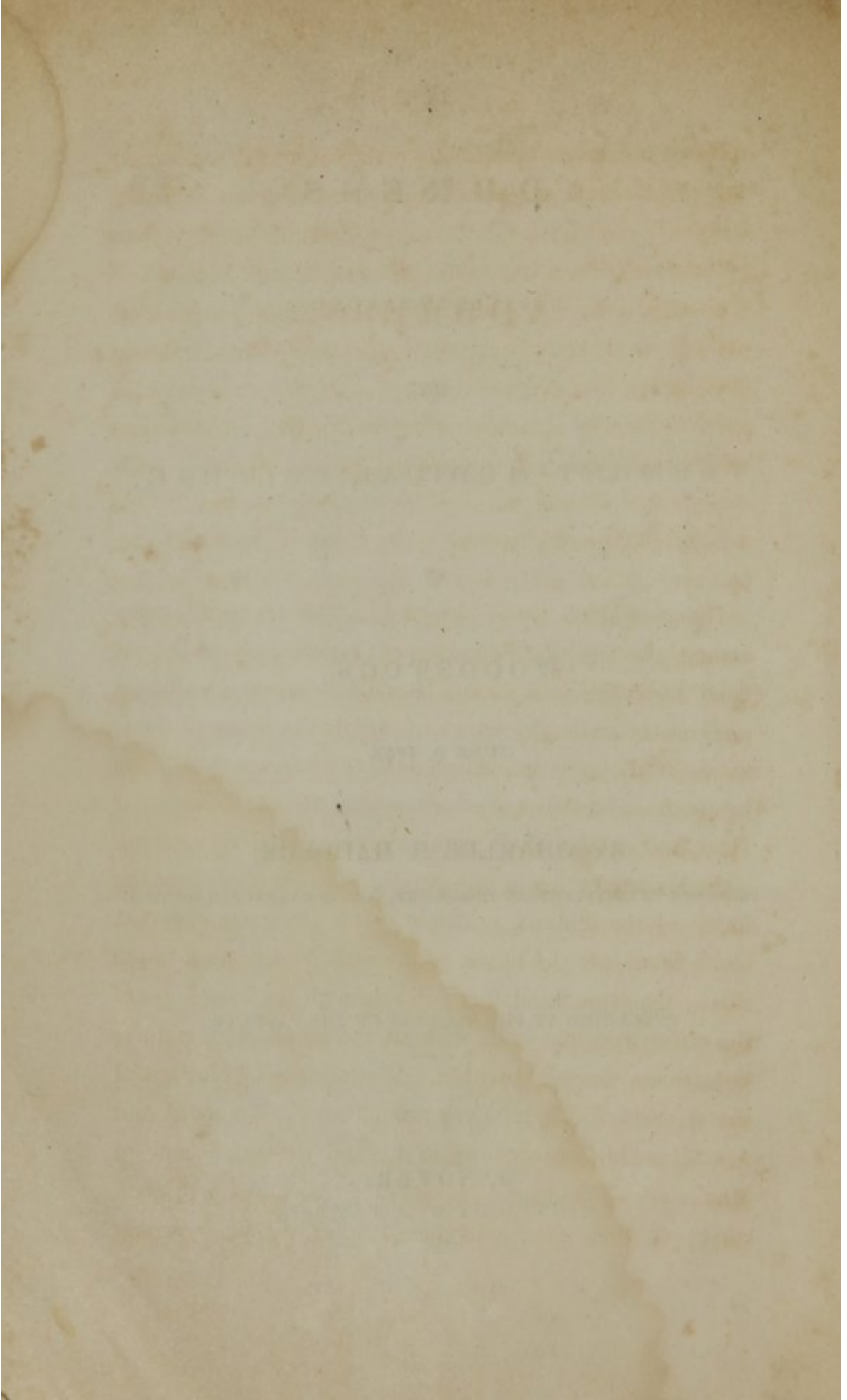
---

PUBLISHED AT THE REQUEST OF THE FACULTY.

---

Surgeon General's Office  
LIBRARY  
23439  
Washington, D.C.

HANOVER:  
PRINTED BY W. A. PATTEN.  
1842.



## ADDRESS.

---

PHILOSOPHERS have observed a certain relationship among the different branches of knowledge. A secret bond unites the most dissimilar and disconnected truths—a principle of union, by means of which the scattered fragments of thought are collected into a system. And it has been a favorite object of studious men thus to arrange our ideas, and exhibit their natural order and development.

Such an unity, in our thoughts, must needs result from the unity of the thinking principle. It is the same eye, that looks down into the bosom of the earth, and upward to the skies; the same mind, that peers through the loop holes of the senses upon the world without, and muses, with maturer wonder, on the world within. The science of Matter and the science of Mind, History and Poetry, Eloquence and Art, all are but varied forms of one and the same soul of Man; all are human, children of one intellect; and carry, in their family likeness, marks of their common

paternity. They are, thus, united and associated by affinities and resemblances, which belong to them as the natural product of Human Genius.

There is, also, a necessary unity of knowledge resulting from the unity of its subjects. NATURE is one. Her infinite varieties of form, and structure, and function are developements of the same creative energy, and all sensibly and equally impressed with the features of the One Divine Mind. One God reigns in the earth, and the air, and the sea. The elements operate together for the same great ends, in perfect harmony. Matter, organized and unorganized, animate and inanimate, in motion and at rest, near and remote, observes, so far as we can see, one uniform system of Laws, and exhibits, every where, the same style of invention and adaptation. The principle which moulds the drops of dew, that glitter and dissolve in the morning sun, is the very same, which draws the granite bands of the earth together; the law that gathers, and unfolds, and wreathes the the clouds about the brow of night, is precisely that which casts the forms, and guides the motions of the Worlds. The insect, in its tiny limbs, its microscopic organs, its invisible points of sensibility, its ethereal and evanescent life, indicates, in every part, the design and the execution of the same hand, which lays out the giant framework and weaves the iron sinews of the monarchs of the desert and the sea.

Innumerable analogies between the material and the mental worlds betray the purposes and skill of a common God. There is no room to suspect the agency of a second Deity; no intimation, any where, as we pass from

province to province, in the kingdom of nature, that we are getting under the dominion of a new Power, or the dispensations of a new Providence.

The OBJECT of all science is, also, one — the improvement and elevation of human nature. And thought, directed to this common end, receives a unity of character from its unity of purpose.

It is, therefore, natural and necessary, that the sciences which *one and the same mind* creates concerning *one and the same world*, for *one and the same end*, should be bound together by intimate and visible relations and dependencies. In many instances the connexion is too palpable to escape the most careless observation ; in all, it is real, and has engaged the notice of wise men of every age.

This affiliation of the numerous branches of knowledge is far from being mere matter of curiosity. It is an instance of that beneficent general provision, by which we so often realize a double reward of our labors. By the constitution of things, the public weal, for example, is then best secured, when individuals most wisely and successfully pursue their private ends ; the appetites then minister most to enjoyment, when reason is obeyed ; true happiness is realized, when duty is consulted. In like manner, it results from the mutual relations of the different branches of knowledge, that no one of them can be pursued far, without acquainting us more or less with all the rest.

In the study of a particular department we have often, at the outset, occasion for facts or principles not strictly within its proper sphere. As we advance, the points of contact

with other branches become more numerous; new topics invite attention; the sphere of inquiry is widened; our general principles become more comprehensive; the illustrations more varied and more striking; and enthusiasm is fed by the discovery of new aspects of literary or moral interest. And thus, though it seems, at first view, a paradox, the true way to general knowledge is the ardent pursuit of particular studies; and the soundest general scholars are, not seldom, such as, originally, proposed to themselves the cultivation of some humble and narrow sphere of thought, just as the greatest farmers are apt to be those, who, beginning with a hand breadth of land, have patiently drawn forth its latent riches, and, year by year, redeemed new roods from the forest and the marsh, until broad meadows wave with their harvests, and the distant hills are covered with their flocks.

The student of Natural Philosophy, almost as matter of course, becomes a student of Mental Philosophy. For the intellect, which, with equal ease, "inspects a mite," and "comprehends the Heaven," is itself quite too remarkable to escape the scrutiny of minds already familiar with its triumphs in natural science. The knowledge of matter and of mind leads, almost necessarily, to the study of Theology, the science of the origin and destiny of things; and to the study of Taste and Morals, the science of our sensibilities and obligations. These, in their turn, introduce Geography, History, and Government, the points of contact and sympathy with our fellow men. And all connect themselves with Romance, and Poetry, and

Art, in which Nature and Life are represented by Genius under new and more perfect forms. Even the ruder pursuits of life, when prosecuted with some intelligence, suggest delightful trains of thought, and invite to fields of curious and engrossing speculation. The plain man, of an inquisitive turn, with no other pretensions to knowledge than a tolerable insight into the mysteries of the English Alphabet, feels inducements, not readily resisted by an active mind, to acquaint himself more perfectly with the different branches of natural knowledge. Astronomy had its earliest votaries among the shepherds of Chaldea; Poetry even of a refined character, has, for fifteen centuries, sweetened the toil of the Scottish Mountaineers; and Music has cheered the patient Swiss amid the sterility of the unrelenting Alps.

So natural, indeed, has it been for ardent minds to pass from field to field in the domain of letters, that the professors of particular departments have, in their enthusiasm, been tempted to extend their claims over the whole. The Politician, the Divine, and the Poet even has fallen into the extravagance of the Roman orator, and set up the pretence, that the perfection of his art, supposes the possession of universal knowledge, and the ministry of all other arts.

The LIBERAL PROFESSIONS stand in a peculiar relation to the whole circle of the sciences. As a natural consequence, much of the best scholarship, for which modern civilization is distinguished, has been exhibited by the active members of the learned Professions, by Statesmen, Lawyers, Divines, and Physicians. Not the Universities, but the Forum,

the Bar, the Pulpit, and the noiseless, nameless sphere, in which, Gentlemen, it is your pride to move, have produced the greater part of the noble works of learning and taste which honor and nourish the human intellect.

PHYSICIANS have done their full share in the general culture of the race. Letters and Taste have found many of their brightest ornaments among the members of a Profession, distinguished above the rest for activity by day, and vigilance by night. Hippocrates and Galen were scholars and Philosophers, as well as Physicians. Aristotle, the highest name, perhaps it must be admitted, on the roll of greatness, to whom belongs the singular honor of having led the human mind, in the chains of a false philosophy, a thousand years, and, when he could no longer retain his dominion, of having presented to its emancipated energies the best example of the true METHOD of inquiry, was educated for the Medical Profession. The names of Boerhaave and Blumenbach, Haller and Linnæus, are embalmed in the Literature of the Continent. Locke and Sir Thomas Browne, in the seventeenth century, and Goldsmith and Akenside, in the eighteenth, honored English scholarship with their various learning. Sir Humphrey Davy and Dr. Mason Good, the one the principal ornament of natural science, and the other reputed the best read man of his time, in Great Britain, adorned the Profession in the early part of the present century. Sir Charles Bell has just closed a life distinguished alike for professional skill and liberal culture. Sir William Hamilton and Sir Henry Hallford are living witnesses that the only one of the

Professions which rejects the aid of eloquence, is fully equal to its sisters in the grace of letters and the dignity of science. Ramsay and Rush, in their day, gave a literary character to the Profession among ourselves; and living scholars, not a few, amidst the din of coarser arts and the agitation of grosser elements, are now furnishing new illustration, in the new world, that it was not without some color of reason, that the Poets of ancient Greece, made the God of Music and Letters the God of Physic also, and traced the genealogy of Esculapius to Apollo. Over one illustrious name, in our medical annals, Death has so recently drawn his gilding hand, that you would not excuse me for neglecting the occasion to pay to that name a tribute of marked respect. In every branch of medicine, in morals, in metaphysics, in the ancient and the principal modern languages, in history, criticism, and general literature, few men of our country and time have earned so enviable a reputation as DANIEL OLIVER. In the practice of the virtues, in the courtesies of cultivated life, in delicacy of feeling, in modesty of deportment, in honorable dealing, in regard for things sacred, and admiration of excellence, few men of any country or any time, have deserved so unqualified praise.

The disposition of medical men to indulge in general studies attracted the attention of Pope, and Johnson, and Knox. And the strong terms in which they have expressed their sense of the intelligence, learning, and dignity of sentiment, exhibited by the Faculty, is particularly worthy of notice in the history of professional character. A remark of

Dr. Samuel Parr on the same subject, I may be excused for quoting in his own words. "I have long been in the habit," says he, "of reading on medical subjects, and the great advantage I have derived from this circumstance is, that I have found opportunities for conversation and friendship with a class of men, whom, after a long and attentive survey of literary characters, I hold to be the most enlightened professional persons in the whole circle of human arts and sciences."

The MEDICAL PROFESSION holds intimate relations to many of the best reasoned, richest, and most improving departments of study.

And it has occurred to me, Gentlemen, that I might on this occasion, be allowed to detain your attention a little, upon those relations, and to illustrate somewhat more fully the unity of knowledge, of which I have already spoken, by discoursing upon the tendencies of medical studies and medical practice to introduce you to kindred departments of thought, in the field of general learning. I trust, you will bear in mind, that I address myself more particularly to the candidates for the practice of Physic. I have not the presumption to hope, that any thing I may be able to say, will have much interest to gentlemen, who are already reaping the honors of liberal study, in a liberal profession, and to whom better illustrations and ampler views have been long familiar. To the young gentlemen, who are pursuing their preparatory studies here, it may not be equally obvious, at first view, that they are in the elements of a Profession, which not only boasts of illustrious scholars

in every department of learning, but which naturally, and almost necessarily, leads its more enterprising and industrious followers beyond the routine of clinical practice, beyond even the most liberal circle of strictly medical science, into those general studies, in which kindred and consenting minds are wont to meet and converse together, as upon the higher and healthier elevations of life.

To men of a mean ambition, earthen men, it is of little use to unrol the map of liberal studies. They want the idea of truth; they lack the sentiment of professional dignity; they feel no aspirations for honorable distinction. But to generous minds, to men who have got above the ground, and begin to breathe the upper air, it is grateful to see that there are still loftier heights to climb and purer airs to breathe, that fresh fountains invite them and golden harvests wave at a distance. Such is the privilege, and such should be the spirit of the student of medicine. Such, in an eminent degree, was the spirit of the distinguished man, whose memory is so intimately associated with this Institution. Denied, by the circumstances of his early life, the advantages of academic education, and left chiefly to the impulse of his own enthusiasm and the direction of his own judgement in his professional studies, and literary pursuits, he had to contend with obstacles which most of us never can learn to appreciate, and rose to distinction by efforts, which few in any age, have energy to exert. I knew him well; and was so much struck with nothing in his extraordinary character as with the compass of general knowledge, which he had won

time from a laborious practice to acquire, and the ardor of literary curiosity, which he would sacrifice any thing to indulge. The name of DAVID PALMER is itself delightful evidence, how impossible it is for true professional enthusiasm either to fail of professional distinction, or to be content with mere professional distinction.

The knowledge of disease implies the knowledge of health. At the very outset, therefore, in the study of this Profession, the attention is engaged upon the structure and functions of the human body; the most curious and the most mysterious of subjects; the nearest to us, and yet the least understood of all material things; a part of ourselves and yet separable from us; in itself no wise distinguishable from the inanimate matter, which the foot treads upon, and yet informed with life in every part, instinct with intelligence; fearfully and wonderfully made; comprising in the narrow compass of a few solid feet, more admirable mechanism, more varied adaptation, more delicacy of organization, more exquisite beauty, more distinct and eloquent demonstration of the Divine Wisdom and Goodness than the world besides. The very skin, which seems to most of us but a covering for the man, has offices as wonderful as the atmosphere of the planets, and seems, besides, endowed with instincts, that surpass the reason itself, being, as it were, inspired to anticipate the alternations of the seasons and the changes of the sky, adapting itself, with a sort of prescience, to the coming heats of summer, or the inclemencies of winter—to the balmy breath of morning, or the poisoned air of night.

It is hard to say, which is most remarkable the ignorance that prevailed on the mechanism and operations of our physical system, down to the christian era, and even to the seventeenth century, in which the circulation of the blood and the offices of the nerves were discovered, or the indiscriminate declamation even of educated men since, upon the grossness and meanness of our animal, sensual life. The Senses! they are the most astonishing parts of nature. What can surpass in mystery, the familiar act of vision, in which this little ball of painted humours, as it turns, at will, in its socket, now traverses the cope of Heaven and holds concourse with the stars, and then gathers in its contemplations to concentrate them upon an insect's wing, or the petal of a flower. The eye, in fact, creates the blue arch above us, and spreads the colors upon the sky; paints the fields, and sets the rainbow in the clouds. There is no arch above, no color in the sky, no rainbow in the clouds. They are all the magic wonders of the eye itself. And, then, the ear, what is the power, which it possesses, to work the waves of the air into music, and fill the world, which else had been silent evermore, with the sweet harmonies of nature and of man. Nor is the Touch less marvelous; alive, all over us, and in the seemingly coarse and clumsy fingers' ends, possessing a delicacy of perception, a minuteness of observation, an ethereal sensibility, of which the eye itself is incapable. Then there are the phenomena of life in the human body, so unconsciously produced that the well know not of their health; and the constant action of this complicated mechanism, all so quiet and noiseless, as

to be unthought of and unsuspected, till some accident disturbs or jars it. There is Life itself, too, and Death, the moment, when, amid smiles we draw our first breath, and the dark hour of tears and stifled sighs, in which we cease to breathe.

From the study of our own frame and economy, the transition is easy, and, indeed, almost necessary, to the Anatomy and Physiology of the other animated tribes, that occupy the earth in common with us, and are organized for their several destinies upon the same general principles with ourselves. Chemistry and the numerous branches of Natural History, open a wide field, and full of interest. To all these departments, the student of Medicine is strongly invited. Either for the purpose of illustration, in the study of the human animal, or for remedies for human disease and suffering, or, what may as often happen, for the gratification of Tastes incidentally awakened in his appropriate pursuits, the Physician, under the impulse of a liberal enthusiasm is carried along the whole range of natural knowledge ; the most tangible, the most varied, the most amusing of all knowledge ; fitted at once to teach us respect for ourselves and a fraternal sympathy with every thing that lives ; and to inspire us with profound veneration for the Author of Nature, the Great Benefactor of all his Creatures.

Thus the Science of Medicine holds intimate relations to most of the Physical Sciences. And medical men are, in fact, among the most active in all the modern societies and institutions for the improvement of Natural Knowledge.

The connexion of Medicine with Mental and Moral Philosophy is no less intimate and of far more general interest.

The relation of the physical man to the spiritual principle, which dignifies the body, and will survive it, makes it a part of your duty as well as an object of your curiosity, to pass from the anatomy of the material organs to the analysis of the mental constitution.

There is an element in the subject of your immediate scrutiny, which the keenest instruments cannot reach, nor the sharpest eye discern. You trace it up the vital currents to the heart; you track it along the nerves to the brain; but it evades you still. It informs the whole man; you see it in the eye; you hear it in the voice; you feel it in the warm pressure of the hand. And, yet, when you put the quivering organs to the rack, each answers, It is not in me. While we live, it confers on us our chief distinction; and when we die, it makes our very bodies sacred. But, though not dissected out by the scalpel, nor subjected to the tests of the Chemist, the MIND comes fairly within the scope of medical studies, for it is itself, by turns, the subject, the source, and the cure of disease. In health and in sickness, within certain limits, it sympathizes with the body; and the condition of each must be affected by the general laws and the particular state of the other.

So that a well educated Physician is, of necessity, somewhat read in the science of Mind; the science of our spiritual Nature; the Laws of the Reason, the Conscience, and the Passions. He should be so, that he may safely treat mere physical diseases, on which

the mind has influence; and more especially that he may minister to minds diseased. The most dreadful of maladies, and, till recently, the least skilfully treated are the disorders of the intellectual man. A human creature, by the dispensation of Heaven, bereft of reason, is the saddest spectacle in this world. Yet who of us is privileged to claim exemption from the dire calamity? Who can tell, that his own bright youth is not to be clouded, his own manhood frenzied, or his gray head exposed to the pitiless elements, and to the mockeries of rude men, by this humiliating visitation of God? And what student of the healing Art, shall not deem it among the most benignant triumphs of science to control the erring intellect, and restore to sanity the torn and wounded spirit.

There is, moreover, Gentlemen, a liberal and elevated tone imparted to the character by these higher speculations, which should commend them to your attention. In the Philosophy of the mind we are studying to fix some general principles of belief and of action; principles common to all the professions and pursuits of life. It is, in a word, the Philosophy of Thought and of Duty. And until a man has so far meditated the grounds of faith and obligation, as to have formed for himself a theory of truth and right, he has not earned professional consideration, and should not wear the title of a Doctor in any art or science.

To fill up the outline, which I have attempted to sketch, of the kindred topics more intimately connected with medical science, one important subject remains, that of our Holy Religion. It is among the best results of re-

cent improvements in medical education, that the disposition, at one time, not unfrequently remarked in medical men, to reject the authority of Revelation, may be said to have nearly, or quite, passed away.

It was the peculiar beneficence of our blessed Lord, that he so often intermingled with his messages of love to the spirit, miracles of mercy to the body — healing the sick, restoring the maniac to reason, opening the eyes of the blind, and causing the lame man to leap as an hart. It is the peculiar privilege of a Christian Physician to intermingle with his ministry of health to the sick, and lenitives to the suffering body, messages of truth and comfort to the soul. He is called, sometimes to mitigate the penalty of our transgressions, to apply the resources of his art, for averting the consequences of our folly ; and a word of kind admonition will do the spirit good like a medicine. He watches the fatal progress of disease, which no medicine can cure, and sees his patient insensibly passing, with the painful hours, to the great crisis, which no skill can postpone ; how happy, if he has skill to prescribe for moral maladies, to cure the dread of death, to convert the natural uncertainties and anxieties of dangerous sickness into placid acquiescence in the will of God ; to be instrumental of assuring the soul of the life that is to come, when he can no longer encourage hope of the life that now is.

But no man can teach what he does not know ; you cannot transfuse into the bosom of another a spirit, which dwells not in your own. To minister christian truth, and to impart religious consolations, young gentlemen, you

must yourselves, have understood the New Testament of our Lord, and received of his spirit, The Truth as it is in Christ and the anointing of the Holy One, are the crowning honors of your professional education. If the Bible is not studied by you, however much you know, you do lack one thing ; and, lacking that one thing, you are not fitted, in the highest sense, for the exercise of the Profession you have chosen.

A bitter cup may be sweetened by the hand that gives it, and a faint heart, revived by the sunshine of a cheerful presence. The MAN is almost as much, to the patient, as the Physician. And the christian is the only man at ease and at home, in the chamber of sickness, and by the bed of death.

The relation you sustain to society, Gentlemen, is most delicate and responsible. Great interests are committed to you. We have none greater to commit to men. Our life is in your hands. In our extremity, our only confidence, under the kind Providence of God, is in your skill and your fidelity. It is no light trust that is thus reposed in mortal hands. It is a fearful responsibility to have committed to you the hopes of childhood and the supports of age, the endearments of friendship and the confidences of life. Our Legal advisers may mislead us ; and we may suffer in estate. Corruption may enter the halls of Justice, and the earnings of industry may be torn from us, or life itself may be unjustly taken away. But such sacrifice of life, under regulated governments, is rare ; and enterprise and economy will repair our broken fortunes. But, the loss of a sound

constitution, by the ignorance, or the inattention, of our Physician, what prudence can repair? The sacrifice of life, under a false administration of medicine, must be frequent; and the consequences, though difficult to trace to their true source, disastrous and permanent to the community.

If our Spiritual counsellors mistake the way of life, we are not obliged to follow; we have a higher standard; we appeal from the most learned commentator to the Word itself. And we feel, that in doing so, we stand on solid grounds. The great principles of saving truth are laid in the common sense of mankind, or opened by the Scriptures to unprejudiced reason in its least cultivated and humblest condition. The spirit turns, in meekness, but with conscious independence, from the teachings of uninspired wisdom, to the testimonies and communion of its God. It is the peculiarity and true glory of the soul to maintain and enjoy a personal, direct intercourse with the Father of Spirits. But what measure of good sense is adequate to save us from the fatal consequences of ill-advised, or reckless practice of the healing art? Where lies our appeal from the incompetence or rashness of men, who deal with the principle of life, in its secret fountains, administering to us, every day, agents of health or of death, equally beyond our capacity to appreciate and our power to resist? It is no wonder, if an intelligent physician sometimes shrinks from the responsibilities, imposed by Providence, upon him. If any man needs the supports of a religious Faith, which, feeling its perilous way upon the earth, keeps its earnest

eye on Heaven, it is certainly he, who may be summoned, in an hour, to determine, by his skill, amidst conflicting symptoms, and more conflicting judgements of friends, whether a human life, now trembling on the verge of fate, shall yet be revived, or extinguished forever.

The offices you are called to perform for us are, not seldom, ungrateful and self-denying. Weary days and watchful nights are appointed for you. Your own judgements must, often, be surrendered to our fears; and your patience taxed for our repose. To many, services must be rendered for which they have no means to pay. For us all you have occasion, sometimes, to do offices, for which no means can pay. You must submit to be distrusted by those who have not tried you; and abandoned by some who have. The counsels of men and women, wiser than the Doctors, will now annoy you, and now shake the confidence of your patient. Indeed, Gentlemen, you need not only skill, to assure yourselves, amid difficulties and dangers, which you alone see, and resolution to act, where others hesitate, but address, which unlooked for incidents cannot baffle, a temper, which light occasions will not ruffle, and, above all, a courtesy and benignity, so habitual and inwrought, that your presence, in our alarm and agitation, shall be as oil poured upon the unquiet sea, and your professional life a labor of love.

A higher principle than that of gain, or even of professional distinction, is necessary to the patient and cheerful discharge of these duties. Such a principle, the gospel inculcates; and, I know not, if it be inculcated any where

else. In its natural influence, the religion of Jesus Christ elevates your calling. The light, which it throws upon the future life, attaches new value to the present. The destiny, which it points out to the spirit hereafter, adds dignity to the body, which enshrines it here. All the motives to professional study, and the cultivation of professional character are thus increased by the gospel. The devout disciple of Jesus Christ will be, for that very reason, a closer student, a truer gentleman, and a more useful man in his Profession.

Your professional services are sought, of course, in our distress and calamity, under the oppression of weakness and pain and in the dread of death. And we would not be untruly and unkindly dealt with in this honest hour. It is necessary to the composure of the anxious heart, in view of the uncertain issues of disease, to be able to rely on the fidelity of a medical adviser, whose skill gives whatever assurance of relief human science can promise, and whose personal acquaintance with the subjects of spiritual and everlasting interest, qualifies him to appreciate our great moral relations and to enter, with all his heart, into the feelings and solitudes of a spirit about to quit forever this sublunary scene. It seems to alleviate somewhat the suffering of the sick to see the face of a true hearted physician, even when his art is, confessedly, able to do no more for us. The fading eye, in the final struggle, turns, with evident satisfaction, to his kindly countenance, and the fainting heart still leans upon him. There is, I know not what feeling, at the last, which is not satisfied to die alone, nor even in the

circle of our relatives, — a feeling, which impels alike the dying and his friends to summon to the bed side the Physician and the Pastor, our counsel for the body and our counsel for the soul, at the dreadful moment, when the offices of both are to cease forever.

I have already alluded to the fact, that medicine, like natural science in general, and, indeed, like mental and moral science, also, has had an era of skepticism. The time has been, when naturalists and astronomers, and metaphysicians were strangely unbelieving. And it is within the memory of the living, that Physicians were, as a Profession, singularly prone to doubt upon moral and religious subjects. It would seem to be an illustration of the maxim that our *first* and our *third* thoughts are our best. It is a passage in the history of science corresponding to the period of life, when we are passing from pupilage to intellectual independence. The first exulting action of liberated mind is apt to be excessive and extravagant. We are intoxicated with the first drafts of freedom. It is so in thought, as well as in social life.

It may be, too, that there is something in the study of second causes, that is, in its first effect, unfavorable to the recognition of the agency and government of the invisible God. The very order and sequence of events, in nature, itself the clearest proof of His Being and Providence, are made the occasion of concealing Him from our sight, as if that order and that sequence were themselves uncaused and self-existent. We are seduced to ascribe all things to the Laws of the Universe, as though these Laws themselves were to be ascribed to nothing.

But maturer reason, as it brings back extravagant youth to the sobriety of manhood, brings back, also, vagrant and presumptuous science to the acknowledgement of God and of Revelation. The last quarter of a century has developed, beyond all example, the moral and religious aspects of science. The mechanism of the Heavens, and the construction of the human hand, the constitution of mind and the instincts of animals, are made equally eloquent in demonstration of the Wisdom and Goodness of God.

The Physician, with the Naturalist and the Metaphysician, is now turning his eye upward, from the creature to the Creator ; and begins to recognize a deeper import in our mysterious being, than is exhibited by the mere phenomena of animal life. He is becoming, therefore, in a manner, a Moralist and a Divine, and is associating himself with all, in any department of life, who seek the spiritual and eternal health of the children of disease and death.

It is a curious fact, that the practice of medicine was originally an incident of the priesthood. It seems to have been so in Egypt, in Judæa, and in Greece. It is so in all uncivilized countries still. In process of time, separating itself from Divinity, it came to spurn at the authority it had once obeyed ; and denied, not unfrequently, the very existence of the religious principle in man. A similar revolution seems to have taken place in the relation of Civil Government to Religion. For ages, Religion was the great engine and support of Government. When its sole, supreme authority in the state began to be questioned and discussed, it failed in the scrutiny, and gradually lost the confidence

of men, till, at length, the doctrine prevailed, that Religion is essentially dangerous to liberty, and should have no countenance from the State. In some of the American Constitutions, the ministers of Religion are excluded from civil office.

In both cases, however, a similar change is manifest. Men are no less averse than ever to ecclesiastical tyranny; but they are more sensible than ever, that true liberty and social happiness are based on the fear of God, and mutual love among ourselves, the grand principles of Religion. Men of science, in the Medical Profession, expect no healing influence from charms, or miracles, or superstitious observances; and, yet, were never so impressed with the intimate connexion of their art with the salutary principles and precious hopes of the Gospel.

There is no sphere of life, which Piety does not adorn; no rational pursuit, which it does not become. It has, however, been regarded as indispensable in the holy order of the Ministry alone. And next to that, it seems to me, the Profession of Physic requires, in all who practice it, a Christian Faith and a Holy Charity.

