

Introductory address delivered by Professor J.C. Hughes before the class of medical students : at the opening of the session of 1852-3, of the College of Physicians and Surgeons of the Iowa University.

Contributors

Hughes, J. C. 1821-1881.
College of Physicians and Surgeons (Keokuk, Iowa)
National Library of Medicine (U.S.)

Publication/Creation

Keokuk [Iowa] : Printed at the City Book and Job Office, 1852.

Persistent URL

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INTRODUCTORY ADDRESS

DELIVERED BY

PROFESSOR J. C. HUGHES,

BEFORE THE

CLASS OF MEDICAL STUDENTS,

AT THE

OPENING OF THE SESSION OF 1852-3,

OF THE

COLLEGE OF PHYSICIANS AND SURGEONS

OF THE

IOWA UNIVERSITY.

KEOKUK:

PRINTED AT THE CITY BOOK AND JOB OFFICE.

1852

Compliments of A. C. H.

INTRODUCTORY ADDRESS

PROCEEDINGS OF THE MEDICAL CLASS, OF THE COLLEGE OF PHYSICIANS
AND SURGEONS OF THE IOWA UNIVERSITY.---SESSION OF 1852-3.

COLLEGE HALL, NOVEMBER 9TH, 1852.

Class met, pursuant to agreement, and the following officers were elected: D. F. COLLINS, President, P. VAN PATTEN, Vice President, and C. R. S. CURTIS, Secretary.

The following resolutions were then offered, and unanimously adopted:

1st. Resolved, That we, the members of the Class of the College of Physicians and Surgeons of the Iowa State University, were highly gratified with the eloquent and instructive Introductory Address, delivered at the opening of the present Session of this Institution, by Prof. J. C. HUGHES, and feel proud to congratulate him upon the able and interesting manner in which it was delivered, and the enthusiastic reception with which it was met.

2d. Resolved, That a Committee of five be appointed to correspond with the Professor, and obtain a copy of his address for publication.

The following Gentlemen were appointed on said Committee: A. C. Olney, James W. Wheelock, E. M. Laws, C. R. S. Curtis and N. Lyon.

C. R. S. CURTIS, Secretary. D. F. COLLINS, President.
P. VAN PATTEN, Vice President.

KEOKUK, NOVEMBER 9TH, 1852.

Prof. J. C. HUGHES:

Dear Sir—Enclosed we send you a copy of the Proceedings of the Class of the College of Physicians and Surgeon of the Iowa State University, pursuant to which we, the undersigned committee of said Class, would most respectfully request of you a copy of the Introductory Address, delivered by yourself at the opening of the present Session of that Institution, for publication.

C. R. S. CURTIS,
J. W. WHEELOCK,
E. M. LAWS,
A. C. OLNEY,
N. LYON.

KEOKUK, NOVEMBER 16TH, 1852.

To Messrs. C. R. S. CURTIS, J. W. WHEELOCK, AND OTHERS:

Gentlemen:—The resolutions, so highly commendatory of the Introductory Address, delivered by me at the opening of the present College Course, was duly received, together with a polite note, asking a copy of the address for publication.

Embarrassed by the flattering terms in which you are pleased to speak of the address, and assured that its merits are not equal to the encomiums bestowed, yet desirous to gratify the wishes of the Class, for whose character and talents I entertain the highest esteem and regard, I herewith place the manuscript in your hands, to be disposed of as you may desire.

I tender to you, Gentlemen of the Committee, and through you to the Class, my unfeigned thanks for this testimony of your kindness, and with my best wishes for your happiness and future prosperity,

I remain, very respectfully, Yours,

J. C. HUGHES.

THE BASIS ELEMENT.

GENTLEMEN OF THE MEDICAL CLASS :

Man, an intellectual agent, has been engaged since the earliest ages of the world, in frequent and deep researches into the origin of himself, and the world he inhabits. So multiplied are the dependencies in the wide field of the created universe ; everywhere so legible are seen the characters of deep design and sovereign energy, of liberal effusion, and vigilant providence, that we are left without excuse if we fail to arrive at the conclusion that there is a divine agency in framing, forming, and sustaining, the great material system.

And yet, after this display of varied and undoubted testimony, so clear and impressive, that the result of his investigations should exhibit such crude masses of incoherence, such manifest absurdity, and such inexcusable folly as we find upon history's faithful page, must astonish any one who has not had a peep into the human heart, and read its depravity in the unsanctified enmities and hostilities, the offspring of his moral depravity and corruption.

Let an enlightened christian sit down at the feet of a learned Grecian, and while he is moved with mingled emotions of surprise, satisfaction, and delight, to hear him elaborate upon Architecture, Language, Oratory, and Poetry ; yet he will be filled with indignation to hear him boldly assert and proclaim the monstrous absurdity that this *Earth* is the origin of all things.

This is referred to as an evidence of absurdity in the face of the multiform proofs of design, energy, and providence.

But he does not stop here to contemplate the danger or magnitude of his error, for he goes farther with his incoherencies, and has the folly to maintain that the conjoint action of "*Terræ et Cælos*," the earth and heavens, Saturn with his luminous rings was created, and that now the starry host, sparkling and bright, and numerous as the particles of sand upon the ocean's shore, making the firmament a glowing and glittering expanse, are required to look for their paternity to their great progenitor, the proud, encircled Saturn.

Such, in part, was the false philosophy of these gifted ancients, renowned through all time ; which, though beautiful in its conception, is still wanting in that element of master excellence and superiority, that which bright, beautiful and glowing truth, the essence and spirit of all faith, alone can impart.

As a still further evidence of these crudities and inconsistencies, adorned with all the enrapturing gifts of imaginary conceptions, we

we will refer to the hypothesis, that material or matter, with all its attributes was without beginning, without origin, and per consequence without end.

With what ingenuity did *Ocellus Lucanus* endeavor to prove that the circularity of the earth is indubitable evidence and *irrefragible* proof of its future, eternal and perpetual duration.

With what boldness and power did *Aristotle* maintain the eternal existence of the universe, for he advocated "that it was impossible for a divine mind to conceive of so grand a system as the universe, without at once creating it," an idea as fallacious as beautiful.

We smile too, at the unique doctrines of *Lucretius*, who amused himself, and has ever since made history risible with his preposterous farce of creation. The picture of animals and plants, rising from the bosom of the mother earth, in a dismembered state, a head here, and a limb there, a trunk rolling upon the earth, while its members were just protruding through the crust, was too absurd to gain credence, even at that early period. He maintained that some attractive force between homogenous particles would bring them together, and hence the symetry, proportions and harmony in the whole family of animal organization. How interesting to witness a head in search of a body, and the limbs leaping from a promiscuous throng in search of their fellows and the body to which they belonged. Absurd as such doctrines were, they had their followers and believers for a time.

Again, it was asserted that the first principle in existence was *air*, this produced *mud*, from which again sprang senseless animals, and from these sprang man, who lay in deep coma upon the ground, until the lightning's gleam and the thunder's deep tones awaked them from their first lethargy. Alarmed at the crashing noise, they aroused from their deep sleep, and wandered on the face of the earth.

Then again, is the theory of the human family springing from fishes.

And again, the fabled story of *Omoroco* presiding over *Chaos*, the subsequent advent of *Belus*, whose decapitated head, with its blood mingling in the dust, vivified and warmed up the soil so that human beings, like vegetable products, rose therefrom.

It is a matter of no small surprise, and astonishment, that these ridiculous imaginings, these blind absurdities, should find a resemblance in other portions of the heathen world; for the *Pundits* assert with all sincerity, that the first cause of all things was a great *Spider*, whose art and skill had contrived a *web* of the universe, and disposing the whole with astonishing taste and art, sitting in the midst of the web of her own construction, and the work she has created and disposed around her, she will, at her pleasure, wind up her web, and thus arrest the progress of creation.

The *Hindoos* believed in the *aqueous* origin of all things, and assert what has been maintained in more modern times, and among enlightened nations, that the world was the product of a bubble. There seems to have been some plausibility in this theory, when we consider the empty nature of many of our systems, the baseless origin of many theories extant, and the visionary characteristics of many popular doctrines of the day.

From this bubble, then, has arisen to compose the universe, a number of worlds, some above and others below. Those above are the heavens, and inhabited by a body of *Aerial* beings, while those below are filled with *Serpents*.

A part of their doctrine was that the supreme creative power was *three-fold* residing in certain qualities called the *creative*, the *preserving*, and the *destroying* attributes.

Others again, maintained that this *universe* was *soul* only, that nothing else ever existed, that this principle, agent or deity, which they were pleased to call *Brahma*, concluded to exercise his creative power and function in the production of *worlds*, *mortal beings* and *waters*. How much gratitude we should feel for so great a condescension on the part of this great Prince for our creation, and in providing us a world and its comforts.

The *Talmudists* say that *Adam* reached from one extremity of the universe to the other, and for his sins he was further elongated to such an extent as to frighten even the angels themselves.

Mahomet taught the *Arabians* that *Adam* was as high as a *palm tree*. And the *Hindoos* liken the earth to an *onion*, with its successive tegumentary coverings,

Such, in part, is the history of the fallacies of the world without the sunlight of revelation and civilization, and such the darkness in which they were involved.

We cannot contemplate them without commiserating the condition of the heathen in his ignorance and darkness. It proves the proposition that without truth, no system will stand, which truth must be mathematically demonstrated, proved by revelation or sustained by observation.

All systems must have a *basis principle*, an *element* unchanging, and ever existing.

The heathens, then, are in darkness without this *basis principle*, the enlightening influences of revelation.

The ancient philosophers were led into false assumptions without this element of light and truth. Hence their inappropriate theories of civil organization, and their ignorance of the rules which should subsist between man and man.

As this *basis principle* will be urged further as an indispensable element, we invite your particular attention to the fact, that without it *society*, *morals*, and good *government* cannot be maintained, and that without it, *science* would never have reared itself to conspicuity, importance or usefulness.

“Where men have several faiths, to find the true
We only can aid of reason use;
’Tis reason shows us which we would eschew
Where by comparison we learn to choose.
But though we then on reason must rely,
When men to several faiths their minds dispose,
Yet after reason’s choice, the schools are shy
To let it judge the very faith it chose.”

But again. History, in its developments of man, as revealed by the actions of individuals, of communities, and of nations, presents

a varied picture of virtue, and depravity, as astounding in its recital as the moral is instructive. How much we are indebted to its pages for this comprehensive view of man and the world, from the earliest period of primordial darkness to the time when a full glow of light illumined the world.

As we trace along the lines of relation in the past, and mark the moments as they drop, one by one, into oblivion, we will find each distinguished by some peculiarities, and man to occupy every conceivable relation, condition and position, which an incoherent and incongruous spirit and element could dispose him.

Dynasties are changed, governments subverted, nations annihilated, and emperors dethroned. New despotisms and new monarchies, machines for the foul enslavement of man, have sprung up only to fall into anarchy to be re-established by another bloody revolution.

This is but a glance at the political history of the world, but we forbear to press the consideration of this subject, as the enlightened historian is well aware that the sanguinary contests for power between nations and kingdoms, have been for the want of a just appreciation of the principles of justice, the want of the *basis principle* in good government. The refusal to acknowledge to man his just and equal rights as an acknowledgment of his individual sovereignty.

This sentiment is the *basis principle* in *republics*, that from which flows liberty, and secures protection, that which is congenial to man, and the only element in successful government, producing unanimity, binding man to man in a bond of mutual interest, in which is found the best national security. Intelligence, justice, sound morals, and a true christian sentiment, constitute the *basis element*, lying at the bottom of all forms of government, successful in dispensing happiness to man in governmental organizations.

The want of this element has left dark stains upon the page of history.

'Tis painful to contemplate those dark spots, and yet the details furnish the grandest spectacles of undying attachment, constancy and devotion.

It is painful to contemplate the strifes, the numerous bloody enormities perpetrated by one nation upon another.

And on the other hand, when we witness the sacred devotion, and the painful sacrifices made, the spectacle becomes grand, because performed by man, without the sustaining reflection that he is supported by this *basis element*. The story of the persecuted, the enslaved, the oppressed; of innocence outraged, and worth and virtue persecuted and spurned, the sad wailings of human misery, of neglected wretchedness, of unmitigated and unpitied human misery, has been echoed—re-echoed and repeated, and the sad sigh of suffering humanity should urge communities to adopt this basis element, where it has not been adopted, and preserve it sacred wherever it is practised.

Then again, we have ecclesiastical history, the events and transactions of the church, running through the *Jewish* and *Pagan* histories, through the *Roman* empire, the coming of *Christ*, his crucifixion, and

then through the gloom of the dark ages, down to the present time. These pages are blackened by the most sickening exhibitions of intolerance, bigotry and cruelty, and yet these dark spots are relieved to some extent, by the most momentous and stirring facts, no less important than the advent of the *Saviour* and his subsequent death upon the cross. Although Christ came "to proclaim peace on earth and good will to man," yet bigotry, superstition, persecution, and intolerance were not at once destroyed. Nor were madness and depravity, which characterized different periods since then saved or prevented.

But here again, the great element of christianising the world. The basis principle of all correct reformation, is bright and glorious evangelical truth—is the substance and the reality—that which has dispersed the dark shadows and unmeaning ceremonies—that which has extended from nation to nation, from sea to land—and will continue to extend until peace shall prevail, until all nations shall become enlightened, and the elements of *war and strife, and suffering and bloodshed* shall be known no more on earth. This element—this *basis principle* of christianity we should propagate and defend.

By turning back, therefore, to the pages of history, we find that the success and efficiency of any system of *philosophy*, of *morals* of *government* or of christianity, depends upon the truth and correctness of a basis principle, which must be characterized by consistency and capable, as before said, of being demonstrated to mathematical precision, sustained by inspiration or revelation.

We have pointed out, Gentlemen, the incoherencies, the diversities, and absurdities, of the doctrines of the different ancient philosophers, and we have also adverted to the reason of their falseness, namely, an ignorance of the Divine Being, and their want of revealed truth.

We have referred to the instability—the mutability—and the excesses of past governments, and referred to the fact, that their changes, and their abuses, arose out of the want of that *civil basis element*, namely, equality among men.

We have also referred to the progress of christianity, and pointed to the grand essential in the spread and promulgation of christianity—that of *evangelical truth*,—true religious great basis principle or element.

These, Gentlemen, were the great considerations, which have engaged the attention of man from the earliest ages down to the present time.

The great questions of the primary creation of the universe of government—of man's social relation—of morals and of religion, have engaged our attention to this extent, because it was necessary to show the necessity for a first principle, sustained by truth, in all great reforms of the world, as well in philosophy, politics, and morals—as in religion; and we will now proceed to show that it is as necessary in science, and in a particular manner in Medical Science.

Necessity, that imperious rule, which acknowledges no other law, was the origin of the sciences.

Arithmetic, or the simple modes of calculation, were necessary in the earliest ages. For those in the mercantile pursuits must have had

some system of calculation as a convenience in their commercial operations,—indeed, it would appear that they were known from the fact that they were so frequently mentioned in the *Pentateuch*.

Mathematics, Geometry, Mensuration and Navigation were required absolutely by the occupations of the people. That the Hebrews understood Geography, there is no doubt, because all Palestine was divided into geographical divisions, which would be a strong circumstance in favor of the conclusion that they understood at least the rudiments of mathematics. The whole of the land of Canaan was required to be divided into geographical districts, and also the necessity of determining the distances and locations of other countries inhabited and known.

This necessity was answered by the measuring line procured from the Egyptians, where surveying had its origin.

The best interests of Agriculture also required some knowledge of Astronomy, in which the Egyptians, Babylonians, and Phoenicians excelled. Among the first mentioned people, there were astronomers who were able to calculate eclipses, but they were magicians and impostors, not in the fact of their ability to do so, but in making the people believe they themselves were capable, by the efficacy of their own powers of bringing the event about, instead of foretelling it.

The necessity of certain implements of husbandry, as used by the Egyptians in irrigating their lands without which it could not be made successfully to produce. The erection of *Noah's Ark* and of the tower of Babel, the construction of various musical instruments, as the harp, psalter, and lute, gave rise to the necessity and exercise of mechanical skill and effort. Thus we see that necessity suggested the different mechanical occupations, and gave rise to the exercise of mechanical skill.

But we could not say so much of the *plastic arts* or the art of *sculpture*, which it would appear was the result of taste, and the curious intent to immitate which performances by the Egyptians have never been excelled by any other nation of any other period of the world's history.

As of the preceding, so, also, of Medicine. The necessity of guarding against disease, and the anxiety to recover from suffering affliction, gave rise among the *Assyrians* and *Phoenicians* to its practice and culture.

At Babylon the sick were left in the streets, for the examination and suggestion of the passer by, who, if he had ever found a remedy useful in similar cases, he would then suggest it. This would bring out a large amount of experience, for every one was consulted. Then there were temples or hospitals where the sick were brought. The Egyptians had their *Serapis* and the Greeks their *Esculapius*, when a cure was effected by one or more remedies in particular afflictions, then the recipe was preserved, constituting a kind of disjointed formula.—This was *collating* experience, and all observation was recorded. By this means arising out of absolute necessity, Medicine began to assume the character and appearance of a Science.

But it may fairly be supposed that a system founded upon such in-

congruous material, such varied observation, would be loose and incoherent. It was the collated fragments of experience without examination and observation—in a good degree accidental. The properties of their remedies were not known, and much less the pathological condition they were intended to remedy.

The *modus operandi* of their medicines were unknown to them, save that in their use after a long series of persevering applications, the result was favorable, for be it remembered, that their first experience was with external diseases, or those upon the surface.

In consequence of the plain simplicity in the mode of living, diseases in the primitive ages of the world, were few in number. As time advanced, and owing to the greater indulgence in luxuries, some new aspect in the meteorological laws, together with the further spread of the human family over regions previously uninhabited, diseases multiplied in number, and became more malignant. For to use the words of Cartright,

“For the age grows more unsound.”

Epidemics, too, made their appearance, and each visitation had its peculiar features. The young suffered from one—while in the other, adults only were the victims. Their ravages were confined to one people or nation, while in a different region a different affliction prevailed.

Such has been the history of diseases from the earliest ages down to the present time, a period distinguished for a new and fatal epidemic. The diseases which prevailed at an early period in Egypt were *ophthalmies*, *leprosy*, pains in the joints, fevers, &c. Some of these prevailing epidemically—others endemically, while again other cases occurred sporadically.

Their diagnosis of disease was certainly vague and uncertain. In that age of the world when the science of medicine was made up of crudities, these were doubtless as often erroneous as otherwise, and when they failed to account for certain symptoms, it was certain to be charged to the deity—some Providential interference, or scourge of God.

Fancy these cases brought upon the streets, and public market places. A case of inflammation of the eyes, would call out a prescription from one who had suffered similarly. In another place, a case of fever, burning and parching with thirst,—another from pains in the joints—but the *leper* was shunned as was Lazarus at the gate.

Among the Philistines there prevailed a disease, resembling dysentery, and it would seem that King Jehoram died of it.

Leprosy prevailed in Egypt, and upper Asia, and was regarded as hereditary and incurable. This disease assumed different forms.

In these primitive days, balm or balsam was regarded as possessing peculiar medicinal properties, and hence the enquiry of Holy Writ—“Is there no Balm in Gilead, is there no physician there?” The mineral baths were also in high repute, and even at the time of Christ the Hebrew Physicians had made liberal advancements in the Science. And their mandatory salutation to the sick upon visiting them was,

"Arise from your disease," a potent order, however, in the mouth of our Saviour.

The Science of Medicine at this early period among the Egyptians and the Hebrews was most imperfect, and its imperfection lay in the absence of that foundation or basis principle, to which we will call your attention as we proceed. As we have already remarked with regard to the crude notions of the origin of the universe, there were incoherencies and inconsistencies in medical theories and as a consequence, absurdities in its practice.

Like natural history and the physical sciences in general, Medicine was imperfectly understood among the Greeks, although they were pursued with much zeal, energy and success. Literature and the fine arts outstript them in advancement and progress, and to such perfection and improvement did they carry these last, that we are astonished at the manifest neglect which these of more abiding importance received.

The whole family of the *Asclepiades* obtained a world-wide renown for their skill in healing, and ability to relieve, but they claimed, and their claim was accorded to them that their powers and their skill was a miraculous gift from the Gods. This sect established several schools, the last of which was at *Cnidus*.

After this *Hypocrates* arose, which event proved an important crisis in the history of the science of Medicine. He was the first to breath into the science the truth of life, to vitalize it by giving it *stamen*, and to impart to it a tendency to development and growth, by supplying to it substantial nutrition. He was the first to turn his attention to the investigation of Anatomy, and gave the first treatise of it to the world.

For this act alone he deserves the name of the father of Medicine, because he constructed the first solid foundation, discovered the only true element of its future success, the basis principle of its future efficiency, and framed the pedestal on which was erected a statue high as the heavens, as a fitting memento of so great a scheme of humanity and benevolence. Such were the happy results of the labors of Hypocrates, that he and his followers during his career were guided by experimental induction, the great secret of their efficiency and success, and with this new principle breathed into its existence, it promised to stride rapidly forward and take a proud position side by side, with the highest improvements of the age.

Neglecting to recur to this basis principle with that faithfulness required for a successful prosecution and improvement of the system, and relaxing their devotion to observation and experience, they soon plunged into the darkness of speculation. The Dogmatic School sprung up, which united their false philosophies with experimental induction, for as the sons of Hypocrates were among its Professors, this element of success and usefulness was not wholly abandoned.

Soon after this the School at Alexandria sprung up, and here the dissections of the human body were practised. Upon the heels of this and following in its footsteps, the *Empiric school* arose, and to this the profession attached themselves before the fall of *Corynth*.

About this period medicine was introduced into Rome by *Archagathus*, although a few Greek Slaves had previously practised there, but he who received the most renown was *Esclepiades* of *Bythinia*, a century, B. C.

After the fall of *Corynth* another school was established called the *Methodistic*, and still further on another, the *Eclectic*, who drew their principles from the different sects and when collected, collated, and embodied, were formed into a new theory or doctrine, known by the above appellation. There is a sect at the present day who have stigmatised and dishonored this name by their own self-constituted and repulsive caricature.

Through all these mutations and modifications, the standard of the science was maintained, at that time by the Schools at *Alexandria*, and continued to be the seat of its ripest theory, and yet between the time of *Constantine*, to the capture of *Constantinople*, little or no progress was made in *Medical Science*.

That *Alexandria* still continued the fountain of the best medical knowledge at the time, was sufficiently accounted for in the fact that there dissections were faithfully prosecuted, and conducted, and by that means, anatomical knowledge was disseminated, and of course, here if not elsewhere would remain, shining more or less brightly, the light of *Medical Science*. Here was taught that fundamental principle, without which, during that long period, between *Constantine* and the capture of *Constantinople* it would have become extinct.

The fact that medicine was introduced into Rome by Greek Slaves has already been referred to. Indeed some of the eminent citizens of that country, kept a slave in the sole capacity of a physician. To this fact, perhaps, more than any other, may be assigned the true cause of the contempt with which the Roman people regarded the practice of medicine. So ignoble did they regard it, and in so little esteem were those held who practised it, that the before mentioned *Archagathus* for some trifling offence was stoned to death, and *Cato* said "that he was particularly hostile to the philosophers—and little less so to the physicians;—that if the former imparted to us their learning we are ruined," said he; especially if they send hither their physicians—they have sworn together to destroy all the *Babylonians* by medicine." And yet this same *Cato* was the first to write on diseases and their remedies. In the days of *Augustus*, physicians were loaded with honors, and *Nero*, himself, bestowed upon his physician the name of *Archiater*, as a complimentary title.

Had they established schools where dissections were conducted, the benefits accruing to community and the world would have secured an earlier expression of respect and confidence—but submitting their health and lives to the guidance of ignorant slaves, who were guided in their practice by no settled principle—without rudiment, or anything to direct them—and even treating these with contempt, clearly evinced the little estimation in which the science was held.

The inquiry, by dissection, into the formation of the physical system, its members and its organs, would naturally lead to an investigation of their uses, and a discovery of their different functions, should have

awakened, as it subsequently did, the confidence and support of the people. In default of this *basis principle* to be gleaned only in this way, the practice was inefficient, and of little use. So soon, however, as this element was developed during the time of Constantine the Great, there were the *Archiatri palatina* ranked among the high officers of the courts, and were soon raised to the level of the *vicarii* who were among the highest dignitaries of the country.

It is unnecessary to trace further the history of the *science* at this time to elucidate our position—that without some unalterable rudimental principle, whether in religion, morals, government or science, success has been and will ever be wanting in proportion to the want of this *basis element*. Enough has been said to sustain the proposition under consideration. What is all philosophy, if it wants the element of truth? What is Christianity without faith and belief? What is good government without an acknowledgement of equality among men? And what is *science* without demonstration?

In pursuit of Medical Science, Gentlemen, you have sought out these halls. To secure this essential element, and a knowledge of all the departments which are based upon and rearing from it—you have left your homes to labor, toil and struggle by night and by day, and in order to the acquirement of knowledge, you have chosen for yourselves self-sacrifice and self-denial. What! but a high and holy desire for usefulness, would reconcile you to sit here six or seven hours each day, and to spend your evenings in the mephitic air of the dissecting room? What! but a desire of extended usefulness, would you enrol yourselves as members of a profession, the study of which is laborious beyond conception; but in which this is the most gratifying and easy? Nothing. In all my thoughts I can think of nothing.

But, to make your career more successful and honorable, you should devote every moment of your time to acquirement, and in an especial manner should you seek to secure this grand work of your superstructure—this rudiment in our science—this principle without which all else is baseless—this element of success and future usefulness. In all your gettings, be certain to get this—in all your struggles, let this be your greatest aim.

Application, industry, and attention, is due from you as pupils, and a devotion to your best interests is due from me, as one of your teachers, having been assigned to me, this basis department of science, that of Anatomy.

Remember that the great incentives, both to study and practice, are benevolence and humanity, and that to fulfill your sacred mission, you must be fully prepared.

You need not expect your way to fame will be unobstructed, or that the steep declivities of science will be perfectly easy of ascent. By no means. Barriers will lie in your way so formidable as to constitute sickening discouragements, and the ascents will be so steep and rugged as almost to deter you from the effort. But application; and study, will surely and certainly overcome all these. What one mind can originate and discover, another may conceive and learn.

With all the aids which we can afford you, by directing your way,

or taking your hand to kindly lead you on, there will still be found disheartening circumstances gravely opposing your progress. You must know that acquirement is by no means bestowment. It becomes your duty to acquire, and ours to bestow. But it is with you whether these bestowments are received. No one becomes a scholar by intuition—untiring effort and constant application is the history of the scholar.

Your relations and friends are looking upon the step you have taken with anxiety and hope. The interest they feel should find a return on your part, of unwearied application. Community, too, because you have declared your intentions, and a number of you already well advanced in the field, expect that you will fulfil public expectation by fitting yourselves for usefulness. Your progress will be watched, and the sleepless vigilance of that public, ever alive to its own best interests, will be disappointed if you fail.

The cause of philanthropy, too, is awakened with intense interest in all these noble enterprises and systems, looking to the promotion of human happiness, and a proportionate share of that element of security and safety to society, is expected to emanate from these halls.

Science, too, in her noble aspirations, in her sacred and holy objects, demands of you the mind's entire devotion to the growth of her principles. And this Faculty, whose duty it will be to lead you through the labyrinths, and mysteries of Medical Science, will ask your attention, while they endeavor to strip the veil of darkness, which may obscure it from your view, that you may comprehend and understand. They will exert every effort to advance you in the several departments over which they respectively preside—will kindly lead you on—and trusting to your love of the science, your respect for yourselves, and the love for mankind, we bid you **GOD SPEED** in your noble undertaking, and humbly hope, as we fondly trust, you will triumph over every difficulty.