

Biographical sketch of the late Dr. Golding Bird : being an address to students delivered at the request of the Edinburgh Medical Missionary Society.

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BIOGRAPHICAL SKETCH
OF
DR GOLDING BIRD

PROFESSOR BALFOUR

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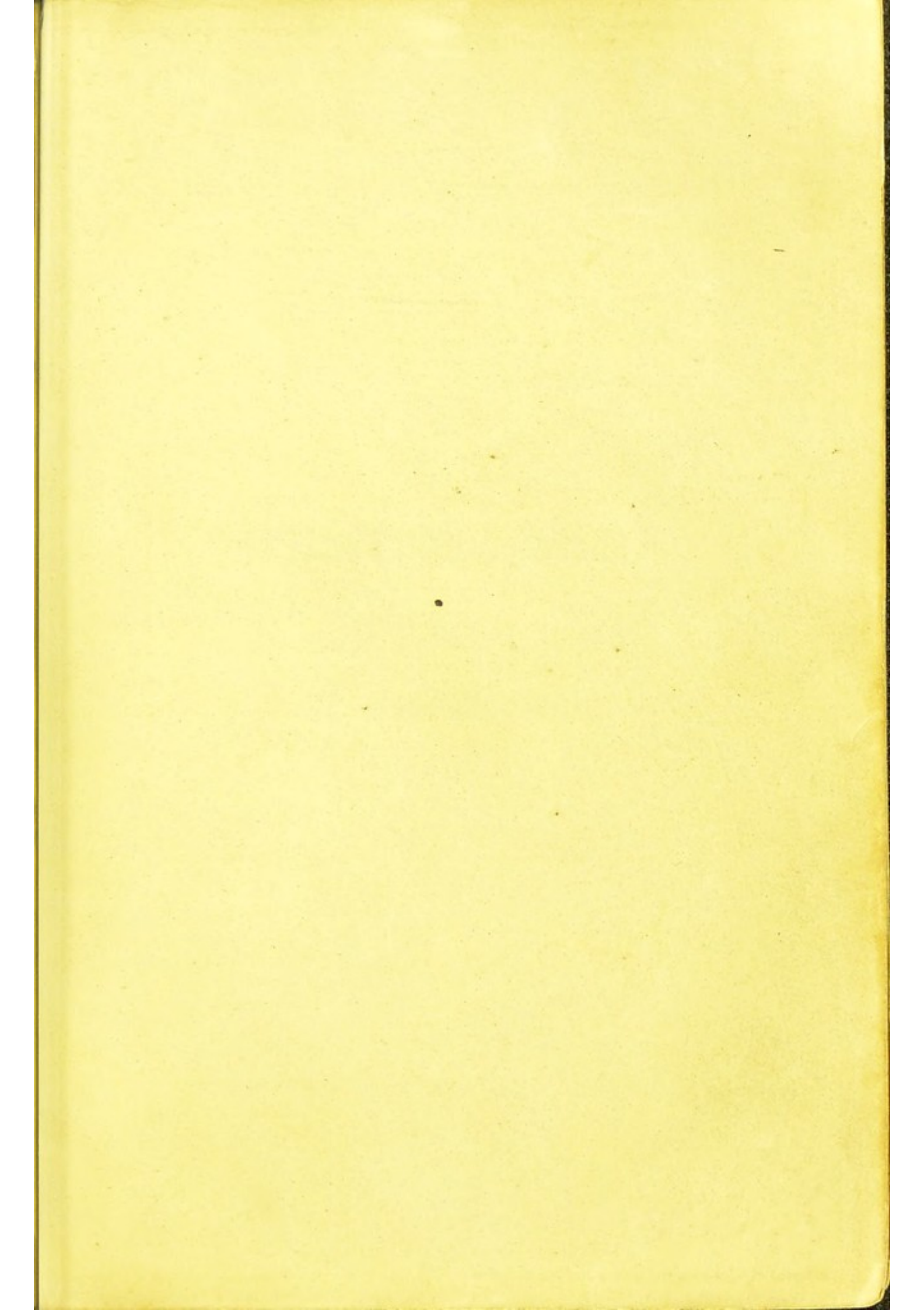
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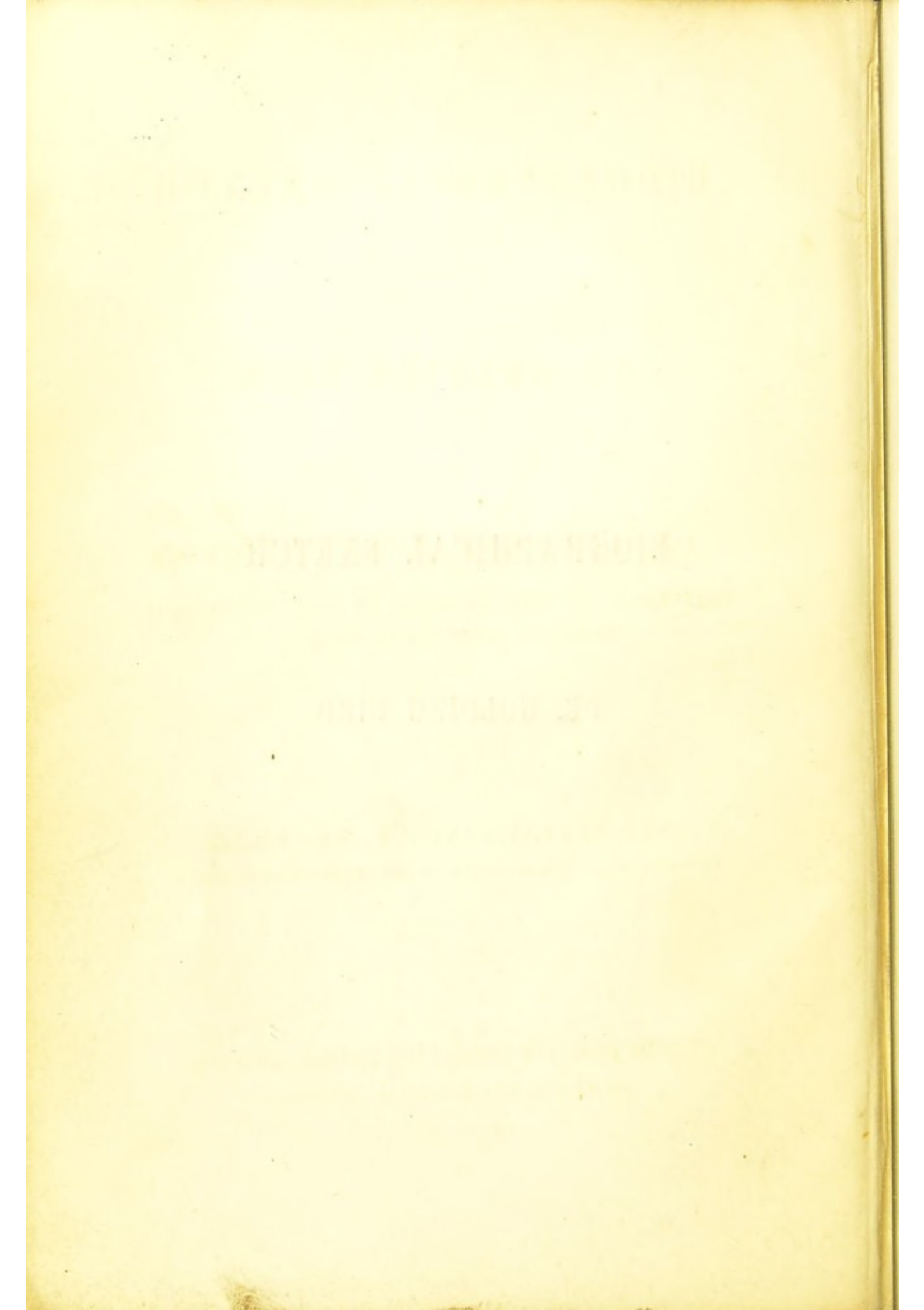




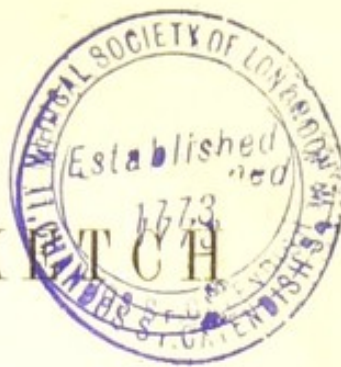
BIOGRAPHICAL SKETCH

OF

DR. GOLDING BIRD.



BIOGRAPHICAL SKETCH



OF THE LATE

DR. GOLDING BIRD

BEING

AN ADDRESS TO STUDENTS

DELIVERED AT THE REQUEST OF THE EDINBURGH
MEDICAL MISSIONARY SOCIETY.

BY

JOHN HUTTON BALFOUR, M.D., F.R.S.E.,

PROFESSOR OF MEDICINE AND BOTANY IN THE UNIVERSITY OF EDINBURGH.

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BIOGRAPHICAL SKETCH.

THE EDINBURGH MEDICAL MISSIONARY SOCIETY, in resuming its meetings with medical students this season, proposes that these reunions should partake more of a conversational character than formerly, and that students, as well as medical practitioners and teachers, should be requested to take part in the proceedings. It is hoped that, in this way, a greater interest will be excited, and that friendly Christian intercourse will be promoted.

The Society's object in these meetings is not merely to bring direct medical missionary work under notice, but to call the attention of the students of medicine in this great school to the importance of those things which concern their eternal well-being—to the responsibility under which they lie to do all for God's glory,—and to the value of that “wisdom from above, which is first pure, then peaceable, gentle and easy to be entreated, full of mercy

and good fruits, without partiality and without hypocrisy." (James iii. 17.) We are anxious to guard you against oppositions of science, falsely so called—to point out the bearings of medicine as a hand-maid of religion—to stir up a missionary spirit, so that, by a holy walk and conversation, you may commend the Gospel of Christ to others, and to shew that the only means of a young man purifying his way is by attending thereto according to God's word, which is a lamp unto his feet and a light unto his path. (Psalm cxix. 9, 105.)

Medical men have abundant means of doing good. Their influence is felt in all ranks of society; and while they nobly minister to the bodily wants of their patients, they have frequent opportunities of speaking a word in season to the heart softened by affliction, and convinced by sad experience of the vanity of all mere earthly enjoyments. No class of men are more called upon to contemplate the uncertainty of time, or to behold the workings of the soul on a death-bed. When life is waning—when the insufficiency of all earthly pleasures is strongly impressed on the mind—when the converse of worldly companions is no longer relished—and when the soul struggles for some resting-place in the prospect of eternity,—how often may a word fitly spoken by the Christian physician be blessed in directing to the one

source of comfort and peace. And again, how does the heart of one who knows the Truth cling in moments of trial to such a physician, who becomes not merely a messenger of mercy to the body, but, as it were, an angel of comfort to the soul !

It cannot but be matter of congratulation that there has been of late years a marked improvement in medical men and in medical students on the subject of religion. Time was when infidelity and materialism prevailed in the profession, and when anything of a religious nature was banished from the curriculum. This opprobrium, we trust, is being wiped away. There is now much less scoffing, less of heterodox views ; more general respect for religion, and less persecution of those who profess it. There is, however, now-a-days some danger of indifference, of profession without principle, of a shew of religion without reality, of a mere name to live while there is spiritual deadness. In sifting times of trial, there is often more vital religion, more searching of heart ; whereas in days and countries in which a religious profession is thought respectable, there is a tendency to sink into carelessness and formalism.

Our desire is that all medical students should be stirred up to greater *earnestness* in the cause of truth. Some have thought that the zealous student of God's Word cannot be a successful student of science.

This is a delusion. He who is fervent in spirit, serving the Lord, will not be slothful in business. (Rom. xii. 11.) He who feels the deep responsibility he is under to the Almighty,—who fears God, loves his Saviour, and is under the influence of His Spirit, is sure to be influenced by high motives in the discharge of his daily duties on earth. He serves a higher Master than man, and is not carried away by sordid and avaricious views of recompense or worldly honour. While he receives his daily bread with thankfulness, he does his duty assiduously and conscientiously, knowing that he must at last give an account of all the deeds done in the body. Such a man does his duty honourably and fearlessly. In danger he has no misgivings about present safety, for even death is divested of its terrors. In the midst of the pestilence and in the battle-field, his mind is kept in peace—stayed on Him who alone reigneth, and who will make all things work together for the good of His people. That man can never act with the same coolness in the midst of danger who feels that he has not made his peace with God. It is delightful to think that many of our medical men now in the Crimea are animated by this spirit. I have had letters from former pupils, which indicate great devotion to their profession, combined with a faithful and humble waiting upon the Lord.

In the "Lancet," 13th January 1855, there is, I regret to say, an attempt made to decry the efforts of Christian Medical Associations such as our own. The writer proceeds on the supposition, that we wish to make proselytes to particular Church views, that we desire to bring medicine under the thralldom of some visible Church, and to impose theological fetters or religious tests. This is a most erroneous view of our proceedings, as well as of those of our brethren in London, engaged in the same cause. We have no wish to instil particular Church views. We are united in an evangelical alliance. Our committee is composed of men belonging to different denominations,—members of the Established Church and of the Free Church, United Presbyterians, Baptists, Independents, Episcopalians, &c. We are associated on the common basis of the Gospel, and overlooking minor differences, we embrace all who love the Lord Jesus Christ in sincerity and in truth. Our object is not a narrow sectarian or selfish one. We desire the good of medical students independent of all systems of Church government, and we repudiate all bigotry, intolerance, or thralldom. We wish the student to breathe the free atmosphere of the gospel while he prosecutes his daily calling. It cannot be said in Scotland at least, that we labour under theological fetters

as regards our medical schools, whether in or out of the University. The days for peculiar church-tests here are at an end. We repel the insinuation, that we desire to exclude any man from our schools, or that we want to compel a student by unworthy motives of worldly benefit to adopt our views. Our proceedings are guided by the principle, that every one is bound to use his influence to make known the Word of God to others, and that he is guilty of dereliction of duty who fails to do so.

The writer in the "Lancet" admits that it may be praiseworthy to promote a religious spirit amongst medical students ; and he concludes by stating most truly, that medicine has no more natural or essential relation to one particular creed than to another ; and that it is the highest privilege of medicine to be the bearer of consolation to all mankind ; that the physician is welcomed everywhere ; that he opens the hearts of all ; and that even the missionary is more acceptable when he assumes the garb of the medical man.

We wish the medical man to prosecute his work, not in connexion with the particular tenets of any visible church, but as a servant of Christ. We desire that he should convey a higher consolation than any which mere professional treatment can give ; and we are anxious that while his vocation secures for him a reception where others are excluded, he

should, as opportunity offers, embrace the privilege presented to him of speaking a word for his Master, before whose judgment-seat all must appear. Surely there is no unreasonableness and no dogmatism in this? On the contrary, it is following the example of Christ who proclaimed the gospel while He healed disease—it is attempting to emancipate from the thralldom of Satan and to translate into the glorious liberty of the children of God, by leading to Him who can alone, by the indwelling of his Spirit, cast out the strong man that naturally rules in the heart.

We are living in perilous days and in troublous times. The judgments of God are abroad on the earth, and many warnings have been given to us. It becomes us to take heed. As medical practitioners and medical students we have had many solemn calls. We have seen an eminent surgeon, who tendered his services to the army in the East, cut off in the prime of life and the very midst of his usefulness. Dr. Richard Mackenzie was well known to all of us, whether as a teacher, as a practitioner, or as a friend. He was beloved by all. He was a talented, conscientious, and painstaking surgeon, and he had given high promise of future excellence. But, alas! he has been numbered with the dead, and this place which once knew him, knows him no more for ever. One of my pupils, now at Sebastopol, writes thus:—"The

garden to which I refer was in the thicket just above the Belbec, where poor Dr. Richard Mackenzie, after a few hours' suffering, expired, cut off in the prime of life, by that fearful malady which has so long followed the steps of the army. He had suffered severely from diarrhoea while encamped near Varna about a month before, but seemed to recover his wonted strength. I met him the day before his death, when he appeared in excellent health and spirits, and spoke with great enthusiasm of what he expected to witness at the approaching siege, and of his speedy return to Edinburgh. It had been otherwise ordered. In a few hours afterwards he was laid in a grave, hurriedly prepared by the 79th Highlanders, in the adjoining wood. His death has been deeply felt, especially by the above regiment, to which he was much attached, and indeed by all in the army who knew his worth and possessed his friendship." His death tells us especially who belong to the Edinburgh School of Medicine, to prepare for a coming eternity ; for neither youth, nor talents, nor professional eminence, nor amiability, can arrest the sentence of death. May the Lord teach us so to number our days as to apply our hearts unto wisdom. (Psalm xc. 12.) In referring to this event at a late meeting of the Medical Officers of the New Town Dispensary, Dr. Douglas Maclagan gave some account

of Dr. Mackenzie's life, and the following is an extract from his éloge :—

* * * "Not alone I mourn
The brother thus so sadly torn
By ruthless death, from me and you ;
Full well his better parts you knew.
You knew him, when in graver mood
By the poor sufferer's couch he stood,
When upward eye and look of pain
Implored for aid, nor asked in vain ;
For kind the heart to which it spoke,
And skilled the hand it would invoke ;
And ready he both hand and heart,
The wished-for succour to impart.
Stern is the duty laid on him
Who tends crushed frame or mangled limb ;
And though nor look nor hand must swerve
To carry o'er the quivering nerve
The kindly, cruel, trenchant steel,
Still should his heart compassion feel,
And gentle look, and accent bland,
Quench half the suffering from his hand.
So 'twas with him, and many an eye
That 'neath his paining touch was dry,
Has o'er rough cheek the tear-drop rolled,
And in mute eloquence extolled
The hand, now nerveless, skilled to heal,
The heart, now pulseless, prompt to feel.

It were a needless task how well
He loved the noble art to tell.
When Britain's trumpet loudly pealed,
And called her soldiers to the field,
'Twas for his art he left his land,
And sought the hostile despot's strand ;
Left peaceful home, and child, and kin,
For war's rude life and battle's din :

And found with many a soldier brave
A premature Crimean grave.

Hark ! from the Alma's blood-stained height,
Where the ranked bayonets glitter bright,
And the plumed warriors of the north—
The Scottish panoply—stand forth
The vantage-ground to watch and guard,
Where yesterday in combat hard,
The British host's resistless blow
Drove from the field the entrenched foe ;
Hark ! to the hearty Highland cheer,
From flank to flank, from van to rear.
'Tis not to greet, though well they might,
The chiefs that led them to the fight ;
'Tis not some leader's honoured name
They welcome with a loud acclaim ;
No ! 'tis the heartfelt voice of thanks
Spontaneous springing from their ranks,
Which told the hardy soldier knew
He was his trusty friend and true
Whose friendly care and anxious toil,
On Varna's pestilential soil,
Had warded off the deadly blow
Of the unseen destructive foe ;
Who, when in Alma's dreadful hour
The shot and shell with murderous power
Had swept their ranks in iron storm,
And mangled many a stalwart form,
From morn to night, unwearied toiled,
Death's fierce assaults with coolness foiled,
Stanch'd the fast ebbing tide of blood ;
Plucked from the wound the missile rude ;
Plied the kind labour, here to soothe
Shot-mangled limb, and there to smooth
The stony couch, where death had now
Set his cold seal upon the brow.
Ah, me ! that death, from whom that day
He snatched so many a noble prey,
Should, ere another week had flown,
Have struck the hand that foiled him, down."

Our University and the scientific world have met with a heavy loss in the death of another distinguished man, Edward Forbes, our late Professor of Natural History. He, too, has been cut down in early manhood—his sun has gone down while it was yet day, and our bright anticipations have been blasted in a moment. Possessed of genius and talents, and of profound and extensive scientific knowledge, an ardent and careful observer of nature, an enthusiastic and painstaking instructor, admired as a naturalist, beloved as a friend—he seemed to be pre-eminently qualified for the high station to which he had been called. But here, too, our hopes have been disappointed, and we are called to deplore the loss of one who promised to shed a lustre on our school. The event is a solemn one, and proclaims in loudest accents, “Prepare to meet thy God.” (Amos iv. 12.) May it be blessed to all, and lead us to consider our latter end, to work assiduously while it is day, seeing the night cometh when none of us can work. (John ix. 4.)

From these instances of mortality among the teachers in our school, let us turn for a moment to one which has occurred in the case of a pupil who had just entered on his duties as a medical man and a missionary at Neyoor, in the Madras Presidency. Dr. Charles C. Leitch was known to many

of us in Edinburgh, as a zealous and truly Christian student. He saw the importance of the Medical Missionary field, and entered upon it with devoted zeal. "Strong in faith," writes a fellow-missionary, "high in courage, with a single eye to his Redeemer's service, he left home, and friends, and prospects behind, and came to labour in the vineyard in Travancore. He published the first Report of his Mission Dispensary. It is one of much interest, and it is written in a humble but joyful spirit at the wide prospect of usefulness which God had opened out before him. But his work in Jesus was soon to end; he was not to learn to bear the heat of the day in this land. When his heart was bold and his hand was strong, and when youth and health and strength and energy were his, God took him away. To human sense and sight the Lord's work would have been advanced more certainly by his life; but God's thoughts are not as our thoughts, and dear Charles Leitch was destined to glorify Him, not by his life, but by his death. Devoted to his Lord and Master, persevering in his labours, and consistent in his Christian walk and conversation, he has left behind him the odour of a good name, and the lasting influence of a faithful example."—(*Occasional Paper of Edinburgh Medical Missionary Society, for January 1855.*)

All these occurrences come home to us in con-

nexion with the medical profession in this city. They tell us to be ready, to "cease from man, whose breath is in his nostrils ; for wherein is he to be accounted of ?" (Isaiah ii. 22 ;) to have our loins girt and our lamps burning, so as to be prepared for the bridegroom's coming. (Matt. xxv. 1-10.)

While thus calling your attention to instances of death among our Edinburgh ranks, I think that it will not be unprofitable to give a short memoir of an eminent physician in London, Dr. Golding Bird, who was cut off in October last at the early age of thirty-nine, after having attained by his talents, energy, and perseverance, a most lucrative practice in that city. His history will, I trust, convey important lessons to all of us, not merely by encouraging us in the practice of our profession, but also by illustrating the character of one who, in the latter years of his life, was distinguished as an enlightened and earnest Christian, and whose name will be conjoined in the annals of medicine with those of Abercrombie, Hope, and John Reid, concerning whom Dr. G. Wilson discoursed so ably and so profitably at one of our former meetings.

GOLDING BIRD was born at Downham in Norfolk, in 1815, and was at an early age placed in the family of a clergyman at Wallingford, in Berkshire, where his education was carried on until he was

twelve years of age. He was then sent to a private school in London. Here he gave marked evidences of a taste for botany and chemistry, which, however, does not appear to have been encouraged by the teacher, who was more devoted to the usual routine of classics. On leaving school he selected medicine as a profession, and was apprenticed in 1829 to Mr. Pretty, a respectable practitioner in London. In 1832, he became a pupil at Guy's Hospital, and succeeded by his talents and untiring industry in gaining eminence among his fellow-students, and in securing the notice and esteem of Dr. Addison and Sir Astley Cooper, who saw in his early efforts the dawnings of future eminence. By the latter he was requested to aid in the chemical part of his work on Diseases of the Breast. While he prosecuted with vigour the more practical departments of medicine, he continued to take a deep interest in the collateral branches, and his proficiency in botany was so great that he was enabled to gain the botanical prize offered by the Apothecaries' Company. At Guy's he laid the foundation of his future fame, and he always took a warm and affectionate interest in that school.

At the age of twenty-one he passed the Apothecaries' Company with great credit, and the Examiners took occasion to recommend him to the authorities

at Guy's, as one whose merits ought not to be overlooked by them.

In 1836, he was appointed to the lectureship of Natural Philosophy in that hospital, and before he had completed his twenty-third year, he commenced the course of lectures which were the basis of his "Elements of Natural Philosophy"—an admirable introduction to the study of the physical sciences, which has passed through four editions, the last having been published with the assistance of Mr. Charles Brooke, shortly before his death. In the Preface to the last edition, he remarks:—"The very liberal amount of support which this work has received has induced the author to entertain a deep sense of his own responsibility to science, and in the preparation of this edition to seek further assistance, by associating with himself a coadjutor in those departments of physic, with which a laborious devotion of many years to professional duties had denied him the opportunity of rendering himself adequately familiar."

He subsequently lectured also on Medical Botany and Chemical Pathology,—his lectures on the latter subject being the foundation of his papers on the Diseases of the Urine, and on the Nature of Urinary Deposits, which gained for him such well-merited celebrity.

He commenced his career in London as a general practitioner, but without success. In 1838, he took

the degrees of A.M. and M.D. at St. Andrews, with the view of assuming the status of a physician. His election as Physician to the Finsbury Dispensary was an important step in his medical career, and may be looked upon as the commencement of his professional success. He occupied this situation from 1838 to 1843. He was also Lecturer on Practice of Physic at the Aldersgate Street School of Medicine. In 1839, he published *Researches on Poisoning by Charcoal Vapours*. In that year he also acted as one of the Secretaries of the Chemical Section of the British Association at Birmingham. His practice at the age of twenty-eight is stated to have been worth nearly a thousand a year.

In 1840, he became a Licentiate of the Royal College of Physicians of London, and four years afterwards he was raised to the Fellowship of that body. In 1843, he was appointed assistant-physician at Guy's Hospital, thus attaining a position to which he had long looked forward with eager expectation. A biographer remarks, "Although the appointment at the hospital was a source of much gratification to himself, yet it is possible that he over-rated its value. It was the prize for which he had worked, it had been the frequent stimulus to renewed labour, and in the pleasure of having at last attained the object of his hopes, he saw but the crown he had won, and

felt not the thorns beneath it.”—(*Association Medical Journal*, Jan. 5, 1855.)

Dr. Bird was subsequently elected lecturer with Dr. Addison on *Materia Medica*, and he then resigned his other lectureships. In *Guy's Hospital Reports* in 1848, he published a paper on the Diseases of Children. He delivered lectures before the Royal College of Physicians, from 1847 to 1849, on *Materia Medica*, and on the influence of Organic Chemistry on Therapeutics,—directing attention to what he called *Depuration of the Blood*, and in a particular manner to the functions of the kidney and the state of the urine, as indicative of disease. He also delivered lectures on Electricity and Galvanism, in their physiological relations.

Amidst all the arduous duties of his professional life, he continued his devotion to the collateral sciences. He regarded them not merely as accomplishments, but as necessary for the physician, and he never lost an opportunity of improving his acquaintance with them. He became a Fellow of the Linnean, Geological, and Royal Societies, in the first of which he took a special interest.

It has been remarked by a biographer in the *Lancet*, “that now a field was opened to his indomitable energy, and he left nothing unheeded, no hour unemployed. Each day had its appointed work; the

early morning saw him attending to the sick poor who thronged to his house ; his private professional engagements and literary labours engaged him till evening ; and many hours of the night—often, too often, the entire night—has passed in unbroken study.” Soon his reputation extended ; success never stayed, but only stimulated labour ; he worked on, and ere long this mental toil began to operate on a frame by no means robust. A rheumatic attack, with a tendency to syncope, palpitation, and then hæmoptysis,—all pointed out the necessity for caution, but his enthusiasm led him to neglect these warnings. Duties pressed upon him—he felt their importance and responsibility more and more, and he was unwilling to relax his efforts.

About the year 1848-49, symptoms of disease of the heart manifested themselves, and he was compelled soon afterwards to desist from his laborious professional work. The threatenings of ill health at this period seem to have called his thoughts more especially to things of higher moment than mere professional eminence. While he had not neglected religious duties, he had not yet been led to rest in Christ as his all. Failing health appears to have been the means blessed by God in weaning him from worldly honours, and in bringing him to that Saviour in whom alone his soul finally found peace and

comfort. During his future career he was a devoted servant of the Lord, and had the glory of his Redeemer in his view.

“It was but late in his short life,” remarks a mutual medical friend, “that he gave that earnest attention to religion which ended in his mind undergoing a very decided and happy change. To this he was led by his affliction, and by being compelled to see that his brilliant worldly success was about to be cut short and his prospects blighted. This he told me himself, saying, at the same time, that he had never cared for money, but that his snare and idol was ambition—reputation. And this I should say accorded very much with what we knew of him. He had a good deal of vanity, which led him constantly to seek his own exaltation, and this often interfered with the cordiality of his intercourse with those he met in practice. But his amazing memory and fertility of resource, the wonderful power he possessed of gaining and keeping the confidence of his patients, together with his native mental powers, carried everything before him. For many years he lived in an out of the way small square, and in a style that would have greatly interfered with the success of any other man, who was looking to a leading practice as a consulting physician.”

In spite of all these untoward circumstances, suc-

cess followed him. By his abilities, acquirements, and perseverance, he overcame all difficulties, and rapidly advanced in fame and in wealth. His practice had now extended so much as to cause him in 1850 to remove from Myddleton Square to a large house in Russell Square.

In the autumn of 1851, his health again failed, and in December of that year he had another attack of acute rheumatism which for a month compelled him to abstain from practice. At the end of that period when he recommenced his duties, he found that his professional work called for still greater sacrifices of time and health, and in the summers of 1852 and 1853, he was compelled to take periods of repose in the country.

In the midst of his busy professional life, Sunday was to him a day of rest—and a day of rest it was in its highest and holiest sense. The morning was spent in the church of his friend and pastor, the Hon. and Rev. Montague Villiers, Rector of Bloomsbury, and the remainder of the day was occupied in the spiritual instruction of his children. The manner of his daily religious walk and his regard for the Sabbath are brought out in the following letters.

Mr. Villiers, Rector of Bloomsbury, writes to me in the following terms:—

“Dr. Bird’s ardent desire to speak for his Master

and to make his well-known talent in his own profession give weight to his word when he spoke for the soul,—the manner in which he faithfully rebuked sin which he knew to be the cause of particular diseases,—his generosity to the poor, and to the clergy in particular,—his sensible faith and reverence for God's Word,—his zeal to establish Bible reading among medical students,—were all points developed strongly in my departed friend. His fault was, in my opinion, that he thought he *must* attend to his patients when he felt it was to cost him his life. There was a little vanity in this, as if, as I often told him, God could not do without him; the result being, that if he would not content himself with attending to a few patients till his health was re-established, then the Lord would take him away altogether. I never saw any man who seemed to illustrate more forcibly Phil. iii. 8."

The Rev. Dr. James Hamilton, in speaking of him, writes to me thus,—

"The charm of his practice (as I gather from his patients) was the power he had of assuring and attaching them. They felt confident from the first that he would make them well; and there was something about him so endearing that they felt quite distressed to be obliged to resort to another.

"He knew that he was to die early, and this made

him eager to get through much work in the meanwhile. . . . But busy as he was, he contrived to save for himself and his family the most of the Sabbath ; and spent a good portion of it in reading interesting religious books with them," &c.

His desire to prosecute his Master's work was seen in his conduct to all around him, and especially to his patients. While his kindness endeared him to them, and his cheering manner comforted them,—no opportunity was lost of speaking a word in season. He felt it a duty never to delude with false hopes. Warmed with love for souls, he gently warned of danger and pointed to a better hope. Dr. Cormack says, "Being strongly impressed with the precarious tenure by which he held his life, he looked on his duties from the religious side, and in his medical ministrations he was often the means of affording spiritual comfort, to which his own broken health gave all the force and earnestness of truth."

His views of divine truth and the state of his mind in 1852, are well shewn in a letter to a friend at Torquay, on the occasion of the death of a child.

"I write to you, my dear friend, not to break in upon your griefs, but to express the deep sympathy which, from our hearts, we feel for you under this dispensation of Him whom it is our glorious privilege to know as a God of mercy ! Your dear

boy has been translated from this world of sin and sorrow to one where tears are unknown. He who lent him to you to bring up for Him has required him at your hands. May we not spiritualize Exodus ii. 9 ? and may God in His infinite mercy and love realize the latter part of this text to you and your dear wife in the form of an abundance of consolation. May your faith be like that of David, and you be enabled to act as he did under a similar visitation. (2 Sam. xii. 20-23.) I have often thought that there is a vast source of comfort in the remark of our blessed Redeemer in allusion to an especial privilege of children, (Matt. xviii. 10;) and is there not another in the reflection, that many are removed from us for the merciful purpose of taking them away from evil which might happen to their souls had their stay on earth been protracted ? (Isaiah lvii. 1.)

“ You know, indeed, how to draw consolation from the wells of salvation, and it is not for me to remind you, that the very circumstance of being afflicted gives us a direct claim on a further outpouring of the love of our covenant God. The Holy Spirit did not without meaning declare that the Lord is good—a stronghold in the day of trouble ; and he *knoweth them* that trust in him, (Nahum i. 7 ;) and how sweetly consoling and divinely loving is his solemn declara-

tion, that though He cause grief, yet will He have compassion according to the multitude of His mercies? For He doth not afflict willingly, nor grieve the children of men. (Lam. iii. 32, 33.) Weeping may indeed endure for a night, but joy cometh in the morning, (Ps. xxx. 5 ;) in that glorious morning when, redeemed by our Saviour's sacrifice, clad in the marriage garment of His righteousness, we, with the spirits of just men made perfect, may meet and recognise at the marriage supper of the Lamb, those who have gone before, and whose pilgrimage on earth has been by Divine love shortened.

"Your dear boy has lived in my memory, and often has my dear wife joined with me in expressing a hope that he and our son might form an enduring friendship for each other, and help each other in a Zionward path. How little can we tell what the morrow will bring forth! yet all these are warnings to keep our lamps burning, ready for the Bridegroom's call.

"I fear I have already trespassed too long, but do regard the intrusion as an earnest of our affectionate sympathy. Need I say that our earnest prayers will be offered up at the throne of grace that this visitation may be sanctified by bringing you still closer to Him who so loved us that He gave His own dear Son to die for us, and that you may richly,

deeply, and earnestly feel the Saviour's promise, 'Blessed are they that mourn, for they shall be comforted.'"

In 1853 he spent some time at Tenby, where he secured many friends, one of whom (Mr. Dyster the naturalist) writing to Dr. G. Wilson, says :—

"I became acquainted with Dr. Golding Bird in the summer of 1853, when he visited Tenby for a 'physician's holiday,' which his debilitated health unfortunately demanded, to seek the repose he could not find in London. The prestige of a London hospital physician had preceded him, and he was pestered with applications from all classes, to see and prescribe for them. One morning when I called on him I found him sighing over seventeen or eighteen letters from would-be patients. Though resolutely declining to see any who were not introduced to him by the *wish* of their ordinary medical attendant, he was most kind and patient when they came in this form, and with the utmost readiness consented to give his opinion on the cases of any of the sick poor whom I brought before him. With a delicacy, I thought rather overstretched, he declined all fees. During his six weeks' stay at Tenby, his enjoyment was that of a child. Earth, air, and sea, all contributed to his joyous happiness. With a mind capable of deriving pleasure from the most varied

sources, he took peculiar delight in natural history—the *field-pursuit* of which was quite new to him—and he passed much of his time in the investigation of our marine fauna. In all social questions, sanitary, political, and general, he was deeply interested; but the peculiarity which struck his friends most was his delight in all that concerned man as an heir of immortality. Though we did not agree in our church views, still our differences of opinion never chilled his kindness or my esteem; and it is my conviction that he was a true servant of his Master, and that his ruling object in life was the advancement of his Master's kingdom.

“His habits of laborious work ruled him even in his holiday;—no moment found him idle. He was in the caves collecting zoophytes,—at home working with his microscope,—mounting specimens, of which he completed many in the most perfect manner,—exploring the hedges for ferns and flowers—or helping willingly those less informed than himself by pouring out the stores of his own learning. He benefited greatly by his visit. My acquaintance with him had ripened into a deeper feeling, and our intercourse was renewed in London in the autumn of the same year, when I visited him at his own house, and passed many profitable hours in his company. We corresponded occasionally, but did not

meet again till May 1854, when I was deeply shocked with the change that had taken place in him, and I was compelled to admit to myself and him that his days were numbered. In speaking of his end as an event near at hand, he manifested not the slightest disturbance. The only wish expressed was, that if it were God's will he might be spared to make a more ample provision for his boys. He expressed an utter distrust in treatment, and a disinclination to seek for further opinions. Weak as his body was, his mind was active as ever, and I well remember his delight in shewing me a new one-eighth object-glass he had just received from Powell and Lealand. He was very unfit to leave home, but I could not dissuade him from accompanying me to the Linnean Society—of which I had just been elected a Fellow—for the purpose of introducing me to the Society, and explaining my privileges. I urged with all the force I possessed the necessity of his at once emancipating himself from the fatigues of London practice; and it has often pleased me to think that what I said appeared to impress him, though the same advice had been repeatedly given by others, and doubtless, more powerfully. Having witnessed how marvellously he recovered at Tenby, I still cherished hopes that his life might be prolonged for a time. We never met again. One short bright note an-

nounced to me his having become a housekeeper at Tunbridge Wells—full of cheerfulness for his many blessings. *Sit terra levis.*”

Dr. George Wilson has kindly favoured me with the following interesting sketch, by an accomplished lady, of a day's ramble with Dr. Bird at Tenby : —

“My first meeting with Dr. Golding Bird was in St. Catherine's Cave, at Tenby, where I had gone in search of the zoophytes for which this cavern is so celebrated. The wind was driving furiously through the rocky arches, and the stones among which we had to find a passage, were either slippery with wet fucus, or rough with bristling balani, so that progression was alike uncomfortable to the hands and feet. I was perseveringly struggling on against the wind, and trying to make the best of my way in spite of the impediments with which I had unwisely burdened myself, in the shape of an awkward basket, a large clasp knife, and an ungainly *pickle-bottle*, when, as we turned the angle of a projecting rock, I perceived a pale thoughtful face, whose deep-set, penetrating eyes were intently scanning the rock, round which we were cautiously picking our steps. ‘Here is Dr. Golding Bird!’ exclaimed our companion and pioneer, Mr. Dyster. The pale face relaxed into a less anxious expression as Mr. D. was recognised, and my desire to become

acquainted with the denizens of the cave was made known by Mr. Dyster.

“As I glanced down at my own fucus-stained attire, I felt some compunction for the readiness with which I had grasped at the opportunity of accompanying Dr. Bird in his visits to the homes of the different zoophytes and molluscs, who nestle among the recesses of St. Catherine’s rocks ; for my companion was dressed in such a precise and rigidly professional costume—at least such was my first impression—that I was certainly a very unsuitable comrade even in that retired locality ; and when I noticed the skill with which he avoided every pool into which I contrived to slide, I was not a little ashamed of my cumbersome basket, knife, and bottle, on which I threw the blame of all my slippings and splashings. Moving daintily from ledge to ledge, and never appearing to soil his feet, or lose, even for a moment, his dignified and sedate bearing, Dr. Bird, with a small phial in one hand, and a penknife held aloft in the other, kept up a sort of running commentary upon the lovely little zoophytes and molluscs, which he dexterously removed from their native rocks, and carefully transferred to the various small flat-sided bottles with which he was provided.

“ ‘ You will observe this graceful Laomedea which clothes the cave with its pendant tresses ! ’ said he,

pointing to the arching roof above us with a sort of solemn impressiveness, as if he were addressing a number of listening disciples on some vitally important subject. 'You can no doubt inform me,' continued he, after having expatiated in a sort of lecture-like manner on the nature and character of the genus *Laomedea*—'You can no doubt inform me, whether this species is the *gelatinosa* or the *geniculata*; our knowledge rusts so deplorably under the wear and tear of a London professional life, that I really am quite ashamed of my want of accuracy in these matters.'

"I was compelled to admit my utter inability to decide the question; my acquaintance with the *Laomedea* family being of recent origin. 'It requires a very careful examination to distinguish them,' continued he, holding up to the light the lovely little sprig, immersed in water. 'I believe that the characteristic distinction of *geniculata* is, that the stem is zig-zag, rather than filiform, and has rarely even one or two branches, while *gelatinosa* has scattered branches, as we observe, in this specimen. You know the *Campanularias*, of course; most exquisitely beautiful creatures they are. Here is a remnant of *Plumularia falcata*, thrown up by the retiring wave; this zoophyte is often completely invested with *Campanularia volubilis*.'

"The sickle-shaped feather zoophyte was eagerly examined, a number of minute translucent white threads carefully scraped away, and dropped into a tiny bottle, filled with clear water from the adjacent pool, and a powerful lens applied to the flat-sided glass, which shewed a tendril of the plumularia enlarged into a thick stem, round which was coiled a corneous tube, which had thrown out, at alternate intervals, a long, slender, partially twisted stalk, supporting a bell-shaped cup of perfect crystalline transparency, from which minute white tentacula were being protruded and retracted.

"When we had sufficiently admired our lovely little prisoners, and Dr. Bird had detected among them a sprig of a different species of Campanularia, the *C. syringa*, equally beautiful with its sister *C. volubilis*, and not to be distinguished from it under such low magnification, except by so accurate an observer as himself, we proceeded in our exploring course till we reached a ledge of rocks, which brought us to the edge of a rocky wall, washed by the sea to its very summit at high water, and worn by the wave-lines into a hundred shelving recesses. Innumerable compound ascidians hung suspended from the dripping roofs of these retreats, on the base of which the troglodyte Actinia protruded its slender greenish tentacles, till the slightest touch alarmed

the gentle hermit ; when, retracting itself within the abraded surface of the stone, nothing remained to be seen but a small mud-covered and flattened button of soft matter. The edges of the rocks were festooned with colonies of the dog-whelk, (which at Tenby is a much more shapely creature than its Scottish representative,) and under and around them were crowds of small bags, looking like suspended wheat-ears, but which are, in reality, the secure nurseries of the younger community.

“ ‘ These rocks, as you see, are actually teeming with life ; but there is one special part which I must shew you,’ said my companion. ‘ It is a pet resort of all of us ; my children call it their “ riband shelves :” see, it merits the name.’ And he detached a white satiny band, about two inches wide, which was waving to and fro in a graceful coil. ‘ This is the spawn of the Doris ; we will search for one of the parent animals, which cannot be far distant.’

“ As I only knew these beautiful creatures through the Monograph of the *British nudibranchiate mollusca* by Messrs. Alder and Hancock, I was delighted at the prospect of a nearer acquaintance with them, and examined the rock with eager diligence, which was soon rewarded by the detection of several fine specimens. They were the *D. tuberculata*, I believe, delicately mottled creatures, carrying aloft, on the

back, their feathery circlet of gills, which looked like the most delicate of shuttle-cocks, stiff and rigid in their translucent plumes, till any sudden alarm caused the animal to retract them, when the crown vanished, and simultaneously with it, the two horn-like, banded tentacles, which protruded from the mantle-covered head.

“ Although I should have liked to stay longer on the Doris rock to watch the habits of my newly-found friend, there yet remained many other rock-dwellers, who were not visible except at low tide, which must not be neglected ; so, after satisfying myself of the provident instincts of the little Doris, by observing that it had fixed its head-quarters in the midst of an inexhaustible supply of *Halichondria panacea*, its principal source of nourishment, which rose on every side around it in the form of miniature green porous craters, of bread-crumbs consistency and appearance, I quickly followed Dr. Bird in search of new wonders.

“ A frond of one of the large oar-weeds, which happened to attract our attention, supplied a rich store for future observation. First, there was the lace-like film of *Flustra membranacea*, spread like a gauze veil over the olive-coloured stem ; and here we had found an object on which to expend our indignation against Mr. Busk, for having ruthlessly demolished the names with which Johnston had familiarized

us, to set up new ones in their place. What harm had that slender net-work of animality done, that its pretty name must be changed to the polysyllabic *Membranipora membranacea*? This was, however, only one amongst a number of other zoophytes, which had been metamorphosed by a touch of the pen from Cellularias, Crisias, Flustras, Sertularias, and other long-established family names, into *Seruparias* and *Bugulas*, the latter of which denominations owes its origin to the transcendental Oken, from whom Mr. Busk seems to have borrowed it as a patronymic for a large class of those zoophytes, which exhibit the mysterious bird's-head process—a process by the way, which this admirable microscopist has discovered to be much more common than was formerly supposed to be the case: in the multitudinous race of the *Lepraliæ*, it seems to be of frequent occurrence.

“ The same frond of *Laminaria*, from which we had obtained some of the newly named lace-like Flustras, bore attached to its stem a shred of the bright-red *Delesseria*, on which was strung a row of white curved hooks, which, when examined by the lens, called forth the exclamation,—‘ Here are the serpent heads in full play !’ and well does this zoophyte deserve the name ; for, when examined by even a low magnifying power, it reveals a moving crystal tube, which, gracefully rising from its crimson support,

bends in a curving line, bringing the aperture of the cell to view, which, by its indentations, marks an imaginary mouth and eye, and completes the delusive image of a serpent's head. Alas for the stability of names, what was an *Anguinaria spatulata* is now an *Ætea anguina*!

"The advance of the waves to the very spot on which we were standing, put a summary stop to our combined lamentations over the labour lost, if we must now unlearn all we knew, and make acquaintance with the *Emmas* and *Candas*, which Mr. Busk was thrusting upon us, on the authority, it would appear, of Lamouroux and other by-gone observers; and stifling our indignation at the vicious attempt of naturalists to immortalize some favourite's name at the expense of the learner's memory and time, we made the best of our way towards the shore-entrance of the cavern.

" 'There are still two pools,' said Dr. Bird, 'that I must show you, and they constitute the crowning treat of a visit to St. Catherine's; it is not every one, I assure you, to whom I would confide the secret of their existence, but I see you have sufficient love for science to deprecate the wanton destructiveness with which ordinary collectors exterminate specimens.'

"I promised to look, but not to touch or steal, and being aided in climbing up a steep, rocky wall, I

beheld midway up the cavern a miniature lake, surrounded by shelving rocks, which seemed to be placed there to protect the beautiful denizens of its waters.

“ By the subdued light of that portion of the cave which was too high to catch any of the bright sun-rays, streaming through the entrance arch of the cavern, I saw one gleaming mass of living flowers, the *Actinia bellis*, which, lovelier than the freshest of daisies, were putting forth a crowd of mottled tentacles, and, spreading in thick clustering rings round the contracted mouth of the animal, made the little pool look as if it were a gay bed of china asters, whose petals had been endowed with translucency and mobility. My admiration was rewarded at the expense of the poor Actinias, for, Dr. Bird wishing to recompense my moderation in not disturbing any of his protégées, took his knife, and severing one from the rock to which it was attached, gave it me to adorn my vivarium. All its kindred seemed to participate in the wrong done to my little victim, for in an instant every tentacle was retracted, and spouts of water ejected from every contracting animal, as if in testimony of the general sense of injury which pervaded the colony.

“ There yet remained one more marvel to be seen, so on we hurried to this last wonder. Stooping down, I was directed to examine a small shelf of

rock, where the waters had worn away the surface to the depth of a few inches, forming a bed for a small salt-water lake. Here, nestling close to the rock, gently fluttered a line of crystalline animal vases, the *Clavellinas*, which, socially connected, and springing from a common base, display through their glassy tunics the marvellous beauty of their internal structure even to the very workings of the heart, showing how the colourless fluids circulate through innumerable vessels, and finally merge into the complicated system of net-work near the upper part of the body, which, as my companion explained to me, constitutes the branchial apparatus of these animated crystal vases.

“ But now we had to hurry away, for the tide was rising fast, and no one who values his life will loiter in St. Catherine’s cave, when once the waves have entered her deep recesses ; so, cautiously winding our way round the sharp angles of the sea-washed arches, we emerged again into the broad light of day, and the glowing heat of a sultry July noon. Our outward appearance had not improved during our explorations within the wet and windy cave, and I was meditating a hasty flight from my companion, lest some of the many grand patients, of whose unfortunate prayers for professional aid he had been informing me, might be lingering on the beach, and

catch sight of their venerated medical adviser in company with the Meg Merilees figure, which salt-water and fresh breezes had made of me ; but just then I saw Dr. D. and Mr. D.,—and I felt comforted in having companions in shabbiness and unfashionable eccentricity of apparel. Dr. Bird saw them too, and with the slightest possible touch of self-satisfaction in his tone, he said with a very emphatic manner,—‘ How I envy Dr. D. his power of casting off the etiquette of professional costume ; I dare not do it to the same extent ; you can have no idea of the tyranny under which we London men are enslaved ; our patients will give us no rest, we can never unbend. I have ventured this summer upon some slight degree of license, for I really found that my last year’s one month’s holiday was robbed of half its benefit by the continual struggle I underwent down here to avoid professional engagements. What I do this year is to indulge till about noon in the *négligé* attire in which you now see me ;’ pointing to a black *wide-awake* hat, and a very sedately cut black coat, provided with large pockets ; ‘ now, however, I must hasten away, for it is quite time that I should be ready to receive my daily callers, and I should lose caste for ever were I detected in this unprofessional attire.’ So, taking a hurried leave of us, and receiving a most willingly enforced promise that we

would spend the evening at his house, in order more carefully to examine our many spoils, he hurriedly left us, to make the best of his way homeward, through the least frequented paths, lest any one should behold the great London M.D. in a garment which was *not* a dress coat, and in a hat provided with a brim to screen his failing eyes ! Poor Dr. Bird ! as we stood watching his slim and fragile-looking form, while he wound up the rocky ascent to the town, we mourned over the immoderate thirst for knowledge, and the obsequious devotion to appearances which denied him rest of mind or body, and were too surely hastening him to a premature grave. But we little thought then how soon his labours would be over, and all his anxious strivings stilled ! Mr. D. told us how indefatigable he was even in the pursuit of his relaxations ; that the year before, in the summer of 1852, he had brought his family down to Tenby for their one month's taste of fresh air, and that, being delighted with the sea-side treasures which the neighbourhood afforded, he had determined on making it his general resort for summer, and that now he had, according to his first intention, repeated the visit with increased enjoyment. When Dr. Bird visited Tenby for the first time, he knew none of the animals which he had been describing to me, and his delight on first seeing a living zoophyte was described

as intense ; hitherto he had known these animals only through the descriptions of others, and the reality so far exceeded his anticipations, that from the moment he first saw the crystal cells of these animal-flowers expanded in full beauty, they constituted the favourite objects of his higher pursuits. All the time snatched from professional work was given by him to the examination and preparation of the numerous specimens, which he had assiduously collected during his short stay at Tenby, and he even read several papers before the Microscopical Society in reference to the best methods of mounting such preparations for microscopical examination. His method, which he regarded as extremely simple and peculiarly successful, consisted mainly in exhausting the air from the tubes of the polypidoms ; but I confess, that notwithstanding the directions he gave me, it appeared to me to be complicated, owing perhaps to my ignorance of the mode of managing the air-pump.

“ During the short time that we both remained at Tenby after our visit to St. Catherine's cave, I always found Dr. Bird most willing to communicate his knowledge, and share with others in the pleasure of every new discovery and fresh acquisition. He was as liberal of his professional skill as of his intellectual riches, and freely and generously conferred the

benefit of his advice on all who were unable to give him anything beyond their gratitude in return for his services. He did himself injustice by having recourse to exaggerated statements of his professional celebrity, and of the expedients he was obliged to adopt to avoid the importunities of distinguished patients during his brief period of summer leisure. This unfortunate weakness in his character could not fail to strike even those who did the greatest justice to his intellectual powers, and were the most sensible of his fascination of manner and of the genial kindness of his nature. But now that he is gone, we forget these slight blemishes, remembering only the sterling worth of the man, while we deplore that fatal zeal in the pursuit of knowledge and the acquisition of professional honours, which led him to misuse his powers, and hurried him to an untimely grave. With me the memory of what he was, lives at once as an incentive and a warning, and there are few days to which I look back with more interest than the one in which I first met Dr. Bird amid the treasures of St. Catherine's cave."

At Torquay also he spent much time with his friend Dr. Tetley, who enjoyed his society much, and who had many opportunities of knowing him. Dr. Tetley, in a letter to me, says, "I saw much of Dr. Golding

Bird when he was in Torquay. We had previously corresponded as Christian friends many years, and our interviews were full of the deepest interest to me. As a man of science and a physician, you can appreciate him better than I can; but as a Christian friend, I can from my heart say, few were like him.

“ Dr. Bird had been long an established Christian before we met. The illness which brought him to Torquay had led to much close self-examination and deep self-abasement and humiliation before God. More established peace and joy in believing were the happy results, and a heavenly radiance overspread his intelligent countenance, and lighted his expressive eye when he conversed, as he was always ready to do, on the free grace of God in Christ Jesus. Simplicity and godly sincerity were most prominent traits in his character, and an earnest zeal for the spiritual welfare of all with whom he associated was displayed, I may truly say, ‘in season and out of season.’ This led, as might be expected, to a practical knowledge of ‘the persecution of the Gospel.’ But most signally, in God’s wondrous providence, were the designs of his enemies defeated; and still more, some of them have sent for him in illness and on a dying bed, as the friend to be trusted; and one of the most inveterate died in his arms. His quick perception and habits of close observation were very

striking. He was my frequent companion in my drives through this beautiful neighbourhood, and from the noblest landscape to the most minute plant, nothing seemed to escape him. Had time and strength permitted, he would have prepared a 'Flora' of the district. The short period of relaxation he spent at Tenby was diligently employed in such pursuits, especially in marine botany, and in dredging for zoophytes, &c. When I last saw him in London, he shewed me many of the preparations he had made. 'The works of the Lord are great, *sought out* of all those that have pleasure therein.' How his happy spirit must now be filled with the knowledge of God, in his infinite perfection and wondrous works, and especially in the glorious gospel, which filled him on earth with joy unspeakable and full of glory!

"I ought to have alluded to the large generosity which marked the character of my dear friend. He was more ready to give than to receive, while at the same time he never lost sight of the wants of his family, and sought to provide things honest in the sight of all men."

In another note Dr. Tetley says,—“One of the most striking features of Dr. Golding Bird's character was the marked and specific interest he shewed in his friends and patients. While you were with him you could not help feeling that you had his

undivided attention, and that the one desire of his heart was to promote your temporal and eternal welfare. The amount of pains he took in the investigation of disease was very remarkable, but I believe in his busiest days he never omitted to say something bearing on spiritual interests."

Dr. Bird had been consulted in regard to a friend of my own who suffered under an obscure affection of the kidney, &c. My friend was one who knew the value of religion, and his godly mother had frequently corresponded with Dr. Bird in regard to his case. The interest which he took in the patient's welfare was beautifully shewn in the following letter, which was transmitted along with the prescription:—

"Although, my dear patient, I am personally unknown to you, the intense anxiety shewn in your dear and devoted mother's letters induce me to write to you. A lady from Edinburgh, who is now in town under my care, who knows your dear mother, has still more interested me in her and your behalf, by confirming the impression conveyed to me in the letters I have received.

"Now it is true that it has pleased God to chasten you with an anxious and perilous disease, one which excites our deepest anxiety; but it is equally true that it is one in which it often pleases Him in His mercy and *love*, (Heb. xii. 6,) after a time, to lift

His hand and bless the means employed for the cure of the patient. I am more anxious to tell you that one of the greatest sources of peril in this disease arises from too many remedies being employed, and no one pursued with sufficient assiduity. I have been permitted to witness many cases of recovery after continuing the remedy you are now taking during several months. That remedy acts, 1st, by removing from the blood those unhealthy matters which are too generally retained in the disease ; 2d, by gradually checking the formation of sugar ; 3d, by promoting the conversion of the food you take into healthy chyle ; and 4th, by preventing the distressing constipation. For these reasons I wish you to continue the remedy ; and that God may in His mercy restore you to health and usefulness, if it be His will, is the sincere prayer of your friend, GOLDING BIRD."

Having tasted and seen that the Lord was gracious, Dr. Bird naturally desired to tell others the great things which the Lord had done for him, and the best interests of the medical profession and of medical students were ever present to his mind. Accordingly, in 1853, he organized a series of religious meetings among his professional brethren in London, and urged strongly the importance of teachers and practitioners using their influence for the spiritual benefit of students.

The history of the movement which he and others made to organize Christian medical meetings is interesting, and I therefore give here a short sketch of it:—

In London, for several years, prayer-meetings had been held by medical students in some of the hospitals, more particularly in St. 'Thomas', where, by the Christian efforts of Dr. Gladstone the Chemist, and others, much good had been effected. Still, however, much remained to be done for the general good of all the students in London.

In the Association Medical Journal of 11th Nov. 1854, a letter appeared from a medical student, in which he mourned over the want of interest taken by the profession in regard to the welfare of students. He remarks, "It is proverbially true that no man careth for the student of medicine. If he have the advantage, during his apprenticeship, of being received into the house of his master, and of having constant supervision exercised over him, when he attends lectures or walks the hospitals, all restraint is removed. His principles, as yet, perhaps, only the force of habit, are sorely tried; and with the many temptations which surround him, can we wonder if he fall? Youth is the most ductile period of life; and it is precisely at this period that the medical student is left to himself, or rather, what is far worse,

he is associated with youths of his own standing, who laugh at his religious scruples. The surgeons of the Hospital do not exercise a surveillance over his private conduct, and there is no one to give a friendly hint, or to warn him of his danger. If some of the leading men in the profession were to interest themselves in this cause, very much good might be effected."

This letter attracted the attention of Dr. Golding Bird, and in the Association Journal of 25th November, he inserted a letter on the subject. He says, "Few, who are in any way conversant with the position of the medical student, while attending his duties at the hospitals and schools, could read the letter of 'A Medical Student' without some emotion. It is true, that *as a class* they are too generally calumniated by the public who know nothing of them. Too generally, it is supposed, that to be engaged in 'walking the hospitals,' is synonymous with being guilty of every kind of open vice and moral depravity. From an intimate knowledge of the habits and characters of the students of the large schools of medicine, to which I was for more than twenty years attached, I can bear witness to many bright exceptions to this supposed general rule. . . . That a great change has, during the last ten years, occurred in the habits and characters of all medical

students, is a well-known fact. While medical education has been improved and idleness diminished, the influence of religion has been remarkably shown in exerting its hallowed power, protecting the student from those seductions to which, without its shield, he might have yielded. During my own studentship, a pious student would have been subjected to the bitter shafts of ridicule from those who were destitute of religious influences. *Now*, I am quite sure, he is respected by those who sit by his side in the lecture-room."

Dr. Bird goes on to remark that the public in its ignorance is too apt to find the type of the medical student in the caricatures drawn by the powerful pen of Dickens. After exposing the origin of this calumny, he proceeds to urge upon the profession the importance of something being done towards the moral and ethical training of our students, during the years of their most serious temptations, spent, of necessity, in the midst of the vices of our large cities and towns.

"From anxious and large experience," he says, "I am convinced that no great improvement will ever take place in the ethics of our profession, until the religious training of our pupils is made a matter of solicitude by those whose influence is respected by them, and whose example should guide them." The

formation of a Christian Medical and Surgical Association, with branches in the various hospitals, appeared to him to be perhaps the best means of accomplishing the object in view. Already," he adds, "does a nucleus of something of this kind exist in several of our hospitals. In more than one of them several of the students meet together one evening of the week, for the study of the Holy Scriptures and mutual edification." As a model of the rules to be adopted in the formation of such an association, he gives the following, as suggested by some students at Guy's Hospital.

1. That a Medical Christian Association be formed, composed of members of the profession, and of students.

2. That the object of this Association be to promote spiritual religion amongst its members; and to diffuse the same among all others who come within the sphere of their influence.

3. That the means employed for these objects be the study of the Holy Scriptures, devotional meetings, addresses, and any other means which may from time to time present themselves.

"Never," he concludes, "will practitioners of medicine perform their mission so usefully, and with so much mutual happiness, as when permitted to adopt *in spirit* the inspired advice,—‘Finally, be ye of one

mind; having compassion one of another; love as brethren; be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing.'"

The letter of Dr. Golding Bird called forth the opposition of certain parties, who accused him and others of cant and hypocrisy, and insisted that medical students were better employed in studying medical and surgical works than in Scripture reading. Such sentiments, however, were repudiated by all right thinking medical men, one of whom wrote as follows:—"For myself I can conceive of no proposal more promising, not only as regards the medical student, but society at large, than one which aims at diffusing among the rising members of an influential profession, the precious truths of Christianity. That the habitual study of the revealed will of God, and a zealous desire to communicate to others a saving knowledge of the gospel of peace, is neither incompatible with the highest attainments in science, nor with the most conscientious discharge of professional duties, might be shown by many brilliant examples in this and other countries. It is thus that the studies and pursuits of our profession are consecrated."*

* Association Medical Journal, Dec. 30, 1853, p. 1153.

A student of Guy's also writes thus :—"The time allotted to my medical studies is now almost expired ; and with regret I shall leave these lecture-rooms and wards, where so much research and knowledge have been freely unfolded before me, and where the condescension and urbanity of the medical officers of the hospital, on all occasions, have produced feelings of obligation and gratitude, which can never be effaced. In addition to all these claims upon my respect and gratitude, I have now superadded an interest and care for me in my progress in knowledge of a still higher kind. I am now reminded and encouraged to believe that to all my possible skill and knowledge of my profession, may be added the additional excellence of humble Christian piety,—a guide through life, a safeguard from the evils of life, and a support in that hour which awaits even a medical man—the hour of death."*

Such were the circumstances which gave origin to the meetings of the London Christian Medical Association, the effects of which, it is hoped, will be widely diffused among the profession, and thus insure a union founded on something far more solid and enduring than any mere earthly basis. The opposition which has been stirred up, and which is still exhi-

* Association Medical Journal, Dec. 23, 1853, p. 1138.

bited in the pages of the *Lancet*, will, I doubt not, be overruled for good by Him who can make the wrath of man praise Him, and who restrains the remainder of wrath.

It was at this period of Dr. Bird's history, that, at the suggestion of a mutual friend, I was induced to write to him. I took occasion to offer encouragement to him in his work, by telling him that there existed a similar association here, in the form of a Medical Missionary Society, and that the students of our University had for many years been in the habit of meeting regularly in a room in the College for religious purposes. I expressed to him my belief that such meetings had been productive of much benefit both to teachers and pupils. In reply to my letter, he thus writes on 24th December 1853 :—

“MY DEAR DOCTOR,—Could you have known how opportunely your most kind letter arrived, just at the moment that a word of encouragement was needed to strengthen one's hands, I do hope you would have been gratified. Just as I had brought to a close a very hard morning's work, and was trying to compose my mind before leaving home for a meeting to be held at my house in the evening, your letter was placed in my hands. My heart, indeed, thanked you earnestly for it, and I blessed God for causing you to write it. On that evening our

second meeting was held, and a few earnest Christian friends, after seeking aid from God's Holy Spirit by prayer, devoted some hours to determine on a common bond of union. You can hardly have an idea of the difficulties of getting any united action in London, for any purpose, when the divided interests and jealousies of sixteen different medical schools start up in bold array. When on any subject connected with the spiritual welfare of the pupils, you add the different ostensible or real religious views of the teachers, you can at once see how vast a difficulty exists for any plan of union on any subject and for any purpose. You will recognise the names of Mr. Grainger of the Board of Health, Dr. J. Risdon Bennett of St. Thomas', Mr. Le Gros Clark of St. Thomas', Mr. Moore of the Middlesex, Dr. Habershon of Guy's, Dr. Gladstone, and Dr. Handfield Jones, among those who are working with me. I am sorry to find that some good men are lost to us from their exclusive feeling in favour of the Church of England. But all attempts must fail which depend on an 'arm of flesh,' or the authority of great names, as well as any which are founded on a narrow and sectarian basis. We hope, if God permits, again to meet on January 14, and to organize a committee, as we hope to have more than twenty of the metropolitan teachers, who are actuated by a serious desire for

the salvation of souls. Our own Bible class at Guy's has gone on for years quietly and almost unknown, but still most usefully. Hence we are encouraged to develop such a plan in the other schools. Whilst I do most gratefully receive your good wishes, and still beg an interest in your prayers, I feel I deserve no credit nor commendation, for I do painfully feel that I did not avail myself of the popularity given to me among our pupils as I ought to have done to God's glory. I can only pray that this work may be permitted to go on despite the weakness and unworthiness of the instruments employed. I do indeed now, after a day's professional toil, feel it an intense satisfaction to write unreservedly to you. Earnestly I pray that your reputation and high academic position may become daily more and more brilliant from being adorned with those Christian graces which the Holy Spirit has abundantly promised. In a few days I hope to write to Dr. Coldstream in acknowledgment of the resolutions he forwarded to me. They are invaluable to us, as they will enable us to disarm many of our opponents, especially those who assert, that to become a Christian is equivalent to ceasing to be experienced or useful in our profession. May every blessing of this holy season attend you into the new year, for Jesus Christ's sake. (3 John 2.) Your sincere and obliged friend, GOLDING BIRD."

The letter was accompanied by the following provisional resolutions adopted at a meeting of medical and surgical teachers, and a few members of the profession unconnected with the schools, December 17, 1853, at the house of Dr. Golding Bird :—

“ I. That an Association be formed which shall have for its object, the inculcation and extension of spiritual religion among medical students.

“ II. That the basis of the Association be an admission and a personal application of—

“ 1. The divine inspiration, authority, and sufficiency of the Holy Scriptures.

“ 2. The unity of the Godhead, and the Trinity of persons therein.

“ 3. The utter depravity of human nature, in consequence of the fall.

“ 4. The incarnation of the Son of God and the work of atonement for sinners.

“ 5. The justification of the sinner by faith alone.

“ 6. The work of the Holy Spirit in the conversion and sanctification of the sinner.

“ III. That the operations of the Association consist chiefly in the formation of local meetings for the study of the Holy Scriptures and prayer.

“ IV. That the admission of members and the general affairs of the Association, in the Metropolis,

be conducted by a committee composed of teachers and other members of the profession."

The allusion made in Dr. Bird's letter to Dr. Coldstream has reference to a minute of the Committee of the Medical Missionary Society, of which the following is a copy :—

EXTRACT from the Minute of a Meeting of the Committee of the Edinburgh Medical Missionary Society, 13th December 1853.

The committee, having had their attention called this morning to the efforts lately made by Dr. Golding Bird to promote the spiritual welfare of medical students in London, desire most cordially to sympathize with him in this important movement. The committee are satisfied that there is a loud call on all medical men who love the Lord Jesus Christ, to take part in measures which have for their special object the moral and religious improvement of medical students. As Christian brethren engaged in the same blessed cause, they are anxious to encourage Dr. Bird in his labours of love, and they earnestly pray, that he may be supported in this good work by that Spirit who can alone give strength in the season of trial.

The secretaries were instructed to have a letter

expressive of these sentiments prepared, subscribed by as many of the committee as can be conveniently got at, and forwarded to Dr. Bird, along with an extract of this minute.

Letter to Dr. Golding Bird, signed by the President and several Members of Committee.

“ Edinburgh, 13th Dec. 1853.

“ DEAR SIR,—At the usual quarterly meeting of the committee of the Edinburgh Medical Missionary Committee, held to-day, special reference was made to the good work on behalf of the spiritual welfare of medical students in which you have for some time past been engaged, and to the severe animadversions upon these which have appeared in some of the medical journals of the Metropolis.

“ Appreciating as we do the importance of the step you have been led to take in this matter, and entirely approving both of your principles and of your proceedings, we desire thus most cordially to express our sympathy with you, and to assure you of our sincere hope and prayer that you may be enabled to persevere in your laudable attempts to direct the attention of the young men within the sphere of your influence to the things that belong to their eternal peace.”

“ To the Committee of the Edinburgh Medical
Missionary Society.

“ London, Jan. 1854.

“ DEAR SIRS,—The letter of sympathy addressed by you to our friend and co-worker, Dr. Golding Bird, was handed over to us at the last meeting of the Provisional Committee of the Association for promoting spiritual religion amongst medical students in London.

“ We, the members of the committee then present, desire to return our most sincere thanks for such a communication. We are cheered and encouraged by the manner in which you express your sympathy with us, and reciprocating the same sentiments of Christian union, we earnestly hope that our common Saviour may guide and bless all efforts designed to extend His kingdom and promote His glory. We are yours very faithfully,

“ GOLDING BIRD, A.M., M.D., F.R.S.

F. LE GEOS CLARK, F.R.C.S.,
Surgeon to St. Thomas' Hospital.

J. H. GLADSTONE, Ph. D., F.R.S.

CHAS. H. MOORE, F.R.C.S.,
Surgeon to the Middlesex Hospital.

A. P. STEWART, M.D.,
Assistant Physician, Middlesex Hospital.

H. BURFORD NORMAN, F.R.C.S.,
Surgeon to the North London Eye Infirmary.

J. C. HABERSHON, M.D.,
Demonstrator of Morbid Anatomy and Curator of Museum at Guy's, Physician to City Dispensary.”

The state of his health had compelled Dr. Bird to resign his physicianship at Guy's, and to restrict himself entirely to private practice. Although his exhausted frame evidently called for complete repose, he was unwilling to entertain the idea of retiring from practice altogether. He left London from time to time for a day or two for a change of scene and occupation; and he also made a short stay in March 1854, in the Isle of Wight. All this, however, was of no avail, and his continued inability for professional labour at length compelled him to desist. It was a great struggle to him, but God had now prepared him for it, and he was ready to obey His call.

On the 14th February 1854, he attended a meeting of the Metropolitan Counties Branch of the Provincial Medical Association, and made his last public speech, in which he defended the reputation of a professional brother, whom he considered as having been badly treated. He spoke with great warmth and animation in support of a resolution moved by his friend, Dr. J. R. Bennett.

Looking forward to his retirement from practice, he writes thus to Dr. Coldstream, on 16th May 1854:—

“Indeed, my dear Doctor, I have not forgotten your note nor Dr. Wood's address. Both were

gratefully received, and the latter put, I hope, in good hands. But really I am thankful to avoid a letter when possible, for I fear you have little idea of a London physician's work when in very large practice. Until this visitation of weak health—which (if I see God's dealings aright) will soon remove me from the large income and extensive practice I have long enjoyed, into retirement and an altered position—I have not, for twenty years, really had half-an-hour's leisure; and were it not for the blessing of the Sabbath rest, no human being could have borne it. Even now, when I do not begin until nine o'clock, my house is then crowded, and although, however high their rank, none are admitted after twelve o'clock, I cannot quit my house until three, four, and later, exhausted, and hardly fit to bear the fatigue of my carriage. You will see how little we are to be envied. A sense of never-finished work, broken health before forty years have passed over one's head, are the fines paid for large success. Yet do not think I mourn. I see God's smile, and our blessed Saviour's love more in calling me from this work than even in giving it to me. In our retirement (D.V.) at Tunbridge Wells, I hope still to find work to do, if so humble an instrument can aid the Lord's cause.

“I do thank you for Dr. Wood's note, sweet and

cheering. Would I were what he thinks me to be. Bitterly have I to mourn my shortcomings.

“You saw, I hope, the advertisement of our Medical Christian Association. I inserted in the Association Journal last week its first fuller announcement. By the enclosed card you will see our work has begun among the *students* for the summer season. The branch is opened.—Ever your friend in Christ Jesus,

GOLDING BIRD.

“DR. COLDSTREAM.”

His failing strength made him decline all out-door work; but while the outward man decayed, the inner man was renewed day by day. His character as a Christian shone very brightly at the close of his life. He took a very lively interest in the Christian Medical Association, assisting, till within a few days of his decease, by his earnest prayers and wise counsel.

Dr. Cormack, in recording some of the facts of his life in an article in the Association Journal, gives the following extract of a letter from him, dated May 9, 1854:—

“Happy should I have been, my dear Doctor, to obey your summons, but I am quite laid aside, and have, since March, not visited patients, confining myself strictly to my house work. It is God’s will, and the mandate is sent in mercy; but my broken health will, ere many weeks have expired, cause me,

before seeing forty years, to retire from this position of honour, usefulness, and, indeed, of affluence. My success has been my bane, for I have done too much, and neglected health."

He now sold his house in Russell Square, and purchased one at Tunbridge Wells. He left London in June in 1854, proceeded at first to Hastings, and finally took up his residence at Tunbridge Wells in August. Here he enjoyed relaxation. His botanical studies afforded him pleasing recreation during his drives into the country, and, resting his hope on a firm foundation, he felt that inward comfort which flows from a sense of the presence of a reconciled God and Father in Christ. Until the month of September he continued to improve considerably, and was able to see occasionally some patients who had visited him in his retirement. He was particularly anxious about some cases of diabetes, a disease on the pathology and treatment of which he had made researches, the result of which he had intended ere long to have given to the public. By the month of October it was evident that his case was a hopeless one. Nausea, vomiting, œdema of the feet and face, hæmaturia, pyelitis, and vesical pain, all indicated that life was drawing to a close. He bore all patiently. His heart was fixed; his ambitious views as to time were humbled, and he was resigned to

the will of his God. His time and thoughts were absorbed in preparation for eternity, and earthly honours were seen to be unsatisfactory. To him to live was Christ, to die was gain. On the 27th of October, at the early age of thirty-nine, he departed to be with Christ, expressing in his last moments a firm reliance on Him, committing to His care a wife and five little children, and joying in the hope of a blessed resurrection.

The causes of his death are thus summed up—acute rheumatism, valvular disease of the heart, jaundice, irritability of stomach, calculus, and pyelitis. In announcing his death to Dr. Tetley, his brother, Dr. Frederic Bird, says,—

“The frequent mention of your name by my dear brother Golding makes me too familiar with it to let me address you as a stranger. You were among his most valued friends, and I believe few will feel more honest grief at the intelligence I now write than yourself. My poor brother has left us for ever. On Friday night he sank exhausted by his long illness, rendered more severe during the last few days by the supervention of renal disease.*

“Ten days after his symptoms merged into those of calculus in the kidney, suppuration within its pelvis

* It is interesting to notice, that Dr. Bird, the great *renal* authority, died of *renal* disease,—the physician became the patient.

rapidly ensued, the little powers left him became expended, and after a few brief hours had passed he ceased to live. To him death had no terrors. Conscious of his coming dissolution, he almost hailed it with pleasure. To him it was but as a means of translation to another and a brighter world. With an assured and profound belief in his own unworthiness, and in the atoning sacrifice of his Saviour, he passed in perfect consciousness and perfect happiness into eternal life."

This brief sketch may suffice to point out the leading features in the character of this able physician. In the first place we see a zealous student devoting himself assiduously to his professional studies, and with all that not neglecting the collateral sciences of chemistry, natural philosophy, and botany, which add so much to the character of the accomplished physician. His published works on physics, and on chemical pathology, show his high attainments in these departments of science. Students are too apt to neglect them, and to think them unimportant. Not so Dr. Bird. He felt their value, and recommended them strongly to students; and in his days of weakness and relaxation, he found no small pleasure in his natural history pursuits. In the second place, we see an ambitious student, desirous of fame and reputation, pressing on with indomitable

perseverance, in spite of all obstacles, and reaching the acme of professional reputation. During the early years of his medical career, his desire was for earthly honour. For this he toiled night and day, even to the injury of his health. In the third place, we see him attaining his wish, occupying a high position in the metropolis, his fame attracting patients from all quarters, and his worldly means increasing largely ; and in the midst of this prosperity God lays on him His chastening hand. Affliction and trials are sent, so as to shew him the vanity of all earthly things. His ambitious views are brought low, his proud heart is subdued, and he is led as a humble sinner to the foot of the Cross, and attains joy and peace in believing. He is put into the furnace, and comes out purified sevenfold. Finally, he takes a new start in life. All his talents are dedicated to Christ. He is as active as ever in his professional duties, but he works with new motives and new desires. The sanctified result of this mighty change in his heart is seen during the latter years of his brief career in his consistent holy walk, his lowly view of himself, his anxiety for the spiritual good of others, especially of his patients and of medical students ; his advocacy of Christ's cause, in spite of the sneers of the world ; his patient resignation in trial and affliction, and his peaceful and triumphant death.

Dr. Bird furnishes an instance of a talented student rising rapidly to great eminence, becoming a proficient in science and in practical medicine, appearing as a successful lecturer, and an able writer, gaining the summit of his ambition in the metropolis of England, called from his scenes of labour in the very prime of life and the midst of his usefulness, and bearing testimony in his latter years to the unsatisfactory nature of all the honours of time, and to the preciousness of the honour which comes from God only.

While then it encourages the student in his aspirations after professional eminence, and inculcates industry and perseverance as the means of advancement, it warns against overmuch exertion, it points out the vanity of earthly distinction and fame, and it shows by a living example the value of those heavenly blessings which are alone enduring, and of that faith in a once crucified but now exalted Saviour, which can enable a man to exclaim in the end, "O death, where is thy sting? O grave, where is thy victory? the sting of death is sin, and the strength of sin is the law, but thanks be to God who giveth us the victory through our Lord Jesus Christ."

Religion in Dr. Bird's case was not a mere holiday garment, exhibited on great occasions, publicly displayed, or degraded by subserving professional advancement. It influenced his daily walk, and as his

health yielded beneath the pressure of disease, it sustained and comforted him on his bed of death. Words of thankfulness, of bright hopes, and of assured reliance on Jesus, indicated the peace of a mind which remained undisturbed and happy to the last moment of life.

- “ Why should our tears in sorrow flow,
When God recalls His own ;
And bids them leave a world of wo
For an immortal crown !
- “ O is not death a gain to those
Whose life to God was given ?
Gladly to earth their eyes they close,
To open them in heaven.
- “ Their toils are past, their work is done,
And they are fully blest ;
They fought the fight, the victory won,
And entered into rest.
- “ Then let our sorrows cease to flow,
God has recalled his own !
But let our hearts in every wo,
Still say, ‘ Thy will be done ! ’ ”

May we all take a lesson from the history of this departed physician, to be not slothful in business, but fervent in spirit, serving the Lord, (Rom. xii. 11,) and seeing the uncertainty of everything in this sublunary scene, may we like him be laying up treasures in heaven, (Matt. vi. 20 ;) so that when the earthly house of this tabernacle is dissolved, we may have a building of God, a house not made with hands, eternal in the heavens. (2 Cor. v. i.)

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