The physician is a good man, skilled in healing : the doctorate address in the Medical Department of the University of Louisville, 1883 / by Theophilus Parvin.

THE PHYSICIAN

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A GOOD MAN, SKILLED IN HEALING.

THE DOCTORATE ADDRESS IN THE
MEDICAL DEPARTMENT OF THE UNIVERSITY OF
LOUISVILLE, 1883.

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THE DOCTORATE ADDRESS IN THE MEDICAL DEPARTMENT OF THE UNIVERSITY OF LOUISVILLE, 1883.

Gentlemen of the Graduating Class: My colleagues in the Medical Department of the University have made it my duty to welcome you to the medical profession, and to give you in this final hour of our association such counsels as it is hoped may be somewhat helpful in the new life you enter. Right heartily I salute you Doctors of Medicine, congratulating you upon honors fairly won, and which we all trust will be worthily worn. You are indeed welcome to a profession that for so many years divided with law and divinity the title of learned, a profession that must always be both useful and honorable, demanding in the exercise of its duties quite as much as in any other of life's callings, a strong brain, a big heart, a clear eye, a resolute will, a gentle, but firm hand.

While the gladness of this laureate hour

thrills your whole being, hearts beating in sympathy with yours, and Hope clothes the future with a light which never was on land or sea, who would not say, Rejoice! O young men, in your youth with its present powers and new honors, with its grand possibilities and glorious promises; only remembering that the future has perils as well which you must boldly meet, and responsibilities which you can not evade. The ship swings from her moorings in some great city, and with merry music starts upon the trackless waste of waters for a far-off land. Who knows if she will make her port? Lo! some swift tornado may be hurrying to meet her; she may be struck when in mid-ocean and in midnight by another ship, or the angry fire may wrap her in a sheet of flame ere she is swallowed up by the hungry waters; or she may reach her destination, after many a weary delay and many a fierce struggle with wind and wave, torn sails, rent cordage, broken masts, and strained timbers telling the story of the dangers she has met. Young gentlemen, it is not what you have done, not what you now are, but what you will do and what you will be, that, in older minds at least, is matter of greatest interest and deepest anxiety. Thick mists overhang the great future, and there is no prophet voice to tell what the coming years will unfold.

Very much of life is often spent in learning how to live, and many a time mortal steps grow weary retracing wrong ways before finding the right one. How many a man has given his strength and time to making a horrid Frankenstein, that pursues him upon the land and upon the sea, is with him at home and abroad until death would be welcome if it only brought forgiveness and release! Have not misdeeds and lost hours feet swifter than the coursers of the storm, and reproaching voices that cease not day or night?

What fitting speech can I utter in this hour of greeting and of parting, what helpful words can I say unto you whose perils are many and great, whose opportunities likewise are many and great, and therefore whose responsibilities are so grave? To speak such words is my great desire, and will be my earnest effort. In this regard let me adopt the conclusion of our great master, Thomas Sydenham: "For, having nicely weighed whether it is better to be beneficial to men, or to be praised by them, I find the first preponderates, and greatly conduces to the tranquility of mind. But as for fame and popular applause, they are lighter than a feather or a bubble, and more vain than the shadow of a dream."

A famous sculptor, looking upon a block of marble, exclaimed, "I see an angel im-

prisoned, and I will liberate it." Behold, after months of toil, the once shapeless marble has become an angel form! The cunning chisel, the steady hand, the steadfast eye, all guided by the clear conception, have made the lifeless stone reveal the ideal that dwelt in the artist's mind. Verily, there is an angel in every human breast to be liberated, clothed in perfect beauty and power, an ideal to be realized, a life meeting the noblest ends of living to be evolved. And the triumph, more or less complete, is assured to him whose ideal is noble and true, and who faithfully works through all the years for its attainment. Now, in order that you may make the most of your lives, have them the best for yourselves and for others, it is of first importance that you have a true conception of the physician, a noble ideal which you will day by day seek to realize in your lives. Let me take as that ideal the words used by one of our profession, Guy Patin, in one of those famous letters written nearly two centuries ago: "*Medicus est vir bonus, peritus medendi*," that is, the physician is a good man, skilled in healing. But the definition does not seem broad enough for the day, since there are good women skilled in healing. Colleges for the exclusive education of women in medicine have been established, while in several institutions co-education of the sexes is authorized. Though

this important change has occupied only the usual life of a generation, some of the gentler sex have won just distinction as medical practitioners, and as medical writers and teachers. While I do not express approval of this movement, honestly doubting woman's fitness, as a rule, for the medical life, and while I believe the experiment can meet with only partial success, let all honor be given the faith and heroism of those women who have engaged in it and opened the way for its fair and free trial.

The effort for the medical education of women seems but the beginning of a great movement which seeks to reverse the laws, customs, and precedents of ages, and in some of its aspects to disregard the lessons of physiology and hitherto accepted teachings of theology. Every one must admit that the success of this movement promises good, but will not the attendant evil be greater? By all the loving reverence I bear unto woman as I have known her in the sacred relations of mother, sister, wife, daughter; by all the heroism of woman's patience in suffering, sorrow, and self-sacrifice I have witnessed; by all her tender, affectionate care in sickness; by all her helpful sympathies, strengthening men for the rude battle of life, comforting them in defeat, and inspiring new hope and braver effort; by all the precious, powerful influences the strong

and dutiful mother exerts upon the child's mind—woman, man's first, best religious teacher, fashioning, molding the plastic character, making impressions that abide so that no tornado of fierce passion, no black wave of sin can utterly destroy them, but when the tornado and the wave have spent their fury, these reveal their saving power; by all the purity, the peace, the love, the sanctity of a well-ordered home, where woman wisely rules, let me ask why new duties must rest upon her. Can she ever grasp a nobler scepter? Will the fierce turmoil of political life, the sometimes angry contests of the forum, the solemn duties of the pulpit, the exposure to all inclemencies of the weather and fatigues of the night, the trying responsibilities and sudden emergencies of medical practice, enlarge her usefulness, give her greater power for good, and make her any happier? Nature made her man's companion and help-mate, not his competitor and rival, and centuries of social custom and of civil law have confirmed this act. Woe be the day! I verily believe, when this order of nature is overthrown. *Pro aris et focis* may yet be the fearfully significant rallying cry of the great mass of men and women, hitherto silent spectators of this aggressive movement—a movement which excites in many thoughtful minds anxious fears lest its final success be social

disorder, and the weakening, if not disruption, of family bonds.

But, returning from this digression—a digression which seemed natural, if not necessary, in the present condition of the times, as the University of Louisville has no "prudes for proctors or dowagers for deans, and sweet girl graduates with golden hair"—the definition of a physician which has been given, a good man, skilled in healing, need not be enlarged for the purposes of the present discourse.

But what is a *vir bonus*, a good man? De-Quincey has remarked that splendid is the most abused word in the English language; and it might with equal justice be said that good is oftener used, if not more abused, than any other adjective. The politician calls a ticket good which carries with it such weight of wealth to be unscrupulously used, or of respectability, or so much of political management that the election is sure. A road is good, a field is good, music is good, fire is good, an act is good, a bonnet or a book, a pie or a poem, a sandwich or a sermon, a caricature or a character is good. Surely good can not mean essentially the same in all these applications.

Charles Kingsley has beautifully sung:

"Be good, fair maid, and let who will be clever;
Do noble things, not dream them all day long.
So making life, death, and the vast forever
One grand, sweet song."

When Walter Scott was dying he called his son-in-law, Lockhart, to him and said, "My dear, be a good man, be a good man; nothing else can comfort you when you lie here."

A favorite philosophy of the day, endeavoring to find a so-called scientific basis for the principles of right and wrong, teaches that acts are called good or bad according as they are well or ill adjusted to ends. This teaching would have us believe in a common meaning of the word good, whether applied to things animate or inanimate, whether applied to human beings, to animals, or to acts. Thus the road is good that leads the traveler soonest and best to his destination; the dog is good that hunts well or is watchful; sermons and sandwiches are good that are suitable for the purposes of sermons and sandwiches; the girl or man is good whose acts are well adjusted to ends. The utilitarian theory of morals ably upheld by Bentham and Mills comes before us, somewhat modified in form, with the indorsement of Herbert Spencer. This genesis of morality, this explanation of goodness can satisfy very few. Virtue must rest on higher ground than accomplished ends and pleasurable sensations.

Let us turn from this great light of English philosophy and see how much higher the conception which some of the wisest of

ancient philosophers had of good men and of good. Cicero, in the Tusculan Disputations, says, *Quid dicam bonos, perspicuum est: omnibus virtutibus instructos et ornatos cum sapientes, tum viros bonos dicimus.* That is, good men are instructed and adorned with every virtue and are wise.

Socrates speaks to us through Plato: "You have often heard me say that the idea of the good is the object of sciences. If we know not this idea it will avail us nothing to know all the rest. As eyes which should be unable to turn from darkness to light without turning the whole body, so the organ of intelligence ought to turn with the entire soul from the sight of that which is generated to the contemplation of that which alone is, and of that which is most luminous in Being, and have we not called that the Good? It is even said that the Good is the cause of things known and of knowledge. And to render this ultimate *agathon* yet more definite it is exhibited with a fixed and individual personality. The object of the particular sciences is said to be to facilitate the contemplation of the idea of the Good, thus synonymous with reality itself; and this essential goodness is described as the happiest of all beings, and whom the soul ought evermore and in every way to contemplate."

Plato declares that "philosophy is only another name for religion; philosophy is the

love of perfect wisdom; perfect wisdom and perfect goodness are identified; the perfect good is God himself; philosophy then is the love of God."

Coming to modern times, we hear the sage of Königsberg saying that the sublimest objects of contemplation are the starry firmament without, and the moral law within. We listen to Hutcheson, teaching moral philosophy at Glasgow, as he tells us of a *moral sense* as distinct as our sense of bitter and of sweet, soft and hard, light and darkness. The Bishop of Durham utters these weighty words: "Goodness is a fixed, steady, immovable principle of action." Lord Bacon never uttered wiser words than when he said of goodness, "This of all virtues and dignities of the mind is the greatest, being the character of the Deity, and without it man is a busy, mischievous, wretched thing, no better than a kind of vermine." An eminent writer of our own day tells us "The principles of morality are an essential part of our being, authoritative, final, and in no way dependent either upon individual experience or upon external circumstances. To deny this, were to overturn the foundation of all morality."

The very word goodness conveys the idea of God, and of our possessing a spiritual nature; goodness, etymologically considered, means nothing if there be no God.

These two truths, so generally held by men, are rejected by some of the advocates of evolution, while others believing that doctrine still maintain them. Among the latter class of evolutionists is to be placed a distinguished Eastern clergyman, who has been recently traveling in some of our Western States lecturing upon the subject; he not only upholds the teaching of Darwin, but denies and derides much that he once proclaimed the truth. This brilliant but erratic man entered upon his ministerial career wearing a Calvinistic coat of the old Geneva pattern, but soon cast it aside for the ample folds and flowing robe of Arminius; subsequent changes in his theological vestments have been many if not great, and he now stands in life's evening unable to find any formulated creed in Protestantism, Catholicism, or Paganism, expressive of his religious belief, and so has been compelled to start an independent line, running from Brooklyn to the Celestial City. Mr. Beecher, though unknown among the class of scientific investigators, without reputation or the least authority in the scientific world, asserts from the platform the truth of Darwinism, a theory which can never be proved and which possibly the twentieth century may class among the delusions of the nineteenth. On the other hand, last year a distinguished member of our profession, Dr. Constantin

James, for many years the assistant of the illustrious Magendie, after a long study of the subject impossible for Mr. Beecher, states not only that Darwinism is false, but that it is the negation of science, the negation of philosophy, and the negation of liberty. The assertions, therefore, of the Brooklyn divine are not to be accepted as the last words upon this vexed question. Doubtless some of you remember reading that it was the contemplation of a statue of an illustrious member of our profession which led Coleridge to this strong utterance as to the simian origin of the race: "Look at that head of Cline, by Chantrey. Is that forehead, that nose, those temples, and that chin akin to the monkey tribe? No, no! To a man of sensibility no argument could disprove the bestial theory so convincingly as a quiet contemplation of that fine bust."

But after all that may be said in favor of Darwinism, the theist will still hold that "without God, evolution, continuity of nature, conservation of energy, or whatever other phrases happen to have currency for the hour, are mere sound and smoke, and imaginations of science falsely so called."

In one of the chapters of Carlyle's biography of John Sterling, a description of Coleridge is given; the great poet and philosopher is spoken of as a sublime man, who alone in those dark days had saved his

crown of spiritual manhood. Surely the crown of your spiritual manhood will be saved even in these dark days, when men are tracing our ancestry back through monkey and fish, and down into the slimy depths of the sea. The moral law within is a witness for a noble origin, no matter through what channels the stream of life may have since flowed, a witness too for a sublime destiny. Even pagans counted religion the highest development of this moral nature, and its absence the very climax of evil. Illustrative of the latter, listen to a part of Livy's description of the character of Hannibal; the passage is not less striking on account of its rhetorical construction than for the truth conveyed. The Roman historian, after speaking of Hannibal's virtues, adds:

"Excessive vices counterbalanced these high virtues of the hero; inhuman cruelty, more than Punic perfidy, no truth, no reverence for things sacred, no fear of the gods, no respect for oaths, no sense of religion."

The moral law within asserts a law-giver, a supreme power. He is good, and the best human goodness is that which makes a man's character like his.

But what can I say to those who do not accept these conclusions, but deny man's spiritual nature, and his future existence? The distinguished Professor John Gregory, of the University of Edinburgh, addressing

medical students more than a century ago, remarked: "A physician who has the misfortune to disbelieve in a future state, will, if he has common good nature, conceal his sentiments from those under his charge, with as much care as he would preserve them from the infection of a mortal disease."

Again, listen to the words of our own loved and honored Dr. Holmes.

"O thou, if Reason waver at thy side,
Let humble Memory be thy gentle guide;
Go to thy birth-place, and if Faith was there,
Repeat thy father's creed, thy mother's prayer."

This is no time to abate one jot or tittle of moral law, and to build a system of ethics upon the shifting sands of utilitarianism, or find in mere pleasurable sensations government and guidance for our daily lives. Between the period of early childhood and attaining your majority, two presidents of the United States have been assassinated. Surely we dare not set aside the simple, solemn law of Sinai, Thou shalt not kill! Last week witnessed the end of the trial of a man in this State for an association of cruel crimes rarely paralleled in the history of the race. Read your morning paper, and see how much space is given to the wickedness of human beings as shown by discovered crime, and then add the vast sum that is hidden from the keen-eyed, quick-eared newsman. Now when man's perdition can be

cheapened on every railway train and at every street corner; when people crowd a public hall, and pay a brilliant orator to deny the Bible, and to cast the black veil of agnosticism over all hope of a future life, it is not safe either for society or for the individual to accept any low ethical standard.

I have spoken thus earnestly, not only because of the times in which we live, but because of the peculiar temptations to which you are exposed, and especially because of the tendency of medical study when restricted to the mere physical man. Cardinal Newman has wisely said, "A medical philosopher who has so simply fixed his intellect on his own science as to have forgotten the existence of any other will view man, who is the subject of his contemplations, as a being who has little more to do than to be born, to grow, to eat, to drink, to walk, to reproduce his kind, and to die. He sees him born as other animals are born; he sees life leave him with all those phenomena of annihilation which accompany the death of a brute. He compares his structure, his organs, his functions with those of other animals, and his own range of science leads to the discovery of no facts which are sufficient to convince him that there is any difference of kind between the human animal and the brute."

And now let me urge upon you the attain-

ment of the highest moral excellence. The world's history presents many noble examples for your imitation, but only one in all respects perfect, and he was a healer of the sick.

A good man is, in the nature of things, virtuous. Indeed the word *virtus*, from which our word virtue comes, is derived from *vir*, a man, and means manliness, the very pith and essence of manhood, the sum of all the corporeal and mental excellences of a man.

The good man will do right, not because required by law or by custom, or because policy may dictate it, but because it is best. Goodness fills his heart, and from that heart are the issues of life. The moral beauty of his character is formed of justice and charity. He is truthful; he can not pretend to a knowledge he does not possess, nor make promises which he does not intend to perform and believes he can. He does not stoop to court patients, bribing them to employ him by insincere courtesies, by social, political, or religious influence. He will not strut on stilts or crawl up to position. He is content with his true stature, and reaches place by the movements of a man, not by those of a reptile. He is grateful, and never forgets the hand that fed, or stings the bosom that warmed him into life. Often he will see the unworthy for a time at least advancing before him in the professional race, but

that will not turn him aside from a just life. False friends, fickle clients, and ungrateful patients may try his heart, but the trial should be that of the gold in the fire of the furnace. He can not use the arts of the quack and of the empiric, vile harpies who prey upon the credulity, the pockets, and the lives of the unfortunate. While striving more and more, as my years go on, to be charitable in my judgments of human conduct, and tolerant of opposing opinions, the support sometimes given by persons of education, especially by clergymen, to quackery, tries that charity most sorely, and strains that tolerance to the utmost. I find it hard to trust the religious statements of a minister if his name is appended to the recommendation of a patent medicine, or if I know he believes and upholds a false system of medicine, represented it may be by some brazen-faced adventurer who resorts to low arts and mean intrigue to get or to keep patients, one who, knowing his system is a fraud, uses a name* to delude people with and then treats them, if need be, by the

*Not less striking than the dishonesty of some homeopathic practitioners are the utter absurdity and essential nastiness of some homeopathic remedies. The American Homeopathic Pharmacopeia, Broericke & Tafel, New York, 1882, contains these delightful medicines, *anthracine, glanderine, gonorrhin, leucorrhin, syphilinum, buboinum.* Now let us imagine one of those dainty ladies who is afraid of the "strong medicines" she charges rational physicians with using, swallowing globules of *leucorrhin*, while her husband is possibly atoning for some of the sins of his youth by gulping teaspoonfuls of a solution of *syphilinum.*

usual remedies of rational medicine. So far as my observation goes, irregular systems of medicine, especially homeopathy, that essence of absurdities and most impudent of shams, find their most devoted supporters in immigrants from New England. Without such support the life of these systems would be like the Psalmist's grass: in the morning it groweth up and flourisheth, in the evening it is cut down and withereth. That any intelligent man or woman can trust homeopathy after the description Dr. Holmes has given of it, is both strange and passing strange: "A mingled mass of perverse ingenuity, of tinsel erudition, of imbecile credulity, and of artful misrepresentation, too often mingled in practice, if we may trust the authority of its founder, with heartless and shameless imposition."

However, if one system of imposture dies another takes its place as long as credulity on the one hand and unscrupulous avarice on the other remain on the earth. The good man witnesses the wrong, but can not bring all to the right.

The good physician recognizes the fact that his calling is a benevolent one. While he ought to seek and have a just reward for his services whenever the party is able to give it, yet he will often have the poor for his clients, and his only recompense will be their prayers and blessings, and above all,

the consciousness of having done his duty, and in a coming day he may hear a voice saying, "Inasmuch as ye did it unto the least of these, ye did it unto me."

Need I add among the qualifications of the good physician, that he is a gentleman? Obedience to the golden rule lies at the foundation of the gentlemanly character. Family, wealth, or station can not make a gentleman; it is the outward manifestation of a pure heart, a kindly, sympathizing nature; or as the late Dr. John Brown, whose touching story of "Rab and His Friends" is forever a part of household literature, has said, "The word manners means literally nothing else, and ought never to mean anything else, than the expression, the embodiment, the pleasant flower, of an inward *mos* or moral state."

Awkwardness of manner may arise from neglect in early training, from the character of associations, or from natural timidity; but if a man be a gentleman in his heart, this awkwardness will be overcome, and at worst it can be better borne than the affectation of gentlemanly conduct, artificial manners, tricks of speech, and self-assumption. A gentleman is gentle in ways and words; he is careful of the sensibilities of others, knowing them from his own sensitive nature; always courteous, kind and sympathetic, his presence in the sick room is a benediction,

while he inspires the sufferer with new strength and hope. Caliban should never be permitted to study medicine.

Passing now to the brief consideration of the second qualification of the doctor, this good man must be skilled in healing. Skill implies knowledge, and readiness in its application. The knowledge required is that of man, and of therapeutic agents. The study of man in his psychical nature belonged to the philosopher, while his physical nature has been assigned the doctor. Need I insist upon man's dual nature? The more one considers this question the plainer it is that the outcome of denying man a spiritual being is the denial of God, or, as that wise philosopher Henry More put it, "No soul in the microcosm, no God in the macrocosm."

Now the arbitrary division of man, one part given to philosophy, the other to medicine, is unwise; the physician should study man both in his psychical and physical being, and I trust the day is not distant when psychology will be placed side by side with anatomy and physiology in the medical course. Even if nothing more were accomplished by this new medical study than mental discipline, the gain would be great. To learn how to think, how to reason justly, is essential for the doctor. That admirable man and most accomplished physician, the

late Dr. Churchill, once remarked to me, as the name of Coleridge was mentioned, "Coleridge taught me how to think. The study of his 'Aids to Reflection' has been of the greatest benefit to me."

It has been observed that errors in diagnosis, the recognition of disease, that which lies at the foundation of successful treatment, in probably the majority of cases, do not arise from the failure of observation, not in the coarser exercise of the senses, in getting at the physical facts, but in the finer motion of the intellect failing to use the facts aright in combination, comparison, and conclusion.

One of the great errors sometimes made is that of regarding the problems of medicine less complex than those of law or theology, or admitting a sort of instinctive solution without the slow process of reasoning, and therefore the doctor does not need a mind so well disciplined, so completely furnished with knowledge as the lawyer, or the clergyman needs. This error results from the fact so many enter their professional studies without suitable preliminary training, and so many are successfully engaged in the practice of medicine who have failed alike to equip themselves fully by either preliminary or by professional study. But the community in which they succeed is at fault; the doctor is in no small degree the reflex

of the people among whom he lives, and by whose suffrages he succeeds. Let us enlarge the area of medical study, let the aspirant for professional honors study mind as well as body, and the public will learn to place a higher and juster estimate upon the qualifications of a physician. The fact that many diseases are characterized by disordered mental manifestations, and that other affections may be caused or cured through the mind, are further important arguments for the study of philosophy. Schiller, who for a brief time was a doctor, has said, "It is a fact that joy can quicken the nervous system more effectually than all the cordials of the apothecary, and can do wonders in the cure of inveterate internal disorders denied to the action of rhubarb, and even mercury."

Sick from sorrow, or from fear, dying of a broken heart, cured by faith, conquering physical prostration by the will, are expressions of truths familiar to every physician. With the higher development of the race, forces acting upon the spiritual element of man will play a more important part in the etiology and therapeutics of disease, and the physician of the future may not be omniscient of drugs, the coarser weapons of his calling, but he will know how to evoke the omnipotence of the spirit, where need is, to govern matter.

Finally, the study of psychology will

counteract the injurious results, so well set forth by Cardinal Newman, arising from the exclusive attention to man's physical nature.

The physician must not only know man, but also all means for the prevention and for the cure of disease. Skill in the application of remedies comes chiefly with careful observation and wise experience. On the one hand is the disease, and on the other the remedy; the physician is the mediator, bringing them in relation. He is liable to error on either side, mistake the malady or select the wrong remedy. Constant study and careful observation at the bedside increase knowledge and the readiness with which it is available in the treatment of disease, and thus the practitioner becomes, if he wisely uses his opportunities, more and more skillful.

How vast the range, how many the means for the cure or preventing disease offered the rational physician! Thank God, true medicine does not, like some of the petty sects which have wandered from it, build a castle in the air upon some floating half-truth or some silly delusion. It is not a mere sham, a creation of to-day; it is a living truth, strong with the growth of centuries, and growing still as the light of science grows. From Hippocrates down through the long line of famous successors, it challenges the world for greater, nobler, more

philanthropic men. Need I mention such names as Harvey, Jenner, Sydenham, Boerhave, Pinel, Simpson, and a host of others.

"Tongues of our dead not lost,
But speaking from death's frost
Like tongues of fire at Pentecost."

Have any or all of the petty sects, these mushrooms that grow up in the darkness from the damp soil of ignorance and superstition and then rot and give place to other stools for toads, accomplished for the race what Sydenham, or Harvey, or Jenner, or Pinel, or Simpson did? All the medical sects might perish, and they would hardly take with them into deserved and disgraceful oblivion the name of a single man who by the suffrages of the world would be called really great.

The rational physician will employ in the cure of disease all agents which experience, observation, reason, or physiological experiment has proved valuable. He draws his therapeutic means, some from earth's minerals, many from her abounding flora, rarely nowadays from her fauna; he makes air and water his ministers; he lays his hand upon the subtle forces of nature, light, heat, and electricity, and compels them to do his bidding. Nay, more, he evokes the secret forces of the soul, awakens faith, stimulates hope, strengthens a weak will, arouses a slumbering conscience, gives reason a higher

power, sends the current of thought into new channels, and thus, as it were, re-creates the spiritual for its power over the material.

So far as the mere materia medica is concerned, the physician will wisely confine himself mainly to those remedies which are officinal. The enterprise, sometimes possibly the cupidity, of manufacturing druggists is so great that new preparations and new remedies are constantly being thrust upon the profession. Now confusion worse confounded enters into therapeutic results when so great a variety of agents is used by different practitioners. There can be no common analysis and comparison when cases are so differently treated, no ultimate truth established by this mass of individual experience.

Again: the multiplicity of medicines in prescriptions, or what is called poly-pharmacy, is to be avoided. You can count on your fingers, I had almost said of one hand, the remedies which you will find most frequently and uniformly useful. No medicine should be given unless a definite end is sought, and it is believed the remedy will accomplish it without detriment to the patient. Our medicines are not sugar-of-milk nothings, for amusement or for deception; but they are generally positive powers; and of few of them can it be said they will do no harm if they do no good. Finally, the

old counsel, *tuto*, *cito*, *jucunde*, ought ever to be in your minds in the selection of therapeutic means.

And now, my brothers in the medical profession, you go forth upon your high mission. Go, bearing answer to the *misereres* of the children of earth; to stand at the gates of life and of death; to relieve the pain-stricken; to heal disease; to soothe suffering; to make men, women, and children healthier, happier, stronger, better; to comfort the dying and to console the sorrowing. Let no familiarity with the afflictions of your fellow-beings make you cold and unsympathetic; let your heart be forever a fountain of charity, kindness, and love, and, like the heavenly Una, you will make sunshine in many a shady place. Do not hesitate, if need be, and if acting in all sincerity and truth, to point the eye growing dim in death to that Cross which is, for all who look, the symbol of salvation.

Increase your professional knowledge by daily study of the best books, and by reading some of the best medical journals, adding to your medical library as means permit, despite the oft-repeated disparagement of book-knowledge and the undue value given experience by some of those who, having had but a poor preliminary and professional education, spend the intervals of practice in trading horses and talking politics. Were

I to select the two men most eminent in the medical profession, the one in surgery, the other in practice — the men held in the highest honor, nearest and dearest to American physicians — they are the men who all their lives have been and who still are most diligent students, Samuel D. Gross and Austin Flint, both of them, as you know, once professors in this school. Let the lives of these great men be founts of inspiration welling through all your being and lasting all your lives.