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VIEWS ON SOME  
SOCIAL SUBJECTS

SIR DYCE DUCKWORTH BT


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VIEWS ON SOME SOCIAL SUBJECTS

# SUBJECTS OF THE DAY

BEING A SELECTION OF SPEECHES  
AND WRITINGS

BY

**EARL CURZON OF KEDLESTON**

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# VIEWS ON SOME SOCIAL SUBJECTS



BY

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## PREFACE

IT is not without some hesitation that I venture to place the following pages before the public.

A physician has not many opportunities of stating his opinions, or contributing his varied experiences on matters which lie outside his professional duties, and yet few men can claim to have a wider knowledge of human nature at its best and at its worst. This fact should lend some point and value to his observations.

Some of these addresses have already appeared in various publications. They were mostly written in happy holiday retirements. I would describe them as representing impressions which I have gathered in an active professional life, modified, possibly, by experiences of extensive travel in both hemispheres, and some devotion, as time permitted, to other interests than those of Medicine.

I imagine that some of the opinions expressed in these pages will raise objections in the minds of the kindest of my readers and critics, and I can only try to forestall their disagreement by

declaring that I have in all cases simply striven to state what I believe to be true, and to uphold the highest ideals of motive and conduct.

I am indebted to Mr. Horace M. Barlow, the Assistant-Librarian of the Royal College of Physicians, for kindly contributing the Index to this volume.

DYCE DUCKWORTH.

28 GROSVENOR PLACE, S.W.  
*St. Bartholomew's Day, 1915.*

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# I

## KNOWLEDGE AND WISDOM IN MEDICINE<sup>1</sup>

MR. VICE-CHANCELLOR AND GENTLEMEN,—

As a Lancashire man and a native of Liverpool, I cannot regard myself as a stranger in the face of an auditory such as I now see before me.

My medical recollections go back to a time when I knew some of the leaders of the profession in this city, Thomas Turner, Eason Wilkinson, Browne, Roberts, and others. Time puts a check on my desire to recall the names of many who have made Manchester famous in the annals of British Medicine, and it is happily less incumbent on me to attempt the task, since it has so recently been well accomplished at the meeting of the British Medical Association in this place by Mr. Walter Whitehead.

A perusal of his address may fairly inspire many of you who now listen to me with veneration for the medical traditions of this great city. The medical professoriate of the University of which this College forms, certainly, *pars*

<sup>1</sup> An address delivered at the opening of the Winter Session of the Medical Department of the Owens College, Manchester, October 1, 1902.



*magna*, includes men who would bring distinction and lustre to any great School of Medicine.

My duty to-day is not the first one which I have performed in this academic centre. Ten years ago I had the honour to hold the office of an Examiner in Medicine here, when I was associated first with that highly gifted man, Professor John Morgan, and later with his distinguished successor, Dr. Dreschfeld. Since that time, I have been closely associated in the General Medical Council with one of the best physicians in recent years in this city, the late Dr. Leech, whose loss is so widely felt and deplored.

The traditions of this Faculty may be reckoned few, so far as time is concerned—some thirty years—but they are of the best. The Royal Manchester School of Medicine, however, now incorporated here, has, I find, no fewer than a hundred and sixteen years behind it, so that the Faculty has thus absorbed all the traditions of medicine and surgery which this city affords. It may therefore go forward with certainty to add fruitfully to them.

I can hardly address you here and now without referring to what is surely a vexed question at the present time respecting the proposal to break the bonds which unite you academically with the affiliated Colleges of Liverpool and Leeds. Early memories recall to me an abiding rivalry between this and my native city, a rivalry always honourable, though warm with a true Lancashire intensity. I stand here

to try and consider this matter with the loyalty of a Lancastrian, tempered, I will venture to hope, by the even-mindedness of an imperialist long resident in the metropolis. Liverpool has made her decision, and has determined to stand alone and equip herself as an independent University. I feel sure that whether you regard this step as a wise and provident one, or are of the opinion that it is an unnecessary, and possibly an imprudent one, you will not be long in following suit, and that you will shortly concentrate within this community of over half a million people all the academic features of this city, and so establish the University of Manchester. Leeds will then have, I imagine, no choice left in the matter, and I shall be surprised if the hard heads and stout hearts of Yorkshire fail to rise to the opportunity of constituting a vigorous University for the largest county in the country. I therefore include myself amongst those who regard this dissolution as fully within the purview of those who have reached my time of life, and I see no reason for grave concern as respects the outcome of it. I am aware that some of the authorities of this University, and others whose opinions carry weight, are convinced that these projects are unsound, and little calculated either to promote learning or to foster a due respect for academic degrees. In considering this question, the fact must not be forgotten that no new University can by any possibility be made a copy of an older one, for truly a *genius loci* attaches to the character and quality

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of each ; and as Edinburgh is unlike Cambridge, so is Birmingham very unlike Oxford. Certainly, no University of the future will ever resemble that curious but potent academic conglomeration which in its new form is slowly emerging in a corner of the Imperial Institute in London.

I think your *genius loci* will carry you through in this city, and a like quality will determine both for Liverpool and Leeds their special needs, and the several methods best fitted to meet them. I have, therefore, no apprehensions for the future welfare of any one of the three new Universities. If a small German town of twenty-five thousand inhabitants may have a University, surely these vast cities, with their hundreds of thousands of people, may have theirs. We may feel sure that whatever rivalry arises amongst these academic centres will in these days be of a wholesome character ; that these seats of learning will, respectively, be directed by men of high ideals and attainments ; and that they will not lapse to the level of mere High Schools or institutions for cheapening degrees. The various benefactors, and, no less, a sound public opinion, will insist on nothing less than a high standard of excellence in each Faculty.

As I have remarked, the peculiarities of each of these new centres will more particularly mould the special features of the work to be carried on in them. Thus, we should look here and there for great developments in technology, electricity, engineering — especially

in marine engineering in Liverpool, and in all the industrial arts, particularly with regard to chemical research; and we should expect to produce, in no short period of time, what we now have, to our shame, to import so largely from Germany, first, men as original investigators and linguists, and, secondly, various products wrested from nature by the skill and special training of such men in that country. As we daily find to our cost, such results are no longer to be attained by a continuance in our old-fashioned "rule-of-thumb" methods, by half-trained men, or by the inelastic and inadequate systems of many of our manufacturers; but they are to be won, alone as I conceive, by the best products of these Universities—that is, by men who have received a complete academic training; and this, for me, signifies a good deal more than a special education in any one line of study. Such a training, although open to all, will, I conceive, only be secured by those who bring the ability and energy to use it profitably, and who are prepared to devote the time which is absolutely necessary to complete it. University training, while it is the best, is no short cut to professional excellence.

I may appear to many of you to have wandered from any lines of thought which are appropriate to an occasion such as this, when I address new and older students of medicine at the opening of their winter session, but I will now try to show that my contention in respect of University training applies in no small degree

to many of you. In the first place, it is to be regarded as certain that a University education is not primarily designed to fit men for purely technical and professional pursuits, and, therefore, for students to begin a career in them with the sole view of obtaining this specific instruction is to reduce their University to the level of a special college whose function is not to produce well-educated men. A University is a *studium generale*, and the entrance to the various callings in life, if properly designed, is preceded there by a course of the humanities, as a mental training to enable students to profit promptly and to the full by their subsequent special studies. It is not too much to affirm that these preliminary courses, as they are more or less complete and thorough, shape and modify the after-life of each individual, leaving their mark upon him, and aiding him at all points in his future career.

It is now the fashion of the more modern Universities, and indeed of one of the older ones, to curtail the preliminary training, and to substitute for it examinations in literary knowledge gained anywhere and anyhow, with the result that in many instances an imperfect general education comes abruptly to an end. The student thereupon begins to specialize for his vocation in life, taking up in our profession various scientific subjects.

At this point we are met by two great opposing doctrines in respect of education—that which maintains the supreme importance of the humanities as the best agents for securing

mental width and culture, including more especially an accurate study of the older classical languages, and that which denies this, and urges the claims of a study of some branch of science and of modern languages as an equally efficient or even a better method for attaining this end. These conflicting doctrines have for some thirty or forty years had their respective advocates, and practical expression has been given to them both in our schools and universities for this period. There has thus been time enough wherein to compare the results of each method. I am free to confess that I have long seen reason to doubt the assertion that the modern side in any educational institution produces men whose mental culture, width, and wisdom are the equals of those whose literary training has been conducted on the older lines. I acknowledge at once the necessity of a modern side as meeting the varied abilities and aptitudes of individual youths, and fulfilling such requirements as must exist in all communities, but I demur to the oft-repeated and dogmatic assertion that a purely scientific training furnishes the mind with the equivalent in mental balance and acumen that is to be gained from an antecedent full course in the *literæ humaniores*.

The problem which meets us here in this, as, indeed, in other Faculties, is how to find the time and the money which are requisite to secure a training on the old lines as a preliminary to the modern exactions of scientific and special studies. We may take note of the fact

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that the difficulty is satisfactorily met in most of the continental Universities, seven years being expended by the students in proceeding to a medical degree. Had we a similar system in practice in this country, we should not encounter bachelors of arts who write and speak their own language incorrectly, and are unable to construe a simple Latin sentence. Inasmuch as many of these graduates are not seldom fairly accomplished in science, one wonders whether their arts degree is properly so called. These misnamed degrees are certainly the fruit of the modern side in education, and are the results of efforts to produce quantity rather than quality of graduates.

It can hardly be a matter for surprise then, if men whose general education is so defective, despite their arts degree, fail to maintain the traditions of Medicine in public life as one of the learned professions.

Although the standard of general education for the average student has been gradually raised in recent years, the accepted tests of it cannot yet be regarded as certifying an adequate equipment even for the ordinary practitioner who does not aspire to a degree, and when it is found that the requirements in that matter are simply those which a veterinary surgeon and little in excess of what a ~~veterinary~~ <sup>pharmacist</sup> has to submit to, we may rest assured that a good deal more remains to be exacted from candidates for ordinary diplomas entitling to practise.

It is, however, solemnly alleged that an increased stringency in this respect would largely and harmfully deprive the community of an adequate supply of practitioners. I will venture to join issue with those who hold this opinion, believing, as I do, that the secondary schools in these kingdoms can readily prepare their pupils for a much higher standard than that now demanded. If this can be done in other countries, why not in Britain? Such a course might possibly entail an additional year of study at school, which would be of advantage in several respects to future students of medicine, and the time thus spent would certainly be overtaken by a more serious and appreciative grasp of the difficulties which await them in mastering the details of their scientific and professional studies. To realize this we need only to conceive the mental confusion and delay constantly experienced by an unintelligent appreciation of terms derived from Greek and Latin which are so largely used in science and medicine, and we thus find the explanation of the misspellings and false quantities which emanate from the pens and mouths of imperfectly educated students, faults which are little likely to be rectified in their after career.

We are told, however, that the social strata which supply the rank and file of our profession are for the most part composed of those who demand of necessity that their sons shall as soon as possible become bread-winners, and that, consequently, our business as teachers is to equip



them quickly for their work in life. If this is so, we may fairly ask whether it be right to expect that such candidates should reach the standard of general education that is properly demanded from those who aspire to higher places and achievements in the profession.

Should not the average man be content with an ordinary diploma?

With every desire to produce men in our schools who possess a good general education, together with accurate professional knowledge, we have to admit that there are, and probably always will be, many positions which have to be occupied where the duties and emoluments are of so humble a character that it is obviously too much to expect men with higher attainments to fill them. We must therefore rest satisfied, as I venture to think, with securing in the early future a better standard of literary training, together with the best and most practical clinical teaching that we can give to the ordinary student. As has been well said, "the majority of students cannot wait to be made philosophers before they become practitioners."

My point is this. I would have the Universities chiefly concerned in the training of the best candidates for our profession, and I would fain have their degrees regarded as honours, not carrying with them State qualifications to practise, but viewed as indications of distinctly higher attainments conferred on those already holding such diplomas.

Do not suppose that I entertain any doubt

as to the value of scientific studies, whether regarded as a mental training or as an absolute necessity for approaching the art of medicine as practised in our day. I do not recognize, as some do, that there is an antagonism between the taste for literary and that for scientific studies, and I deny that the former is necessarily an unfitting equipment for the latter. Tastes and aptitudes certainly vary, but I suspect that the literary dunce will hardly make his way to the front ranks of science. I believe that the humanities not only "soften manners," and promote culture, but constitute an educational instrument which other studies cannot furnish, that they supply the key which opens the way to excellence in all other pursuits, and secure those mental qualities which are likely to prove a saving grace amidst the pitfalls and problems of professional life.<sup>1</sup>

We have been told recently<sup>2</sup> that "the scientific method purifies a past infected by prejudice, empiricism, and superstition," but I much doubt if the infections alluded to were in any degree the offspring of literary culture. They arose at a time when those who ventured on the pursuit of science came under the repressing hand of a dominant and inexorable ecclesiasticism. This was the main source of

<sup>1</sup> "A due proportion of the different faculties of mind is that which is best calculated to make the individual virtuous and happy" (Dr. Currie, Liverpool, 1756-1805).

<sup>2</sup> "The Sons of Glory." Studies in Genius, by Adolpho Padovan (Trans. by the Duchess Litta Visconte Arese). Fisher Unwin, London, 1902.

prejudice, empiricism, and superstition, and when this tyranny was overcome, literature and science rapidly began to flourish in friendly alliance. If the Universities fail to produce members of our profession who can embody this happy combination of literary and scientific attainments, where indeed shall we look for them?

Those of you who are just beginning your medical career have probably already felt somewhat appalled at the prospect which opens before you. The multiplicity of subjects and of lectures, the attendances in laboratories, dissecting-rooms, and museums, in the earlier years, and the daily work in the hospital in the later ones, form a long vista indeed. Let me give you some assurance at the outset. Do not look too far ahead. Be content to give your mind now to the details of the several subjects you have first to deal with, and do not be induced to apply the knowledge you thus gain to purely professional matters. For instance, it is a grave mistake to occupy the position of a surgeon's dresser or a clinical clerk before your third year of study is completed. You would lose many of the benefits of these appointments if you held them too early. There is little need to urge your devotion to the study of anatomy and physiology, for neglect of these will never be made good in your after-life. In the opinion of some, these subjects are now burdened with minute details which overtask the memory of students who have so much to acquire, but these particular

studies constitute the basis of all modern medicine, and you cannot have too precise a knowledge of them. I will, however, strongly urge you to pay more attention to the subjects of botany and materia medica than is now commonly given. These subjects were more carefully studied by your predecessors of thirty and forty years ago than they are now. A study of botany constitutes an invaluable method of training for medical practice. The present neglect of a careful study of materia medica is likely to lead to undesirable results by destroying the first principles of the art of prescribing with readiness and skill. The prescriptions one meets with to-day are sometimes calculated to bring ridicule upon the prescriber from the counters of the pharmacist, and it is not possible to be a skilful practitioner if you are not well trained in practical pharmacy.

In looking forward to the several ordeals of examination which await you, you need have no fear of rejection, provided, first, that your examiners are not too young and have experience in their duties, and, secondly, that you have honestly tried to acquire your knowledge at first hand, and by close contact with the matters in question.

Experienced examiners soon discover the difference between knowledge which is acquired, and that counterfeit of it which is merely hired for the occasion. The former is your property for life.

I would urge you further to distinguish

between the knowledge which is absolutely necessary for your daily work, and that other variety of knowledge which, as one of your learned Emeritus Professors at Leeds aptly defines it, consists in "knowing about." I cannot tell whether Mr. Teale gathered this idea from a saying of Dr. Johnson, but the latter once remarked: "There are two kinds of knowledge, one which you carry in your head, and the other which you know where to find." There are essential and practical parts of your work which must be made your own, worked out and worked in by your hands, your eyes, and your intelligent attention. These go with you everywhere, as a witty American said—"like your fists." There are other subjects which you will study, but make less effort to retain detailed knowledge of, because you can at your leisure renew familiarity with them, and of such there are many, both in science and in medicine.

Good examiners will always recognize the relative importance of these two varieties of knowledge, and no less the solemn fact that there is a limit to the amount of them that can be acquired in any, even the longest, curriculum.

The tendency of modern medical education is, on the one hand, to multiply details in the earlier and more exact subjects of study, and on the other, to provide more abundant and precise clinical knowledge. The former condition is met by abundant demonstrations in the

lecture-room, and by tutorial teaching ; the latter by increased personal opportunities amongst the sick in the wards and out-patient departments. I am not sure if we have not in these days rather too much of what I will venture to call " spoon-food " teaching in the schools. The teachers probably do too much and the students too little. Every subject is reduced by tutors and demonstrators to the most readily assimilable pabulum, and laid before the student, who is therefore little left to himself, and not given time for meditation and self-instruction. Be advised to take your book and go alone into the museums, try to puzzle out your difficulties, and so teach yourselves as far as possible. The five years of study now enjoined are none too many wherein to accomplish all that you have to do, for the curriculum is certainly a full one. And here I will declare that my experience of the modern student of medicine justifies me in the opinion that for steadiness, assiduity, and devotion to his work, his like is not too readily to be met with in the ranks of students in any other profession. It is, however, commonly believed by those who have no right to an opinion that the contrary is the case ; but I can testify to the general high tone, courtesy, good manners, and tender sympathy which now characterize the medical students of to-day in all the best hospitals, for in all such centres of instruction the teachers and their pupils act, so to say, in public, and the former are bound to teach manners together with medicine and surgery.

I am indeed often surprised by the amount of knowledge that the average student contrives to acquire in his curriculum, and this can only be gained by much industry and serious attention. It is now very difficult for medical students to be idle. The grosser temptations that formerly beset them no longer exist, and such as are inevitable appear to afford small seduction save to those who are by nature of the baser sort. Of the latter, every good school of medicine speedily rids itself.

It is the commonest of platitudes to assert, in an address of this kind, that you who come here for the first time are on the threshold of a noble profession. We, your seniors, are fully convinced of the fact of the nobility of our profession, and it were well for us, and better, too, for the whole social fabric of the Empire, if that fact was more generally recognized than it is. No one who considers the matter with an open mind can believe that the medical profession holds its legitimate place in public estimation. Be the reasons what they may, I believe that estimate to be lower now than was the case half a century ago. While it is certain that the professional knowledge and ability of the great mass of practitioners has increased enormously in recent years, and that the present generation is now better served in all its ills and sufferings than any that has preceded it, that for steadfastness of purpose and dependability of character our profession stands second to none, it must be admitted that its appreciation either by the

departments of the State or the public is little adequate to its claims. Greater consideration is indeed meted out to members of all other professions. The unselfish efforts of many in our ranks are often regarded with suspicion, and expert opinions, offered in good faith, are not seldom grudgingly, even if fully, adopted. We are sometimes regarded as members of a sort of trades' union. Some amongst us are utilized at a paltry pittance to swell the profits of various benefit societies. We are taunted and gibbeted as cruel experimenters upon our hospital and other patients, considered unfit to be trusted with the lives of rabbits or guinea-pigs, and yet, withal, we are very useful when we are needed, but may afterwards be tolerated or perhaps patronized. "*Post morbum, medicus olet,*" is doubtless true, and likely to be true for all time. Let that pass. Eminence in the arts of Medicine and Surgery is now hardly ever a passport to the ranks of the Royal Society as once it was. And what may be said of the measure of appreciation of our brethren in the public services of the country? With the issue of the new Army Medical Warrant we heard of sundry "concessions" that had been made to the Department. We civilians, who regard military surgeons as at least equal in importance to any fighting unit in the service, and absolutely essential to it, know that these so-called concessions were merely corrections of grave imperfections which had long been pointed out, but previously ignored. I have watched the



outcome of several new warrants for this service, and have learned, so far, to have little faith in them. The intentions may be good, the regulations run glibly, and promise every assurance, but it has always been possible to read some of them in a contrary sense, and at the will or caprice of any martinet in higher command.

We hospital teachers are sometimes rebuked for our want of loyalty if we fail to encourage our pupils to enter the medical service of the army. We regard our duty in this matter as concerned not merely with the status of the military surgeons, but with the best interests of the public. If the country sends its soldier sons to war or to unhealthy parts of the Empire, it is not too much to demand that they shall have the service of the best medical skill that can be secured. We shall be pleased to recommend the army medical service to our pupils when it is so constituted as to carry no particle of social or professional stigma, and no disability of any kind with it, and when its members are considered eligible for, and duly receive, the recognition bestowed on officers of other departments.<sup>1</sup> The sister service, to which I once belonged myself, appears to me a happier and more attractive one.

Once more. I think it may be regarded as an anomaly that a lay official should be placed at the head of the Registrar-General's department, the duties of which are exclusively technical and medical.

<sup>1</sup> Since this was written it is gratifying to note that the position and importance of this service have been fully recognized.

It is not sufficiently realized that our work is for the most part carried on in private life. We have no public platforms, and we, as a body, have always held aloof from the miserable turmoil of politics. No eminent member of our profession in active practice can possibly seek parliamentary suffrages, and no sect or party can claim many of us. When we occasionally make efforts to promote various sanitary or social betterments, we are apt to be credited, as a body, with seeking undue power and influence over our fellow-men. The executive authorities usually consider it their duty to check such efforts, or, at best, are moved to resort to some inadequate compromise.

You may possibly think that, so far, my tone has been somewhat vituperative and perhaps pessimistic, but I have determined to direct attention to some matters which closely concern the profession you have elected to join, and which are seldom referred to. I should not deal fairly with you were I to promise you a smooth and unchequered path either in your pupillary or your professional life. It is no easy matter to secure the humblest diploma in these days, and the future career of each one of you will demand all your energies and devotion if you are to succeed in winning the confidence of your patients, and to earn anything like a worthy reward. Moreover, all your knowledge and skill will not avail you by themselves, for you must add to these the quality of the highest personal character, and, above all, that which

I am now about to discuss and impress upon you, the quality of wisdom.

One of the wisest and most distinguished of my predecessors at St. Bartholomew's Hospital, Dr. Peter Mere Latham, in one of his lectures delivered sixty-six years ago, thus expressed himself on this matter: "With all becoming deference to those who loudly trumpet forth the praises of knowledge, and fright the trembling student with a portentous array of the wonderful things he has to learn, I would venture to crave some little regard for what is not so much as named by them, but what is pre-eminently more important than knowledge itself. I mean wisdom, as a thing distinct from knowledge, but not opposed to it; requiring, indeed, knowledge to work upon, but taking care to proportion that knowledge to the real end which itself (wisdom) has in view. I marvel that this wisdom is not enumerated among the ingredients of the physician's character, since it is conspicuously the chief of all." This then, is a duty for us, as teachers, so to regulate and temper your instruction that while you gain knowledge, you may increase in wisdom. "It is an old proverb," wrote that greatest of romance writers, Sir Walter Scott, "used by Chaucer and quoted by Elizabeth, 'that the greatest clerks are not the wisest men,' and it is as true as if the poet had not rhymed it, or the queen reasoned on it." <sup>1</sup>

<sup>1</sup> "The Monastery." "No man is the wiser for his learning" (John Selden).

Dr. Latham declared that "in its very nature wisdom was too lofty for him to describe," and he preferred to quote a passage from one of Robert Hall's sermons in order to define it. The latter affirmed that "wisdom was to be considered as the top and summit of perfection." Wisdom, then, is not knowledge, though it implies a certain amount of it, especially a knowledge of men and things gained by experience. It is the quality of being wise, and signifies the power of seeing into the real inwardness of things, and of forming a correct judgment in any matter which comes under consideration. It is not merely discernment, or discretion, or prudence, though it includes all these. It might be fairly affirmed that a wise man was one who always displayed in his actions strong common sense. I believe I am right in saying that this is a quality on which Lancastrians and Yorkshiremen are wont to pride themselves, and which is generally accorded to them. They are commonly regarded as level-headed men. It cannot be disputed that, in a profession which has to deal and come to close quarters with all sorts and conditions of men, to face and take action on all manner of problems relating to our common humanity in its sorrows and its joys, such a quality as wisdom is a most imperative equipment.

We of all professional men may well pray for "a right judgment in all things." I shall hardly err if I venture on the statement that many of the disputes, failures, and imperfections in our

vocation are the offspring of unwisdom. We have sometimes not far to seek for men who are learned, and possessed of great mental power, who fail to succeed in their calling because they lack wisdom in the use of their attainments. The discipline of our particular studies, and the ready correction which awaits errors of judgment or conception when we encounter the actual facts of nature either in biology or at the bedside of the sick, might be supposed to furnish us beyond most men with wisdom if not with complete understanding; yet we find that even these experiences sometimes fail to train the faculty of just and accurate discernment, and, in consequence, we meet with men who, in good faith, are taken captive by what are termed "systems" of medicine. Although credulity is a plant that grows best on a soil in which there are few, if any, elements of wisdom, we may not regard the sceptic, though often wise, as among the wisest of men. There is, indeed, still much of the unknown in medicine, which is an art based upon many sciences, and he is a wise man who will, as occasion requires, freely acknowledge his ignorance. The declaration of ignorance is the first step on the road to knowledge. The man who sees no difficulties, and finds everything explained by his particular theories, is an unwise man. Undue credulity in medicine is a serious evil, and it does not grow less, as it should do, with the solid progress in exact knowledge that has been made in recent years. It appears to increase with each

decade on the part not only of the ill-informed public but in the ranks of well-educated people.

In this age of monstrous and obtrusive advertisement, we know that almost any figment can, with sufficient money and pertinacity behind it, be readily foisted upon a large section of any community. So with absurd projects of investment, and with a multiplicity of schisms and cults in religion. Consider, for example, that wicked and blasphemous nonsense which is now enlisting the support of many people in America, and of not a few well-placed persons in this country, so improperly called "Christian science" or "faith-healing." How much wisdom, think you, is concerned in tenets of that kind? Surely, in all these indications of mental feebleness and instability, we witness the results of scanty knowledge unbalanced and unchastened by any control derived from wisdom. What are they but conceits and airy delusions which must inevitably go to their doom in failure?

I am strongly of opinion that what we need at this time in the whole field of medicine is what is known as level-headedness and a due sense of proportion as we take our survey of all the problems which are unfolded before us with rapidly increasing activity. Many of us are too apt to adopt the last new thing, and to let go the older and well-approved method, to do this carelessly and with impunity. The younger men are keenly set on an equipment of vaunted novelties before they have gained an experience

of the older measures which have so well served their masters. Their *mens medica* is unstable. Hence, as I venture to think, the importance of dogmatic teaching in the schools, and the infinite value of acquiring definite principles while *in statu pupillari*. Those methods will not fail to prevent mental wavering and caprice in after-years, and to steady the judgment in times of difficulty.

The bearing of wisdom on the ethics of our profession is not less important. Hear the words of Robert Hall on this matter: "It belongs to wisdom to determine when to act and when to cease, when to reveal and when to conceal a matter, when to speak and when to keep silence, when to give and when to receive." How constantly you will need to be of an even mind, and to balance your judgment amidst the perplexities and temptations which will certainly assail you in the future! How difficult it will sometimes be to do the right thing, to follow the hard line of duty at all costs, to be bold for truth, patient in well-doing, to bear obloquy, and carry your head high amidst misrepresentation, to keep an even temper, and to suffer fools (and there are so many of them) gladly! I bid you to think on these things.

Do not neglect, in your leisure, to study the history of your profession, and the lives of the men who have graced and enriched it. One meets with men in our calling who, otherwise well-informed, cannot tell in what periods such

men as Harvey, Glisson, Sydenham, Morgagni, Boërhaave, Graves, or Bright lived.

One of the most certain and interesting facts relating to the study of medicine is that it must be perpetual. Your pupilage is the outset of lifelong study. We hear much of what is termed post-graduate instruction, a process which may perhaps be likened to an agricultural top-dressing applied to the soil to raise a full crop from the bare grain sown in the ordinary curriculum. This method was first employed in America, and was designed to complete the inadequate course of study, lasting only two years, which was all that was required at one time by many qualifying colleges in that country. I would insist, therefore, on the value of instruction gained, if possible, before you settle in practice, in more than one medical centre or locality. It is an advantage to have had a variety of teachers, to see different fields and modes of practice, to come in contact with men whose antecedents and ideas are different from those which characterize one's earlier associates. I would urge you, therefore, in due course to betake yourselves to some other medical centre, to forsake even the wealth of allurements which the Manchester School provides, and to see what is done, and who does it, in other clinics. We find in London that men from the provincial schools are commonly brilliant and assiduous, and prompt in acquiring what they seek. It is also a great advantage to sojourn



for a time in one or more of the continental schools, and to acquire a working knowledge of the French and German languages. If any of you can be induced to study in the medical school of the Johns Hopkins University in Baltimore, you will certainly not spend your time unprofitably.

Regarding the vast progress made in medical knowledge during the last forty or fifty years, it is with strong faith and bright hope that we look forward to the output of this twentieth century in respect of fruitful discovery and therapeutic methods. Many of you will live to see some of these established on sound bases. We, whose shadows are lengthening as we follow on to our approaching goal, may feel sure that we shall hand on our torches to youths who will carry them high along the road of solid achievement. Your labours in this Faculty, together with those of your fellow-students, stimulated by the energy of your professors in other departments, will not fail to add their quota to the general enlightenment of this country. If your University has what may be fairly termed a fuliginous atmosphere for its environment, you may not inaptly take for an additional academic motto : "*E fumo dare lucem.*"

Gentlemen, your duty and main interests in the future will relate to the body of man in its ills and sufferings. Your studies here will fit you for a right discernment as to the nature and treatment of disease. Your human sympathy

must carry you forward in a spirit of gentleness and self-effacement. You will minister indiscriminately as priests of the body to men of all creeds and colours, with firmness and decision, as tenderly to the poor as to the rich, carrying hopefulness and brightness with you, and, no less, an inspiration that shall on occasion stir the very embers of recuperative power in your patients. As I speak now of the duty you will owe to your profession and of the interest in it which you must take, let me once more quote from Dr. Latham's lecture, and read to you one of the finest passages in the writings of any English physician: "What," he remarks, "if religion shall animate this interest? Why, then happy indeed is that man whose mind, whose moral nature, and whose spiritual being, are all harmoniously engaged in the daily business of his life, with whom the same act has become his own happiness, a dispensation of mercy to his fellow-creatures, and a worship of God. Such a man any of you may be."

Throughout your career, you will be wise if you are of the same mind with Wordsworth when he wrote:—

In the unreasoning progress of the world  
A wiser spirit is at work for us,  
A better eye than ours.

I welcome all who have come here for the first time, and thus open a new chapter in their lives. You will soon find scope for mental activity, and I can promise you that with a

growing interest in your work you will be spared weariness and discouragement. Be careful from the outset to select only earnest, painstaking, and clean-minded men for your intimate associates. Waste no time in your first session, for no part of your earlier work can be postponed without peril to the remainder. Never permit your work to interfere with appropriate relaxation and exercise in the best air you can reach, for students of medicine more than others require to maintain a high standard of health. Lastly, I will express my belief that a Lancashire youth, furnished with the specific qualities of Lancastrian wits and determination, surely gives token of distinction in any calling that he adopts, and if to his acquirements he adds wisdom, his fame is likely enough to reach some day beyond the limits of his county.

Principium sapientia; posside sapientiam, et in omni possessione tua, acquire prudentiam.—*Prov.* iv. 7.

## II

### REVERENCE AND HOPEFULNESS IN MEDICINE<sup>1</sup>

MR. VICE-CHANCELLOR AND GENTLEMEN,—

I do not suppose that many in my audience to-day can understand the sentiments or the peculiar emotion with which I enter on the pleasing and honourable duty of inaugurating the Autumn Term of this Faculty. You may, however, try to imagine the feelings of one who, having been born in this city, and having begun his preliminary studies in the humbler days of this School, returns, after the lapse of many years, to take part in a ceremony, memorable as this truly is to-day, when you formally meet here for the first time as the newly constituted Faculty of Medicine of the University of Liverpool.

The retrospect and the outlook from my point of view are indeed amazing, if not overwhelming, and my feelings find for the moment

<sup>1</sup> An address delivered at the opening of the Autumn Term in the Medical Faculty of the University of Liverpool, October 1, 1903.

a fitting expression in the words of the American poet :—

There are thoughts that make the strong heart weak,  
And bring a pallor into the cheek,  
And a mist before the eye.

And if, as he wrote again, “the thoughts of youth are long, long thoughts,” certainly my wildest and longest thoughts never projected such a future for this School as it has attained, nor led me to conceive that I should ever occupy the position I have now the honour to hold as a Member of the Governing Body of this University.

Let me offer my warm congratulations to my fellow-citizens on their wisdom and energy in seeking and securing the Charter for their University. Lancashire men generally know what they want, and what they want they commonly contrive to get; and, further, with what they get, they are proverbially generous. Hence, we may be sure that every possible assistance will be afforded from Liverpool to its lately federated academic sisters, in their efforts to secure like privileges for themselves.

I should fail in my duty on this occasion if I forbore to mention the names of some men in this city who have a large claim on its gratitude for their prescience and untiring energy in promoting not only the welfare of this Faculty, but the establishment of the University itself. I specially indicate them because

they are members of this Faculty, and also for the reason that they belong to that profession which, as I shall show presently, has always been foremost throughout the history of this city in promoting literary and scientific culture. I allude to my fellow-graduates, Sir William Banks, Dr. Davidson, and Dr. Caton, also to Dr. Glynn and Mr. Edgar Browne. I pay them this small tribute without any disparagement to the loyal and generous support afforded by others in this University, or the munificent benefactors amongst their wealthy and enlightened fellow-citizens. To the latter I, as a Liverpool man, offer hearty thanks, and it is certain that they rejoice already in the good fruit borne by their noble gifts. That you, and those who shall follow you here, may not forget some of the pious founders of this *alma mater* who have passed away, it is pleasing to find that their effigies, in bronze or marble, are already reverently placed within these walls.

It is not easy to realize that a few centuries ago the inhabitants in this locality were barely civilized. The nearest home of literature was in the Monastery at Monksferry, Birkenhead. As time wore on the town grew, and, from its natural advantages, became a centre of commerce, placing itself in touch by its mercantile navy with all parts of the habitable globe, supported by a larger contingent of the King's ships than now frequents its waters. It would be wrong to imagine that great commercial centres can have little in common with

learning or the cultivation of the arts, for we have the witness to the contrary in the history of Athens, Venice, Florence, Genoa, and Pisa, to mention no modern instances, which could be readily adduced, and in the examples of Dante, Ariosto, Michael Angelo, Columbus, Galileo, and many others, who all sprang from commercial cities.

In 1791, Lord Erskine remarked of Liverpool: "This quondam village, which is now fit to be a proud capital for any empire in the world, has started up like an enchanted palace, even in the memory of living men." At that time, William Roscoe, the self-taught scholar, a native and world-wide ornament of the town, was at work on his famous "Life of Lorenzo de Medici," and later on he published the "Life and Pontificate of Leo X." With kindred spirits in the persons of Drs. Currie, Dobson, F.R.S., Shepherd, and Traill,<sup>1</sup> he aided in founding the Literary and Philosophical Society and the Botanic Garden. The old Infirmary,<sup>2</sup> then on the site of the present St. George's Hall, with its adjacent Lunatic Asylum—the latter largely promoted by Currie, attracted then, as its successors have done since, the beneficence of

<sup>1</sup> Subsequently Professor of Medical Jurisprudence at Edinburgh.

<sup>2</sup> The second Infirmary was opened on the site of the present buildings in 1824. The foundation stone was laid in 1821 by Lord Stanley, grandfather of the present Chancellor of the University. The Fever Hospital was established by Drs. Rutter and Currie, aided by Mr. Roscoe.

the town, while in the persons of Joseph Brooks Yates, Dr. Joseph Brandreth, Dr. John Bostock, F.R.S., and others, the lamps of literature and science were kept well alight in Liverpool.<sup>1</sup> We know that surgery was not neglected, for Mr. Alanson and Mr. Henry Park were eminent in their day, the latter being the first to advise the operation of resection of the knee-joint.<sup>2</sup> In later days, amongst public men of high eminence, natives of the town, may be mentioned the greatest orator of the Victorian era, William Ewart Gladstone, and the most eloquent of living Bishops, my old schoolfellow, Dr. Boyd Carpenter. Nor can I forget that the great scholar and theologian, Bishop Lightfoot, and the brilliant Dean of Westminster, Arthur Penrhyn Stanley, received their earliest training here. It would be easy to prolong the list of our fellow-townsmen who have reached high places in all departments of professional life. No memory is treasured among us with greater affection and reverence than that of

<sup>1</sup> In 1798, Currie, however, modestly wrote that "we must look for celebrated men to future generations. Those that come after us will have some advantages that we have not had, especially in literature."

<sup>2</sup> Mr. Park was born in Liverpool in 1745, and placed at the age of fourteen with one of the surgeons of the Infirmary. Afterwards, he became a pupil of Mr. Percivall Pott at St. Bartholomew's Hospital. He was appointed surgeon to the Infirmary in 1767, and held that office for thirty-one years. He died in 1831. He may fairly be regarded as the pioneer of modern conservative surgery, but his success attracted little or no attention from surgeons for at least half a century afterwards.



the wise and munificent philanthropist, William Rathbone.

In more recent times this city has had the advantage of eminent schoolmasters, amongst whom may be mentioned Drs. Iliff, Conybeare, Howson, and Dawson Turner. Nor have the claims of the Fine Arts and the provision of a Public Library been disregarded, as witness the foundations of the Walker Art Gallery and the William Brown Library, the latter much stimulated by the efforts of the late Sir James Picton.

With the establishment of University College in 1882, a new educational era may be said to have begun here, and owing to the public spirit and munificence of the Corporation and the wealthier citizens, endowments and necessary equipments have been showered upon this College in a fashion which has long put the Metropolis of the Empire to shame in respect of its University. Dr. Currie recognized the generosity of Liverpool when he wrote, in 1784, that "it is not the character of its inhabitants to let a plea for a public institution that can be proved to be useful or honourable fall to the ground for want of contributions to carry it on."

The result of these wise endowments has been, as it always will be, to secure a body of eminent teachers who are content with their vocation, and able to give their best energies to their duties. But, as I shall show presently, there is still more to be done in this direction.

We may not forget the labours of those who

have presided and toiled here during the earlier years of this College, when there was need for much patience and great powers of organization; and it may be fairly believed that but for their efforts there would have been smaller justification for the grant of an academic charter to this city. You have a professoriate which compares favourably with that of any of our Universities, and an equipment in laboratories which few can equal and none surpass; and when I enumerate these advantages, and add, in respect of this Faculty, the opportunities for clinical study which the new Infirmary, closely adjacent, and the other new and improved hospitals in the city so richly afford, I may congratulate you as Liverpool students of Medicine on your fortunate position.

Amongst the staff of teachers here in my time were Dr. Nevins and Mr. Hakes, whose recent deaths we have to deplore. They were both distinguished in their departments, and I owed much to the former, who was an admirable and lucid lecturer. I was proud to gain the medal in his class of *materia medica*. There are still with you three others, Dr. Cameron, Dr. Waters, and Mr. Bickersteth; the two former of these are recognized as cultured physicians, while the brilliant operative skill of the latter was only, if at all, surpassed by his and my old preceptor, Mr. Syme, of Edinburgh.

This century will probably be remarkable as regards the foundation of several new Universities in England. The wisdom of such a

provision is, as you are aware, viewed with suspicion and misgiving in some quarters. These feelings arise from the fear that these new academic centres may decline from the older ideals of what such places should be, and become little better than mere technical schools to qualify youths for the special work of professional, commercial, or industrial life. Should this be the outcome of these new foundations, nothing, indeed, could be more disastrous or fatal to the cause of higher education in this country. To obviate any such declinature from the proper conception of a University, and to meet the objections not unnaturally felt by prudent and thoughtful men, it is incumbent on all who establish such new foundations to insist upon, and build up, a complete Faculty of Arts, which shall be the sole entrance gate to the further and specializing work of all the other Faculties. With that security, and with that alone, we may entertain no doubt as to the welfare and value of these institutions. With Sir Richard Jebb, whose authority all will recognize, I will say that "it is of vital moment for all our higher education that the literary studies should hold their own. The bearing of such studies is not directed at once to utility or bread-winning, but consists in the value of a discipline, intellectual and moral, derived from the works of the ancient Greek genius, with all their claims on the student of thought, of political society, of literature and of art, the Roman

evolution of institutions and law, and the studies of modern history and philosophy. No University is complete which does not keep an honoured place for such studies as these. Let every regard be paid to the requirements of modern life, but let it also be remembered that there was a national need even more urgent than the preparation of special aptitudes. It was the need for a wider diffusion of such a liberal education as should train the intelligence, humanize the character, and form not merely an expert, but an efficient man.”<sup>1</sup>

It may not be unnecessary to press home this matter here and now, and to let it be widely understood that the passport to a degree in any special Faculty is only to be obtained after completion of the Arts' curriculum.

We hear much, perhaps a little too much, about original research in these days and the necessity for it, but, gentlemen, this matter does not concern you in your pupillary stage, and is to be left till you have, by full and wide training, learned how to teach yourselves, mastered much of what is already known, and discovered what particular lines of inquiry you are qualified to pursue. It is to be hoped, however, that this School may find in your ranks some who shall one day bring credit to it in this respect.

<sup>1</sup> Extracts from an Address delivered at University College, Bangor, on “Some Aspects of Modern University Education,” June 1903.

These considerations are not, I venture to believe, out of place to-day, when I address many amongst you who are now at the outset of a career in Medicine. To equip yourselves fittingly for that profession will demand some knowledge of the several sciences on which the science and art of Medicine are based. I say *some* knowledge, for you cannot in the nature of things become expert, as students, in any one of them. Medicine has been well termed "a jealous mistress," and if you are tempted to linger by the way in undue prosecution of one or other of the preliminary scientific studies, you may be sure that you will lose your balance and never attain to excellence in practical medicine. The modern curriculum, while demanding adequate knowledge, yet affords none too much time for the work to be done. You may never venture to relax your efforts from to-day till such a time as you cease to face your examiners, and it should be your earnest endeavour to be ready for each appointed examination that awaits you.

Those of us who have had experience as examiners know well the difference between candidates who have had the benefit of a liberal education before they entered upon medical study, and those who, although showing aptitude, have not had that advantage. It is the difference between efficiency and expertness, between width and narrowness. The one has studied with ease, the other with difficulty, and the consequent disability is apt

to remain with the latter throughout his career. As with the literary, so with the preliminary scientific part of your training, both should be accomplished before entering on the direct studies in medicine; and the tendency now, and for the future, is to remove the scientific work from the hospital schools altogether, and to relegate it to late school life or the first academic year in a University. In thus recasting the curriculum the student is set free to devote his whole time and energy to learning his profession, and enabled to utilize to the full the opportunities afforded by his medical teachers and his hospital. He has four complete years wherein to do this. If he has properly availed himself in due order of such arrangements, he will find his work easier than it would be otherwise, and he will bring a stronger mental grip and a fuller intelligence to bear on it. Your lines are certainly well laid in this place for a curriculum such as this.

I pass on to remark in respect of hospital training, that while we are justly proud of our new hospitals, which secure for the sick all that modern knowledge has supplied in the way of comfort, safety, and skilled nursing, it must be admitted that in some of them we have barely kept pace with the developments in clinical teaching which are now recognized as necessary. The best clinical teachers in England are, as a rule, the busiest men in the profession, and their chairs being unendowed,

it is possible for the allurements of private practice to weaken their assiduity in this branch of their work. It is not sufficiently realized that in many instances they are actually contributing largely to the education of their pupils, or forgoing even the small payments they might receive in order to secure better equipments for teaching them. Where, I ask, is anything like this carried out in respect of any of the other professions? I reply at once—nowhere. Let me, then, propound the remedy for this sorry state of matters. Our University clinical chairs should be endowed, and well endowed, to enable the fittest men to hold them and to devote more time and energy to this work. We find no particular modesty on the part of physiologists and pathologists when they seek for adequate endowments, and therefore those who direct clinical training must not longer remain averse from pleading for appropriate support to promote the best clinical work in any institutions which are as yet defective in this respect. It has been recently asked: “Do our hospital benefactors ever remember that they contribute nothing towards the support of scholars who are perpetually seeking and finding new means of alleviating or preventing the miseries which render hospitals necessary?”<sup>1</sup> Bed-side work in our hospitals needs some of the munificence of the wealthy to furnish both teachers and students with the best equip-

<sup>1</sup> Dr. Gee.

ments wherewith to make progress. The hospital schools of medicine should henceforth be devoted entirely to the study of disease and the successful treatment of it, and no part of the energy of their staff should be expended on the teaching of ancillary subjects. You have wisely settled this arrangement here, and we look hopefully for similar provisions elsewhere in the immediate future.

I note that objections have been raised to the representation of this University on the General Medical Council of the United Kingdom, chiefly on the ground that there are already too many University representatives on that body. In my opinion the Council has become unnecessarily large, but so long as its present constitution remains unaltered, I can conceive of no more worthy institutions than the Universities to elect the members of it. I feel confident, therefore, that you will not fail to secure a seat on that Council for a representative from this University.

In addresses of this kind it is customary to unfold the long array of studies which lie before you, and to urge you to excellence in all of them. Such a proceeding is no longer necessary, and I shall not follow it. Neither shall I repeat the well-worn platitudes respecting the nobility of the profession you have chosen, or the prospects of hard servitude in it, with an assured moderate competence and a full measure of self-respect as a set-off



against the ingratitude and unconscionable exactions of the public ; but I will try instead to raise your thoughts very briefly to-day to two aspects of our work which appear worthy of consideration, and likely to prove helpful and encouraging.

You have perhaps observed that the tone of my remarks thus far has been reverential in respect of those of our fellow-citizens who, either by way of intellectual gifts, personal service, or princely munificence, have at last secured for this mercantile centre the dignity and educational privileges of a complete University. And I have, no less, assumed a hopeful tone in my anticipations of the future which lies before you, and those who shall follow you, in regard to these new provisions.

Extending those two mental moods, and applying them more particularly to our meeting to-day, I propose to take for my text the subjects of Reverence and Hopefulness in Medicine. And first in regard to reverence. A distinction must be drawn between reverence and veneration and, again, between it and awe. Truly, there are awful things in medicine, but we, at all events, may never stand in awe of them in any but a reverent manner, one void of any feelings of dread. The reverence I have now in my mind relates rather to the great men who have preceded us in our calling, and to the work and influences they have left as our heritage. A habit of reverence is, indeed, everywhere becoming, but I venture to think it is less

manifested in these days than was formerly the case. An absence of reverence may be safely regarded as a symptom of decadence in manners. The spread of democracy and an extension of education need not necessarily entail bad manners, or even any lapse from the better ones of the past, but those who have reached my time of life can testify to a somewhat prevalent spirit of irreverence, and a tendency to a laxity of manners and conduct which was certainly less marked in our earlier years. Such conduct, if not immoral, is at least significant of bad breeding. Good manners never savour, as it is sometimes supposed they do, of servility. With Kingsley, I will say that "reverence for age is a fair test of the vigour of youth, and conversely, insolence towards the old and the past, whether in individuals or nations, is a sign rather of weakness than of strength," and I will add no more on this aspect of my subject.

In speaking of reverence as due to the great men who have enriched our profession in the past, I am not unmindful of the mental habit which prevailed, especially in the seventeenth and eighteenth centuries, when physicians reposed so blindly upon tradition, and were held in bondage by it; but it may be questioned whether the experimental methods which subsequently broke these fetters are not answerable for some negligence in regard to a study of the thoughts and characters of many of the great masters in Medicine.

This is an age of active experimentation and research, and there is a tendency in such studies to engross the observer so fully with his own speculations and results, that he is apt sometimes to overlook, or even disregard, the conceptions and work of those who have tried in former days to seek out truth. The marvellous aids with which modern science has furnished the investigator of to-day are apt to make him forget the slender equipment which was available for his predecessors, and the difficulties of the problems which then faced them. He thus fails to realize the value and intensity of the mental acumen which alone carried them to such revelations as they made.

It was doubtless imperative for John Hunter in his day to say "Do not think, but try," but I venture to believe that now we may do well to think a little more, and perhaps try a little less, for, indeed, original research demands thought and no little calm meditation. The present tendency in the laboratory is to secure prompt results, and so we have many such laid before us, some of which, achieved in the absence of due meditation, are either immature or profitless.

The history of Medicine has been too little taught and studied in England, and some measure of the failure to render due reverence to the work of the past is probably due to ignorance of it. We therefore gladly welcome the recent foundation of the FitzPatrick Lecture-ship on this subject in the Royal College of

Physicians, which has removed a reproach too long merited in this country, and earned great credit for its instigator, Dr. Norman Moore. It is seemly that the names and achievements of those who have successively built up the foundation and fabric of all that is true and certain in Medicine should be known and regarded with reverence, and, in particular, that we should learn when we can what manner of men they were who did this, for assuredly there is a reverence due no less to the characters than to the accomplishments of men; and our reverence should reach to veneration when we find both of these nobly blended in any individual.

It is doubtless less easy to feel reverence for the best and ablest men we have known, and for those who have lived in more recent periods, than for the great luminaries of past centuries, but we have to judge them all by their work, by their power of unlocking the secrets of Nature, and by the evidence we have as to their personal qualities. Not seldom, in the absence of history, a man's achievements may afford a clue to his character. We may know little as to the personality of Hippocrates, Dioscorides, Aretæus, or Galen, but we feel sure that they possessed the full instincts of our art, and in each case a *mens medica*. In later days we have the materials for forming opinions as to what manner of men Vesalius, Morgagni, Ambroise Paré, Boërhaave, Scarpa, and many other gifted ones of our calling were.

I urge you to learn something of such men,

and call on you to praise and reverence them, and, further, not to rest content with the mere knowledge of their names as you meet with them in the course of your reading, but by some study to realize the quality of their work in relation to the age in which they lived. You will gain much from such efforts. At a still later period the lives and work of Harvey, Sydenham, and Glisson should enlist your interest, while the commentaries of Heberden, the lives and researches of John Hunter, Matthew Baillie, Laennec, Bright, Graves, Addison, and others should awaken in you a fervid enthusiasm for your profession. Put away at once the idea that nothing is to be learned from a study of the old medical masters, that their work is effete, and little of it fit to bear the light of this twentieth century, but rather accept the opinion of Samuel Johnson, who affirmed that "if no use be made of the labours of past ages, the world must remain always in the infancy of knowledge; if every man were to depend upon his own unassisted observation for his knowledge of disease, every man would be marvellously ignorant, and the science of medicine would stand still, or cease to be."

I venture to suggest that in all examinations for the Doctorate in Medicine, some part should relate to the history of Medicine. This subject could hardly be dealt with in any previous examinations. Such studies as I have just urged will certainly tend to show you which

way genius lies, and you will come to agree with Kingsley, who declared that he had no respect for genius where there was neither strength nor steadiness of character to support it. Let me add to all this, and inculcate the reverence that is everywhere due to the body of man in life or in death, whether in your daily intercourse in the world, or in your relations with the sick, and especially in your studies in anatomy and pathology. In few vocations are men more compelled to revere and respect our common humanity than in ours, and we are never permitted to forget that our bodies, whether in vigour or in decay and repulsiveness, are designed to be temples of the Holy Ghost.

I pass on to my second point, that of Hopefulness in Medicine. This period in the lives of most of you is truly one in which hope is a prominent feature, one in which little or nothing appears to blight or darken it. If you are not inspired by hope now you never will be. Cherish that gift now and always. You will be wise not to look too far ahead in your lives, but to take each day's work as it comes and make the best of it. Let your hopes, with an accompanying ambition, lead you to high aims at the beginning of your career, for "the realm of the possible was given to men to hope and not to fear in," and as Dr. Currie said—and Liverpool should ever venerate his memory—"no man can tell whither fortune and merit may lead him."

The present condition of our profession at

home and throughout the Empire is, I think, better fitted to inspire hopefulness for the future than has ever been the case. The entrance to it is better guarded now than formerly, and fewer men, though of higher attainments, are enrolled in its ranks. There must therefore be a larger and more remunerative field of usefulness before you. The fuller comprehension of disease and the improved methods of treatment for the sick should prove a source of satisfaction to all who enter the profession to-day, while the disclosures which await prudent research in competent hands, and the fresh application of them, may well inspire all of us with greater hopefulness for the future.

We look forward, for instance, with good hope to the investigations now in progress respecting the nature and origin of cancer—that ghastliest of maladies—and especially because they are being conducted on wide and most searching lines, and are in the hands of men who are entirely competent to deal with so difficult a problem. With the discovery of the origin of cancer we may fairly hope to find the means for the prevention of it. The study of malaria on such lines has already proved fruitful in this direction; and no small part of the credit of this success is due to the labours of our countrymen, Sir Patrick Manson, and to your distinguished professor, Sir Ronald Ross, whom we are proud to have trained at St. Bartholomew's Hospital. The School of Tropical Medi-

cine in this city, so well inspired by Sir Alfred Jones, is taking an active part in enlarging the knowledge of those grave maladies which so sadly disable and kill our brethren in various parts of the Empire, and we take this work as an earnest of further achievements here, for no better centre for directing it exists anywhere in the three kingdoms.

I speak next of hopefulness in combating diseases as a necessary equipment of all who practise our art.

We have, and always have had, optimists and pessimists in medicine. I commend neither mood, for it is certain that each may be the outcome of ignorance or inexperience. While nothing is more damaging to a man's reputation than an unfulfilled evil prognosis, it fares badly with him who, not having recognized indications of danger, has consequently raised false hopes; yet there is a measure of hopefulness which is always becoming in our duties, which is potent to inspire action and to secure the highest efforts of all engaged in the service of the sick.

Those whose studies lie mainly in morbid anatomy and pathological processes may naturally be disposed to pessimism in medicine. We who study disease in our fellow-creatures are more inclined to hopefulness, for we, happily, can often recognize a residuum of recuperative power in the body and its organs which, though gravely disturbed, are yet capable of restoration to normal, or at least adequate, functions.



Such hopefulness should be carried to the bedside of the patient, and its power is not small, both in reinforcing remedial agents and in promoting recovery. With it lies much of the personal influence exerted by those who succeed well in practice, and the absence of it sometimes explains the failure of others, often able and accomplished, to impress or inspire their patients. Do not imagine for a moment that in thus urging a rational and wholesome degree of hopefulness in our professional conduct, I am approaching the subject of that pestilent nonsense called "faith-healing," which in these days of widely spread religious indifference is captivating many silly people. I am much mistaken if Lancashire wits and common sense pay any heed to this American importation. It is truly deplorable to find that the sacred name of Christian is claimed for this method by persons whose education ought to be a safeguard against such preposterous folly. Perhaps the explanation may be found in the sage remark of John Hunter that "everything new carries a greater weight, and makes a deeper impression on a weak mind." We shall do better to take to heart the words of Peter Mere Latham: "Medicine, as it begins to touch upon higher interests, even the interests of life and death, should feel itself in alliance with higher motives than any which can be thought to help and quicken its pursuit as a mere science. Medicine claims a sort of moral respect in the handling; it calls upon

the conscience as well as the intellect for more caution to avoid error, and more fearfulness of overstepping the truth."

We may never omit to recognize the humanity of our profession, to pay reverence to the sick, and to cherish hopefulness in the relief of their despondency and sufferings.

Let me commend to you lastly some thoughts of distinguished men who attained excellence in their several spheres of work. Sir Joshua Reynolds declared that "those who were determined to excel must go to their work whether willing or unwilling, morning, noon and night, and they will find it be no play, but on the contrary very hard labour." For students of Medicine, each day's work must be done on that day. Time lost at the outset—and this is not an uncommon occurrence—is never recovered, and a full measure of work must be prudently combined with the necessary relaxation and recreation of the body.

"In the Medical profession," wrote Dr. Addison, "all truly valuable and practical knowledge is to be attained by a proportionate sacrifice of time and labour, and, as a general rule, the one may fairly be measured by the other." Dr. Gooch remarked that "if the object of the student is to learn only what has been *said* on a subject, the pursuit of knowledge is an easy task, but if his object is to learn what is *true* on a subject, the pursuit of knowledge is the task of a lifetime."

As students you must know well some of

your books, but you must no less come face to face with the facts you read about. You must see, handle, and arrive as far as possible at the real inwardness of all that is laid before you. Bacon has told us that "some books are to be tasted, others chewed and digested." Let all your knowledge be first-hand, of a quality, that is, which will at once ingratiate any examiners you may have to encounter. As you learn to study now, so will you go on in after-life, for we are all students to the end of our career. If your foundation is not now widely and firmly laid, you can look for no worthy superstructure hereafter, for Bishop Berkeley has told us that "he who would make a real progress in knowledge must dedicate his age as well as his youth, the later growths as well as firstfruits, at the altar of Truth."

And, happily, not seldom do we find fruitful work in our profession coming from men who have surpassed even the ordinary span of life, and yet have maintained their mental activity and enthusiasm after years of labour. Never be afraid of hard work, for it is the savour of life and the best of mental antiseptics, and, as Sir James Paget once said, "learn to believe in the consequences of it."

Yet again, do not be downcast if your measure of ability is small, for it can be mightily reinforced by perseverance and assiduity. Let such as are diffident in this respect ever be inspired by this apophthegm: "*Maximum mediocris ingenii adjumentum diligentia.*"

Some of you will not fail in due time to enlarge your experience at other schools in this country and abroad. It is always profitable to continue study under new teachers, and not seldom is it a source of lifelong happiness to make friends amongst those who have been educated elsewhere. The metropolis of the Empire presents a field of clinical opportunities which surpasses even the wealth of material to be found in this or any other great centre, while Paris, Berlin, and Baltimore afford attractions to all who are able and ambitious to add to their professional knowledge.

In this city, you are not without great advantages, both for work and recreation. The environments of this College may not be exactly uplifting or inspiring to-day, but we may believe that they were more so a century ago if we read the verses of a native whose affection for the town was certainly greater than his poetic power, for Mr. William Colquitt, a bachelor of arts of Christ's College, Cambridge, and a member of a family well known here at that time, thus expressed himself<sup>1</sup> :—

The Infirmary extensive is compleat,  
The rooms commodious, the assistance great :  
Here are green trees and walks 'midst herbs and flowers  
To reconcile the patients' restless hours.

To public walks upon Mount Pleasant made  
Are set with verdant trees and flowers to shade ;  
These rural bowers and prospects form a screen,  
Delightful in a summer's day serene.

<sup>1</sup> Poems, Chester. 1802.

Alas! these rural bowers and verdant trees no longer existed, even in my earliest days here; yet, under the enlightened spirit of a modern civic Corporation may we not hope and live to see such trees and walks as Colquitt described restored to this vicinity and to other parts of this city?

Even now, within easy reach, you can enjoy the purest air, and follow, or even compete with, some of your professors in prosecuting games and athletics, and so maintain your health.

From this day onward, and throughout your careers in the profession, chequered as these surely will be, let me urge you in the solemn and beautiful words of Sir Thomas Watson, to remember that "in your most successful efforts, you are but the honoured instruments of a superior power." The motto of our dear old city, too, must not fail to rise sometimes in gratitude to your lips—*Deus nobis hæc otia fecit*—and then you may go on your way with a light heart, for—

Hope shall brighten days to come,  
And Mem'ry gild the past.<sup>1</sup>

Gentlemen, I wish for the future of all of you every success and happiness; that you may do credit to this Faculty, and show to the world what manner of men the new University of Liverpool can introduce to our profession.

<sup>1</sup> Moore.



### III

## THE DIGNITY OF MEDICINE<sup>1</sup>

MR. PRESIDENT AND GENTLEMEN,—

It is hardly necessary for me to express to you my deep sense of the honour you have conferred on me in inviting me to open this Session of our venerable Society, or the pleasure and satisfaction which it affords me.

My connection with this Society is indeed of long standing, for it is forty-seven years since I joined it as an ordinary member, and forty-five years since I was elected one of its annual Presidents.

The Presidency has always been regarded as one of the "blue ribbons" of the Edinburgh student of medicine, and a reference to the names of those who have held this office, and the positions they have filled in later life, must satisfy any inquirer that the occupants of our presidential chair have an ideal placed before them which is calculated to stir their energies throughout their whole professional career.<sup>2</sup>

<sup>1</sup> An Address delivered before the Royal Medical Society of Edinburgh, at the opening of the 170th Session, October 26, 1906.

<sup>2</sup> Amongst these may be mentioned: Caleb Hillier Parry, Astley Paston Cooper, Gilbert Blane, John Bostock, H. H. Southey,

I should fail in my duty here and now, if I did not bear witness to my indebtedness to this Society. It certainly helped me to make many dear friends, and its stimulating influences not only stirred my ambition, but provoked a wholesome enthusiasm for my work. I can recall instances, too, where this influence came to bear on some of its more languid members, and roused them to a degree of energy and emulation which otherwise might never have been quickened.

The discipline and dignified conduct of the Society's meetings, the training in debate, and the exercise of the critical faculty, were an invaluable part of our student life.

On an occasion such as this, one in my position is tempted to look back to the past, while in no degree forgetting that for those whom he addresses the future lies open, with all that it

Henry Holland, J. Elliotson, Richard Bright, Marshall Hall, John Davy, Charles Hastings, Alexander Tweedie, J. C. Coindet, John Conolly, James Bardsley, Allen Thomson, J. Y. Simpson, John Goodsir, J. Hughes Bennett, John Reid, W. B. Carpenter, T. B. Peacock, Douglas Maclagan, W. R. Sanders, Spencer Cobbold, J. Burdon Sanderson, Charles Murchison, and T. Grainger Stewart. Amongst the Ordinary Members: William Cullen, Joseph Black, the Monros, James Gregory, Robert Willan, Mark Akenside, Richard Brocklesby, Oliver Goldsmith, George Fordyce, Walter Farquhar, John Haygarth, Lucas Pepys, Benjamin Rush, John Hunter, J. Edward Smith, Mungo Park, Charles Darwin, Peter M. Roget, John Latham, John Ayrton Paris, Francis Bisset Hawkins, James Clark, James Syme, William Sharpey, Robert Christison, Thomas Addison, R. Carswell, C. J. B. Williams, J. Risdon Bennett, J. Matthews Duncan, Joseph Lister, and Wilson Fox.

holds in store for them. Memories of former days now crowd into my mind, and I picture in this unchanged hall the faces of many old friends, and even recall the tones of their voices. Alas! many of these have passed away after longer or shorter periods of life, not a few in distant parts of the Empire, some amidst the exigencies of war, or in the public services, and others while filling varied spheres of professional importance and usefulness at home. Yes—

The past will always win  
A glory from its being far.

It is pleasing to find in the Professoriate here, still active and fresh, at least two of the Presidents of my time in the persons of Dr. Crum Brown and Sir Thomas R. Fraser, and two a little junior to me, Dr. John Wyllie and Mr. John Chiene. You have recently had before you one of the best speakers of that time, Sir James Crichton Browne, a senior President in 1860, and you have doubtless followed the fortunes of another of our contemporaries, the late Attorney-General, Sir Robert Finlay, who took his degree with me, and forthwith proceeded to study law. The present Regius Professor of Medicine in the University of Dublin, Dr. Little, was also an active member in my time. Your present Professor of Botany came somewhat later, and I had the pleasure of examining him for his degree.

Let me tell you next something of the system and details of the teaching then in



vogue here. There was John Goodsir, almost a giant in stature, and certainly in intellect, the foremost anatomist of the day; with him, as his senior Demonstrator, the present distinguished Principal of the University, and Cleland, now the Professor of Anatomy in Glasgow, as a junior Demonstrator; Lyon Playfair, afterwards Lord Playfair, made chemistry full of interest for us; Christison gave us masterly teaching on that now sadly neglected subject, the *Materia Medica*; Syme captivated us by his brilliant surgical acumen; and Simpson was ever a source of freshness to us, for he had many interests beyond those of obstetrics and gynæcology, in which he was a great master. Your late Professor of Midwifery, a former President of this Society, occasionally took his uncle's place, and gave promise of his future powers as a brilliant teacher. The clinics of Hughes Bennett and Laycock (my old chiefs), of Gairdner, Warburton Begbie, Sanders, or Miller, Spence, and Dunsmure, were all inspiring to the multitudes who followed them. It was a time in which to take sides, for there were certain professional feuds prevailing in those days, now happily unknown, which, if they were calculated to make the rivals of the Edinburgh School blaspheme, certainly promoted a keenness of atmosphere which was beneficial to the average student, who found it difficult to pursue a *via media*, and was stirred to an enthusiasm, always desirable in early life, for one or other of his masters. Anything is better than stagnation and

dullness, and, indeed, amidst these contentions, new truths were slowly emerging out of the dusty arena. Lister was quietly building up his fame at the side of his father-in-law, Syme, and beginning to study the grave problem of sepsis, which was still the bane of the best surgery of the day. Simpson was venturing to urge greater boldness in dealing with the peritoneal cavity; for we were then solemnly taught that "all abdominal surgery was abominable surgery." Spence began to smell his sponges, and rinse them in dilute hydrochloric acid before applying them to any open wound. Bennett was proving to the physicians that a simple supporting treatment was all that was requisite to promote recovery from pneumonia, and that neither depletion nor stimulation were necessary routines of practice: and at this time the physical signs of mitral stenosis were first made plain for us by the intuition of Gairdner. There were other eminent professors at work during this period, including Aytoun, Kelland, Blackie, Campbell Fraser, Tait, George Wilson, and Allman. Traill was lecturing on Medical Jurisprudence when he was past 80 years of age. He died shortly after giving about the eighth one of the course which I attended, and the subject of it was Arsenic, with an account of the famous *Aqua Toffana*.

Apart from the immediate academic atmosphere in the city, we had, at the time I refer to, the dignified examples in the profession of Craigie, Benjamin Bell, James Begbie, John

Brown, Andrew Wood, Douglas Maclagan, Daniel Rutherford Haldane, Matthews Duncan, Warburton Begbie, and others, men of the highest character and attainments, whose influence helped many of us in various ways.<sup>1</sup>

The teaching of Laycock as a clinician and psychologist was quite out of harmony with its time, a period given over to minute histology and pathology under the influence of Bennett, Beale, and Virchow. Many of us learned in later years to find the value and importance of many of Laycock's views, and to venerate his memory and his genius.

Some of us have thought that we were then over-lectured, and had inadequate time left to digest and meditate on all that was imparted to us. Times have indeed changed a good deal in this respect, and I imagine that while you have less *professorial* you have now more *tutorial* pabulum presented to you. Whether we suffered or not from a plethora of lectures, it was at least a privilege to sit at the feet of eminent masters of their subject, and most of us, I doubt not, found time in after-life to absorb and utilize the instruction we received. We were certainly inclined to some measure of narcosis during the four o'clock prelections on pathology by Professor Henderson. These

<sup>1</sup> We pass: the path that each man trod  
Is dim, or will be dim with weeds;  
What fame is left for human deeds,  
In endless age! It rests with God.

“In Memoriam.”

were trying after a long day's work, including four previous lectures, dissections, and hospital attendance ; yet the climate of Edinburgh gave us tone and much endurance.

There was then no Students' Union, and few were the opportunities of athleticism. Our great refreshment came in the summer sessions, with the delightful botanical rambles in the Highlands with our beloved Professor Balfour.

How much or how little all these reminiscences may interest any of you, I cannot tell. It has been said that "to understand and judge the present, we must deeply read the past. Those who know nothing of what men have been, have no standard by which to measure men as they are." If the times are changed, most certainly we ourselves are changed also. The conditions of life have indeed been marvellously altered in the course of the last half-century, and one of the most marked features of the change is the increase of activity and restlessness, and the decline of quietude and meditation. The pace has quickened, and most of the work done is hurried. May we not strike a note of warning here, and say with Robertson, of Brighton, who remarked fifty years ago that "our stimulating artificial culture is destroying depth ; that mere knowledge is not wisdom ; that character in the world wants root " ; and who gave as one illustration of this, the fact that "the folio of patient years is replaced by the pamphlet that stirs men's curiosity to-day,

and to-morrow is forgotten"?<sup>1</sup> What would this writer say were he amongst us now? I think we greatly need to slacken our pace, and spend more time in meditation.

In regard to our modern system of education, let us recall the modern meaning of the word "University"—a *studium generale*—and always bear in mind that such an institution is not designed for instruction in any one faculty, or merely to afford special teaching for any particular profession or career. In regard to our profession, no one can doubt that in this University the Faculty of Medicine is as complete and comprehensive as can be desired, and, according to some modern educationists, a curriculum in it alone would constitute a liberal education. I am not prepared to agree with this opinion, since I regard the preliminary studies of the humanities as of the utmost importance for all who aspire to take a high position in medicine. That condition is secured to you in some measure by the tests applied before you enter on your purely professional work. A large experience of medical students has long convinced me of the general superiority of those who have enjoyed a good literary and classical education before entering on the physic line. I

<sup>1</sup> Sir Walter Scott foresaw this eighty-nine years ago: "The ponderous folios so dear to the seventeenth century, from which, under favour be it spoken, we have distilled matter for our quartos and octavos, and which, once more subjected to the alembic, may, should our sons be yet more frivolous than ourselves, be still further reduced into duo-decimos and pamphlets" ("Rob Roy," 1817).

do not believe that any variety of scientific study, by itself, can take the place of the humanities, or equally well train the mind.<sup>1</sup> In preparing for our profession, we have to take care that we do not develop into mere observers and healers of disease. In other words, we must beware of becoming too professional. It may never be forgotten that of all callings ours is the most essentially human, and therefore it is incumbent on us to acquire a full knowledge of human nature as exemplified in all sorts and conditions of men, women, and children. Charles Kingsley has told us that "if we do not know Nature, we shall never know Art," and we may be sure that if we do not understand human nature, we shall never become adepts in the practice of medical art. No amount of training in science or physic alone will ever develop or foster the true *ars medica*, any more than it will insure a character for morality or plain common-sense. Happily for us, the essential nature of our work, and its grand catholicity, helps us better than those who enter other callings, so that it is easier for us, if we will, to acquire a full knowledge of our common humanity. If, however, we become attracted or engrossed by any collateral subject in our curriculum, we may lose this acquirement, and then prove failures as practitioners of medicine in after-life, despite academic honours and high scientific attain-

<sup>1</sup> "I do not myself believe in science of any kind as the principal pabulum of the half-cultivated mind" (Professor James Clerk Maxwell).

ments. I have witnessed a good many of such failures, and it is well for any one who has been led astray into any one of these seductive by-paths, to pursue it to the best advantage, and leave the high-road leading to Physic.

Let me not be misunderstood. I am in no degree decrying the careful study of such scientific subjects as are wisely set down in your curriculum, but these have to be dealt with in strict relation to the whole course of studies, and no one of them can be permitted to hamper or delay the fluent pursuit of those which follow. Students of medicine are not being trained to become physicists, chemists, or biologists, but in order to understand the laws and principles underlying physics, chemistry, and biology, which certainly govern scientific medicine. It is commonly asserted that some of our modern examiners, as experts in science, are apt to forget this, and so fail to regard the medical aspirant in his proper light, losing sight of his particular aims and destiny.

Let me recommend to you some bypaths which, if not apparent just now, may be safely followed, and with advantage. Your professional work is exacting and engrossing, but whenever opportunities and leisure arrive you will do well to enlarge and refresh your mental powers by diligent reading of the best books in our literature, whether of history, romance, or poetry. You remember the story of Richard Blackmore, who asked Sydenham to recommend him the best books wherein to study

medicine, and the seemingly paradoxical reply of the great physician, "Read 'Don Quixote.'" This was no paradox, however, but a sly intimation that a knowledge of medicine came not from reading medical books, but demanded from its followers a special aptitude, together with a full knowledge of men and manners. Provided that you have the aptitude for physic as a pursuit, you may gain much of this knowledge and wisdom by a cultivation of good literature. No one deserves to be a Scottish undergraduate who has not been enraptured by the fascinating novels of Sir Walter Scott, the charming writings of Dr. John Brown, and those of Robert Louis Stevenson, all *alumni* of this University. No young doctor should omit a study of Dickens, Thackeray, and Pepys' Diary. I need hardly mention the imperative duty of acquaintance with the works of Shakespeare, Wordsworth, Tennyson, and many other authors.

Another safe bypath for student life is that of acquiring a familiarity with one or more modern languages. These open up new worlds, and help greatly to the mental width and capacity of all who attain proficiency in them. They will at least introduce you to the best work of our Continental brethren, and help to keep you abreast of the thoughts of some of the leading spirits in our art.

You will require no urging towards the bypath of athleticism while in the *status pupillaris*. That way is always seductive to wholesome-



minded British youth. You have now opportunities for exercise and games which were not available in my time. I am reminded here of a dear friend, the senior President of my year of office and a fellow-resident in the Infirmary, who excelled in all qualities as a student, an athlete, and a volunteer, the late John Duncan, whose memory is still cherished in this city, and whose untimely death caused widespread regret. Some of the older Edinburgh men have had misgivings about the numerous provisions now made for your academic social life and games, fearing lest the influences of the Union and your various clubs may distract you, and tend to dissipate your energies. I feel sure that in our time we should have welcomed a good deal of what you now enjoy, and not been the worse for such wholesome outlets. I have yet to learn that harm has come to you from any one of them. The importance of a *corpus sanum* is as great as that of a *mens sana*, and if the modern Scottish undergraduate is enabled to avail himself of these amenities, and also to cultivate literature and science on something more fortifying than the proverbial *avena tenuis* (though that need not be left out of the dietary), I will venture to believe that he is not undergoing a process of degeneration either in mind or body.

The last bypath I will mention may lead you far. I refer to the value of foreign travel whenever opportunity offers. There are few better means of enlarging the mind or culti-

vating human sympathies than are afforded by contact with the people of other nations, and, when possible, before settling into practice.

In selecting a topic which should be worthy of your attention, and of an occasion such as this, I have decided to discuss briefly one which is rarely treated in these days, and is, indeed, well-nigh lost sight of, yet is pregnant with importance both for the public and our profession. My subject is the Dignity of Medicine.

I suppose that it will hardly be maintained that our profession holds to-day the position it did half a century ago in the estimation of the body politic. Whatever explanations of the fact—for fact I believe it to be—may be adduced, there can be no doubt that any loss of prestige or appreciation of it is not due to decadence or inefficiency in the art or in the service of medicine itself, for their progress has been greater and more beneficial to humanity within the period named than during the previous two centuries.

The fault must then either lie at our own door, and concern us individually in respect of our character and general conduct, or be the result of an altered disposition towards us and our work on the part of the public.

A measure of dignity has long been accorded to the Church, the Law, and Physic, and while I believe that the latter has not in more recent times kept its place, I am not sure that the former continue to hold theirs as securely as they formerly did. We are not, however,

concerned with them. It may be that there is a common cause for a decline in the public estimation of all these professions.

Each individual represents his personal calling, and commends or asperses it by his character and attainments. I have already alluded to the influence of some of the representatives of medicine in this city in my time, who set an example of dignity and high-mindedness. If I name but one, Sir Robert Christison, I specify a type of the man I have in my mind, and I feel sure that there are now in your midst men of like manner who exemplify the qualities I refer to.<sup>1</sup>

I might well add the name of William Pulteney Alison, who died in 1859, the year I matriculated, for his character and influence made a deep impression on all his contemporaries, and led the stern Carlyle to write of him as "the brave and humane Dr. Alison whose noble healing art in his charitable hands became once more a truly sacred one."

I am not, however, concerned to treat of the dignity of the individual member of our profession, although much, indeed, depends on him as an exponent of the value and benefits of medicine when practised by an adept and a person of the highest character; nor do

<sup>1</sup> We look to our several Medical and Surgical Corporations to maintain our proper position before the public, and to exert a wholesome discipline in the profession in accordance with the powers they rightly possess. The Universities have little or no authority of this kind.

I refer to those who by nature are void of any personal dignity, yet assume a professional counterfeit of it which ill befits them, and brings both contempt and ridicule on the masqueraders. Skill in physic alone does not constitute the highest excellence of the physician, and you have heard already to-night that knowledge does not always imply wisdom. A larger question remains, and it is this: What manner of man is he?

I desire rather to speak of the dignity of Medicine as evidenced by its beneficent work, as a great social power in any community, and as spreading everywhere a wholesome influence. This is the particular dignity which appears to me to have declined in recent years, and largely ceased to inspire the respect which is due to it. It rests with us to recover and reconstitute this dignity.

The value and far-reaching benefits of modern Medicine are not recognized as they deserve by successive British Governments, or by the majority of our municipal authorities. The proofs of this are, unfortunately, not far to seek. They are, indeed, lamentably notorious. The timorous, stingy, and inadequate provisions made for measures of public health, for the conduct of the insane, for the prosecution of research, and for the sanitary services generally, all bear witness to a mistrust of the high aims of Medicine, and an indifference to the unselfish and ill-rewarded labours of our profession. These humane efforts somehow

fail to impress persons of enlightenment any more than those of ordinary intelligence. Not seldom, the most prudent advice is treated with suspicion, and the advisers, although experts in their subjects, receive little serious consideration or respect.

How little the public, or any British Government representing it, recognizes its duty towards medical education is shown by the fact that it contributes nothing directly, and very little indirectly, towards the maintenance and costly equipments of any School of Medicine in Britain, and is content to leave these bodies to support themselves, while their teachers forgo all or most of their emoluments to keep them in efficiency. In every other country in Europe their claim is fully recognized, and met by grants of public money in acknowledgment of the debt which is due to the beneficence of Medicine and those who teach it.

Do we raise undue pretensions if we claim honour and appreciation for those who labour, almost gratuitously, to train successive generations of practitioners who are subsequently to minister for the benefit of the public?

Again, we may trace the disregard of our municipal authorities for the progress of Medicine, or the advantage of the suffering poor, in the cruel extortion of rates from our hospitals which can so ill afford to pay them.

It might have been expected that with the progress of education there would be a corresponding interest in, and a growing apprecia-

tion of, the value of medical science in all communities. The discussions of medical subjects in the public press, and other ephemeral literature, so far from enlisting intelligent sympathy with the efforts of our original thinkers and workers, rather tend to place our suffering brethren and patients in a wrong attitude towards their medical advisers, and to induce a captious mood, which sometimes seriously hampers the successful treatment of their ailments. We notice rather, either a spirit of indifference, or a disposition to be over-critical, and, withal, a growing prevalence of credulity which for mental inanity almost equals, if it does not surpass, that of two centuries ago. These manifestations are obvious to any unprejudiced observer.

The relations between physicians and intelligent patients are hardly as satisfactory now as they were wont to be, and there is apt to be less confidence, if not, at times, an actual mistrust, on the part of patients, which assuredly does not work out to their benefit. This diminished confidence cannot invariably be set down to pretentiousness or undue assumption on the part of the medical adviser. It appears, indeed, to be a manifestation of the spirit of the age we are living in. Thus, even modern Medicine, with all its advantages, improvements, and enlarged resources, stands before the public shorn, apparently, of much of the dignity and appreciation it formerly enjoyed. If my contention is admitted, how may we seek to account

for it? The following explanations occur to me :—

First, with respect to ourselves. We must note the fact that the average modern physician is not, as he formerly was, a man of general scholarship and wide learning; of that class, I mean, which compelled the respect and admiration of Dr. Johnson. Happily, I could point even now to some brilliant exceptions amongst us of men who would have shed lustre on any previous period. The reasons for the decline of the particular learning I refer to are fairly obvious. Medicine, ever a "jealous mistress,"<sup>1</sup> has now such heavy claims on the attention and devotion of her followers, that few men can find the time, means, or energy requisite to pursue abstract studies, or indulge in refined scholarship. To attain the special knowledge and practical experience now demanded, furnishes of itself a hard task, extending over many years, tending, perhaps unfortunately, to narrow the general outlook, and to leave little time and inclination for the pursuit of literary or other bypaths of learning. Most of the Universities have come to recognize these demands of modern Medicine, and altered their requirements accordingly, thereby reducing the claims of the *literæ humaniores* on their aspirants for degrees in Medicine, and replacing these by studies in science. The progress of the sciences on which our work is based is now so rapid and constant that it has induced, or compelled,

<sup>1</sup> Andrew Clark.

many modern physicians to pursue merely special departments of practice. We recognize the importance of experts in some of these parts of the great whole, but I am disposed to believe that we witness now an undue amount of differentiation, and an erection of specialities to a degree which is of doubtful advantage to the welfare either of Medicine or of the public. One result of this has been, as I venture to think, to lower the dignity of Medicine and of the profession, in some measure, before the world.

Again, it may be that some members of our calling fail to commend their profession or its dignity by their inflated pretensions, or manner of life, or, perhaps, in not a few instances, by an inherent inaptitude to adapt themselves to their varied social environments.

We must not be surprised if we provoke misgivings on the part of the intelligent public as regards our level-headedness or probity, when some of us express dogmatically opinions respecting matters and habits of daily life which are in plain contradiction to all experience and common sense. As in other professions, we have in our ranks a proportion of unwise men and so-called "faddists," and it must be that they bring obloquy upon many others besides themselves. If our art and practice are not based on common sense and strict integrity, I am sorry for Medicine. It is not always easy to refute in public such opinions and conduct as I refer to, and most



of us have sometimes to fall back on the wise dictum of Bishop Andrewes, that "he who tolerates, does not necessarily approve."

We can hardly suppose that the conditions under which so many of our brethren have to work amongst the poor in large towns tend otherwise than to detract somewhat from a due appreciation of the claims of our art for respect and appreciation. I speak with all sympathy for these of our colleagues, knowing full well with what exemplary and ill-requited labour they spend the best days of their life in the service of exacting and often ungrateful communities. If the public is inappreciative of their efforts and sacrifices, we, at all events, are able to appraise them, and to include many of these toilers amongst the worthiest members of our body.

We may be sure that anything approaching extortion, or greed of reward, must seriously impair the regard which is due to our body, and we may remember a remark of the late Dr. Matthews Duncan to the effect that "all extortioners die poor." Again, we may damage our position and usefulness by embroiling ourselves as extreme partisans in political or ecclesiastical matters, forgetting that, as physicians, we live in a higher æther, above the dust of such strife, and in a spirit of comprehensive catholicity and charity.

The best of us fully recognize our fallibility, yet we do well to regard ourselves, after strenuous preparation for our life-work, as

solemnly commissioned to heal the sick, and we may at least pray and hope to be endowed with some measure of the *χαρίσματα ἰαμάτων*.

Our young aspirants in Medicine are, perhaps, not sufficiently led to entertain this particular conception of their calling. To be inspired with it would supply, as I venture to believe, a power for high motives and successful achievements. It might secure for us a worthier appreciation of our daily duties amongst our fellow-men.

Next, as regards the aspect of the public towards Medicine. The prevalence of the idea that our profession is largely available for gratuitous services by no means adds to the respect in which it is held by the public, although as an abstract proposition this might well appear to be the case. It is true that every great physician or surgeon builds his fame primarily on the shoulders of the poor, yet it must be added that the poorest of the community are those who most often secure in our hospitals gratuitous services greater by far than can be obtained by the well-to-do in their homes.

I have alluded to the effect on the public mind produced by the discussion of medical and scientific topics in the daily press. The premature announcements of alleged discoveries and cures, or of new methods of treatment and diet, emanating often from men quite void of all clinical experience, are certainly mischievous. These abortive results,

hurried out of German laboratories, for the most part, after occupying attention for a few weeks, naturally come to nothing, yet they are apt to be reckoned to us as failures in the field of legitimate medicine. Though most of us are innocent in these matters, our patients express surprise when we confess to ignorance of the last new vaunted method of treatment, or the value of some fresh product of coal tar, of which they have acquired a knowledge from the newspapers.

As I have already remarked, the time has passed by when the physician was amongst the few scholars and learned men of his day, and was thus a personage or an outstanding man in society, and I have shown that this position was due to the fact that the scope of Physic was then much smaller, and could be compassed with less effort than is possible now. Moreover, in respect of these men, we find ourselves as much impressed by their high character as by their medical attainments, by their wisdom as well as by their knowledge. It is in this manner that we rightly venerate the memories of such men as Sydenham, Boërhaave, Harvey, or Thomas Browne, who have left behind them splendid ideals for lesser men to try and pursue in all ages. We may bear in mind what the late Sir Henry Holland (who joined this Society exactly a hundred years ago) once remarked to me: "There must always be an aristocracy in every profession." We must try and meet the pressing claims of

modern Medicine as fully as we can, and yet strive to study in some other fields of mental culture. So only shall we grow robust in mind, be level-headed, and better fitted to hold our place amongst members of the other great professions.

To sum up, we find that there is an inherent dignity in Medicine as a science and as an art ; that it is fraught with benefit to mankind ; that its power to spread these benefits increases in every age, and gives token of special progress in the near future. We believe that its noble ideals and the unselfish efforts of its servants deserve the respect of all right-minded people, and demand their interest and sympathy. We regard those who practice Medicine as priests of the body upon whom the State may always rely for loyalty and prudence, as men who are daily in touch with all classes, and enabled, apart from all politics, by their discipline, steadfastness, and Christian humanity to stem the tide of socialism and other mischievous tendencies, whencesoever they may emanate.

Recognizing this dignity ourselves, we are, or ought to be, impressed by the grandeur and importance of the problems which we, as its ministers, have to solve, by the memory of all the good and great men who have preceded us in this task, and by the ideals they aspired to. To venerate and try to copy the examples set before us in the remote and recent past by members of our calling, who, by their knowledge, skill, and wisdom have assuaged the miseries and

raised the standard of health of their fellow-men, is a duty for each one of us now and henceforth. And with some pride do we point for appreciation to the heroic, untiring, and unselfish work, so often maligned, done by our pioneers in research, by our brethren every day in the midst of pestilence, and, when occasion requires, in the forefront of the line of battle.<sup>1</sup> Nor do we forget those labouring single-handed in various unexplored regions of the earth.

Surely, a fair consideration of these facts amply testifies to the dignity claimed for our art, and for those who practise it. We may go calmly on our way, conscious of the glories of Medicine, if, whatever the world may think of us or our calling, we try to be worthy of the character of Sydenham, as described in Johnson's life of him: "for his whole character was amiable; that his chief view was the benefit of mankind; and the chief motive of his actions, the will of God, whom he mentions with reverence well becoming the most enlightened and penetrating mind. He was benevolent, candid, and communicative, sincere and religious; qualities which it were happy if they could copy from him, who emulate his knowledge and imitate his methods."

Gentlemen, I fear I may have wearied you with what may appear to some to be mere

<sup>1</sup> The Army Medical Service has gained more Victoria Crosses for valour in proportion to its numbers than any other branch of the army.

platitudes. It is not unfitting here and now to discuss such a subject as I have laid before you this evening. You are now preparing for your future life-work, and varied, indeed, will that be. Yet, wherever you may be called to exercise your profession, you will surely often stand in need of self-respect, patience, forbearance, and wisdom. The special duties of ordinary practice will call for calmness, brightness, and self-control. These are not lessons to be learned in any class-room or laboratory, but they will not fail to be at your command if you start in professional life with the highest ideals of the dignity of Medicine, and of your work in it, taking ever the high line of duty which leads always to success, securing at once the respect of your friends, and the confusion of any that may be inimical.

My affectionate wishes and my best hopes go out now for the long-continued prosperity of this old Society. May its future history be as brilliant as its past, and its high reputation ever remain one of the most prominent and interesting features of the Edinburgh Medical School!

## IV

### SOME SUGGESTIONS FOR THE CONDUCT OF YOUNG NAVAL MEDICAL OFFICERS<sup>1</sup>

GENTLEMEN,—

It is a source of gratification to me to attend this ceremony to-day, and to place in the hands of the successful competitors the prizes which they have won in the course of their special studies in this Naval Hospital and School. It is especially pleasing to me because this duty recalls to me memories of the time when I had the honour of joining this Service, under very different conditions from those which are in force to-day. There was then only one examination, which was held by a Naval Medical Board at Somerset House. We had to translate a portion of Latin from Gregory's "Conspectus," and prove our efficiency in medicine, surgery, and the *materia medica* by papers and a *viva voce* examination. I was appointed to serve at Stonehouse Hospital, Devonport, and borne on the books of H.M.S. *Royal Adelaide*. I never served afloat, but had a valuable experience under one of the ablest and kindest Inspector-Generals of

<sup>1</sup> An Address delivered at Haslar Royal Naval Hospital, April 6, 1908.

his day, the late Dr. Stewart, well known for his splendid service in combating yellow fever in H.M.S. *Éclair*.

My naval career came rather suddenly to an end when I was appointed a Medical Tutor in the school of St. Bartholomew's Hospital. My sword and cocked hat passed on to a senior mess-mate, and went to the bottom of the sea shortly afterwards in the wreck of H.M.S. *Amazon* off Start Point. Many years later, I resumed a connection with the Service in the capacity of an examiner in Medicine for naval candidates, and held that office for nine years. I have often wondered what would have become of me had I remained in the Service, but I have always been proud of having been in it, and I can certainly declare that I learned much in many ways that has since helped me in my career.

I am therefore able to congratulate all of you on having entered the King's first and finest service. Even those who know least about the Navy are proud of it. Those who serve in it are, as I believe, the very best and noblest of our countrymen. To be but a unit in it, even for a short time, is to be inspired ever after with a spirit of discipline and patriotism that no other calling can so well supply. Perhaps I inherit some of these feelings by reason of my grandfather having been surgeon of H.M.S. *Leander* in Nelson's time. He kept very elaborate private journals, which are now in my possession.

I will ask you to pardon so much of this



egotism on my part, and pass on to my thoughts about you. Some of you will soon be transferred afloat, and begin your duties of varying responsibility in sundry parts of the globe. Those duties are of several kinds. First and foremost, you have to bear in mind that you are *medical* officers, and have to give proof of your skill and qualities as members of our common profession. In this capacity you have strenuously to maintain the highest standard of professional ethics and dignity. Your position as ward-room officers will bring you in daily contact with the best and ablest colleagues in the ship. In this relation, you have to maintain a cheerful, but not too hilarious, comradeship, with perfect good temper, a measure of dignity (always void of priggishness), and the grace of self-effacement. In short, you have each to be *bonus comes*, which, in plain English, means a good fellow. Your example, tone, manner, and influence may always be of use; and by maintaining these at a high moral standard you can become, if you like, one of the happiest and best loved men in the ship. Indeed, you have to take your part in making what is known in the Service as "a happy ship."

One of the lessons I learned in the Service was never to be in a hurry about anything; when summoned, unless in some dire emergency, never to run when on duty. Another was, never to vex oneself about one's position, or to be unduly punctilious about one's prece-

dence. The men who are "touchy" on these points generally find themselves snubbed, or left out in the cold. Practically, you can make for yourselves your own positions, and doing that with good common sense and cheeriness, you will certainly find yourselves amply appreciated and wholesomely popular amongst all ranks in the ship. Do not expect too much, do not grumble; and take the rough with the smooth, always being ready and dependable for any duty or orders, however irksome or unpleasant. Our profession is everywhere and always—and we should be thankful for it—one of self-sacrifice and self-denial. It is therefore always a power for refining our characters. Your good example will tell on your seniors, and largely influence the younger officers; and you have always to remember that you and your surgical colleagues are the only representatives on the ship of a noble profession, one that should always inspire respect, and is expected, in virtue of its calling, to take the high line in all walks of life. I will not omit to add that by prudence, personally, and by precept, you will set a good example with respect to the employment of alcoholic stimulants so often a snare, especially to young men.

Your strictly professional knowledge and experience need not rust, or fall much behind, as is commonly imagined—certainly not in these days. It will assuredly do so if you are indolent or casual, or shirk your duties, if you do not always do the best work you can in the

best way you can. You will have time to read, study, and cultivate your mind, and no cruise nowadays can be dull or devoid of interest to men with your education. Let me urge you to work diligently at one or two modern languages, a proficiency in which will assuredly bring you forward and open your mind, adding largely to the pleasure and interest of visiting foreign countries.

Such, gentlemen, are the few topics upon which I have ventured to remark here and now. You may accept my advice, and take it from me as from an unbiassed and outside source. Some of your seniors now beside me may think me rather bold in urging these points upon you in their presence, but I am not speaking without knowledge of the lives and careers of some who have been colleagues and pupils in past years, and who have reached high places in this splendid Service. And, alas! have I not had knowledge of some who have failed in making their position all that it might have been? I have always taken a keen interest in naval affairs, and my heart and affections are deeply fixed in the welfare of the Service you are entering upon. I am reminded here of one who was once a naval surgeon, but rose afterwards to the highest place in the sister Service, who was asked at the end of his long and distinguished career, in my presence, if he still believed in *anything*. "Yes," he said, "*I do; I still believe in a gentleman.*" I agree with that grand old man. His

portrait adorns a neighbouring room here,<sup>1</sup> and if you will maintain that ideal throughout your service, you will all of you reach higher prizes in your profession than any that I shall present to some of you to-day. Rest assured that the honour of your profession, and the honour of the uniform you are privileged to wear, compel you to exemplify that character in all the situations in which you may be placed in any part of the world. That quality is the best passport to the highest positions anywhere attainable.

Duty first and always, the highest skill and efficiency you can exert in it, a pride in your work and perseverance in all of it, this with patience, and an honourable ambition, will not fail to secure for any one of you the esteem and regard of all your commanding officers, and these qualities will not fail to provide you with ever-increasing spheres of usefulness and responsibility.

My sincerest wishes go out to all of you for your best success in your noble Service.  
*Valete.*

<sup>1</sup> Surgeon-General Sir Joseph Fayrer, Bt., K.C.S.I., F.R.S.

## V.

### THE WORK OF THE HUMAN BODY <sup>1</sup>

THE subject of work is mentioned in a remarkable number of passages throughout the whole Bible. This fact at once gives it great importance, and, in this course of addresses upon the Human Body, it would be impossible to neglect it. You have already been addressed on the Powers of the Body. You have considered that body as the highest and most perfect product of God's creation in this world, made in the likeness of God, adapted to its surroundings here, endowed with wonderful powers and capacities, and, above all, as brought into close relation with its Divine Maker through the mysterious medium of the immortal soul implanted in each human individual.

These bodies, of which there are so many millions now living on this planet, are placed here for a purpose. Their powers are given for use. Be assured that they are not to lie idle. Each individual is to exercise the functions and endowments that have been supplied to him. In other words, man is to work. When we speak

<sup>1</sup> Address to men in the Parish Room of St. John the Divine, Kennington, December 22, 1902.

of the human body we include, of course, both sexes. We often hear of the working man, and too seldom of the working woman. The "working man" is commonly supposed to be the lower class of labourer or artisan, whose labour is called menial, even if, as is generally the case, it is productive. That is a vulgar and mistaken idea; it is wrong, because it is possible to work with the head as well as with the arms and hands, and many men do more with their heads than their hands, for to think is to work, and to speak is often to work, though the body be still.

What then is work? Work signifies exertion, effort, toil, employment. The opposite of work is idleness, disuse of power, unproductiveness. Man was created to work, and to use his powers according to his ability and his endowment. As our great and saintly poet, Milton, wrote:—

Man hath his daily work of body or mind appointed.

It is easy to show that work is good for the body of man, good for his mind, his moral nature and his physical well-being. The men who work honestly and wholesomely are the best men, the happiest and the healthiest men. To make something, to produce, to mend, to repair—all these forms of work or energy are found to sweeten life, and make it profitable. Work always brings reward; no good work of any kind is lost in this world, and, if the result or the reward does not come at once, or in the form we expect or would like, it surely comes later, or in some other form which is perhaps better for us than we

think. But we are not to work only for reward, or the result we wish; we are to work for the sake of working, as we are commanded to do. This is the command, that we do our best work in the best way we can, for then only is God working with us, and we then have the honour of being fellow-workers with God. To work in this way will always brighten the hardest and most difficult tasks in life. I am afraid most of us do not realize as we go to our daily labour that we are in every sphere of life working with God. We are absorbed in the toil and strife of daily struggle, and think we are earning our daily bread unseen, uncared-for and alone in our own strength. It seems dull and hard, monotonous and often unlovely, and we long for rest and freedom from toil, and would gladly be rich enough to do without work. That is a poor conception of our duties and our place in the world, very unworthy of Christian men, and wrong, because it is a breach of God's eternal law for us. Each one of us is to contribute his powers to the work of the world so long as he can work. We are not sent here to consume the fruits of the labours of others. So, if a man in any rank or position in life is idle, if he lives to please himself, and does no good to anybody, he is breaking God's law, and certainly does no good, but much harm, to himself and to others. We are all, therefore, to come into the category of working men.

You wonder, perhaps, that this is not what you see around you. You see idle men who need

not work ; you see idle men who will not, but ought to, work. You think, perhaps, that many men do little or nothing, and enjoy life ; but, if they really do enjoy life, they must certainly work, though you see no direct fruits of it. You see, and I hope you pity, as I do, many foolish young men who have no need to work, endowed with riches by foolish parents, who try to find occupation in pleasures and endless amusements ; and, perhaps, you think they are very happy, and to be envied. Let me tell you they are miserable men, pitiable men, who never find any real happiness at all, and are laying up bitter memories for their old age, if indeed they ever reach it. Pity, I say, but do not envy them. These are the men who are wisely recommended to "earn sixpence a day, and live on it," if they desire to be happy. There is no place for consumers and cumberers in this world. Each man is to contribute something by his work to the general well-being of the world.

This is not the occasion or the place for any allusion to the social problems of labour which are so pressing in these days, and I shall not touch on them. My duty now is to urge on each of my hearers the lesson that the human body, being designed for, and capable of, work, is to fulfil its function, and take, or make, its own work. Necessity is laid upon us, if we will be successful and happy in this life, to find the work we can best do, and to do it "with our might." The several parts of our body do their work unceasingly throughout our life. We have



brains to think and direct, muscles to act and give out power, senses to warn and to give enjoyment, and it is not a case of "Let us eat and drink, for to-morrow we die." Idleness and inaction constitute paralysis. "If a man works not, neither shall he eat." This is true of the rich as well as of the poor man, for there is no real enjoyment in the life of the rich idler. "The sleep of the labouring man is sweet whether he eat little or much, but the abundance of the rich will not suffer him to sleep." So said the preacher in Ecclesiastes.

"Toil," said Charles Kingsley, "is the condition of our being. Our sentence is to labour from the cradle to the grave." "Working is praying," said one of the holiest of men, and he spoke truth; if a man will but do his work from a sense of duty, which is for the sake of God. And again: "Life is meant for work, and not for ease; to labour in danger and in dread, to do a little good ere the night comes when no man can work."

"Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and contentment, and a hundred virtues which the idle will never know."

"If you lose heart about your work, remember that none of it is lost; that the good of every good deed remains, and breeds, and works on

for ever, and that all that fails and is lost is the outside shell of the thing, which, perhaps, might have been better done ; but better or worse has nothing to do with the real spiritual good which you have done to men's hearts." So taught that prophet of modern times.

The lesson which is taught us by Divine command, by Christ's command and example, and, no less, by the laws which govern the health and well-being of our minds and bodies—and these, too, are God's laws—is that we were sent into this world to use the powers which are given us, with steady purpose and regularity. We know that Satan finds mischief for idle hands to do.

I have quoted the Bible expression of "working with our might." There is plenty of work done with an incomplete and insufficient output of labour. Many men work languidly and half-heartedly. They could do much more if they liked. If I am rightly informed, there are now organizations which so affect the conditions of men's work that certain men are actually prevented from doing as much of it as they could or would like to do. If this be the case, we must denounce the system which puts a limit to the output of a man's work, and presumes thus to interfere with his personal liberty. A check may be, and is rightly, put upon an amount of labour which would injure health, and deprive men of adequate rest and recreation. It is often said, and quite truly, that it is not work, but worry, which kills. Work done under unwholesome and insanitary conditions, in too great haste,

with uncongenial companions, under unkind and exacting task-masters, may well create weariness and disgust, but note that these evils are not the result of the work itself.

I said just now that we seldom heard of working women, but I ask you whether you are not prepared to allow that there are indeed, happily, many of these. We know of their work in all ranks of society, of that done in quietness in the poor neighbourhoods of our great cities, in teaching and in sweetening the lives of the outcast and neglected in our parishes in town and country. We know well how often the woman is the better bread-winner of the household, in the presence of a drunken and wasteful husband and father. No, we recognize the working woman, and poor indeed should we be without her.

I recommend you, as a wise man once said, to "believe in the consequences of hard work." Those consequences are comfort, ample means, possibly abundance, and an honoured position in all ranks of life. Especially must the young man not be afraid of work, nor must he be thinking of his ease and amusements while engaged in it. I think there is too much play in these days, and many men would be happier and better off if they worked an hour or two longer than they do every day. The clergy, doctors, and lawyers are amused to hear of an eight hours' working day, for many of us work twelve, and I have often worked sixteen hours a day.

Let me quote again from Charles Kingsley,

words which should stir you to a right conception of your work: "When a man has once said honestly to himself, 'It is my duty,' when that glorious heavenly thought has risen upon his soul, like the sun upon the earth, warming his heart and enlightening it, and making it bring forth all good and noble fruits, then that man will feel a strength come to him, and a courage come from God, which will conquer all his fears, his selfish love of ease and pleasure, and enable him to bear pain and poverty, and death itself, provided he can do what is right, and be found by God working His will where He has put him."

Lastly I will speak of the other advice given by St. Paul to his Thessalonian converts. We are enjoined to study to be quiet, and to do our own business. This advice is much needed. Many men study to make a noise, to agitate, grumble, and stir up everybody about them. They cannot work quietly. They set everybody on edge, and spread discomfort in their neighbourhood. Others, indeed, are very busy, but more occupied with other people's business than their own. St. Paul tells us to mind our own business, and not to meddle with other people. When we have thoroughly set our own houses in order, it may be time to try and help others, quietly and gently. St. Paul does not mean that we are to be selfish, and shut up in ourselves. We have duties to our neighbours, and to good causes around us, which claim our interest and efforts. But we are first to do our own business, to be excellent in that, shirking none of it, scamp-

ing none of it, but doing it as in the sight of God who watches us when at our work, which is in all cases His work given us to do. Take my word for it, those who have worked best and longest are commonly the happiest and longest-lived men, the men who are respected, valued, and best cared-for. They are loved in their lives, and truly regretted when they are gone. Look at the other side of the picture—idleness, shirking, scamping, bad companionship, poverty, misery, disease, early death. Which side will all of you be on? We doctors, as priests of the body, tell you the same tale as do the priests of the soul. The clergy and the doctors work together to bring the glad tidings of God's Word, and the eternal laws of health for body and mind, home to your hearts and to your intelligence. As wise men, you will not only hear, but heed, and go forth to all your occupations with more determination than ever to work for and with the great God who made you, and who cares for you, and would have you to be one with Him through the merits of His blessed Son, Jesus Christ.

I have said nothing respecting the work done, silently and without our consciousness, by the body of man. I have preferred to speak of man's work, that which is to be done by that wonderful machinery which is supplied to him. Dr. Wells told you at length of the powers and functions of the body which is so "fearfully and wonderfully made." I tell you now what you are expected to do with that body which is entrusted

to you. You have to keep it in working order, to cherish it by keeping God's laws which He has ordained for it. Above all, you have to regard it as the sacred temple of the Holy Ghost. Each human body, and as we Churchmen think, each baptized body, is a shrine in which the lamp of God's Holy Spirit is lighted. We have to keep that shrine clean, pure, and its Divine lamp daily trimmed and burning brightly. That light is sufficient for us to enable us to see our way through the dark places of this world, through the trials and temptations that will surely beset each one of us. Alas! how many forget this, neglect to keep that shrine swept and garnished, and that Divine lamp trimmed and bright. Small wonder that they grope in the darkness, and fall into temptation, and evil courses. Alas! the pity of it. Let me urge all of you to carry away to-day the idea and belief that all this is as I have stated, and, if you act upon it every day, you will surely be happier and better men. With this sense of a Divine Spirit dwelling in you, you will always have a wise Counsellor and a Comforter at hand, a guide for your daily life, and there will not fail to go out from you bright beams that will illumine the way for others, and help them to walk more warily.

What examples you have set before you of men who work hard and with a will! You respect them, and they thus fit themselves to be the leaders of men by their untiring energy and splendid examples. Think of that remarkable man, now lying on his death-bed not far from

this spot, the venerable head of our Church.<sup>1</sup> Think of the work of his life from his earliest days up to this very month in which he completed eighty-one years, working vigorously to the last; of the untiring efforts that have led him, from a comparatively humble position, to take rank before all the nobles in the three kingdoms; of his work as a student, a scholar, a great schoolmaster, a great bishop and archbishop. Think of his humility, and the simplicity of his life; of his earnestness in all good causes—of temperance, of the Christian missions, and of his endless daily labours with the care of “all the churches.” I can point you to no higher and better example to-day—an example of devotion to duty, without ever pausing or looking backward. Let us thank God for such a man, and such an example and object lesson. Such men and such lives lived amongst us constitute one of the responsibilities of our lives to have known and regarded them. Have they no lesson for each one of us?

“Think,” said that saintly man, Dean Church, “what God made you for, what He sent you into the world for. Man has indeed spoiled His work, but not destroyed it. God’s purpose still remains, fallen and ruined though we be. His purpose still holds for you. God meant you for better things. God meant you to be more excellent than any created things you can see on earth. Sound to its depths, pry into its mysteries, soar to the farthest bounds of its most distant

<sup>1</sup> Archbishop Temple.

star—He meant you, with your living spirit, your Divine gift of reason, your power of being holy and righteous, to be greater and more wonderful than all these. And will you disappoint Him? Will you, for the love of this world, and its short, pleasant sins, reject the gift of being made like to Christ, and give up the promise of endless life in that true presence of God, of which the paradise of Eden was a faint shadow?"

These remarks indicate to us how we have to live and work in this world. Man has learned to subdue most things and powers in the world around him, and he has yet this greater power, by the Holy Spirit's guidance, to subdue himself and his powers for evil. Let us, then, pray for a right judgment in all things, and make our duty and our daily work the best things in our lives, dedicated to God, who not only gives us the power, but also sets us the work.



## VI

### THE RECREATIONS OF THE BODY<sup>1</sup>

TO-DAY I am to speak of the recreations of the body. We remember at once the old saying that "All work and no play makes Jack a dull boy," and this is true. I have long believed that there is too much play nowadays, and not enough good honest work done. Many men, young men especially, and young women too, now appear to regard work as a hard task, to be disposed of as rapidly as may be, to enable them to go and amuse themselves in some fashion. Older men and women have lived to find out that this is a mistake, and does not bring in income or lasting happiness. The time comes to all to leave the nursery and our toys, and to begin some profitable occupation. Scamped work done without zeal and thoroughness leaves a man with little desire for relaxation and rest. Honest hard work brings with it an appetite for rest and change, which is intended to be gratified. What, then, is recreation? It is the act of recreating; it signifies renewal of the strength and spirits after

<sup>1</sup> Address to men in the Parish Room of St. John the Divine, Kennington, December 29, 1902.

toil. Who are those who require recreation? Only those who have earned it, who need refreshment and relaxation, diversion after continuous or monotonous labour. After toil comes rest or refreshment. If there is no work—no labour, there is no call for rest or diversion; if no exhaustion, no need of repair. There is, then, a time to work, and a time to be still, or to rest and refresh ourselves. Idle men know nothing of the joy of a working man's rest and holiday. All times and days are alike to him, he has only to kill time or waste it. A holiday comes to the man who really works hard with the same joy that it came to him when a boy at school, and this is an eternal law, and a very happy one. Many of us know this joy. The subject before us leads us to consider how to use recreative opportunities wisely and well.

People enjoy their relaxation variously. One man's amusement has no attraction for another. Each man to his taste, and we must not dispute about tastes or likings. First—I have to declare that the commonest form of one recreation occurs each day, and comes to all of us. I mean the blessing of sleep. It is in sleep that we recreate our bodies daily. No man can long work well if he is deprived of a due amount of sleep. Most of us ought to rest and sleep for one-third of our lives—eight hours a day. It is during sleep that our powers are restored and renewed, the powers of our nervous system and our muscles. Night is the proper time for this. Some men have to work at night, and sleep in

the day. This is not good, and no one should do night work for more than three months at a time. This applies especially to nurses, night watchmen, and policemen. The health and strength will fail if night work is too long maintained. See to it, then, that you take adequate and regular rest, and at the proper time.

There are now holidays appointed by statute, and half-holidays are common enough in all classes, save for the clergy and the doctors, who get too little holiday. The bank holidays afford now four days in the year for relaxation to most people. Our people use them better than they did at first. They are still misused by many, and regarded as days for unseemly noise and disgusting intemperance in strong drinks. It is still too common for large numbers of people to regard a holiday for recreation as a day on which to get drunk ; to spend a Saturday afternoon in beer-drinking, taking the Sunday and Monday to recover from their debauch, and so losing a day's work and wages. That is supposed to be happiness, and the best way to spend a holiday. It is not the way that people on the Continent spend their holidays. I think it is a disgrace to Christian England, and considered to be so by all decent folks at home and abroad.

Again, our half-holidays and other holidays are great days for games amongst the younger men, and for football especially. There is no objection to games as such, far from it, indeed ; but we take note of the fact that these games have now become a serious source of mischief

to our young and older men, because they lead to betting, and are pursued too much for that end alone. Recreation has no manner of alliance with the vices of betting and gambling, and all good men regard betting and gambling as unchristian vices, and sources of peniculous evil. The pursuit of manly games, muscular exercises, gymnastics, swimming, cricket, golf, cycling and volunteering is excellent, and such pursuits have always tended, and will tend, to make hardy and robust Englishmen. We urge you to follow any of these. They all tend to keep your minds and your bodies healthy, and they will all enable you to do your work and duties in life better. You have to protect yourselves in these pursuits from the lazy and vicious onlookers who come to gamble, and debase your proceedings.

To be recreated, remember, is to be, as it were, made over again, to create a better body, to renew its exhausted parts, to invigorate your circulation by activity after sedentary occupation. And after this comes well-earned rest and repose. You resume your work refreshed and strengthened.

Yes, there are healthy and wholesome recreations, and there certainly are unhealthy and unwholesome methods which are sometimes adopted instead of these. To sit in hot, close rooms, in an atmosphere of tobacco smoke, playing cards, or listening to silly and dirty stories—that is an unhealthy form of recreation. To waste time in reading-rooms poring over trashy newspapers and “penny dreadfuls,” silly novels, and sensational

dirty tales about wicked people, with whom you have, happily, no concern—that is another unwholesome way of spending leisure.

The mind certainly needs recreation as well as the body, but we hear that in most of our public libraries there is little demand for any really good and interesting books, for histories, and for such literature as should open the mind, and educate people to be more intelligent and wiser citizens. Great efforts are now made to wean men away from the recreation of the pot-house, and the cosy corners of those dazzlingly-lighted tap-rooms, where only the basest of the people assemble to bedevil themselves into brutality or stupidity. Drunkenness and swinishness are not recreation. Bad company will not improve the mind, and bad liquors will not recuperate the body, but that, alas! is apparently a fact not very widely believed.

There are now many opportunities afforded for all classes for the purposes of bodily and mental recreation. This great city has advantages over others. But we are behind the citizens of other countries in the way we take our pleasures and pastimes. I have spoken of our abominable intemperance, and of all the mischief, ill-health, and waste that comes of it. The want of self-control, the foolish yielding to invitation to drink when not thirsty, and the sad after-effects, all spoil much of the benefit that might be derived from holidays. Why it should be thought a pleasure to be rude, noisy, and offensive, and to become a terror to decent people, it is hard

to tell. Our pleasure-taking must not annoy other people. I am speaking of what I know by experience. It is quite possible, believe me, to take a happy, refreshing holiday soberly and quietly, and to show good manners all day. The way many of these days are spent is only worthy of heathen savages; indeed, I believe many of them would set some Englishmen a good example. I am inclined to believe that we are losing our national character for calmness and robust-mindedness, and are so much set on the pursuit of amusement and excitement that we are less wholesome-minded than were our forefathers. We have ceased to "study to be quiet," and to stay at home sufficiently. The crowds that throng our dazzlingly-lighted thoroughfares now doing nothing but staring, had better be engaged in some wholesome domestic amusements and recreations. The result is too often an additional amount of fatigue and exhaustion, and no benefit is gained as it should be from relaxation from the day's toil. I gather that there would be less energy for this constant dissipation if there had been done a good day's work beforehand. People would be oftener glad to sit still, glad to be at home a little more.

I spoke of the value of a hobby to a working man, and we know that many profit much by the pursuit of one. Many of the Scottish artisans take care of their leisure, and work out profitable improvements in their calling, which bring them money and credit, not seldom, as original inventors. Some of you may possibly relax your-

selves in such a manner. The same thing occurs in the United States, but Englishmen are too much bent on pleasure-seeking and amusements which are not only profitless, but costly and fatiguing. I bid you to think of these things, and strive after a more excellent way or recreating your bodies and your minds.

It is a duty for all of us, as I have said, to keep our bodies in the best working condition we can, and change of occupation is one great means to this end. Our individual requirements and our tastes vary much; each man must relax in the fashion that suits him best, but in all such recreations we have to see to it that we behave soberly, and as rational responsible beings. God's laws are as imperative for us in our relaxation and spare hours as they are amidst the business of our daily lives.

The recreation of body and mind need never be a costly item in your expenditure. You can reach fresh air now from the dingiest parts of London for a few pence, and you can exercise your bodies not far from your homes, in sufficiently good air, for nothing. You can develop your chest and your muscles, so as to be proud of them, at small cost. You can learn to swim so as to save the lives of your fellows, and win a medal from the Royal Humane Society, for nothing, or for a few shillings at the most. You can learn to maintain the honour of your dear fatherland by acquiring the knowledge of the rifle, and you can learn that glorious achievement of stern discipline which volunteering can supply

you with. You can cycle away to the prettiest spots in the country on your half-holidays, and return a wiser and happier man, only I bid you not to devote Sunday to this exercise, unless you make a point of at least one attendance at some place of worship in the day. I have little patience with the habitual desecrator of Sunday on road, rail or river; with the man who takes God's day all to himself. There is seldom a good excuse for this, and no excuse whatever for a regular practice of it. Sunday desecration is sadly too common now, and no good comes of it, or ever will come of it. You have bad examples set you, as I well know, by the rich and idle classes in this matter, by people who should, and do, know better, but we condemn them for this, and call on the clergy to denounce them severely for it. It is for you, anyway, to do better. Sunday breaking will certainly lead to the decay and downfall of England, if it goes on increasing. We must all try and save our country from such a doom as this.

It is considered, and not improperly, a recreation to visit the theatres and music-halls, and, certainly, thousands of people of both sexes diligently attend them. There need be no harm in this if pursued occasionally, but there is much harm in many of the plays and performances sometimes presented. They are not seldom suggestive of evil, and verge on the nasty, the indelicate, and the obscene. Many of these plays and performances are unfit for decent and clean-minded women to attend, and, if they are unfit



for them, they are just as unfit and bad for you. We have plenty of evil and wrongdoing at our very doors every day, alas ! and we do not need to see it on the stage, and laid bare in degrading details again. The silly and dirty songs of the music-halls are often not fit to amuse idiots, and it is a wonder to me how any decent and sensible men can sit for hours listening to them. These places, too, are a common resort for our poor fallen sisters, and you can do them no good by going amongst them amidst such scenes. No, we are to find our recreation, amusement, and relaxation in things which are pure, lovely, and of good report.

I have been speaking of degrading, base and low pleasures. I have to commend to you those which are uplifting and improving. We may, and should, learn and improve ourselves in our times of refreshing. Recreation is not idleness. There is refreshment and renewal to be found in varieties of occupation, in some pursuit or hobby very different from that of our daily labour. I feel sure that the rest we look forward to in the next world is not mere idleness and stillness. There will be work to do when we leave this world, be assured, for we cannot find happiness and peace here if we sit still and fold our hands. The blessed angels are not idle ; they have their work, and we may be sure they do it. The best of us leave much work undone here, and we may complete it, and carry on far more, when we shed our poor bodies, and are transformed into something better.

What a work of regeneration and recreation there will then be for all of us to do, more for some and less for others, when we pass away in all our incompleteness and small fitness for the places prepared for us in the Kingdom to come. By leading the higher life now, we can be best prepared for that which is to come. Our recreation had better be begun and daily carried on now. We have no time to lose or misspend. The physiologists tell us that we can secure relaxation and refreshment of mind and body by substituting some other form of energy for that we habitually employ. We need not, then, be empty-minded or unoccupied in our leisure hours. To enjoy and play music, to read profitably, to play various games without gambling in them, to study poetry—all these are beneficial, uplifting, and refreshing to jaded bodies and minds. And what shall I say of the refreshment of attendance in God's house as often as may be? Is it for no purpose that you can enter many churches at all times, to sit and meditate, if not to pray; to be still, and think calmly over your way in life; to recall the past; to bring back happy memories of your early days, and of the dear ones that cherished and loved you; to remember them there, and wonder what they are thinking of and doing now; and to recount the myriad mercies of your life—your protection, your good health, your powers for good, your frailties and besetting sins? Will not such quiet moments refresh, invigorate, and help you to go forth to better ways and fresh good purposes? Is all

this too high for you? Will it make you too good? Will it unfit you for your place and your daily work. You know better, and you know I am not mistaken in saying all this. Will you try it, and say afterwards what it has done for you? Holy Scripture bids you to "rejoice in thy youth, and let your heart cheer you, to walk in the ways of your heart, and in the sight of your eyes," but you are to know—and this is God's eternal law—that "for all these things God will bring you into judgment." Yes, we shall be judged in respect of our work and daily duties, but no less in respect of our leisure, and times of recreation and refreshment. "For all these things," said the inspired Hebrew poet. You cannot escape giving an account of the way in which you relax yourselves, and take your legitimate and necessary pleasure. We have, therefore, to work well and play well, keeping a conscience void of offence in all we think and do and say. God's eye is upon us in "all these things." We may not be only excellent and assiduous in our business, but we have to be careful and pure and prudent in our leisure hours.

As I speak to you, so I speak to myself. We meet here to help one another, to provoke each other to good works, to higher attainments, to growth in grace, holiness, and Christ-likeness. If we succeed, we tend to help on God's Kingdom, by each one going forth to live a higher life, with fresh responsibilities for having heard more than we knew before about our bodies and their capacities, their powers, their work and their

recreation. Let me urge you to carry out some, at least, of the lessons you have learned in this course. If you do, you will become missionaries for good, for your better examples will not fail to tell, and to influence those amongst whom you live and work and play. You will be better Englishmen, better Christians, better Churchmen. You will be amongst some of the fruits of the labours of your untiring and zealous clergy in this highly-favoured and happy parish, and you will surely not disappoint them. Put away, I bid you, all doubts and religious disputes, which are too common on all sides in these days, and be content to believe, to trust, to try to live the Christian life. If you do, I can promise you success, for such lives never fail. If you lead the proper life, the faith and the proofs you seek will surely come with it, day by day, to build you up more and more.

Take my word for it, in all my long experience of human lives, amongst all sorts and conditions of men and women, the best and the happiest in life, and the most peaceful and assured in death, have been those whose lives were guided by the simple faith and trust in the Divine Christian precepts. You will thus be able to say with St. Paul, "To me to live is Christ, and to die is gain." No other faith will enable any man at his last hour to say these words, and no other thought can better conclude our study of the Divinely-created human body.

## VII

### DUST<sup>1</sup>

LADIES AND GENTLEMEN,—

When I formerly taught nurses in the Nursing School of St. Bartholomew's Hospital, I used to think, and I still think, that my customary lecture on "Dust" was one of the most useful in the course, and I believe that such an one might well take the place of some of the inappropriate teaching which is now often given to young nurses—forms of instruction which only tend, as I think, to unfit them for the proper duties of their vocation in tending the sick.

The subject of "Dust" might well furnish a topic for a discourse from a divine, a scientist, or a housewife. I shall venture to discuss it to-day in none of these particular characters, but simply from the point of view of a sanitarian, which must be the view of a Society such as this.

The divine, in his lectures, would hardly fail to tell you, especially in this season of Lent, that the word "dust" is used throughout the Bible, from the early chapters of the Book of Genesis

<sup>1</sup> A Lecture delivered before the National Health Society, April 3, 1906.

to the closing ones of the Book of the Revelation, with remarkable frequency and in varying significance. He would remind you that as man arose in this planet from the dust, so he surely ends it in this world as dust, and nothing else. He would probably like to quote the words of Charles Kingsley, to the effect that "nothing which God has made deserves the epithet '*secular*,' even to the most insignificant grain of dust." Kingsley conceived that "the most minute natural phenomenon could not be secular, but must be *divine*,"<sup>1</sup> and he said he could use no less lofty word to express his belief in the matter.

The scientist, in his treatment of the subject, would describe with minuteness the intimate and varied nature of dust, and expose its many elements as discovered by the highest powers of the microscope, and the luminous beams of electricity, not omitting, surely, in these days, to disclose and debate upon the multiform and subtle germ-organisms so often occurring in it.

The housewife would doubtless lay bare the story of her untiring efforts to subdue and lay the dust, her daily contest with it, and her despair at ever attaining a complete victory over its constant presence and precipitation. She would inveigh against the innate stupidity and folly of the ordinary housemaid, whose only method of dust removal, after a costly School Board education, consisted in merely flapping it about with a brush and a dry cloth.

<sup>1</sup> Town Geology, 1871.

As sanitarians in a National Health Society we take note of all these particular phases, and proceed to consider the dust, which is always and everywhere with us, with a view to learn something of its influences on ourselves and our environment, and to find means for removing the worst effects of it.

We find, first, that the most noteworthy fact about dust is its constancy all over the world, more here, less there, but some in every habitable or uninhabitable part of the globe. We can hardly find a better definition of dust than that given by our great lexicographer, Dr. Johnson, who describes it as "earth or other matter reduced to small particles." A more modern definition might aim at greater precision, with, probably, less conciseness, for we might hesitate to accept the suggestion that all the conceivable elements of dust are really reduced, since at times, and in certain places, there may be elements introduced into it which have undergone, and require, no such reduction. It is easy to understand that there are many varieties of dust, each depending on the specific materials which furnish its particles. The dust in a London or Manchester drawing-room is naturally very unlike that of the streets of Cairo, or that of ærolitic origin collected on the Polar ice or on the slopes of the Himalayas. The first and most important primary conception as to dust is best gathered from a realization of the fact that go where we will on any portion of the earth's surface, we are in the presence of a perpetual

shower, more or less dense, of dusty particles. Happily, we are for the most part unaware of this unwelcome fact, and are only made to realize it in our daily life when we examine our clothing and furniture after a period of exposure to its precipitation. The certainty is more rudely borne in upon us when it is blown upon us by an east wind in March, or when we agonize in a cloud of it in the trail of that fetid juggernaut, the motor-car, on a summer day. We have a humiliating experience of it when it is enshrouded in a November fog in any large town. We may see it very plainly when an electric beam or ray of sunlight is shot across a crowded church, theatre, or room, disclosing the condition of the atmosphere which the occupants, devout or frivolous, learned or unlearned, have to breathe. A similar beam directed across an unoccupied room also reveals the presence of dusty particles floating there in no other company but their own. These revelations, I repeat, make manifest the truth of what I affirm, that we are living perpetually in a more or less dusty environment, much of it, as we shall find, of our own making. I am chiefly concerned now with the latter, with what we may term "home-made" dust. As Sir James Crichton Browne has remarked, "modern civilization is one vast grind: attrition is almost synonymous with progress, and the earth's atmosphere is profoundly modified by the vast quantities of dust introduced into it by mankind." But I must remind you of other sources of dust in this planet. First, there is, as I have men-



tioned, meteoric dust which is constantly falling upon the globe to the extent, as has been reckoned, of 100 tons a day, the dust, perhaps, of other worlds. This is probably best seen on the crests and slopes of the highest mountains, and on the Polar icefields, where terrestrial dust is almost certainly in minimal quantity.

Then there is volcanic dust, which plays a more considerable part than we are apt to believe. Recent volcanic eruptions have brought this fact home to us, especially the famous outbreaks at Krakatoa, from Mont Pelée in Martinique, and La Soufrière in St. Vincent, in which millions of tons of dust were shot out. I show you to-day some of the Mont Pelée dust under the microscope. Showers of dust are sometimes encountered at sea, either of volcanic origin, or blown by tornadoes many miles from a main land. A remarkable shower of red dust fell in South Australia some years ago, rendering everything in the landscape red. Some of this dust I also show to-day, and its source was not, I believe, determined.

The Mont Pelée and La Soufrière dust was vomited out red hot, and not only burned but suffocated the unfortunate inhabitants exposed to it. It is composed chiefly of silica, alumina, iron, and calcium. You may remember the splendid sunsets which were connected with the Krakatoa eruption of 1884. These were due to the widespread influence of the dust which was ejected and carried over the globe in fine films and layers. Under such conditions we can hardly

consider this as noxious dust, and we may safely quote here Tennyson's lines to the effect that "nothing in Nature is unbeautiful."

It is easy to understand that there are many varieties of home-made dust, since everything that is loose in texture, or brittle, parts readily with fragments of itself under the influences of ordinary use and friction. Hence our household dust and our street dust is a conglomerate, made up of particles of our carpets and curtains, of wool, cotton, hair, feathers, commonly called "fluff," perhaps more correctly "flue," scales and scurf of the skin of human and other animals, of ashes, spores, moulds, straw, hay, human and animal excreta, and occasionally, of course, with specific germs and microbes, and actual particles from diseased textures. In towns we have the addition of soot and wood ashes, and a large contribution from the ashes and smoke of tobacco combustion, sand, flint, and lime. Some of these specimens furnish beautiful objects under the microscope, as you may judge presently from those I have placed before you.

As I have already remarked, an electric beam shooting across an occupied or even empty room reveals the presence of dust in a striking manner in motion. A beam of sunlight does the same, and we may well wonder how we exist, placidly, and little conscious of such an environment as that to which we commonly have to submit. Our places of public resort, especially our ball-rooms, all show the same condition. The denser and more mobile the population, the greater the

dust. The higher we go the less dense the dust, save on our roofs, where the smoke adds largely to it.

We have next to mention the dust generated in certain occupations. The miller, the stonemason, the workers in furs and hides, the grinder of steel, the flax and cotton spinner, the collier, the house-breaker, the chimney sweep, the dock labourer, the cement maker, and the dustman, with many others, are daily engaged in dusty occupations. Some of these dusts are harmless in small amounts, many are noxious, but all are mischievous in large quantities. Much has been done of late years to lessen the risks of such exposure, but much more still remains to be done to render many of these occupations less dangerous, and provocative of diseases of the lungs. If people breathed by their proper channels, the nostrils, instead of by the mouth, as so many do, a good deal of the harm done by dust would be averted, since the nose not only warms the air we breathe, but filters it as well. The present rebuilding of London is a grievous trial for many of us, and the volumes of irritating lime and brick dust which the house-breaker is now permitted to spread over large areas of our streets, all of which might be controlled by applying sprays of water, as can readily be done, are somewhat of a disgrace to our parochial authorities. It is a marvel to me that our tradesmen calmly continue to endure this plague, which must damage much of their property. Our sanitary officers might surely take some

action in this matter. We are much too free to make nuisances for our neighbours, and in the matter of smoke (which is practically a foul dust), our County Council has fallen far behind in the disciplinary measures formerly carried out by the police when they were responsible for smoke repression. On the Surrey side of the river especially, one may daily see volumes of smoke poured out from huge chimneys which ought to be promptly dealt with, and in many other parts in and around London the same nuisance goes on unchecked.

We often speak of dust and ashes. The fact is that much of our town dust is composed of ash derived from the combustion of coal, wood, paper, and other matters. Some varieties of coal are converted into pure ash, just as are wood or peat when thoroughly burnt. Such ash is an excellent food for plants, and wood ashes, in particular, are invaluable for promoting the growth of the finer grasses we desire to see on our croquet lawns. But we are not pleased to see it precipitated on our furniture. The best qualities of coal produce the least ash.

The intrusion of dust into drawers, wardrobes, and cabinets, and even into glazed bookcases, is remarkable even in country houses. In large towns it is worse, because of the admixture of much soot. I show a specimen of dust from the drawer of a bookcase in a London library, also one of burnt wood showing the ash lying amongst the charred fibre. We can hardly be said to suffer materially in health from ordinary house-

hold dust, foul and disagreeable though it is. The dust of certain occupations to which I have alluded must be reckoned amongst the noxious varieties, for they certainly lead to anthrax, bronchitis, asthma, and to consumption. The dust in a military campaign, such as we had in South Africa, is proved to be responsible for many cases of typhoid fever, carrying with it infecting specific germs which must perforce be inspired, and also swallowed in food and water.

Our municipal systems of dust removal, though improved of late, still leave a good deal to be desired. The work is carried on at all hours of the day, often when people are about, and it is not sprayed with water as it should be. The sanctity of Sunday is sometimes regarded as a reproof to the idea that cleanliness is next to godliness, and we may go on our way to church amidst the *débris* of an ill swept-up littering of the previous day which is both unseemly and unsavoury.<sup>1</sup> Some articles of clothing and furniture produce and retain dust more than others. Hence we lament the use of garments worn by most of our humbler brethren and sisters which cannot be frequently washed and changed. For example, the velvet hats, feathers, flowers, and dresses so much in favour amongst our poorer women, form a depressing contrast to the clean cotton caps and dresses met with in the same ranks on the continent of Europe, plain indications, as I venture to think, of better common

<sup>1</sup> Since this was written, improvements have been carried out in many parishes.

sense and a higher civilization. Our artisans work in fustian or cloth clothes, and too seldom use the overalls, blouses, and cotton dresses of their corresponding class on the Continent. We have, however, not merely to criticize our humbler brethren and sisters in respect of indifference to dust. What are we to say about well-dressed ladies who trail their smart frocks and petticoats in the streets, sweeping up the dust, and its foul ingredients, without any concern for cleanliness or propriety? They certainly furnish disgusting and aggravating spectacles to all right-minded people of both sexes. Husbands and fathers might well exercise some authority in such cases, which are not only unseemly, but plainly indicative of extravagance and inanity. Blankets and cotton counterpanes and vallances are great dust-producers in bedrooms. Carpets and curtains come into this category, all demanding regular and appropriate treatment. Do you often look under your beds and sofas? Linen and silk are little to be blamed for producing dust, and the same is naturally true in regard to leather or polished surfaces which show the dust. The average housemaid appears to imagine that dust only falls where it is readily seen, and is unaware that we are all living in a perpetual shower of dust by day and night. In the sick-room, especial care has to be taken to reduce the amount of dust, and to remove it assiduously and regularly. The absolute necessity of this in rooms or wards employed for infectious cases is sufficiently obvious, and is

now fairly well understood, and acted upon, by intelligent people and well-trained nurses. Great care has also to be taken in preventing the expectoration of consumptive patients from contaminating clothing, bedclothes, or furniture. When dry, the specific infecting microbes may, with other particles of dust, prove dangerous if inhaled by susceptible persons. Happily, the majority of people whose constitution is good, and who maintain a high standard of health, are *not*, as a matter of fact, susceptible to this infection, despite an unnecessary scare to the contrary, which has greatly exercised the public of late. The dust of large towns, especially in summer, has probably much to do with the prevalence of diarrhœa, which causes a serious mortality amongst the infants of the lower classes of our people.

We may regard the prevalent use of electric lighting as a most satisfactory source of improvement in reducing production of dust. The imperfect combustion of gas, oil lamps, and candles adds largely to the carbonaceous elements of ordinary household dust, with such methods of illumination use up the air, and render what replaces it unfit for respiration. Properly-devised gas-stoves and fireplaces aid largely in diminishing dust, but, if not carefully planned, add noxious products in the form of gases to the atmosphere of rooms, which are readily detectable by trained noses, but too little appreciated by most people whose senses are untrained or debased.

I pass on now to consider how we may attempt to deal with our avoidable and unavoidable dusts.

Dusty occupations can be largely divested of their mischievous effects by an intelligent appreciation of the existence of dust and proper management of it. It is right to say that the matter is now much better attended to than was formerly the case. I fear that, notwithstanding, the atmosphere of many of our cotton and flax mills still leaves much to be desired, and extraordinary ignorance and indifference still prevail on the part both of proprietors and operatives on this matter, which has to be aroused, and met by education and some paternal inspection, so as to secure a better environment for those daily employed in such work. Our climate necessitates the use of carpets and curtains and other materials needed for comfort during nine or ten months of the year. In warm countries people may indulge in matting, oilcloth, and waxed floors, in tiles and fabrics which produce and harbour little dust. We might often rearrange our rooms for the period of hot weather which sometimes arrives here, and which afflicts us sorely because we are content to live always with a winter outfit of furniture, and submit to suffocation amidst our stuffy and dusty fabrics. What is known as "spring-cleaning" signifies a battle with the winter accumulation of dust, lodged on every surface, picture, ledge, and book. We all know the miseries which then befall our libraries when the books have to be dusted, and



the subsequent despair at finding our pet volumes *displaced* and not duly *replaced*. As the Scottish old lady said, "This has to be," and we have to 'endure it. No one who really uses his books can bear to keep them always under glass, but in London to pull down an occasional volume necessitates a washing of the hands on each occasion. I think it is a good plan to place no books on a lower level than three feet above the floor in any town, unless under glass. Our household dust is only to be controlled and satisfactorily dealt with, when its nature, universal presence, and the conditions which produce it, are intelligently appreciated by the occupants, and when the domestic servant is properly instructed in methods for its removal. There is far too little of the latter instruction, and in consequence there is a constant inadequate practice in the methods employed to deal with it. To sweep it off various surfaces with a brush or dry duster is merely to agitate it, and leave it to fall once more. The ignorant housemaid dusts herself, her hair, and person very freely, and leaves matters practically as she found them. She is apt to reduce her cap to absurdly small dimensions instead of covering her head efficiently when performing her duties, and the suitable old-fashioned caps, or appropriate head-gear, and the necessary large supply of wet tea-leaves, or wet sawdust, are rarely in evidence in these days.

Much may be done to prevent the accumulation of dust by reducing the number of pictures, and

by resisting the modern fashion of hanging up fans, embroideries, and ornaments, and by curtailing the vulgar propensities of so-called "æstheticism," which mainly consist in disposing quantities of unlovely trash, made in Germany or Japan, about the dwelling-rooms. No average housemaid can compass the necessary dust-removal which such habits entail, and so all this floppiness and finery become coated with layers of flue and dust, rendering the apartments positively dirty and unwholesome. Fully-carpeted rooms are commonly objectionable, and strips of removable matting, and drugget, with waxed floors, are plainly cleaner and more desirable. Such badly-arranged apartments as I have described only tend to demoralize the housemaid, however assiduously disposed she may be. Valances, as I have remarked, and carpets under the beds, are often the resting-place of much dust, and fur-rugs, skins, and woolly mats are best avoided, certainly in towns. The importance of wet dusters is not appreciated. In many of our modern buildings attention is paid to the omission of ledges and surfaces which catch and retain dust. This matter is especially regarded in our new hospital wards and operating theatres. The modern trained nurse is expected to appreciate the nature of dust, and to learn how to deal with it, but she still needs more special and impressive instruction regarding it.

Rain is the best natural disperser and disposer of dust. The atmosphere of towns is usually at its best during and after rain, with the dust

laid. Sir Oliver Lodge has shown that fog and its dust can be dispersed by powerful electric discharges into it. We may be thankful for every gale of wind that disperses our autumnal mists and dust-containing fogs.

Some concern was at one time properly felt as to the dusty particles which came from certain wall papers in which arsenic was used for colouring. Green papers were found to be especially mischievous. At the present time I believe there is no risk of the poisonous dust, as paper-makers have ceased to employ arsenical green and colours. It is well to select such wall papers as are glazed and smooth, or to varnish them, since these produce and hold less dust than others. Painted walls are, however, preferable, being less liable to harbour dust, and more readily freed from it when necessary.

A good deal of anxiety is now felt respecting the contamination of our food supplies by dust of various kinds. We hear of the grave consequences which are said to follow this, but I should like to have some positive proofs of them. For the most part there is not, I think, much fault to be found in any well-ordered shop or larder. Flies are, perhaps, the most dangerous evil to combat, but all larders can readily be rendered fly-proof. Efficient cooking must certainly destroy the worst intrusions of dust. There is, however, one disgusting practice which calls for serious attention and prohibition. I refer to the unseemly manner in which our meat is conveyed from the meat markets to the local

butchers, various carcasses being piled into carts and sat upon by the drivers and their companions in their dirty clothes. These may be seen daily in our streets amidst the dust of the roads, and excite no concern in any quarter. I have remonstrated with the City Corporation and the police about this matter, which constitutes a disgrace and an abomination that would not be tolerated in any other civilized city, but which goes on unchecked in all seasons of the year in this metropolis. Our sanitary officers may fairly be taken to task if they any longer remain silent or inactive respecting this public indecency.

In India the natives change their abode occasionally with a view to procure the benefits of a change of *water*. We take our holidays out of town in order to have a change of *air*. A change of air includes a change of dust, commonly to localities where there is less of it, and a less impure variety.

If we rush along our country roads in summer in motor-cars, or make long railway journeys on the arid Continent, we hardly escape a serious exposure to a deluge of dust, and derive little benefit from the change. Sea voyages or high alpine resorts will best avail us in getting away from dusty environments. We lose many of our plants indoors owing to dust which suffocates them—much as it treats us—and they may be saved for long periods by systematic spraying and washing at regular intervals. Roadside houses and gardens, and large areas of our crops are now seriously plagued with dust, and their value

depreciated, by the clouds of dust raised by dangerous rushing motor vehicles whose occupants appear to be supremely indifferent to the nuisance they create.

Their selfishness and rudeness are only equalled by the ghastly spectacles they themselves present if the clouds they raise permit them to be visible.

And now having attempted to discuss the prevalence and varied qualities of dust, I may add, next, that it is not necessary to take a gloomy and pessimistic view of this material. Most of us, somehow, manage to live fairly well amidst the constance presence and precipitation of our variety of dusts, whether innocent or more or less noxious, as we pursue our several ways in life. If we are not persistently engaged in dusty occupations, we need have no special or morbid fear of dust, or be greatly concerned when we realize that it sometimes contains elements which may prove harmful if inhaled, or swallowed, in undue quantity. It is certain that we are steadily becoming a cleaner people, and as we more and more attain this character, so we fortify ourselves, and offer increasing resistance to any noxious effects which dust may exert upon us, including many of the germs. It is curious to observe that people pay no heed to the presence of *innocent* germs in their environment. It is far from unlikely that some of these are beneficent and useful to us.

Introspection is always an unhappy mental condition, and persons who are constantly on

the alert to avoid intrusion of diseases are commonly amongst those most frequently assailed by them. Such vexed imaginations and morbid apprehensions, indeed, indicate some degree of feebleness of constitution in the individual who is afflicted with them.

To be robust in mind is not seldom to be robust in body. So let me try to allay any unnecessary fears, as I endeavour to lay the dust.

I will add, further, my fervent hope, that my modest efforts here to-day will not lead any of you to regard me as a "*specialist*" in dust, or, indeed, in anything else. A specialist is not a physician. The more we know about our dusty environment, the better able shall we be to protect our bodies and our property from its intrusion, to reduce the amount of it, and to deal appropriately with it in our everyday life. If dust is "matter in the wrong place," we have to see to it that it is put in the right place.

To gather and spread such knowledge is one of the functions of a Society such as this, and those who are aware of its multiform efforts to promote health and wholesomeness over our land are also cognizant of the fact that the National Health Society is successful, and bears good fruit wherever it sows its seed.

Lastly, there are sentimental and serious considerations respecting dust. "Dust to dust, ashes to ashes," yes, so we speak of all things terrestrial, including our precious humanity, the highest effort of creation, so far as we know, in this planet. As we have just heard, "nothing

is secular," and we rise from our consideration of nature's dusts with at least a firm conviction of a happy future for such dust as has helped in the past to mould our traditions and our characters, to inspire our faith, and to draw out our love and veneration.<sup>1</sup>

*That* dust has, indeed, once enshrined our best and dearest in this strange world, and led us on to the highest Christian hopes for the worlds of the future. Can we dare to doubt that this dust shall again be "clothed upon," and assume a higher transformation? If such be the outlook and expectation for our humanity, as I believe it is, is it too much of a speculation to indulge the hope that the dust of our faithful and devoted *animal* companions here is also reserved for something better than it ever knew when with us? With Matthew Arnold I am much disposed to believe that we may again meet our pets in another world. Many of them have certainly been more "lovely in their lives" than some of our human acquaintances, and if love is a quality of all eternity, I see no reason why any of it should be annihilated and lost for ever.

Once more, there are still, as there have long been, metaphorical conceptions regarding dust.

<sup>1</sup> "What has endowed this cosmical dust with such marvellous potencies that out of it have evolved heaven and earth, and plants and animals, and man with all his spiritual powers and aspirations? Look up the ladder of life as well as down it. Fix your gaze, not only on the dust from which it all springs, but on the Christ it has already produced" ("Through Evolution to the Living God." J. R. Coahu, 1912).

Do we not speak of throwing dust in the eyes of others ; of the dusty arena in which the strife (so often petty and unworthy) of politics is carried on, and in which even our sacred beliefs are not seldom jostled? What is the lesson of all this for us? Surely this, that we try to rise above all such turmoil, and enter that higher stratum in which we may expect to see all things clearly, with level heads and in due proportion, and from that pass on and upward to that dustless and unclouded ether which is as nothing for us if it be not divine.





## VIII

### THE ALCOHOL QUESTION AND 'TEMPERANCE'

THE subject of alcohol with respect to its use and abuse by man has enlisted a large share of attention during the last thirty years, especially in this country and the United States of America, and more recently, on the continent of Europe. Statesmen, philanthropists, physicians, physiologists, and ministers of religion have all contributed their opinions upon this matter. It appears fairly certain that an analysis of these declarations, could it be made, would indicate that the majority of those who have taken part in discussing the question are disposed to regard the employment of alcoholic liquids as not only unnecessary, but positively injurious to the health of the body, and no less damaging to common morality. Some of the more earnest advocates of abstinence from alcohol would abolish, if they could, the production of it in any potable form.

It may be safely affirmed that these discussions have directed public opinion to a fuller consideration of the question than it has ever received before, and have tended to promote a more

<sup>1</sup> *Edinburgh Medical Journal*, September 1907.

temperate employment of alcoholic beverages in several classes of society.

While recognizing these beneficial changes, we have still, unhappily, not far to seek for evidence of over-indulgence, and even of gross misuse of alcohol, arising not seldom from ignorance and thoughtlessness on the part of persons not otherwise unintelligent or altogether demoralized. A crusade in favour of strict temperance has therefore to be maintained, and those who are leading it have to see that their efforts are conducted on sound and enduring principles.

It is to be noted at the outset, in considering these principles, that the energetic so-called temperance reformer is an abstainer and abolitionist both by example and precept. The so-called "moderate" drinker has hitherto had little or no influence on any temperance platform, and, as a rule, is barely tolerated or listened to either by his total abstaining colleagues or the audiences he addresses, the latter commonly consisting, for the most part, not of intemperate or moderate drinkers, but of convinced abstainers. The moderate side in this vexed question has practically had very little hearing, and has been most inadequately set before the inquiring public. The "moderates," indeed, are not seldom credited with indifference, if not taunted with actual hostility, to the cause of what is termed "temperance" by total abstainers. There can be no doubt that the main object in view of most of the various temperance organizations, in all countries, is the promotion of total abstinence

from all alcoholic beverages throughout life. If this is the case, the efforts made by these societies have little or nothing to do with the inculcation of a temperate employment of these beverages. It is necessary to be quite clear on this point, for if my contention is admitted, most of these organizations are distinctly misnamed, and their avowed object is not plainly disclosed to the public.

I am not writing at random, for in my earlier efforts in the cause of temperance I have been rudely received by audiences of enthusiastic abstainers when I have pleaded for a rational and truly moderate employment of alcoholic beverages, evincing plain evidence of an intolerance and prejudice which unhappily too often characterize the pronounced total abstainer. Anything which may fairly be said or urged in favour of a legitimate employment of alcohol in any form is shown to be devoid of all interest, and unworthy of the least consideration on the part of large numbers of abstainers who have embarked on a crusade of their own, one in which the question of temperance has no part, and one in which the great majority of sensible and level-headed people will not accompany them.

I note next that the term *temperance* distinctly implies *use*, and not prohibition or abstinence. The Christian, and therefore the highest, conception of temperance implies legitimate use of all God's gifts to man. The Church can give no other teaching, though it certainly has scriptural authority for certain examples of abstention

which may help to encourage and uplift vicious or self-indulgent brethren. Such examples we warmly appreciate and are thankful for. Neither on scriptural nor ecclesiastical warranty is total abstention from alcohol anywhere enjoined for Christian people.

It is with this conviction that I am moved once more to plead for a wider and, as I believe, a sounder basis whereon to enforce the habit of temperance amongst all classes in respect of the employment of alcoholic beverages. Methods for reclaiming drunkards can hardly be regarded as appropriate for inculcating the principles of temperance, yet these are commonly set forth as the only remedies for checking the misuse of alcohol in all communities. As has been well said, "intemperance is the father of teetotalism." True temperance will never be promoted by exaggeration, or by inaccurate pronouncements respecting the effects of a legitimate employment of alcohol. Such statements, one regrets to find, are the stock-in-trade, so to say, of the temperance orator, and are obviously at variance with facts and with ordinary experience. Support for many of these declarations is occasionally adduced from the laboratories of the physiologist and the pathologist. It may be safely affirmed that no member of the body politic is more likely, by reason of his calling and experience, to be familiar with the mischief wrought by misuse of alcohol on the various textures of the human body than the physician; and no one better than he is so able to judge of the effects

produced by the habitual use of it in strict moderation upon his fellow-men. He knows full well the harmful effects induced by what I have elsewhere described as "immoderate moderation," implying a routine and slightly excessive daily employment of alcohol. Again, no one can know better than he the value of this agent in various phases of disease, for he has been carefully instructed on the subject by his clinical masters in accordance with sound principles, which are apart from all fashion, and he finds for himself the truth of these as he pursues his daily practice.

It is necessary here, even in these days, to call attention to the fact that by "alcohol," in all these vexed discussions on the question of its use, is simply meant any beverage into which alcohol enters either in large or small quantity. Much foolish writing and talking has come from wilful or innocent ignorance in regard to this elementary fact.

Some of the latest arguments in favour of total abstention have, as I have just stated, come from the laboratories. Let us consider these. In the case of the pathologist, it must be noted that he is dealing with investigations relating to the ultimate outcome of the long-continued abuse of alcohol upon the several textures of the body, the worst expressions of the mischief which have led to premature death. The physician is sadly familiar with these results of the grossest intemperance, but finds nothing to learn from them in respect of a truly temperate employment of alcohol. Any morbid conditions which may be

fairly attributed to alcoholic influence in an appreciable degree plainly indicate excessive consumption or misuse during life. *Such changes are not found after death in the bodies of temperate users of alcohol.* The physiologist, who is not a physician, deduces his arguments in favour of total abstention from experiments upon the lower animals. To poison dogs and other creatures with full doses of alcohol (not alcoholized beverages), and to find the ravages induced by this rapid poisoning in their textures, is surely not to provide an apposite lesson wherewith to assist rational human beings to determine whether they will carefully employ any alcoholized beverage as part of their dietary. These dire results throw no light whatever on the question of temperance, but they carry great weight with many good people as evidence of an advanced scientific study of the matter.

It has long been known that some individuals are intolerant of any variety or quantity of alcohol, and discover the fact for themselves. Such an idiosyncrasy is not peculiar in respect of alcohol, and applies to many other agents, dietetic and medicinal. The ranks of abstainers contain a certain number of people for whom alcohol in any form is unsuitable, and who have benefited by ceasing to employ it. They not unnaturally seek to commend their enforced practice to others who are void of their peculiarities.

If we are to judge and act upon the dogmatic statements now so often made respecting the im-

propriety, and the moral and bodily danger, of employing any alcoholic beverages, we are forced to conclude that the teaching and practice of some of the wisest and best physicians in all countries have been utterly wrong and misleading. It is true to state that within the last forty years there has been established a more accurate knowledge of the action of alcohol on the human body, both in healthy and morbid conditions; but by the light of carefully gathered experience nothing has been discovered to prove that its employment in strictly moderate amount has had any but beneficial effects either upon mind or body. I, for one, refuse to believe that our great predecessors in medicine, in distant or in more recent times, were thoughtless or unwise men. Those I have in my mind were prudent and thoughtful observers of their fellow-men both in health and disease. They were certainly partisans of true temperance, certainly not of total abstinence. Nor is it necessary to summon medical opinions exclusively on this matter. Have we not the consensus of the majority of the best and most level-headed men in all times, who have done the best work in the world in the best possible way, in support of a truly temperate use of alcohol. It is surely worthy of note that the most enlightened and progressive nations of the world are those in whose dietary some form of alcohol is included, and I am amongst those who conceive some relation to exist between a nation's diet and its capacity for mental and bodily attainments. The Hebrew race, for example, has

always taken alcohol, and is one of the healthiest still existing in all parts of the world. The Japanese consume one-third as much alcohol per head as is taken in England in the form of beer.

It is of some interest to learn what was thought of this question of temperance in the early part of the fourth century. Here is a remarkable passage taken from the "Book of Paradise,"<sup>1</sup> written by an ascetic monk in a Coptic monastery. Palladius, writing to Lausus, remarks: "It is better to drink wine in moderation than to drink water immoderately, and it appeareth to me that those who pridefully use water in an immoderate fashion are depraved and pleasure-loving. Do not therefore ascribe blame or praise to the eating or not eating of food, or to the drinking or not drinking of wine, but ascribe praise or woe unto those who make use properly or improperly of meat or drink." To this I will add an apt quotation from a learned paper by Dr. Wickham Legg,<sup>2</sup> to the effect that "in the eighteenth century it would seem that Churchmen had not yet discovered that in order to be a Christian you must become a teetotaller. This return to an ancient heresy was reserved for the decadence of our own age."

A due consideration of this question compels our attention to the daily habits of humanity. We have to note the results of a proper use of alcohol as affecting the lives and characters of

<sup>1</sup> Translated from the Coptic by E. A. Wallis Budge, Litt.D.

<sup>2</sup> "London Church Services in and about the Reign of Queen Anne," Trans., St. Paul's Ecclesiological Soc., vol. vi.



the members of civilized societies. It has not been shown, and I believe it never will be shown, that the human race has been anywhere injuriously affected by a truly temperate employment of alcohol. That improper use of it is harmful to the best development of any race is a well-ascertained fact, but the abuse of anything is no argument against its legitimate use. It is often declared that the ill effects of alcohol are so grave, and so widely in evidence, that it is safest on all accounts to abolish its use. This is but to take note of the acknowledged evils of misuse which are sadly appreciable, and to ignore what is equally certain and true, that there is a vast practical knowledge of the value and beneficent use of alcohol when appropriately employed, which is also in daily evidence. Such an employment of it is not a mere indulgence in an unnecessary article of diet, but is an aid and a comfort to humanity in the course of the ordinary and wholesome duties of life. That this view of the question will be regarded as shocking and even mischievous by many good people, I have no doubt, for that has been my experience in having urged it many times in the course of many years; but I have never found reason to alter my opinion.<sup>1</sup>

<sup>1</sup> (1) "On the Medical Aspects of Intemperance in Strong Drinks," Address, 1877. (2) "On the Medical Injunction of Stimulants in Disease and in Health," *Practitioner*, London, 1877. (3) "The Moderates, their Position and Duty," Address. (4) "On the Moderate Use of Alcohol," *Practitioner*, London, 1879. (5) "The Necessity for Amended Legislation in dealing with Habitual Drunkards," a Paper read at the Folkestone meeting of

We may be thankful that the question of temperance in regard to the employment of alcohol is now widely discussed. The efforts made hitherto have certainly led to a more careful consideration of the facts and causes of our national abuse of alcohol, yet there still remains the larger part of most communities either indifferent to the lessons of moderation, or unconvinced of the necessity of total abstention, which is frequently urged by the more fervid advocates in all so-called temperance organizations. When we find these efforts made with the main purpose of prohibiting all employment of alcoholized beverages, and such total abstention supported by some authorities whose opinions may fairly be expected to carry great weight, it is time to utter a protest from the moderate side in the name of Christian freedom, large human experience, and plain common sense.

It will doubtless be asked, in what does moderation in the use of alcohol consist? Moderation here means very little. Physiologists have agreed to limit the daily consumption by the adult to such an amount of alcoholized liquor as may contain not more than four or five tablespoonfuls

the Church Congress, 1892. (6) "The Relation of Alcoholism to Public Health, and the Means to be adopted for its Prevention" ("Trans. Internat. Cong. of Hygiene," London, 1893). (7) Rapport sur les conséquences de l'usage et le l'abus des Boissons alcooliques sur l'organisme humain" ("IV. Cong. Internat. contre l'abus des Boissons alcooliques," La Haye, 1893). (8) "On the Employment of Alcoholic Drinks from a Life Assurance Point of View" ("Cong. Internat. des Médecins experts de Compagnies d'Assurance," Amsterdam, 1901).

of ordinary spirit.<sup>1</sup> Physicians will declare without any hesitation that even this amount would in many instances be an immoderate allowance for any adult, although within the physiological limit. There can be no routine in the matter. The manner of life, whether urban or rural, the age, occupation, habits, and peculiar individual tendencies have all to be regarded. It has been often remarked that if the amount just indicated is so small, there can be little necessity for employing it, and it may well be dispensed with altogether; and, again, that the fact of a limited indulgence in alcohol is only too likely to lead to abuse, and induce a craving for larger quantities. These contentions must be denied. Correct teaching in early life, and the implanting of wholesome principles, should prevent excess in all cases where there is no inherent morbid propensity to it. The descendants of drunkards are wisely advised to abstain, and more particular care in enjoining any variety of alcohol is required in the case of women. "Alcohol is a bad master, and a good servant"; the latter affirmation is not commonly pressed home. The employment in moderate quantity must only be in relation to meals, preferably once in the day. What is constantly forgotten in discussing this question is the fact that in good wine or beer there are many other wholesome ingredients besides alcohol, presented in these forms in the most favourable condition for the welfare of the body. If people are so foolish as to take these liquids at odd

<sup>1</sup> E.g. brandy or whisky.

times, between meals, and carelessly to injure their health and capacity for good work, that can be no reason for withdrawing them from their appropriate use by rightly controlled and rational people.

There is therefore need for education as to the legitimate use of alcohol. That is the temperate use, and a spread of such knowledge and practice will not fail to accomplish all that every sensible advocate of temperance could desire to see all over our empire. In the meantime it must be recognized that there are strata in our society which may be regarded as unfit to employ alcohol in any form, consisting of the ignorant, careless, and unstable classes, who may well be enjoined to abstain altogether from it. The temptations which beset them are still too prevalent, and the discomforts and thriftlessness of their homes, though gradually lessening, are painfully in evidence. Reformation, however, is proceeding, and our present hospital experience bears witness to this as compared with that of half a century ago. There is less hard drinking, and the efforts of our clergy, parish workers, and other civilizing agencies are beginning to tell effectually.

The grosser abuses in a large number of cases we might fairly hope to see better controlled than they are now by a more serious dealing with them on the part of our magistrates. It has been well remarked that "the Law is unduly severe upon acts committed as a consequence of drunkenness, but unduly lenient to the habit of drunkenness

itself.”<sup>1</sup> Cumulative fines, imprisonment, and withdrawal of the franchise for municipal and State purposes, carried out without any distinction of class, would, I believe, rapidly work a reformation in the habits of many members of the community. I have little faith in a recently introduced method of dealing with drunkards in one of the American States, whereby it is hoped to secure a practical reform by compelling the offender to take a pledge of total abstention, and to remit any degree of penalty. There exists already sufficient experience to prove the inadequacy of such a method, although it meets with a measure of approval already from some of our modern sentimental legislators.

For the most part, we must, as I firmly believe, look rather to dogmatic Christian teaching and influence for the young, and a wholesome example in all quarters to secure the enduring principle of strict moderation, and the truly temperate use of all God's gifts to mankind. To this I would add a systematic course of instruction in hygiene appropriate to the intelligence of all whom the State compels to be educated. The truth, and the *whole* truth, relating to the use of alcohol should be expounded, and its lessons enjoined. Exaggeration and false physiology will fail of their purpose to create a sound opinion in after life, or indeed at any time.

The Semi-Teetotal Pledge Association, recently formed, is set on right lines. The name is not

<sup>1</sup> “The Origin and Development of Moral Ideas” (Edward Westermarck, Ph.D.).

free from objection, and this body has, oddly enough, become amalgamated with the Church Temperance Society. This would appear hardly necessary, inasmuch as the latter distinctly recognizes a moderate branch of its organization. If that branch has any meaning, it must be worked on the principles of the newer body, which are simply those of strict temperance. It may, however, well serve to accentuate the main line of conduct demanded from all intelligent and prudent persons, and its denunciation of the prevalent and pernicious habits of irregular drinking may, we may fairly hope, bring home to large numbers of careless and self-indulgent persons in all classes the folly and dangers of persisting in these evil customs.

Our total abstaining friends are apt to regard the moderate drinkers as little in earnest in the necessary warfare against intemperance in any degree. They require to be assured that all thoughtful persons on the moderate side, though they do not see eye to eye with them in their principles and teaching, are just as much in earnest as they are in the matter, and venture to believe that they are on the side of truth, and justified in the firm belief that "moderation lasts long," and is the law of God for man.

## IX

### THE NECESSITY FOR AMENDED LEGISLATION IN DEALING WITH HABITUAL DRUNKARDS<sup>1</sup>

IN this communication I propose to show that the existing legislation for dealing with habitual drunkards is inadequate, and that it fails to meet both the needs of the individuals concerned and the communities affected by them.

I shall venture to indicate some methods whereby, in accordance with the best knowledge hitherto attained by practical physicians, such persons may be more fitly dealt with, and society at large delivered from the disgrace and nuisance entailed by them.

I have to state, first, that I take no gloomy or despairing view of the whole question, and that I recognize a progressive improvement in respect of drinking habits in the British Isles, an improvement due, in part, to the advance of education, but mainly, as I believe, to Christian influence.

In the next place, I may add that, in common with the majority of my profession, I recognize

<sup>1</sup> A Paper read at the Folkestone Church Congress, October 1892.

a legitimate employment of alcoholic drinks, unattended by any but beneficial results. I am not called upon here, and now, to defend this opinion. I have done so in public on many occasions with the result mainly, so far as I know, of incurring obloquy from those who have differed from me. I simply now reaffirm all I have previously stated, and add to it, as the result of larger study of the matter, a fuller conviction of the truth of it.

The distinction between legitimate use and abuse of alcoholic liquids is too much lost sight of by the majority of persons who affect to be in earnest in the promotion of temperance. They do *not* really seek to secure the *temperate* employment of alcoholic drinks, but the *complete abolition* of them. This is obviously another matter. The majority of enthusiasts in the crusade against intemperance are total abstainers from alcohol, and are pledged to denounce the employment of it in every form as one that is not only unnecessary, but positively harmful and vicious. I am not in their ranks.

Those who think with me, and are also in earnest to foster true temperance, make less noise, and often appear to total abstainers to be not only indifferent spectators, but even supporters, of evil habits. Albeit, we temperate users of alcoholics have our work to do—a work far greater, as I think, than that before the total abstainers, and we mean to do it.

The fact is, as the Church Temperance Society recognizes so wisely in principle, but so imper-



fectly in fact, there are duties for both classes of reformers to do. (As I have long ceased to belong to that society, I may, by way of parenthesis, express my belief that the intolerance of the abstaining section in it has oftentimes greatly repressed the no less, or even more, valuable energy of the moderate section.)

Although I hold strong opinions as to the retention of perfect freedom for civilized man in respect of the use of alcohol, I am fully convinced of the importance and necessity, at this stage of our national civilization, of enjoining total abstention upon certain individuals and strata of our population who are little, if at all, better fitted to employ them than savages, and who are tempted in ways that do not appeal to those possessed of moral control, and placed amidst more wholesome environments. If good examples of temperance are needed, no one has, nowadays, far to seek for them, and abstainers are also plentiful.

I hold that any misuse of alcoholic drinks constitutes a vice. It is important to distinguish between alcoholic intemperance due to ignorance and carelessness, and that due to want of moral control, the result of nervous disease. We take note of the vice of occasional intemperance as a grievous evil and sin, but we also reprobate it because repeated indulgence in it may lead to a permanent morbid bodily condition or nervous disease. If this condition be not reached in an individual, his offspring may inherit a proclivity to it or to some other nervous disorder.

This brings us in face of two great classes of drunkards: First, the occasional, careless, or criminal drunkard, who sins from ignorance or gross indifference; and secondly, the insane drunkard, who has lost by the evolution or onset of brain-disease all control of his moral nature. A victim of the first class may lapse into one of the second, or, in other words, the vicious, self-indulgent drunkard may become an insane person, the subject of incontrollable inebriety, although this is not so common an event as is generally believed. The condition of the inebriate, or insane drunkard, is by no means invariably the result of occasional, or even frequent, lapses from sobriety. The vicious drunkard has not lost his control, and need not lose it. He is a criminal, and, as such, is amendable to corrective, and often, as I believe, to punitive measures. This class probably furnishes the only examples of reformed habitual drunkards. I much doubt if such ever come from the class of insane drunkards. The latter are, to all intents, madmen, and are irresponsible, and, so far as my experience goes, irreclaimable. The insane drunkard is the victim of a form of insanity, and often comes of a stock predisposed to brain-disease, not, however, as I have said, necessarily engendered by alcoholic misuse.

This unfortunate subject of nervous instability is no more to be blamed than an epileptic or a maniac, and is in no way responsible for his conduct. He remains at this moment only an evil example, much misunderstood, and a source

of mischief and annoyance while at large in any community.

He should at once be pronounced insane, and be placed under medical care away from his family. Such unfortunate persons must be carefully discriminated from self-indulgent and vicious drunkards, who require treatment, but after a very different fashion.

The public, the police, and the magistrates are necessarily incapable of making this discrimination, and commonly confound, with harm to both, the two classes of cases.

It is most true, as has lately been stated,<sup>1</sup> that "what are to the doctor symptoms of *diseases*, are to the policemen and the magistrates proofs of criminality. In the rich family the doctor looks after the case, in the poor family the policeman and the gaoler, yet both cases are equally phases of brain-development due to hereditary weakness. Many are criminals because their brains are the same as those of their ancestors, and their environment has changed only within the present generation. In some districts of the country there are actually no criminals, yet when some of the people of those districts go to live in great cities, they become habitual criminals. The too sudden exposure to new environments and conditions is one of the great factors of criminality and of certain forms of insanity."

These facts point very plainly to the high importance of gathering into the fold of the Church

<sup>1</sup> Dr. Clouston, "Proceedings of British Association, Edinburgh," 1892.

all those who in early life aggregate, in too great numbers, as I think, in our great towns, so as to guide them and fortify them against their special instability and the tendency to succumb to new forms of temptation.

Misuse of alcohol by sane persons, who constitute the majority of habitual drunkards, is an offence which may be personally or publicly harmful, and must be dealt with as a vice. Overstepping of strict moderation must be stigmatized, and is, happily, now so regarded by the respectable classes of society. Amongst the poorer and ignorant classes, drunkenness is so common that it hardly attracts attention or carries with it any condemnation unless it leads to cruelty or crime.

It may fairly be expected that with the spread of education alcoholic intemperance may come to be always, and everywhere, regarded as vicious and reprehensible. It is a grievous matter that it should ever be considered a venial offence.

The magisterial sentences now pronounced on vicious or criminal drunkards are, in my opinion, quite inadequate—indeed ridiculous, and act in no way as a deterrent from renewed offences.

A man who may have spent many shillings on making himself brutal and dangerous, is fined half-a-crown and sent about his business. Small wonder that he repeats his offence. If the fine were always made ten shillings for the first conviction, a severer lesson would be taught. A second lapse from sobriety should be visited by an increased penalty, or, in default, by several

days' imprisonment, with hair-cropping and hard labour. For a second conviction, I am strongly in favour of withdrawing the privilege of the electoral franchise and the power of voting for School Boards for at least ten years.

My firm belief is that sentences and deprivation of this kind would in many cases prove effectual as warnings, and also reclaim many careless drunkards.

No one can doubt that the ordinary sentences passed on drunkards are far too lenient, and too often ineffectual as deterrents. The tendency at the present time is to minimize punishment for most offences.

This I regard as a very unwholesome sign, and indicative of a general flabbiness and sentimentalism in society, which is as mischievous as it is unwarrantable.

It is certain that mild measures are often useless, and that the conscience can in many cases only be reached by smartly punitive measures. There is, without doubt, a stratum in our social scale that is amenable to nothing short of corporal punishment, and I have a conviction that this may be advisable in certain cases of criminal drunkenness, especially as a deterrent in the case of young lads.

To propose such measures in a Church Congress meeting may perhaps shock some who hear me, but I am not speaking without a large knowledge of human nature as it exists in many quarters, and I am an old-fashioned believer in the wisdom of Solomon, who is otherwise not

sufficiently an authority amongst us in these days. I sometimes regret that we do not once more set up the stocks in some of our country parishes.

The line dividing the criminal or responsible from the insane or irresponsible drunkard, may, I conceive, be fairly drawn where occasional lapses from sobriety pass into paroxysmal and incorrigible bouts of intoxication, all moral control being lost. Such insane persons may take and re-take the pledge of total abstinence, but it is again and again broken. Both voluntary and compulsory seclusion for short periods are of proved inutility, leading only to better health and renewed capacity for fresh debauches. To fine and imprison *insane* drunkards again and again is of no avail whatever, and is, moreover, an improper proceeding. Let it be noted that seclusion as a preventive measure would be harmful to the subsequent career of a *criminal* drunkard who had his bread to win. He is not a subject for this treatment, and is, as a rule, not irreclaimable by other methods if early applied.

In the case of the insane drunkard, whose uncontrolled life is of no value to his family, and certainly of none to the State, I believe that compulsory seclusion is imperatively called for. At this moment I know of no certainly approved method available for the permanent reform of such persons. There is, as yet, however, little evidence to prove that even prolonged seclusion with suitable environments, excluding dangerous contact with other inebriates, is of avail. Yet

these persons must be dealt with by some new mode of legislation. They must no longer be left at large in their families or amongst any community. The awful misery, danger, and mischief entailed at present by inefficient power of dealing with this class of madmen is insufficiently realized by the public, and known chiefly to the pitiable relatives and the doctors, who are unable to procure the necessary seclusion for such patients. No arrangement exists whereby the isolation requisite for insane drunkards can be secured. What is urgently needed is that they should be treated as are other insane persons, and, in the meantime, our lunatic asylums are, in my opinion, the best places wherein to seclude them, even if some of these institutions have to be enlarged for this purpose.

But the compulsory seclusion must be for a long term, appropriate treatment being carried out as in the case of other insane persons, tentative efforts being made at intervals to test the results of the treatment upon the patients, who will still remain subject to re-arrest while under certificate.

Care would of course be taken that criminal and responsible drunkards should not be able to claim indulgence for their sins on the plea that they were insane, and therefore irresponsible. In the case of persons with sufficient means, compulsory detention could be secured in authorized private asylums, while for the poor the charges could only fall on the State.

I am aware that in the United States of

America it is asserted that temporary seclusion and medical treatment are of wondrous power in the reformation of insane habitual drunkards. There are also other methods in vogue in that country, questionable and unapproved, which clamour for recognition by us. We justly look askance at them, and, for myself, I will venture to condemn all of them as being at least insufficiently certified, suspiciously mysterious, or even worse.

An amendment of the law in the United Kingdom in the directions here indicated would, I believe, deal most fairly with habitual drunkards, both criminal and insane, and society would thus be purged of abiding sources of mischief and bad example.

There are naturally many details to be considered in organizing new legislation for habitual drunkards. I see no real difficulties in the matter. This is not the place to discuss them. It is certain that the medical profession as a body is rapidly coming into agreement as to the imperative necessity for new powers, and the matter will redound to the lasting credit of any statesmen who will treat it with intelligence and vigour.

For myself, however, I will confess that I look for little from any Government, of whatever party it be formed, till it has learned what is quite forgotten in these times—that the first duty of a Government is to govern, and not to be merely a reflector of the ignorance and passions of the country. The old cry of “liberty of the subject”



in relation to State interference with such grave matters as are now before us, stands to-day by consent of all rational and calm-thinking men as mere nonsense. Alcoholic intemperance, both as a vice and as a disease, is no mere personal or private sin or moral fault, as the law would define it; it is that, indeed, but it is far more, for it is too commonly a public offence, and harmful to public morals.

Other amendments are also called for in the direction of local option, of which I am an advocate, in the more complete supervision of public-houses and drinking bars, and in the strict enforcement of railway companies' bye-laws respecting the carriage of drunken persons in their trains, a dangerous evil much too common, and passively submitted to by travellers.

In conclusion, I will only add that for the removal of alcoholic intemperance, I trust much to the benefits to be derived from the spread of education generally, and, as one result of this, the formation of a more rational opinion respecting the uses and properties of alcoholized liquids. But I trust most of all to the advance of Christian education, and to the simple and unfailing influence of the fear of God in men's hearts. I have infinite faith in that. I think I may confidently express that opinion here and now, as one held by the great majority of the profession I represent at this moment—certainly in this country. I believe that secular education without dogmatic religious teaching will ever fail in combating sin and vice. To plant the fear and love of God

in every human heart, and to cultivate simple Christian faith, will alone do the work we would fain see accomplished. In that belief I go forward with full hope and confidence.

I have been urged by several devoted workers in the cause of abolition of alcohol to say something in this paper respecting the great need of amended legislation for our sailors in the great seaports. This hardly comes within the scope of my remarks. But I may very well urge in this connection that in these towns unlicensed public-houses should not be sanctioned for sailors' lodgings, although, sad to say, there is evidence to show that the several sailors' homes are, if possible, rather worse places for seamen to live in. The seamen's chaplain at Swansea, the Rev. E. J. Wolfe, has kindly sent me the following very pertinent suggestions as the result of a long experience: (1) That music licences should be withheld from public-houses wherein sailors lodge; (2) that sailors should be better fed at sea, and so be less tempted to indulge in strong drink when they land; and that no masters of vessels should be allowed to victual their own ships; (3) That the inspection of victuals should be more efficient, so that condemned stores from H.M. dockyards should not, as now, be supplied to merchant ships; (4) that a suitable class of inspectors should be appointed to supervise all public-houses affording lodgings to seamen in respect of sanitary arrangements and general conduct of the men; (5) that sailors' institutes, rests, and reading-rooms be kept open free all day and

as long as public-houses are open—Government might subsidize such places by small dues collected from each vessel, and classes be formed therein for the study of navigation and ambulance duties ; (6) that such inspectors of lodging houses be empowered to give to well-behaved sailors, under their observation, commendatory notes as guarantee for owners and masters.

I do not hesitate to recommend these suggestions, inasmuch as they bear on the question of amended legislation for a large number of our worthiest and most grievously tempted fellow-countrymen.

X

WOMEN: THEIR PROBABLE PLACE AND  
PROSPECTS IN THE TWENTIETH  
CENTURY<sup>1</sup>

Fallax gratia, et vana est pulchritudo:  
mulier timens Dominum ipsa laudabitur.  
—PROVERBS xxxi. 30.

IT may argue some boldness in me, or perhaps in any man, to venture to discuss matters relating to the opposite sex before a mixed auditory such as I see before me. There are not wanting now many who would plainly declare that such topics as I shall take up were best discussed by women for women. I will not join issue with them, but declare my opinion forthwith that no member of the body politic is better entitled, or fitted, to enter on such matters than one who has had the special training and experience which come from thirty years of work in the active practice of the profession of Medicine.

I will declare at the outset of my address that all I am about to state is prompted by a profound and wide admiration of woman; by a chivalrous

<sup>1</sup> An Address delivered in Glasgow before the Scottish Society of Literature and Art, on December 15, 1893.

respect for her highest qualities, and by an appreciation and lofty conception of her legitimate aims and position as a divinely created companion of man in his present phase of existence.

It has occurred to me that as in little more than seven years those of us who may still inhabit this globe will have entered on the twentieth century of the Christian era, I might venture to forecast something of the near future so far as it may relate to the place and prospects of women. I am led to do this because I have for some time past taken an interest in that development of womanly work and interests which has so markedly characterized the last quarter of this century. No one can have failed to note these changes and the results of them—changes, many of them for the better, and some of them, as I think, for the worse.

In order to recognize these altered conditions fully it is necessary to recall the place and prospects which were allotted to women at the beginning of this century, and although it is doubtless true that there is nothing new under the sun, and that what has been will be, we have to admit that the revolution of the wheel of fashion has not yet, at all events, been completed between the fortieth year of George III and the fifty-seventh of our present most gracious Sovereign.

The active life of women at the beginning of this century was that led by the grandmothers of those of us who are on the seamy side of fifty, and we are therefore not without knowledge

that there were then, as now, not wanting splendid examples of all that women should be in respect of the fear of God, and the practice of all Christian and domestic virtues.

We must bear in mind that those were not the "piping times of peace," and that from many a home, in all ranks of life, went forth the pride and hope of it either to face and meet death and spread sorrow, or to win glory and bring back a chastened joy from some of the severest naval and military contests recorded in history. The significance of an ordeal such as tried the women of Britain for the first fifteen years of this century cannot be ignored, for trials and prolonged suspense assuredly must have counted for something in the formation of character, in the inspiration of hope, and in deepening patriotic sentiment.

(I am not one of those who regard the ordeal of war as an evil altogether unmixed. I see in it not only a chastisement which may be very hard to bear, but one which has left, and may again leave, behind it not only purified elements and a higher tone of national life, but also a remedy for much unwise thinking, ill-doing, and causeless discontent.)

We may just enumerate two very remarkable women, contemporaries, and in full exercise of their respective talents, in the persons of Mary Somerville and Elizabeth Fry, "the female Howard." Nor can we omit to mention Jane Austen, Harriet Martineau, authoress and practical philanthropist, Sara Coleridge, George Sand,

George Eliot, Florence Nightingale, Elizabeth Barrett Browning, Adelaide Procter, Mrs. Norton, Mrs. Siddons, Agnes Strickland, all of whom, with, indeed, many others, have shed lustre upon this century.

In truth it calls for no great mental effort to recall the names of women who have been eminent in all ages, and who in council, in war, in literature and the arts, in wisdom, and in works of mercy, have stood forth amongst the foremost in their day, and have formed themes for the pens of many authors.

These, however, were the greater luminaries of their time, and we have a smaller record by far of the practical work-a-day life of the many lesser lights.

I suppose it is not far from the truth to affirm that till within the last half-century women have been pretty much what men made them, or suffered them to be, and we may fairly add that during this period a veritable emancipation of woman has taken place both in Britain and in the United States of America.

This noteworthy accomplishment has certainly not been wrought out, even if it has been begun, on the European Continent, though perhaps our sisters of Scandinavia will be in the van of such a movement; and as there is so intimate a family likeness between them and ourselves, I would venture to predict that the approaching century will be signalized by a large emancipation of women in Northern Europe, which may even include the German Empire. What is meant

when we speak of this emancipation of women? I think it relates to the freedom that has been accorded to them in recent times to think and act a good deal more for themselves than was permissible when it was considered that woman was but the handmaid of man, and kept under, as it were, in a form of domestic serfdom.

This condition was certainly the rule through many centuries, a *lex non scripta*, but quietly accepted. The legend of the Garden of Eden teaches that it was not good for man to be alone, and that he stood in need of a helpmate in his passage through life. Woman, man's helpmate; that is God's law.

We have the authority of Plato for the opinion that the limitations of female human nature are not so great as was commonly believed in his day, and that women are capable of much greater intellectual development than has been ordinarily allowed them.

One of the most noteworthy features of the modern life of the educated woman relates to her achievements in literature. The number of authoresses, many of them of high rank, is quite remarkable in the present day. Nothing has ever been known in earlier times to approach it, and new candidates step into the field in unbroken succession. Their success is marked in all branches of literature, and in almost all in which they have had a fair chance to show their powers. In Poetry, in Music, and in the Fine Arts we have conspicuous examples of excellence. The fields of Theology and Law have hitherto



been closed to women, unless we take note of some of the occupants of Chairs in the University of Bologna about three centuries ago. That of Medicine proper, however, now open to women, has not so far proved one in which they have gained any noteworthy distinction ;<sup>1</sup> nor is the pursuit of its art and practice one which I consider a fitting occupation for the sex.

In the matter of Public Health, Hygiene, and Bacteriology, there lie open fields for the usefulness of women, and already there has been done most creditable work by brain, by hand, and by pen in this direction.

In all this advance and new development, we must recognize the change which has come from increased facility for, and rapidity in, locomotion. During the last quarter of this century women have travelled far afield, and explored parts of the world hitherto almost closed to them. Some of the most interesting recent works on travel have come from women, and in noteworthy instances they have shared the dangers and discomforts of exploration with men in a manner only endurable by that subtle combination of pluck, mother-wit, and curiosity, so often manifested by women of true mettle. But more than this, they have aided in securing scientific triumphs for themselves as well as for their hardier companions, and have no less, by their calmness and intrepidity, taken their share in in-

<sup>1</sup> I must take note of one remarkable exception in the person of Professoressa Cattani, of Bologna, who taught General Pathology with great success.

spiring others amidst such scenes of horror and anxiety as might make the bravest men quail.

How little we know of the potentialities of woman, educated or uncultured, till she is fairly tried !

We do know what manner of woman existed in the middle of this century. We find some of them described for us by the pen of Dickens or Thackeray, and, for the most part, they were poor creatures, ready to faint or scream, or go off into hysterics on very slender provocation. What lives they led, and what a wretched education they had for mind and body ! They were to be tenderly nurtured, poorly fed, quite unexercised, coddled, pampered, foolishly dressed, and generally repressed. But this miserable nurture was probably much more English than Scottish. Such specimens of womanhood were surely rarer in Scotland, where a more robust and happy environment was the lot of the rising generation at the time I speak of. One naturally and instinctively looks to the North for robustness and hardihood, and it is not possible to discuss the point before us without recognizing the beneficial influence of a gradually increasing infusion of Scottish blood, blending by more extended intercourse with the Southerner.

The last quarter of this century then presents us with women under several new aspects, and we are warranted by a consideration of these in projecting the possible place and prospects of the sex in the forthcoming century. We recognize great changes, and we see some of the

results of them already in the body politic. New methods are naturally experimental, and it would be strange if no mistakes were made at the outset.

The first steps, which cost most, have been taken. Woman is now free to follow pursuits, and engage in lines of work, which were once considered as closed to her. Some enthusiasts would open all doors, and set women free to do anything that may be done with human brains and limbs. This I at once condemn, and hasten to add that women should engage in no calling which is unfit for womanly effort. I recognize at the outset the sexual difference between man and woman. That is an eternal and inalterable law. It can be broken, as may all God's laws, only with peril to the breaker. But this has been too much forgotten in the earlier efforts to emancipate woman from long-continued repression. These fixed sexual differences relate to the welfare and happiness of the human race. We are all bipeds, but we are differentiated in nature, both in mental and in structural organization. The mind and nature of woman are very different, and are divinely intended to be very different, from those of man. It is not a question of weight of brain, of muscular power, of length of limb, not yet of capacity for mathematical, classical, or philosophical attainments, for these may be all superior in a given woman to those possessed by a given man, and all the world knows that a clever woman is more than a match for a stupid man ; but it is a question of the eternal fitness of

things, as to the effects produced, and the result attained, by exposing one sex to training and influences not contemplated, and not designed, in the natural evolution of perfect womanhood.

We do not yet quite know what we are doing in the matter of the higher education of woman, and it is because we have as yet no knowledge on this point that I venture to urge caution in educational pressure at this stage of progress.

A passive understanding to conceive,  
And judgment to discern, I wish to find ;  
Beyond that all is hazardous ; I leave  
Learning and pregnant wit in womankind ;  
What it makes malleable it makes frail,  
And does not add more ballast, but more sail.

SIR THOMAS OVERBURY, 1581-1613.

We require that after whatever ordeal or standard is passed, our women shall remain women, perfect women still. This is assumed and predicated without a doubt, but I, for one, am far from being assured on the matter.

Why do we require this? I reply, because woman's work in the world can only be done by women, no one else can do it. But I am told that there is no danger, that woman's work, properly so called, only engages a small part of the available energies of a healthy woman, and that she has capacity for much greater effort than is commonly made, and can do much more.

I can only say to that, happy the woman that has such a reserve of force and capacity, happy

the sisters and daughters, very happy the wives and mothers who can ordain, as true women should, and alone can, all their household and nursery affairs, be guides and companions to their children, helpmates to their husbands, and yet compete with men in the pursuit of professions or business, the joys of literature and the fine arts, and the toils of philanthropy.

Where are these wonderful women? I have not come across many such. I think it might as well be declared that a man who follows his profession or his business uses up but a small part of his energies, and has much spare time on his hands. He would do well to manage his household, superintend his nursery, and be more companionable at home. He should take his share in all the feminine graces, and be consulted seriously on the purchase of baby linen and every new bonnet. What would the women say to this? But all women cannot marry; there are more women than men in the world, and higher education and an active life in some pursuit is more particularly for the unmarried. I acknowledge this. But when does a woman feel convinced that she will never marry?

Many new phases of life have opened for women in the last five-and-twenty years. The facilities for locomotion to which I have referred have induced a good deal of restlessness in the sex, especially where it might hardly have been looked for, viz., in elderly spinsters. We meet them now all over the world. They are never at home but when they are abroad, and, perhaps,

not fewer than three of them may be found at any *table d'hôte*. The travelling spinster is truly a remarkable specimen of the *fin de siècle* woman, and she always affords me profound interest.

Let us now consider some of the conditions that affect women more particularly in the present day, and see if we can gather any prognostics for the future in respect of her prospects and position.

In my opinion, the worst enemy of the best progress of women to-day is the abominable publicity which attends it, and which threatens to displace women from their legitimate spheres of work and duty. This remark brings me at once to declare that women should mostly find their duties in private and not in public life. I recognize a perfect equality between the sexes. Each is supreme; one is gentler, neither is inferior. But there are differences, eternally fixed, as are any of God's laws, which shall never be composed or levelled down. Man has his work to do in the world, and woman has hers. Man cannot do woman's work, and woman cannot, and must not, do man's work.

"It is a bold man nowadays" (says a recent writer) "who dares to speak of the *weaker* sex. The propriety of the term went out with crinolines, and the modern representatives thereof have made such rapid encroachments on what was once forbidden ground, that only the remnants of courtesy deny them the equality they seek." I will neither speak of the weaker sex, nor will I deny the perfect equality of the two sexes. But

when the writer goes on to add that "in business, on the platform, in the hunting-field, in the covert and on the moor, ladies compete for the honours of the day, etc.," I ask who looks after the household, who tends the children, who does womanly work at home; and who is taking the place of the faithful companionable wife, mother, and sister, and doing it all as it ought to be done, and as only a true woman, with a woman's heart, can do it? And again, I ask who are these women who can do all these things, and yet find time and energy left for business, the platform, and the hunting-field? They cannot be the same. The writer is alluding to women who have few or no womanly duties to do, or to women who deliberately ignore them, and leave them to menials to do for them—to an order of beings, in short, who can claim few or none of the best characteristics of their sex.

I am told that the pursuits I have just alluded to may be combined with a due devotion to all the domestic avocations claiming attention from women in affluent circumstances. If this be so, it becomes a question of mere physical training, and not one of higher education properly so called. No book-knowledge is called for if expertness on horseback, with a gun, or with a fishing-rod is the new development referred to by the writer. Yet he alludes to the platform. The only physical qualities required for this I imagine to be strength of voice and length of wind. We must perforce assume a measure of higher education for the mind if women are to

appear on the platform to speak, and not only to sing. I will deal with this at once, and express my opinion that, as a rule, I prefer not to hear women speak in public. I recognize exceptions to the general rule, and have knowledge of certain women who are eloquent and impressive speakers, and whose spheres of womanly work call them to the platform. These, I say, are exceptions, and it is well to acknowledge that many of those who claim wider spheres for woman's work are themselves exceptional and extraordinary women, and as such are not to be compared with, or pitted against, ordinary men. My own opinion is in favour of women doing woman's work, and doing it quietly and in private, and I think public life in any form undesirable, as a rule, for them.

Are we then to alter the education of all women of the upper classes in the endeavour to level them up to the attainments of a few exceptional members of the sex? I think not. I will state plainly what I think in this matter. I would have women take no public part in politics so-called. I think some women have a right to sit at School Boards, and sometimes to act as Guardians. I am opposed to their being members of County Councils. I should advise them not to press their claims for what are sometimes called "woman's rights" too far, for I much fear they will fare badly if they thus expose themselves to conditions and strife which they are little fitted to bear, even amidst every possible courtesy and consideration they can look for from the opposite sex. I think women of property in their



own right are entitled to every privilege carried by such possession, but if they are wise they will not be too keen to avail themselves of them under ordinary circumstances. These, again, are exceptional cases. The evils to be met and remedied are chiefly these—that few outlets now exist for capable young women who have really little or nothing to do at home or in small parishes, as in the case of large families where every mouth may be a consideration to feed. In this case there is often nothing but frivolity, inanity, and wearisome endurance of life to be submitted to till marriage occurs, and this is longed for as a deliverance. As physicians, we well know that such lives as these are unwholesome, and lead directly to poor health. The discipline of occupation, regular and fruitful, is needed for the highest level of health in every human organism. How is it to be found? Certainly not by women of imperfect education, unlettered and unread, or trained only in the rudiments of English and French.

The progress of the last thirty years is plainly due to better grounding in language and in music, to more extended travelling, and the more general presence of useful outlets than prevailed formerly; while the manifest improvement in bodily development, vigour, and nervous power is, without doubt, due to the cultivation of wholesome physical exercises, such as walking, tennis playing, dancing and riding. All these I welcome and enjoy, adding only one note of warning—that there be moderation in them all, and above all

moderation in competition for excellence in any one of them. They may all be abused and overdone, and they sometimes are overdone. I regard the modern efforts of "record breaking" as generally inadvisable and unwise.

As to the outlets, then, properly available for women of the upper classes who have no real home ties and no sphere of duty immediately at hand.

I hold and teach, in spite of some modern opinions to the contrary, that after two-and-twenty years of age matrimony is woman's first natural duty. Not that it is to be the "be all" and "end all" of her existence, and looked forward to as the consummation of her life, but to be taken rationally and naturally as it comes, all things not being put aside and disregarded till it arrives. Next to matrimony, or till it comes, I place that specially womanly occupation of sick-nursing, which is now so much and so beneficially cultivated by the classes of which I speak—a work so womanly and so peculiarly in the line of her life that it constitutes one of the highest qualifications for subsequent marriage and maternity. I do not go with those who claim that women should enter any of the recognized professions. I do not regard any one of them as affording fitting occupation for women, however strong or able they may be, though I make but a single exception to this principle in the case of women who become medically qualified for Zenana mission work in India. I see there one field for fruitful labour in spreading the best

forms of Christian civilization and sanitation in our Eastern Empire.

My knowledge of American life has taught me how very undesirable and, I will add, unpleasant it is to meet with professional women. I do not doubt the possibility of some women's engaging in professional life, but I hold that they are out of their proper womanly sphere in competing with men, and I deny that there is the slightest demand or necessity for their services in any one of the professions.

I have said nothing so far on the topic of woman's physical capacity to enter on the strife and competition of professional life. Allowing for the highest possible attainment of physical power and energy on her part, it is all too small and inadequate for the end in view, unless, again, we reckon the feats of extraordinary women, and put them in the scale against the average work of ordinary men. If women compete with men they will certainly fail in the long run, and they will add some of men's ailments to the already long list of their own. They are not intended by nature to do the work, bodily or mental, that men do, and those who best know and love women know this full well, and it is right to let such aspirants know this in time. A few exceptional cases do nothing but test or prove the great general rule to the contrary.

In the present day, new spheres of work for women open out continually. Parish work, teaching, overlooking children's education, and many modes of ministration suggest themselves. Who,

indeed, need be idle? Woman's influence exerted in womanly fashion is ever irresistible, and is saving mankind every day. Men's work done by women has a very unwholesome effect, upsets the social mechanism, and is fruitful of mischiefs which to me are real and even alarming.

The question of University education for women may next be discussed. We have already experience of this, and conspicuous examples of success in it are now matters of common knowledge. I do not think that University training can ever be largely availed of, and I suppose it must be reserved for those who display unusual capacity, and are in a position to avail of it. We have learned that for a few exceptional women such a career is not necessarily unfitting for an after life, which comprehends the gracious fulfilment of matrimony, maternity, and many social duties. The risks of it, to my mind, are that it tends to over-stimulation and mental strain which may not well be borne in all cases. The common apprehensions regarding it are that it engenders such habits of mind and character as tend to unsex women, make them regardless of their personal attractions, and no companions save for dons and philosophers. The fear is further entertained that such women will develop into "faddists" and *doctrinaires*. The truth is, I suppose, that we have not yet sufficient experience to warrant any strong opinions upon the question. I repeat, we do not yet know the potentialities of the educated woman, and it will take several generations to gain such knowledge, and to gauge

either its benefits or its risks. As physicians, we may have no fears or misgivings as to the probable benefits derivable from allowing full play to all functions and faculties. We are only concerned to see that no over-pressure occurs, that the brain is not overworked and is adequately rested, and that the body is appropriately fed, for nothing short of this will maintain the highest level of physical and mental health.

This much being assured, we have no fear for the future. We can testify to the wasting, sickliness, pallor, and unwholesomeness generally of conventual life for women even in these islands, and know what a contrast is presented by the woman who uses her mind and body amidst more wholesome external activities. We do not believe that a chastened and sickly body is more acceptable to its Maker than a rightly controlled and robust one; and it is surely more noble to be in the world and yet not be *of* it. The sphere of usefulness is certainly more comprehensive, and its possibilities are far greater, than in the former case.

We may take it as certain that for the future higher attainments will be necessary in the case of teachers and governesses than were formerly demanded. If this be so, and such requirements be compulsory, we must be prepared to pay more for such advantages, for they are not to be had cheaply. And I will add here and now that a better position generally is due to those to whom we entrust the care, education, and moulding of

the characters of our children. If they are really fit for this work, they are also fit to be our companions, to have our confidence, and to have full trust reposed in them. If heads of families do not fully trust and respect their governesses, it is too much to expect their children to assume the proper relations towards them. Such trust and confidence is, as a rule, well repaid in many ways, but I regret to know it is not always forthcoming, and this is a grave reproach to have to make.

The value of higher education for women must tell in many ways to the benefit of the whole body-politic. I lay great stress on the value for women of a knowledge of the common laws of health. In any household, the women have most to do with all that is now included in the subject of Hygiene. For what does that comprehend? A knowledge of ventilation, of how to avoid ordinary diseases and ailments, how to select and prepare for the body its daily necessary nourishment. Cooking, for instance, should be understood by all who ever aspire to be head of a household. If mistresses were capable in this matter, our domestic servants would soon rise to a higher level of excellence than is now common. A knowledge of ordinary household duties is most necessary, or house-keeping and housewifery in general, but this does not come by instinct. Get learning, get wisdom, know modern and ancient languages, history, and mathematics if you will and can, but we men tell you, you must get practical knowledge of housewifery too. You

cannot afford to be students and bookworms only. As women, you will ever have the womanly arts to do, for no men can or will do these. If you will not attend to these, you had better leave your books alone till you have accomplished them. Who is to stay at home, I ask? Which is the domestic partner in life? Man must "*go forth*," to his work, woman must stay at home. I will only ask you to imagine the return home of a man whose partner is a student of books and philosophies, and who lives in a world of her own, little heeding her household or the comforts of the family. And if you study your books, you must also know how to use your hands and fingers. I do not ask you to knit or darn stockings, or make a variety of ornamental articles. But you should know how to make and mend, for that is a womanly art. And again, with all your higher studies get such wisdom as will prevent your going off in soaring flights to follow fashion or to rebuke it, or to dress yourself in some odd way to show that you are not as other women. Learn the art to conceal your higher arts and attainments, and be content to "study to be quiet." With such guards and precautions, I have myself little fear of, and much to hope for from, higher education of women. I see in it only a great gain in sense, in wisdom, in capacity, and in power of companionship, provided it be safe-guarded as I have indicated. Higher education—yes, but with even more womanliness, if possible, than heretofore. I foresee better women as the result of it, but I should

regret to find only bad imitations of men. Higher education is now within your reach. How will you use it? I will tell you. You will use it for the highest interests of your sex. You will use it for the greater civilization of men and of the world you live in. The existence of womanly women secures that of manly men. If women aim to imitate men and to follow the pursuits of men, I have grave fears for the results upon the men. I see too much tendency now to forget this influence of women on men. The days are gone by when woman was to be but a plaything. Her qualities, her charms, and her influence are, and are intended to be, all-powerful over men. If these be cultivated in a right direction, and the characteristic sexual distinctions be never marred or perverted, there is no reason for apprehension as to the future relation of the sexes. I will say therefore that the term higher education comprehends a good deal more than mere book-learning. It necessitates, in addition, a cultivation of all womanly graces and qualities, and a higher attainment in all. This is no light task, but it is worthy to strive after, for it will assure a higher and nobler position to the gentler sex. It will assuredly raise men to a higher level, and so secure generally a higher standard of civilization. With better physical development for women must come a more vigorous stock, and with better cultivated brains a higher moral tone and excellence. Women are the mothers of the men, and the mother's influence is more distinctly passed on to the sons than to the daughters.



Let the men not forget that they, too, are the fathers of the women, and that their qualities tend to pass more particularly to the daughters. Such considerations can only tend in one direction, and we may well exclaim, if this be true, what manner of men and women ought we all to be!

In the pressure for knowledge, amidst all the educational strife of to-day, we must not lose sight of these sides of this great question. They occur to us very forcibly as physicians in charge of the health of the nation, but we too seldom have opportunities such as these to enforce our views on the body-politic. I very gladly avail myself of the present occasion to set forth and enjoin these considerations. The future welfare of the race is with the young amongst us. That sounds a mere platitude, but the thought is pregnant with awful significance in the light of our certain knowledge of the great doctrines of heredity. Yes, as we are sowing now, so shall those who follow us reap in the twentieth century, and long after.

May we then anticipate that many changes are to be expected in the position occupied by women in the approaching century? The recent developments in these respects during the past twenty-five years would appear to justify the belief that further progress will be made in what may be regarded as the emancipation of women.

It is often humorously repeated that we may look forward to certain evolutionary changes affecting the actual corporeal nature of both men and women, mostly in the direction of degenera-

tion. We are told that in time we shall have no hair, no teeth, no nails. Our brains are to develop in an extraordinary manner, and many peculiar sexual differences, now obvious, are to vanish. It is however denied that the women of our race are degenerating, and I feel sure that they are not. Mr. Russel Wallace has recently declared that the future is with the women, who, in the pride of this new educational movement, will regenerate the race by taking the lead in that "human selection" we call marriage. A writer in the *St. James's Gazette* facetiously adds to this: "Women in future will of course only be clever, healthy, and beautiful, and they will 'propose' only to the males who are physically worthy of them, and then we shall have none but healthy and therefore beautiful children." I suppose all the years in the succeeding centuries are to be leap years.

Is there any warrant for such anticipations? Ten or even twenty centuries would be all too little, I think, for such strange evolution, and I think we may look in vain for even an indication of such changes in the twentieth century.

Human nature has been, is still, and, I venture to think, will be, for all time, very human. We may feel the utmost confidence in all that is to come, provided that each sex keeps true to itself, and strives to maintain its inherent qualities intact, and in obedience to the physical and moral laws, which, being God's laws, are plainly enjoined upon each. Happily, it may be affirmed with confidence that recent developments are,

in the main, for good, and not for evil, and that they tend in the general direction of robustness and wholesomeness. I have already stated that I have no fear for the future provided that with each new accretion there is lost not a jot or tittle of the superlative grace of true womanliness. Get wisdom, get understanding, yes, but get also righteousness along with these, for truly what exalteth a nation, no less exalteth the individuals of it.

Womanly women necessitate chivalrous men, and each in their spheres cannot fail to make things better. Robustness either of body or mind must not be sought at the expense of grace and winsome attractiveness. Let me quote here some words of that shrewd physician and writer Oliver Wendell Holmes: "Womanly women are very kindly critics, except to themselves, and now and then to their own sex. The less there is of sex about a woman, the more she is to be dreaded." <sup>1</sup> Guided by what we now see at the end of this century, we need have no misgivings. New developments are always accompanied by many mistakes and failures. These come from haste and the hurry to try novelties. Time will surely try these, as all other things.

At the present time we hear much of the efforts to confer the electoral franchise on women, and in our Colony of New Zealand this is established and in action. But I am not in favour of this project as a desirable one in practical politics. I am not a politician. We physicians live in a

<sup>1</sup> "The Poet at the Breakfast Table."

more exalted ether, and our temper of mind seeks to find out the causes of evils, and to apply the right remedy. We know of no compromises in physic. A doctor, carrying a political temper of mind to the sick-bed would be a terrible practitioner, and would soon be struck off the medical register for infamous conduct. We are on a higher platform, and we can generally afford to say what we really think, whether people like it or not. Judging in this way, I cannot believe it to be for the highest interests of women to be embroiled in political turmoil. That would disturb true domestic harmony. This withholding of what may be in many cases a proper and due privilege is best submitted to, and there lie many compensations in place of such a disability, not the least being the privilege of presiding over the calm sanctity of home and all that that signifies; and if such an element is wanting in any so-called home, I pity the inmates of it. Let us remember how many and varied are now the spheres of a true woman's work, work which no man can do and which only women can do. Women are not all called to be authoresses, or travellers, or platform speakers. There are too many of these now, and I will hope that fewer may be found in the next century, and that there will be reckoned many more in that good old-fashioned category of "keepers at home."

I believe that we shall continue to find women mostly in the same conditions in which they now exist, and we may look for them in (1) the domesticated class, (2) the more highly educated,

so-called "cultured," or "blue-stocking," class, and (3) the frivolous, silly, or "smart," class. I would fain hope that the domesticated class may not grow smaller, and I would venture to predict that a greater infusion of the cultured class will gradually blend with this, and afford the highest type of womanhood the world has yet seen. The frivolous or inane class, I much fear, will but slowly die out. It grows with luxury, is the offspring of foolish progenitors, and is encouraged by silly and unmanly men. Vanity, undue love of admiration, and of the looking-glass, idleness, and good-for-nothingness even now attach very strongly to too many women, and these blemishes are not all of their making. There is still a premium on smartness, perhaps even on impertinence and many characteristics verging on impropriety. This must be admitted, as must also a grievous amount of credulity; otherwise, how could some of the worst impostors grow rich by pretending to beautify and improve women's hair, skin, and finger-ends, to smooth out wrinkles, and to reduce ungainly corpulence by methods silly, unnecessary, very costly, and sometimes positively dangerous? The male relatives are to blame for much of this, although sometimes such practices are carried out with subtlety and secrecy. We doctors know these things, and can do our part in frustrating them, if we do our duty, which is not seldom an unpopular one.

The "blue-stocking" class is not always interesting, and may be quite unattractive, even if not repulsive. Sir W. Scott thus described a

specimen of a "blue-socking" who was well-known at the beginning of this century. In 1808 in his diary he wrote: "We have here a very diverting lion and sundry wild beasts, but the most meritorious is Miss Lydia White, who is what Oxonians call a lioness of the first order, with stockings nineteen times dyed blue; very lively, very good-humoured, and extremely absurd. It is very diverting to see the sober Scotch ladies staring at this phenomenon."

There is no necessity for the conjunction of learning and ugliness. Only reflect how very charming and winning might be the blend of learning with beauty, or, at least, of sweet feminine and womanly grace. I repeat that cropped heads, ill-fitting dress, general untidiness, and clumsy boots do little to commend culture to the weaker sisters who may be quite kindly disposed to it, while the result of this on the average man is, without doubt, to excite repulsion, and it is also very bad for him, since it drives him into the toils of the inane feminine ranks.

In the twentieth century our "blue-socking" friends must smarten up and become sweeter; our domesticated women must become more cultivated, and live somewhat above the pettiness of household and parochial life; manlier men, too, must see to it that their smart and mindless wives, daughters, and sisters waste less time and money, seek less notoriety, and take up fewer "fads."

Amongst the unmarried women of the next century I think we shall find more and more of those good and saintly characters who live to do

good, to help on good causes, and give their power, their means, and their influence to spread comfort and happiness, and, in a word, do God's work in our midst. We may fairly anticipate this, because such work is now done as it has never before been done, and the best of it goes on quietly. No interviewers from the Press disturb these happy women. Their names are conspicuously absent from the "Society" columns and paragraphs. We can all recall such women as these. They may have their little weaknesses, and may be imposed upon now and then, but their aim is single and it is high. They may be a little disposed to deal out homœopathic globules, to have doubts about vaccination, or a horror of the humane efforts of the vivisectioning physiologist, but they mean well. It was probably to some of these good women that Louis Stevenson referred in his delightful book, "Catriona," when he made the Jacobite fugitive Alan to say, "When the women are too old to be seeking joes, they a' set up to be apotecaries."

I have tried, and but feebly I fear, to lift the veil that hangs down over the year 1901, and those that are to follow, in respect of the women who are to do their part in it. Many of us here may live to see for ourselves how far my prognostics shall hold good. I have no doubt whatever as to the principles that should guide those who will have mainly to do with the equipment of our young women who will come to bear their share of the world's work when we shall have passed away.

Let us see to it that they go forward, encouraged only by the best examples and the highest types of womanhood, to be brave and bright, hopeful and tender. Let them be robust in body and in mind, strong in character, virtuous and high-minded, sweet with womanly graces, bold for truth, patient in well-doing, and keepers at home. Guided by these principles we need have no misgivings for them in the future, for to carry out all this is, I believe, safely to keep God's eternal law in respect of the place and the influence of woman for all time.

Be good, sweet maid, and let who will be clever ;  
Do noble things, not dream them all day long ;  
And so make life, and death, and that For Ever  
One grand sweet song.

CHARLES KINGSLEY, 1856.



## XI

### SICK-NURSING ESSENTIALLY A WOMAN'S MISSION<sup>1</sup>

#### PROBATIONARY NURSES OF ST. BARTHOLOMEW'S HOSPITAL—

We are met together here for the first time to begin a course of systematic study, and in doing so we also inaugurate a new system of nursing within the walls of this hospital.

Some, if not many, amongst you may know that St. Bartholomew's Hospital is not only one of the largest, but probably by far the oldest and most venerable one in this country. A new system, therefore, which is introduced into the management of any department in it must have a peculiar interest not only for those who are connected with the hospital, but for all persons, and they are many, who exert themselves in the cause of the sick, who, alas ! are everywhere around us.

It is surely very curious for us to-day to look back—say some four hundred years—into the history of this old foundation, and to consider that in place of the elaborate working-staff of all ranks which now exists here for the relief of suffering, there were on this very spot of

<sup>1</sup> Address at the Inauguration of the School of Nursing, St. Bartholomew's Hospital, May 1877.

ground some few devoted members of the St. Austin, or Augustinian, Order<sup>1</sup> who, clad in their black and cowled cloaks, with shaven heads and sandalled feet, sped on their rounds of charity, and ministered, each physician and nurse in one, to the needs of the sick and poor they took in to their priory hospital.<sup>2</sup>

It is not unseemly for us to-day to commemorate the deeds of those simple and pious men who, according to their light, exemplified the best features of the Christianity of their day.

<sup>1</sup> Hospitals were generally founded according to the Augustinian Order, and were situated by a roadside to receive pilgrims and poor travellers. The Brethren wore a white tunic with a linen gown under a black cloak, and a hood covering the head, neck, and shoulders.

<sup>2</sup> "St. Bartholomew's Hospital was founded between the years 1123 and 1133 by Rahere, a friend of King Henry I, who obtained of that king a grant of a void space of ground in the west suburbs of London, called Smithfield, whereupon he built a priory, and on the south side thereof he also built a hospital for a Master, Brethren, and Sisters, and for poor diseased persons till they got well, for women with child until delivered, and for the maintenance of the children born there, until the age of seven, if their mothers died in the hospital" ("Memoranda, references, and documents relating to the Royal Hospitals of the City of London," prepared and printed by a Committee of the Court of Common Council, p. i; London, 1863). At the time of the dissolution of the monasteries there were a prior and twelve brethren of the Augustine Order in residence at Saint Bartholomew's, and they received pensions. (Vide "British Monachism," Fosbrooke, edit. 3, 1843; Dugdale's "Monasticon"; and vol. ii of "Monthly Paper of the Guild of St. Barnabas," p. 24, 1884, by Dr. Norman Moore. Rahere is buried on the north side of the chancel of his church, St. Bartholomew the Great, where his effigy is well preserved.

I have not been able to discover exactly at what period nurses of your, the gentler, sex were introduced here, but it is certain that when Henry VIII transferred this with the other royal hospitals to the care of the mayor, aldermen, and commonalty of the city in 1546, the new governing body bound themselves to establish upon the staff within three months' time "a matron and twelve women under her to make the beds and wash and attend on" the inmates, who were then limited to one hundred in number. The matron was to receive £2 6s. 8d. and each of the twelve women forty shillings yearly.

The archives of the hospital afford plain evidence that this nursing staff was at work in 1547, and that it was regularly disciplined.

In 1557 separate charges were drawn up for the matron and for the nurses and keepers of the wards; and of these it may be said that so excellent and comprehensive were they that they might very fairly be employed to this day. Indeed, some of the points insisted upon are enforced at the present time.

From that period the record of devoted and unselfish service rendered here, could we but gather it, would fill a volume.

We can never know even a little of all that should be told about this; but I can tell you something of the lives and characteristics of a few of the best sisters or nurses who have served this old foundation within the memory of its present officers.

The arrangements under which they worked

are about to be changed ; and in closing this chapter of the hospital history it will be but fair to the memory of these good women, and not unprofitable instruction for you, to record very briefly some of their qualities, and to discover the reasons of their success.

Miss Nightingale, whose name and career naturally recur to our minds to-day, exciting in us now, as always, feelings of deep admiration, has declared that "the perfection of surgical nursing may be seen practised by the old-fashioned Sisters of a London hospital as it can be seen nowhere in Europe." <sup>1</sup> This is surely very high testimony from a critical quarter. Let us see how it has been won within these walls, not only by surgical but also by medical Sisters, for there have not been wanting here types of the best of both.

I naturally will not say anything about those who are working with us at the present time ; but I may refer to the services of some of those who have laboured here during the past thirty or forty years, and who have retired from us, most of them, I think, to their long home.

Perhaps none of these is better remembered than one "Sister Hope," who was connected with St. Bartholomew's for many years. She came here originally as a patient after sustaining an accident, and suffered amputation of one of her legs. On recovery she became a nurse and at last a Sister. She acted under Dr. Hue. It is told of her that she did her work with un-

<sup>1</sup> "Notes on Nursing" (Harrison, Pall Mall, 1860).

tiring zeal and faithfulness. After forty years' service she retired on full pay. She was one of the last Sisters who wore a rail, and she was buried in one of these garments. These rails, or night-rails as they were termed, were white mantles or cloaks made of fine linen, and were provided by the hospital as part of the Sisters' uniform dress. They were worn in church, and on other occasions, as distinguishing marks of Sisters, and were supplied until 1841. In that year I find no more rails were issued, and one, "Sister Lucas," got a sum of money in lieu of a rail.

Next I should mention "Sister Abernethy" — "Abernethy" of the days of Mr. Lawrence and Mr. Stanley. No surgical Sister was perhaps worthier than she, or better known by Bartholomew's men for her strong masculine sense and discretion. She was the last of the old school of Sisters, and her days are not yet ended.

A more recent "Sister Abernethy" deserves notice, and she also is alive, and with her predecessor may yet know that their excellent qualities are still remembered here, and have been commended to you, their successors, to-day.<sup>1</sup>

If you go into the church hard by, and look upon the western wall, you will find there a marble tablet which was erected to the memory of Mary Owen, who was "Sister Rahere" in Mr. Lawrence's time, and the inscription on it tells of her services here for thirty-nine years as nurse and Sister, and further sets forth how she

<sup>1</sup> Both deceased since this Lecture was delivered.

bequeathed no less a sum than £250 out of her savings to the Samaritan Fund of this hospital. She died in 1848. Her admirable qualities and correct judgment are not yet forgotten here.

Amongst the older Sisters should also be mentioned "Sister Colston" of Mr. Vincent's and Mr. Lloyd's day, a woman remarkable for her good sense and clear head. Nor can I omit to tell you of "Sisters Matthew and Hope" of Sir George Burrows' time, and of my own student-days, or of the faithful old nurse Flack of Matthew Ward, who have all passed away to their rest, having done good work and soothed many a sufferer; or yet again of "Sister Elizabeth" of Dr. Jeaffreson's day, one so devoted and so womanly, of whom Dr. Jeaffreson himself once expressed to me the following sentence: "I have only to say to Sister Elizabeth, 'That case is a bad one,' and she will never hold her hands day or night to save it if possible."

From examples such as these you may learn the secret, if indeed it be a secret, of success in your calling. The tale of the excellences of these good women is the same in each case, and it tells chiefly of faithfulness and devotion, and of the exercise of good sense and correct judgment. These Sisters were the best types of the nurses of their day, they learned all they knew within these walls, and they were the right hands of the medical and surgical officers they acted under. They gained responsibility because they were worthy of it, they were excellent in their calling because they had mastered care-

fully all the details of it, and had acquired good administrative capacity.

And the same must be the case with each one of you if you would follow in their steps, and would succeed either as hospital or private nurses. You, too, must begin at the beginning, and not, even at this lapse of time, where they left off. There is no royal road to learning anything. Knowledge and fitness only come by hard work and faithful service. I state this by way of caution, for there seems to be a tendency at the present time for young learners to think that they start from a more advanced point than their predecessors did, and may thus make, as it were, a short cut to excellence. Be not deceived: this is not, and never will be, the case.

You may, it is true, possess better education and more culture than some of those whose excellences as nurses I have just described; but you must learn your art, just as they learned theirs, by simple and laborious attention to details.

Surely, after directing your attention to such nursing-sisters as this hospital has produced, it can hardly be necessary for me to urge a plea in favour of a system of nursing by women.

This has always seemed to me to be so natural that I have often advised young women with fitting qualifications, and who seek an active sphere of usefulness, to adopt nursing as a profession, and I have offered this advice without violent prejudice to the adoption of the medical art proper by women. I am, however, free to

confess that on this latter point I have but small sympathy, believing, as I do, that this country, at all events, presents no sphere or demand for such services at the hands of your sex.<sup>1</sup> But so exactly is sick-nursing a field for female energy, that I regret to find cultivated women expending their powers in a wrong direction, and robbing the ranks of skilled nursing-sisters to form a band of imperfectly trained medical practitioners.

My views on this matter are exactly expressed in the following sentence, which was uttered thirty years ago by the late Professor F. Denison Maurice when addressing a ladies' class: he said, "The more pains we take to call forth and employ the faculties which belong characteristically to each sex, the less will it be intruding upon the province which, not the conventions of the world, but the will of God, has assigned to the other."<sup>2</sup>

It seems very plain, I think, that women are intended to do women's work in this world, and not men's work. Each is supreme in his and her own sphere. Instinct, if nothing else, would teach this.

Again, the same distinguished theologian remarked further: "It is the rule, and not the exception, that a woman should have the faculty for nursing whether developed or not; there is no more striking instance of a providential dis-

<sup>1</sup> In India and many parts of the East, I believe, lady medical practitioners may find a large field of usefulness.

<sup>2</sup> "Practical Lectures to Ladies" (Macmillan, 1855).



inction in offices." <sup>1</sup> Mr. Maurice knew something of hospital life and sick-nursing, for he was for ten years chaplain to Guy's Hospital.

Believing then, as I do, that you are satisfied with the sphere of work you have voluntarily chosen, permit me now to welcome you here, and to wish you, in the name of all the hospital authorities and officers, God-speed in your efforts.

It has been truly remarked that nurses, like poets, "are born, not made." This means that some women are more naturally fitted to be nurses than others. Feminine and maternal instincts vary in women. But we lately saw that it was the rule for most women to possess this fitness or faculty, although it was more pronounced in some than others. Hence it may fairly be believed that the instinct is capable of being aroused and cultivated in the majority of your sex.<sup>2</sup>

It is true that men have often made, and do make, good nurses in default of women, and this is especially true of soldiers and sailors. This is because the latter are trained to habits of dis-

<sup>1</sup> Op. cit. p. 15.

<sup>2</sup> "We assume that, because God has bestowed a talent, it does not need cultivation; that it may be left to chance; that it is sure to come forth, and to exercise itself in a reasonable manner whenever there is occasion for it. I believe women are doing the greatest injustice to one of the treasures of which God has made them stewards when they say so. The born painter and musician is the one who takes most pains to cherish the powers which he finds latent in him; the most thoroughly born nurse will, I conceive, watch her endowment with the same care" (Op. cit. p. 15).

cipline and obedience, and the fact belies the common assertion as to the hard-heartedness of men brought up in such rough schools. The rule is, however, that nursing is distasteful to men, who naturally yield to the gentler sex the more tender and delicate ministrations required by the sick.

This leads me to consider the proper subject of this my first systematic lecture to you ; namely, the qualifications for, and the conduct of, sick-nurses.

I mentioned just now that the success of men-nurses in the persons of soldiers and sailors was mainly due to their habits of discipline and obedience. You will have to acquire these habits, and will have to learn, if you do not at present understand, the fact that no success can follow your best efforts amongst the sick unless they are made in a spirit of strict obedience and according to method. The sooner a probationer acquires this part of her training the better. The whole art of nursing is based essentially upon discipline for its foundation. To most of you this is the beginning of your real education as nurses, and the keynotes of this lecture which I wish to leave ringing in your ears throughout your whole training here are these three—discipline, obedience, faithfulness.

To-morrow you will be severally told off to your wards for duty under the supervision and guidance of your teachers and superiors.

Your first business will be to work carefully and carry out to the letter whatever orders are

given to you. You may find the particular service allotted to you perhaps irksome or even menial, and you will probably not at first understand the reasons for many things that you will be asked to do. Your duty nevertheless will be to go to work and do simply what you are bidden.

In time you will know the reasons for your orders. Little will be left at first to your own judgment. You will use your so-called common sense, that subtle combination of faculties which indeed is so often appealed to, but so seldom in happy co-ordination for response, your more special senses, your eyes, your ears, aye and your noses too, and will of course form your own opinions upon matters.

If you have difficulties and require information, you will have every explanation afforded to you, and be carefully taught. It will be my duty and that of my colleague, Mr. Willett, to assist you to the utmost. But you will look to your immediate superiors—I mean the Sister of the Ward and the Matron of the Hospital—for guidance and advice in the first instance. You are to know that they have reached their positions of responsibility after years of training, having acquired a large acquaintance with the routine of the wards and the management of the sick. I charge you always to respect the Sister and look up to her, to second and support her efforts, and to maintain the discipline of your wards. You may think sometimes that you know better than the Sister, but it will in no case be

your business to do otherwise than you are bidden.

If anything goes wrong, the fault will not then be yours. As an encouragement to you to work in this spirit, I may repeat to you an old saying to the effect that "they who serve best will afterwards rule best." This signifies for you that those who learn well all the details of their work in a becoming spirit of deference to their superiors will in due time be most likely to secure advancement and higher responsibilities.

Let me now give you two or three illustrations of the harm that may follow from a want of strict attention to orders in matters that might seem to you at first unimportant.

Take the case of a patient suffering from typhoid fever committed to your care. One of the leading symptoms of this illness is looseness of the bowels. You will be instructed in such a case that the patient is on no account to be allowed to go to the closet; that the bed-pan is to be used on every occasion; and further, that every discharge from the bowels is to be carefully disinfected with carbolic acid before it is thrown away. Possibly you might not see the reasons for these precautions; they all entail some trouble; but they must not be omitted. Suppose you, in a spirit of carelessness, or in disobedience to orders, neglected to prevent the patient from leaving his bed, as he might wish to do, perhaps, in a half-delirious condition, and you allowed him to find his way to the closet, and he died there, as he possibly might, from

a sudden faint, or from severe bleeding from the bowels—the consequence of your incomppliance with orders would surely be very grievous. Again, suppose you neglected to disinfect each of the poisonous motions passed by such a patient before you threw them away, or saved them for inspection by the medical staff, and you thus permitted these pestilent discharges to contaminate the air of the closets as well as the drainage system of the hospital and neighbourhood, conceive what mischief you would be guilty of by disobedience and careless conduct.

Once more : you will be instructed to see that the friends of patients smuggle in to them no food. You will want much vigilance here, but remember that by exercising it you may both shorten illnesses and even save life. I have certainly witnessed several deaths due to smuggled food, and known diseases to be badly aggravated from this cause. You will have to support the Sister in checking such risks.

Thus, you see, it will be your duty to overlook no detail in carrying out your orders. Terrible results may follow the breach of a simple instruction, and ignorance or indifference on your part may cause much suffering and disaster.

Now you would all doubtless say that any one who could thus neglect her duty was distinctly unfit to be a nurse, and you would be right in your opinion, for the failure and inaptitude would result from a spirit of self-confidence due to ignorance, or from a habit of mind to which discipline and obedience were uncongenial.

In your training here you will be required to observe very closely all that may be noticed about the patients in your charge, and you will have to write down for your teachers certain information each day. This habit will prove very useful to you, and will tend to make you careful and exact in your work. It will train your memory and prevent you from giving wrong reports to the Sister and medical officers.

Reflect for a moment how important this part of your duty will be. You are beside the patients for hours together, the doctor is only present for a short time, and he is therefore entirely dependent on you for knowledge of many things. If you are careless, inobservant, or, worse still, if you give him wrong information, construct a romance out of your head, or, in plainer English, tell him untruths to cover your inattention and inefficiency, the consequences may be serious to the poor patient, and you fail to educate yourself for your calling.

Hence a nurse must be observant, and she must be truthful. Do not be ashamed to confess your ignorance, and above all do not cloak your neglect with a lie. Tell the plain truth, your mistakes will then be corrected, and you will gain increased respect on all sides.

It has been said that no one can become a good doctor who has not himself been ill, and I think it is quite as true that no one can be really an efficient nurse who has not at some time been ill or in need of nursing. It is at all events certain that if you can put yourself, in

imagination, in the patient's place, you will do your work with more fitness and care than you otherwise would. This should teach you the lessons of tenderness and sympathy, and no one can nurse well who is deficient in these qualities.

Your influence in these respects will work great good. It may be that your manner and conduct may prove the best and sweetest thing ever known in the lifetime of some poor inmate here, and may tend to change the whole manner of that individual for the rest of his days. Suppose that instead of this you manifest roughness and lack sympathy, that you irritate where you should soothe a sick one, how great would such unkindness be, and what bitter memories of the past you would be piling up for the future!

You think this unlikely to happen, perhaps. Be not too sure or too self-confident. Your work will often try you, you will sometimes have to labour and watch when you would fain take rest, and you will need all your self-control and your best nature. You will indeed have to learn to possess your souls in patience, for your best efforts will not always command appreciation; you will not always find approval for doing your plain duty, yet you must believe in your heart, and you will truly find it to be the case, that virtue in nursing is its own reward.

Be encouraged to be always doing your best. You should learn at once to do only one kind of work here, and that your best.

I lay much stress on the qualifications of good temper and patience in a nurse. A bad-tempered

and impatient sick-nurse is an abomination, and faults of this nature will in no case be overlooked here. You could never become good nurses with such failings as these. I implore you to be warned and forearmed against these infirmities.

Cheerfulness and brightness of manner in the performance of your duties will make all happy around you, and prove of wonderful avail to the sick. I do not mean that you are to be frivolous or to display levity in your conduct, for you must be above such a tone as this, and be sober-minded at all times, but I speak of a cheerful spirit, and of such qualities as will encourage hopefulness amongst the patients you minister to.

You will be trained to habits of punctuality, for no hospital and no illnesses can be properly managed in default of these. As in respect of habits of order and tidiness, which are also imperative in your departments, there is a place for everything in the ward, and everything should be at hand in its place fit for instant use ; so, too, there is a time for each duty, and each thing must be done at the right time.

You will therefore be careful to attend to the hours fixed for the different duties of your ward.

Although the arrangements will permit of your completing all you have to do, and still leave you some time for your own disposal, you will find that in hospital routine to-day's work can very rarely be left undone till to-morrow.

We shall not show leniency here to proba-



tioners who prove either untidy or unpunctual, and such aspirants must either speedily amend their bad habits, or seek another sphere for their irregular efforts.

So too with respect to cleanliness. No recovery from sickness can be speedy or thorough where there is dirt. In your persons and dress we expect you to be always clean, and presentable, and that not merely on the outside. You will command no respect if you are slovenly in appearance, you could not indeed respect yourselves. A person's habits may generally well be known from his exterior. Happily for you, your neat probationer's uniform, which we bid you wear here always, leaves you no personal vanity to gratify, you can therefore let your adornment be only that most pleasing one of all, perfect cleanliness and tidiness; and while upon this part of my subject let me commend to your study Miss Nightingale's and Miss Lees' remarks on the unfitness of such things in the dress of a sick-nurse as high-heeled shoes, crinolines, chignons and cushions for the hair.<sup>1</sup>

I urge you further to have a keen eye for impurity everywhere. The dirtiness of London atmosphere has, at all events, the advantage of stimulating those who will be clean to unceasing efforts in doing battle with it, and it may be that much of our national pre-eminence in hospital and household cleanliness is due to constant strife with effects resulting from our often unkind

<sup>1</sup> "Handbook for Hospital Sisters" (by Florence S. Lees. Isbiter & Co., 1874).

climate. In another lecture I shall explain to you the nature of dust and show you what mischief it may breed. To-day I only allude to the necessity of your quickening all your senses to discover uncleanness, and I bid you to cast it out everywhere and always. If not clean yourselves, you will not keep your patients clean, you will possibly spread disease and often retard recovery. You will be trained to look upon dirt and dust as some of your and your patients' worst enemies. If, for example, you discover some foul odour, your duty will be not to rest till you follow it to its source, and remove the cause; failing to do this, you will report the matter at once to your superior. Your senses will be educated to recognize a pure atmosphere in your ward, and you will be taught how to secure ventilation without setting up draughts of air. You can never be too zealous in striving after a high standard of cleanliness and purity, and happily the arrangements of this hospital will enable you to promote this to the utmost.

A good nurse does her work smartly and neatly. By this I do not mean that hurry and noise are desirable. Nothing could be worse. We wish you to learn the habit of dispatching your duties promptly and with precision, avoiding the faults of fussiness on the one hand and dawdling on the other.

And I trust that you will each acquire the art of speaking plainly with firm womanly voices, and that you will move about quietly, not speaking in whispers, and not gliding about on tip-

toe, both of which are aggravating to, and bad for, sick people.

I have now spoken of nearly all the necessary qualifications for sick-nurses. Two other points remain, and but few words will suffice for allusion to them. They touch upon moral character.

I told you of the absolute necessity of truthfulness in a nurse, and it is of equal importance she should also be honest and sober.

It cannot be denied that some women take to nursing merely to gain a living, or to eke out provision for themselves and others, having no real call to their work, no love for it for its own sake, and no natural capacity for it.

We hope to attract around us here only such women as will work with us from the love of nursing, and who are really inspired by high motives. Many years ago it was commoner far than now to meet with dishonest and drunken nurses. Merely to think of such conduct in a person professing to take care of the sick and helpless makes one sad. Such wretched women are of course unfit for any responsibility, much more for such noble service as care of the afflicted ones of humanity, and they soon meet their doom in dismissal and degradation.

In a well-managed hospital such as this, habits of dishonesty and intemperance are at once detected, and so I have little need to dwell further on these vices; but my duty compels me to sketch this ugly outline for you, and to point out to you, on the threshold of your initiation here, all the special temptations of your new calling by way of warning.

Many eyes will be directed upon you. You will really always do your work in public, your good and your bad qualities will all be scrutinized and known. The recollection of this should prove a wholesome stimulus to you to attain the highest excellence and character for yourselves.

Your work, though often trying and sometimes harder than at others, will not press so heavily upon those of you who are physically fit to be nurses but that you may retain your vigour of mind and body; and we urge you to keep in the best possible health for your own sakes and that you may do your duty properly.

You will have suitable exercise and diversion, and your dietary will be full and wholesome.

I recommend to none of you habits of teetotalism, which for the community at large I also discountenance, though if any of you be already total abstainers from the stronger liquors, I say by all means follow out your principles if they agree with you; yet for the unpledged amongst you—the majority, I surmise—I give this piece of advice, and implore you to follow it out to the letter—*take these drinks only with your meals, and never by themselves at any other times.*

That, I believe, to be also the law for the community at large, and the practice of it, and not teetotalism, constitutes the first step towards the redemption of our so-called Christian England from its greatest curse—that of intemperance in strong drinks.

On occasions of special need you will resort to the proper support to be had from tea, cocoa,

or other food. You will, alas ! see only too many sad results of intemperance in our wards, and your good influence with the unhappy victims of it may prove very useful if you employ them rightly.

Let me impress upon you the fact that a large measure of your usefulness and success as nurses will depend upon the spirit in which you do your work. Never forget that the patients you nurse are of the first importance, and that their welfare is before everything else. You have to labour that disease may be subdued, and that the sick may, if possible, recover.

You will spare no pains to secure these results. No trouble will be too great for you—nothing in the way of duty can be a trouble ; you will be willing to spend and be spent in faithful service ; you will cheerfully and hopefully do all that in you lies to promote the good of the sick ; and you will forget yourselves and not think that you are unfairly taxed. If you work in this spirit, success cannot fail to attend your efforts, you will do vast good, and you will develop into valuable nurses ; but all this will be denied to the careless and proud who cannot forget themselves while they minister to others.

We who have been much amongst sickness, and with hospital patients, are not unmindful that possibly some of you may feel nervous and shocked at first when brought into contact with your fellow-creatures maimed, mutilated, and rendered loathsome by accident, foulness, and by disease, or when exposed at any moment to

scenes which in themselves are truly horrible and revolting ; but, on the contrary, we shall all have sympathy with you, and we know well that you will soon find that the claims of duty, and the doing of your share of helpful ministrations, will in a short time support you fully amidst all such trials, and that you will rapidly acquire all the necessary calmness and firmness without losing a particle of your gentle womanliness, or blunting the edge of your keenest susceptibilities. The discipline around you, and the calmness of your veteran superiors, will reassure and nerve you. Be not thus dismayed.

Again, when you have become accustomed to the routine of this place, let no familiarity with your work beget in you an officious or supercilious manner. You will not, if you are wise, forget your place for a moment, or venture, for example, to express your opinion, whatever it may be worth, upon the patients or their ailments either to them or to their friends, even if it be sought. This will never be your business. You will find that many sick people, especially men, are easily frightened, and you may unintentionally do much harm unless you keep your counsel to yourselves, and cheer or encourage the sick you wait upon.

Sometimes, no doubt, you will find a measure of drudgery in your work. If so, rest assured that this is inseparable from the task of acquiring knowledge and perfection in any art. Yet this very drudgery is not an unwholesome thing in itself, it is a discipline ; and truly, if there are

any people in the world to be sorry for more than others, they are, in my thinking, those who live under conditions where no discipline prevails.

However much or little of monotonous work may come to your several lots, you will find that each day brings with it in this place a never-ceasing variety of interests and novelties.

The inner life of a large metropolitan hospital is a perpetually unfolding drama ; and I venture to assert, from prolonged residence in three of such institutions, that the life therein is at once one of the most engrossing and fascinating that it falls to the lot of our common humanity to enjoy. For is not every side of life disclosed there, and do not the follies and the vices, the frailties and shams, of our fellow-creatures meet us side by side with the self-control, endurance, and heroism—not seldom, thank God—exhibited amongst the very poor and lowly in our midst?

You are, therefore, to be congratulated upon the field you have elected to labour in.

Often will it fall to some of you to do silent and unsought service to poor sufferers ; and if you have the hearts of true women, you may now and then find, outside the bare limits of your duty, opportunities for little ministrations of comfort and assistance which will suggest themselves as you gain knowledge of your sphere of work and of human character.

It is notorious that some of the best sick-nursing is done by trained Sisters of the Roman communion. I have observed their work in many

parts of the world, and have now in my mind a Prussian hospital which is entirely conducted by these good women, and which for order, brightness, and cleanliness could hardly be anywhere surpassed.<sup>1</sup> The excellences of these Roman nursing-sisters flow from the motives which impel them to their calling. It is a matter of religion with them. In many cases their training is defective, and, by the side of modern teaching, their practice is effete. This is not their fault, but the fact remains that the spirit and the will to do good work pervade these women. Shall it be said that in England a spirit of religion is wanting to inspire our nursing systems, and that we of this nineteenth century wait for the return of priestly wisdom, and a subordination to devices of man's making for the quickening of Christian principle? No; for truly such wisdom as this "descendeth not from above, but is earthly," and may be even worse. No, I repeat; the plain truth is that *all* our duties must be guided by religion, in a spirit which no communion can rightly arrogate as its own, and by the sole motives arising out of our common Christianity. Englishmen, and Englishwomen too, must in no degree fall short of the highest standard here.

Your real worth and fitness for your calling will be recognized not only by what you do, but by the manner of your work. Your character and motives can no more fail to show themselves in your hourly work than your shadow

<sup>1</sup> The hospital Mariahilf, near Aix-la-Chapelle.



can fail to be seen in sunlight. Your religion must be the habit of each moment of your life, and not the profession of your belief, not mere recital of prayers or hearing sermons, but labour of that kind which constitutes perpetual prayer and praise.

I may tell you that we are all ambitious to raise this new School of Nursing which we open to-day to the highest pitch of excellence and efficiency. We want you to be worthy of the efforts which the indefatigable Treasurer and the generous Governors of this hospital are making with this end in view ; and another reason which must operate powerfully upon us, teachers and learners alike, is this, that we possess here a very proud motto, which, although it be unwritten, influences all in the service of this place, and it is—*Nulli secundus*. We do not know what it is to take the second place in anything we put our hands to.

The necessity for well-trained and skilful nurses increases every day both for public and private wants. Those of you who remain with us, or those who may seek their fortunes as private nurses, will all alike find fields for labour.

Go forward, then, to begin your new duties. You will be helped if you help yourselves ; and, in such a mission as you have chosen, who can doubt but that the God of our fathers, aye, and the God of our mothers too, will be with you to sustain, comfort, and to bless you.

## XII

### NURSING AND THE NEEDS OF THE INVALID<sup>1</sup>

IT is almost a platitude to remark that the improvement in the nursing of the sick constitutes one of the most noteworthy achievements of the last thirty years, and has to be reckoned among the measures that have been in the van of civilization. If the needs of the invalid have remained unaltered, and are now, as ever, clamorous, probably more so than formerly, there have certainly been provided many new methods for the promotion of his comfort and welfare. To one who, like myself, can recall the nursing of the sick as it was some forty years ago, the change witnessed to-day is indeed remarkable. Even now, however, we have to note that this improvement has been brought about by the efforts of the Anglo-Saxon race, and that it is seen at its best in the British Empire and in the United States of America. We have only to cross the Channel to find how sadly inferior and belated are the nursing arrangements in most of the continental countries, where, with occasional exceptions, certainly, the needs of the

<sup>1</sup> A Lecture delivered at the Institute of Hygiene, 1907.

patient are very imperfectly met, and both the *matériel* and *personnel* are clumsy, often insanitary, and inadequate, albeit the ministrations are often in devoted, if untrained, hands.

Such material for nurses as we secure in this country is not obtained in France. In Germany the training is improving. In the United States of America the nurses are commonly over-trained so as to do more than befits a sick nurse, and are thus apt to assume duties which do not belong to them. There is no doubt that a three years' training is requisite for the highest class of nurse. It is certain that some excellent nurses can be furnished who have only had a training of two years, but three years is none too long for the average candidate. This is always best conducted in large hospitals with medical schools attached to them. There is apt to be less discipline in the smaller hospitals which leads to imperfect training, unless the matrons are of the highest order and the medical officers assiduous and punctual in their duties. Of course, there are exceptions in this case, but the rule is as I have stated.

I may state here and now that I am an opponent of the project of State Registration for Nurses, and believe that this scheme would not work for the best advantage of the sick or that of the nurses themselves. The highest nursing testimonials come from the best schools of nursing, and no form of test that can be instituted is likely to surpass that of these schools as now conducted. We require more nurses fully

trained in large hospitals. State Registration would be no real guarantee of fitness or of character, and might be altogether misleading to the public. I am aware that I am out of harmony with many in holding this opinion, but as a former instructor of nurses, and one who has worked with a large number of them for many years, I regard myself as one who has their best interests at heart, and venture to believe that the best of them have no better or more appreciative friend than myself.

The nurses that have been trained under constant and firm discipline are the best : they know their duties, and do them without friction. They give no trouble in a household, and efface themselves ; they secure the regard of the patients, and are no tale-bearers, neither discussing the ailments of the invalid, nor describing their painful hospital experiences to him. One hears of not a few nurses who fail in all these respects, who are sadly in evidence in households, exacting, inconsiderate, and, at times, positively tyrannical. The patients are happy to be rid of them. I fail to see how any State Registration is to prevent or mitigate such undesirable conduct. Such nurses have mistaken their vocation, and they bring the whole body of modern trained nurses into disrepute among the public. A good nurse, indeed, requires great qualities both of head and heart. Wisdom, good temper, tact, sympathy, and self-effacement are the most essential qualities, and these come most readily from a probation under constant supervision and

discipline at the hands of experienced and motherly matrons and sisters. It is right to add that nurses are often sorely tried in certain circumstances. They are apt to be pampered and spoiled by foolish invalids and their families in some cases. At other times they are treated with ignominy and indifference, little considered and ill-appreciated. It is hard to bear either variety of treatment and to emerge from either ordeal with an unspoiled character or a submissive tolerance. Yet such conditions may await all who are actively engaged in private nursing, and they are met by the best type of nurse in the spirit that comes from perfect disciplinary training at the outset of her career. Where such unfitting environments are noted by the medical attendants in these cases, I think they are to be held partly responsible for any continuance of them.

The duties of the modern trained nurse are manifold. Her primary duty is the general welfare of the patient in every detail. I assume that she is properly housed, comfortably fed, and provided for, and not treated as a menial, that she has her hours off duty and her due rest and outdoor exercise. It has been suggested to me that all nursing institutions should send out with each nurse a printed letter informing the friends of the patient precisely what they are expected to provide for her in relation to hours on and off duty, to her proper rest and outdoor exercise. Some people are so exacting and unreasonable, and others so honestly unaware of what is due

to a nurse that this means of information appears to be necessary in all cases.

The general welfare of the patient demands a thoroughly clean and wholesome environment which the nurse has to secure at all costs. The sick-room may be inappropriate in many ways. There may be too much furniture in it. The bed may be placed along a wall, or be too large to allow of proper management of the patient. The four-post bed is very undesirable. It is sometimes well to have two beds, one for day and one for night. There may be too numerous ornaments, pictures, and articles, most of which should be removed as mere traps for dust. It will always be well to look under the beds, and it will not seldom be found that neglect of due cleansing has left a large collection of dust there. It would often be desirable to remove carpets and rugs, and to wash the floor with a mop dipped in soapsuds with sanitas or carbolic acid. Skilled nursing takes note of these important matters, and proceeds to secure due cleanliness and wholesome ventilation. I suppose it is now assumed by most medical attendants that all these points receive assiduous attention from the modern nurse. They will not do wrong to have regard to some of these details in any case themselves. For myself, I am not prepared to assume too much in these matters. Attention to details is of the essence of success, both in practical medicine and practical nursing. If the little things are attended to the larger ones will hardly fail to take care of themselves. Again, a trained

nurse requires a good nose, and to follow up any unseemly or suspicious odour to its source. The invalid's bed is a matter of great importance. Feather beds, and unduly hard mattresses, are both bad. Duvets and cotton counterpanes are bad. The amount of blankets requires due consideration in relation to the weather and the patient's temperature. The number and quality of the pillows must be studied. These points may strike some of you as being too paltry and grandmotherly to need mention, but they largely concern any patient's comfort and well-being, and many people are grossly ignorant of the right way of dealing with them. The value of small pillows and air cushions here and there for bed-ridden patients is not generally understood.

The washing and general handling of a patient is one of the parts of a nurse's duty which few can effect properly without precise training and experience. The average wife, daughter, or maid, however devoted and well-meaning, knows little or nothing of these arts. The patient at once recognizes the trained hands and management of these essential details and appreciates them. To cleanse thoroughly without fatigue, to look out for tendency to bed-sores, and to keep the feet warm, demands skill and experience. To ventilate the sick-room efficiently without permitting draughts may often be difficult. No room in a house is too good to be ill in. The sun should enter every sick person's room, and the Spanish proverb in relation to this may be recalled: "Where the sun comes not, the doctor

comes." An open fire during all but high summer days is a great sweetener, and compels movement of the air, and no so-called "systems" of ventilation equal open fire-places and open windows. It is an art to replenish an ordinary coal fire in a sick-room without making a horrible noise. The fuel should be wrapped up in paper packets and put on the top and back of the fire noiselessly. A temperature of 60° F. is a good average one to maintain, and in the worst cases of bronchitis need never exceed 65° F. Not seldom, in winter, it may be difficult to maintain this. The atmosphere of cots for children requires no higher temperature, and any extra heat is only debilitating and harmful, especially if too much steam be introduced. An intelligent nurse will so arrange artificial lighting in the sick-room as not to allow the patient to see the source of it from his bed. A night nurse must not read or turn over crackling newspapers when on duty, or do any cooking for herself in the presence of the patient.

The nurse's duties demand accurate observation, and strict carrying out of her orders, careful records written down at the time, and punctuality in all things. A careful medical attendant should put his directions in writing at each visit in important cases so as to leave no room for misunderstandings. It is no part of a nurse's duties to recommend remedies or methods of treatment. We hear of some nurses carrying various drugs and instruments in their bags which they venture to employ. This is clear evidence



of bad training and inefficiency. I regret to note that in some courses of instruction given to probationers directions for treatment of patients are set out. This is very improper, bad for the nurses, and worse for the patients. It is not nursing instruction at all. None but careless or inattentive medical attendants would permit such practices on the part of the nurse. In the case of careful medical attendants they tend to provoke feuds, and a general dislike and disapproval of skilled nurses, and so prove harmful to the cause of good nursing, and the influence of that wholesome training which is such a boon to the sick when it can be secured. I venture to mention these matters, because, though they are largely felt both by the public and by the doctors, no one appears to have the courage to speak out and condemn them in public, and few have an opportunity such as this to allude to them. It is necessary to take note of them, and to rebuke those who so mistake their high and proper vocation. There is quite enough for a well-trained nurse to do in any case of illness without overstepping her proper duties. Her responsibilities in her own business are surely great enough, and demand all her wisdom and her skill, with absolute loyalty to her patient and the medical attendant. She will be valued and appreciated just so far as she does her plain skilled duty, and meddles no further. A thoroughly trained, skilful, and self-effacing nurse is, in my opinion, one of the most perfect specimens of our common humanity.

It is especially improper and undesirable, as I have already stated, that nurses should relate their hospital and other experiences of harrowing cases to the patients they attend ; and it is significant of incomplete training, and of the absence of a true nursing instinct, when a nurse declares that she is only interested in severe or dangerous cases. One point should always be impressed upon nurses, to wit the necessity for leaving a patient alone with his medical attendant during part of the visit of the latter. There are often matters which a patient desires to discuss with his doctor, and in the absence of his nurse.

The feeding of patients is amongst the most important duties of a nurse. Instruction in cookery for the sick should form a part of her training. The nature of various foods and their nutritive value will have been taught in any good nursing school. At the present time much stress is laid upon specially prepared foods for patients suffering from various ailments. Thus we have predigested or peptonized foods, in which are included milk, meat essences, and cocoa. I am disposed to think that some of these are too often resorted to, and might frequently be dispensed with. It is hard to improve on nature, and so I am led to believe that food fresh from its sources, as little meddled with as possible, is the best when it can be provided and taken. There are some unpleasant combinations now foisted on our attention consisting of food and physic blended together. Surely food is one thing and physic is another. The well-to-do

patient can usually secure good food ; the poorer one must often find it beyond his means to procure these medicated foods. Predigested food is clearly only for those who are unable to digest ordinary articles of diet. The monotonous slop diet of the fevered patient may often be varied with advantage by changing the animal broths, and substituting cream and hot water and whey for milk. The best essences of beef, chicken, veal, and mutton are readily made by straining the gravy out of a large pie made of these articles, or by collecting the natural gravy which runs from any roasted portion of them. This becomes a jelly when cold, and given with ice or hot water, as preferred, is an excellent animal essence. The nurse should know that ordinary beef-tea is apt to purge, while mutton, veal, or chicken broth has no such property. Vegetable juices may be added to animal broths by placing a variety of them cut up into small portions and placed in a muslin bag, which is to be inserted amongst the fragments of the meats while cooking.

Feeding with whey is important in many cases of typhoid fever. No form of alcoholic stimulant should be given with beef or mutton essences, only with milk or water, or in the form of egg-flip. Tea or coffee are often insufficiently given in fever cases, but they should be used in the earlier part of the day.

The various malt preparations are excellent in febrile states, and are best given with milk. The value of draughts of plain cold water is little appreciated ; they are always grateful and pro-

mote appetite for other articles of diet. There are often objections to aërated water, and if the ordinary water is not the best, there are plenty of still or slightly alkaline aërated waters to be had. The latter given with milk are especially desirable.

In cases of advanced pulmonary tuberculosis it is well to provide a cup of cold tea made with cream, or some Bordeaux wine mixed with water, for the patient when awaking in the early morning after a feverish night with sweating. The morning draught of milk with rum in it is also of service in such cases. No pedantry or sentimental objections on the score of alcoholic indulgence or what is constantly miscalled "temperance" are to be regarded here. The only concern for all is what is the best for the patient, and an ounce of experience is ever worth a pound of theory or science falsely so-called.

Next, in respect of a due amount of sleep for patients. A bad night according to some invalids is not always one devoid of a fair amount of sleep. The actual time of sleep should be recorded, and more should be enjoined during the day if this be inadequate. Too many visitors may cause excitement, especially if they stay too long and are admitted too many at a time. Sleep may often be secured for an hour or more in the forenoon or afternoon, especially after food has been taken. Quietude and a darkened room dispose to this. I call your attention to some excellent beds and chairs which are appropriate for sick people and many invalids. Sleep-

inducing drugs, so often used, should be the last means employed as a rule, and the patient be induced to dispense with them, and not become dependent on them. "A well-fed brain sleeps well," as the late Sir William Gull used to say. Improper food and an excess of fluid food often retard sleep. Insufficient moisture in the air of the room is sometimes in hot weather a cause of sleeplessness. One of the most important matters in relation to sleep naturally relates to quietude and absence of noise. This is not readily secured in many parts of large towns, and at the present time has become an affair of very serious moment and urgency. The introduction of motor traffic on many thoroughfares has constituted a grave and dangerous intrusion upon the peace and comfort of both healthy and sick people. The motor omnibuses and motor vans now bring excruciating noise, intolerable vibration, and a noisome stench into our streets, which nuisances can have none but disastrous effects upon the health of the communities who have to suffer from this abominable traffic. In spite of remonstrances, the absence of appropriate legislation to regulate the conditions of this cruel intrusion, the imbecility of the police authorities, and the indifference of the Home Office, the intolerable nuisance of these new methods of locomotion continues unabated, and, indeed, increases in extent. The loss of sleep, and the poor quality of that which is obtained, are, as I affirm, most serious for the sick. In front of two of our hospitals (Westminster

and St. George's) the noise of motor traffic is truly grievous, and should be at once dealt with. The least consideration must convince any one that along the many miles of route followed by these rushing, trumpeting, screeching, stinking vehicles there must be hundreds of helpless, bed-ridden sufferers, who are compelled to endure this misery for eighteen hours each day. *No one considers them.* In this selfish, pleasure-seeking age we are bidden to note in this form of locomotion the *progress of civilization*. An eminent colleague of mine prefers to call it *the progress of insanity*, and I agree with him.

The needs of the patient are many and vary, of course, according to the nature of his ailments. Most of such needs are best ministered to by the employment of trained and skilled common sense. When this is brought to bear in each case it will be found that there is less claim than was formerly believed to be necessary for the employment of many medicines. The latter we need, and we have many more methods of alleviation and provisions for securing ease and comfort now than were available for our forefathers. I am not sure, however, that with all modern methods and means, we are more heroic or patient than of old, and I often doubt if we are as wise now in many respects as were our forefathers. The attitude of the sick towards their advisers is not seldom one of impatience and captiousness, the result of a lessening of faith in most things, and a conceit of a little dangerous knowledge gathered from a greedy, degenerating,

and sensational daily press. A little more stillness and meditation would correct much of this. Let us try and secure these, and the many benefits they would afford us and our sick brethren and sisters.

### XIII

#### SUGGESTIONS FOR THE CONDUCT OF SICK-NURSES<sup>1</sup>

I SUPPOSE that I am indebted for this opportunity of addressing you to-day to the fact that I have long been engaged in work connected with sick-nursing. That work has included hospital duty for many years, instructing classes of nurses, and taking part in the deliberations of the Council of the Queen's Jubilee Nursing Institute from its earliest days. I should like to add to this the very significant fact that I have been tenderly and cleverly nursed myself, and that in my family I have also had good reason to know something of the qualities and excellences of the modern trained nurse. I have always ventured to believe that I was a good friend of well-disciplined sick-nurses, and in that capacity I have sometimes had no hesitation in telling them some home-truths, even in rebuking them for what I regarded as improprieties, and, no less, in commending their good qualities.

I do not appear here in any special capacity,

<sup>1</sup> An Address delivered before the Kent Nursing Institution, at Maidstone, April 25, 1911.



and I represent no body of nurses in particular to-day, not even the Queen's Nurses, for I am told that up to the present time you have no connection with them. I am therefore free to speak to you in the most general manner in regard to your special vocation in life. I shall say nothing about the value and appreciation of modern sick-nursing, and shall not praise you for having adopted it. I shall not tell you that you are ministering angels, that men are not fitted to be nurses, and that you all have, or ought to have, the inborn gifts in you for this work. I will leave the clergy and any sentimental layman to say such things when occasion offers. You all know this, and I know it.

What, then, am I to speak about to-day? I shall venture in the first place to say something about the training of nurses. My experience goes back to the days of the old untrained nurses, nearly fifty years ago, and I have been in close touch with all the varieties that have come upon the scene up to to-day. I have studied sick-nursing in many Continental countries, in the United States, Canada, and in India.

Some of the best of the Continental ones that I have encountered have been Roman (religious) sisters. Their training is not systematic, and is much behind the standard demanded in the best British nursing schools. Their work is done with extraordinary devotion, and as the strictest outcome of religion. The discipline is severe, but borne with perfect cheerfulness, self-efface-

ment, and brightness. It is a life-work for them. This devotion and sweetness always appeals greatly to me. It is a strange and sad reflection to find that these good women have been ordered out of the hospitals in France for political purposes, and that their places have been taken by most dangerously incompetent and untidy women; all this despite the despairing appeals of the doctors, who are thus left with defective nursing arrangements. Some efforts are now being made to secure better training, but the classes of women we so readily find for this work in Britain are not forthcoming in France. There appears to be some difficulty in securing what we regard as thorough training in the case of women of the Roman Communion, yet we have some of them in our London schools. This leads me to state what is now regarded as thorough training for the modern sick-nurse. There are different opinions as to what really constitutes this. The best authorities are agreed that it takes three years to produce a thoroughly competent nurse, and I have no hesitation in supporting this opinion. I have formed it as a result of large experience, and from having had most to do with those who have had this advantage. I am well aware that many most excellent and capable nurses have had much less training than this, and that they are a very useful body for some branches of their work, but I distinctly prefer the fully-trained nurse, and for several reasons. I am also well aware that this

high ideal is not within the reach of many excellent women, and, further, that many sick persons cannot secure the services of such highly-trained nurses. But it is the right ideal for as many as can arrange to secure it.

I may tell you that I have sought information about your county institution from a high nursing authority, and am happy to learn that a good standard of private nurses is maintained here. Not to have known this before is, as you will readily understand, only the measure of my ignorance.

I imagine that I am not wrong in believing that the number of three-year-trained nurses is increasing annually, and is likely to increase still more in the future. There will always be gradations in the attainments of nurses as well as in the completeness of nurse-training. We have evidence of good work done by village and cottage nurses who are often acceptable to poor people and more in touch with them, and they help much to supply the needs of the sick who are unable to pay for the fully-trained nurse. The latter is, not seldom, it must be allowed, an expensive luxury, even when absolutely necessary, to many people. But it is not possible to declare that such women are in any degree overpaid when their services are considered, and the limited number of years during which they can work efficiently are regarded. It may be mentioned that they are paid for their work, as a rule, much sooner than the doctor, who is sometimes altogether forgotten in this

respect. I think that it should be possible in all nursing institutions to secure a nurse for payment by the day instead of by the week as is commonly the case. This would apply to many cases of minor operations.

You are no doubt aware that the Queen's Institute recognizes a class of village nurses, and gives them the advantage of a regular inspection of their work by highly-qualified inspectors.

The next point that I lay stress on is the great advantage of nurse-training being gained when possible in large hospitals where strict discipline prevails in every department. There are those who differ from me in this matter, and who regard smaller hospitals in towns, or in the country, as affording fuller opportunities for acquiring skill in nursing, and in a shorter time. I dispute this opinion, and for the following reasons. In such hospitals with no medical schools attached to them, there is generally less discipline. The probationers are led, or allowed, to do work which it is not the duty of nurses to do, and are sometimes thus encouraged to undertake methods of practice, and a management of patients, which distinctly unfits them to serve properly under the doctors when they begin private nursing. I am of the opinion that most of the unseemly disputes which occasionally arise between medical practitioners and sick-nurses are due to this improper method of training, which has not been daily carried out under the strict supervision and discipline of a large, well-ordered hospital.

Of course, much will depend on the qualities and character of the matron or superintendent of nursing in the smaller hospitals I am referring to. If she has been thoroughly trained herself, and knows exactly what a nurse ought to do and ought not to do, she may train her probationers wisely and well. Circumstances alter cases, but I declare for the general principle I lay down in this matter.

Again, much, very much, will depend in such cases as I have referred to on the punctual and regular attendance of the medical and surgical staff of the institution, and on the degree of interest they take in the appropriate training of the nurses. In regard to the teaching and lectures often given to nurses, I am sure that in some nursing schools there is a good deal of unnecessary and inappropriate teaching given, such teaching, indeed, as must render these young women too ready to believe that they are being taught to be medical practitioners, and too much inclined to think that their opinions about their patients' ailments are of importance. Instructors of nursing ought not to be very young men, and nurses have to be taught how to nurse the sick, not how to investigate their patients' diseases.

Next, I desire to say something about the personal qualities and characters which are demanded from the modern nurse. In speaking of the excellences of the Roman religious sisters, I referred to their self-effacement. This is an admirable quality in everybody, not too often

encountered in these days. These women never think of themselves, nor are they sensitive about their privileges or requirements. Their simple and charming dress forbids any so-called finery or adornment. They require no mirrors to assure themselves that their caps and back hair are in becoming order. They do not invade houses with much baggage, or lay out their dressing-tables with silver-backed brushes and toilet requisites. Their one interest is the welfare and comfort of their patients, so far as devotion and tenderness can supply it. You may wonder why I mention such matters. I do so from acquired and personal knowledge that such improprieties are sometimes perpetrated in private nursing, and because it appears to be nobody's duty to speak of them and rebuke them.

Nurses are liable to be hardly and inconsiderately used in their services. Too much is expected of them by unthinking and selfish people. At other times they are spoiled and pampered, and made too much of. These are amongst the special trials and temptations of the private nurse, and it is not easy to resist the ingratitude or the spoiling. The well-trained and level-headed nurse alone is able to take the right course under either set of circumstances. The rules of any good nursing institution should make her conduct quite clear, and indicate her duty in all cases. Her hours for meals, relaxation, and exercise are, or ought to be, regulated by those institutions so as to maintain the nurse's

freedom in those matters which closely concern her health and usefulness.

Difficulties such as I have mentioned, and the wearing and unconscionable demands of certain patients or their relations, and the occasional friction with the family domestics, are all apt to be very trying to the temper of nurses. Nurses must, therefore, be good-tempered and have their feelings well under control. Firmness, not obstinacy, brightness, and good temper must go together. What about tyranny? Yes. I must allude to this, for I have met with tyrannous nurses who have abused their office and sorely tried their patients. Nothing can be more cruel than this, and such conduct shows only too plainly the unfitness of the nurse.

Nurses must not gossip or tell tales. They must not describe to their patients the particulars of other sick persons they have nursed. They are never to describe the details of horrible cases they have seen, or all the wonderful things they have had to take part in. They sometimes do so. They are not to discuss the treatment, or the nature of the remedies, they have to administer, or to suggest that they know of better measures used by other doctors they could mention. It is surely obvious that this is not their business or what they had been employed to do. The private affairs of the families they enter are to be sacred secrets for each nurse.

It is the business of the fully-trained nurse, and a duty which she knows, to leave the sick-room for a time during the doctor's visit, so as

to give the patient a full opportunity of saying anything to the doctor which it may not be desirable for her to hear. Some nurses appear to think themselves indispensable everywhere during the medical visit, and even venture to join in the doctors' consultations. I always show them out of the room on these occasions, if they have not learned their duties. Some doctors, I must add, appear to be rather afraid of nurses. I regard these as weak men, and small wonder if an imperfectly trained and assuming nurse overawes them.

Nurses are not to give their opinions too freely if at all, on the nature and prospects of the illnesses of their patients. Some nurses do much harm in this way.

In the art of nursing, as in other arts, the height of art is to conceal art. Do not tell all you know, but do all you know, the best you know, and in the best way you know. Those who chatter most, probably know least. It is a great matter from the outset to have been well trained and well instructed. Bad habits are hard to get rid of, if begun early in any career.

You may expect me to say something on an occasion of this kind respecting a State Registration of nurses. I have little to remark on this matter. I have most carefully considered it, and my opinion has never varied. I am entirely opposed to such a scheme, and have many reasons for my opinion. I simply regard it as bad both for the public and for the nurses. If



I had less regard for your interests than I believe I have, I should be content to raise no objection to registration, but it is because I have your best interests and welfare at heart that I am opposed to any such scheme. I fervently hope that it may never be fastened upon you, or foisted upon the public in the belief that it would be both for your advantage and for the protection of the sick. I deny both assertions. It should be generally known that the doctors in attendance on patients are largely responsible for securing appropriate and efficient nurses for them.

I venture to think that what I have said to you this afternoon will appear as probably the most unpleasant address that you have ever heard since you began nursing. I have been speaking of some disagreeable matters, so much so that you may almost believe that I have had a large experience of very bad and ill-trained nurses. I never heard of an address quite like this myself. I did, however, once write such an one by desire of the editor of an important magazine in London,<sup>1</sup> but after sending me the proofs of it, he found that he dared not publish it for fear of offending people. Now, as then, however, I have nobody in particular to please, and I simply state my beliefs, and recount my experiences for what they are worth. I shall not ask any of you to like them, but I will urge you to think about them, and to find out if my advice is worth taking.

<sup>1</sup> *Nineteenth Century*.

In any case, do not believe for a moment that nurses as a body have any better friend than I. I know all their excellences and good qualities, and many happy long years of association with them, and with their matrons and ward sisters, have well borne in upon me their value and preciousness. It is not too much to say that illness and suffering in this century are shorn of much of their misery by the skilled ministrations of competent, unselfish nurses, and as a vocation for women I know of none that, for its Christianizing and humanizing influences, in any degree surpass it. I therefore commend your work to you, and you to it, urging you to give your best efforts to it, to go on learning how to be more efficient and thorough in it, and at the same time to walk humbly and with courage amidst all its trials and difficulties. You have a mighty influence for good wherever you work, and can help largely in the progress of our national civilization, which is still very far below the standard which we ought to have reached in this century. Your work, too, is absolutely women's work. This influence of women over men, exerted in a womanly way, is everywhere a great power for uplifting man, and promoting chivalry and robust manliness. When women are displaced from the spheres which God has designed for them, and conduct themselves in unwomanly ways, they bring contempt on their sex and tend to debase and demoralize men. Lastly, I will declare that amongst the most perfect specimens of true

womanhood which I have encountered in this world, none have taken a higher place in my estimation than the well-trained, accomplished, and self-effacing sick-nurse. God help you all wherever you go!

## XIV

### THE MODERN ATTITUDE OF THE SICK TOWARDS THE PHYSICIAN<sup>1</sup>

I VENTURE to discuss the subject I have chosen for to-day in the hope that we may derive benefit, and gather some clear principles to guide both ourselves and our patients. There appears to be in these days much need of consideration of this question. If I at once express the opinion that we have now to deal with a different attitude on the part of many of the sick towards their medical advisers from that which prevailed five-and-twenty years ago, I think no one will be able to gainsay the statement. In many senses, "the schoolmaster has been abroad" during the period referred to. A great wave of education has passed over us, and an increase in general knowledge has certainly been widely established. We have, then, to ask if we are, nationally, the better for all these efforts, and for the vast cost they have entailed. We might fairly expect to find more widely spread, as a consequence, a higher appreciation of knowledge for its own sake, an improvement in moral tone,

<sup>1</sup> Address to the Guild of St. Luke, 1906.

a refinement of character, an aversion from vulgar tastes and propensities, a diminution of credulity, and a higher standard of simple, faithful, national life. I am certainly not a pessimist, but I have no doubt in my own mind that the results we might have anticipated have been far, very far, from being achieved. There may be a slight diminution in crime, and a lessening of gross alcoholic intemperance; but when these are noted I think we have little else to place to the credit side of the account. We find ourselves in a world largely given over to pleasure, slack in duty, ease-loving, discontented, independent, and sadly lacking in reverence or self-respect. With unbelief, indifference, expectancy, Sunday desecration, and selfishness on the one hand, we find a marvellous degree of credulity prevailing on the other. Shams, impostors, and charlatans abound quite as much as they did a century ago, There is, moreover, a constant pursuit of novelties, and these novelties are now provided for the public, and laid before them in the public Press, much more frequently and widely than was possible in the days when that Press was less active and enterprising than it is to-day. Some of us, at all events, have lived long enough to beware of the clamorousness of novelties in medicine, and have learned to hesitate in the premature employment of them, knowing that what is in vogue at the present time will probably be quite forgotten in the course of the next three years.

The foisting of these novelties in newspapers

and magazines is distinctly bad for the public, and not seldom demoralizing to our profession. The mischief of the matter is that these reported methods and remedies tend to place our patients in a wrong attitude towards their attendants. The sufferer knows too much for his comfort, and plagues himself with unnecessary and harmful apprehensions. The description of diseases, and the over-minute bulletins which are issued by some members of our profession, do much to add to this unwholesome state of mind when bodily ailments occur. Confidence is lost in ordinary methods and in the skill of the usual attendant, and the tendency is to summon some unworthy person who is reputed to have special knowledge of the particular ailment complained of. (Even eminent physicians and surgeons are now described as "specialists" by unthinking and ignorant people.) In this way it comes about that the average patient is led to assume a wrong attitude towards his medical attendant, and he suffers much in consequence. This mental aspect is, I suspect, but a part of a change which has come over society in recent years, a change in respect of the firmness of faith, or belief in anything, which more characterized our forefathers and foremothers. Everything to-day is in the crucible, everything is uprooted and scrutinized, too often by people with little qualification to study or master the difficulties they have let loose. Faith is sadly weak all round, and anything approaching dogmatism is suspected. I have yet to learn that any mind can be usefully instructed

and built up without dogmatic teaching in any field of knowledge.

The mental state thus begotten is very unstable, and is void of convictions and certainties. One view appears as good as another, nothing matters very much, and the tendency is to lapse into inanity or frivolity, to rely on the soothing syrup of Rome, or, worst of all, to fall back on a miserable agnosticism.

We much need to get back to the simple child-like faith of our forefathers. This was not mere *credulity*, but a guiding principle in life which led to direct teaching and assurance by the power of the Holy Spirit, a power and influence which is only promised to, and to be secured by, those who assume this mental attitude—one of humility and simple trust.

We need to return to this old-fashioned (it may be) faith in regard to our attitude towards those who minister to the body. This mental condition has, you may well be assured, nothing in common with that nonsense, now too prevalent, known as faith-healing, and infamously associated with the name of "Christian Science." We may try to imagine the condemnation which our blessed Master would have dealt out to those who dealt in so base and untrue an affectation as this. The attitude I am contemplating was best brought home to my mind by the saying of one of the most saintly and spiritual-minded clergymen I ever knew. He said: "When I consult a physician, I regard him as God's minister sent to help me and do me good, and I

implicitly place myself in his hands and carry out his advice." I fear there is little of that spirit abroad to-day, and who shall say that we are not the poorer for the want of it? The world too little regards the divine missions either of the priests of the soul or of the priests of the body.

It is of course not possible to ignore the fact that, amongst the many authorized advisers of the sick, there are those who by reason of some mental failing, or of the absence of what we may humbly call the gift of healing, are ill-adapted to inspire confidence or exert a wholesome influence on their patients. Such men must necessarily hinder the assumption of a right attitude on the part of those they minister to. Others, again, are singularly endowed with the faculty of promoting confidence and assuring loyalty in their patients. When these gifts are honestly exerted, and, alas! this is not always the case, there is an unquestionable power and sympathy going forth from such men in the direction of encouragement of trust and hopefulness, which largely aids and reinforces the necessary treatment of the patient.

The Lesson for St. Luke's Day gives the keynote of the attitude to be recommended in this matter to any Christian community, and our clerical brethren may fairly urge the lesson on their flocks, while they learn for themselves to abstain, as they sometimes do not, from urging methods of treatment on their sick people which are not always wise or helpful.



We know that "faith without works is dead." With the wholesome inspiration of the physician goes forward the appropriate treatment and management of his patient. God's blessing and promise go out with *both*, not with one by itself. Healing comes by faith and *works* if it is to come at all. And with simple faith and trust there must be the additional element of *expectancy* in a patient's attitude. This may only be discarded with distinct risk of losing some effectual gain in any given case.

I have not referred, as you may have noticed, to the views lately expressed before this Guild by Mr. Dearmer in regard to the question of "spiritual healing." I am not prepared to see eye to eye with him in his opinion that grave organic disease can be removed or dissipated by any measure of influence exerted, or appealed to, on the spiritual element of our common humanity. That certain morbid conditions can be relieved or removed by methods which insure confidence resulting from an accurate clinical knowledge of disease on the part of the attendant I am well aware, and also that such benefits may be secured in persons by no means of a fanciful or neurotic nature. None of us can object to the ministrations of our clerical brethren in any variety of illness, provided that these are carried out by prudent and experienced men, for if all of us are not invariably endowed with the gifts of healing, it may also be affirmed that not all priests of the soul are distinctly fitted to reinforce spiritual vigour and promote a wholesome

confidence with appropriate sympathy and assurance ; and it remains with us to decide in any case, having full regard to the benefits derivable from clerical ministrations, what is best for the patient at any particular time. My sympathies are all in favour of a larger employment of the best spiritual inspiration we can secure for the sick, and so I trust the opinions just expressed may not be misunderstood.

I think that we, as members of a Guild such as this, may fairly take to heart the views I have ventured to set forth, and seek to promote a more wholesome and spiritually-minded attitude in our patients. We may each of us assume it for ourselves when we claim help from our brethren, and so by precept, as well as by example, aid in this desirable work. A long course of observation and practice has fully convinced me of the value and blessing attendant on such an attitude as I have commended, and I think I may add that the same experience has taught me to expect less good results in the absence of it. I am not proposing a novelty ; rather, I seek to bring back the earlier and simpler ways, the ways perhaps of the less instructed, but certainly more God-fearing, people into this restless twentieth century.

## XV

### THE RELATIONSHIP BETWEEN THE MEDICAL AND LAY STAFFS OF HOSPITALS<sup>1</sup>

THE subject which I am desired to lay before you for discussion this evening has an importance which I venture to think has not yet received adequate attention from that large body of the public which is now, more than in the past, taking an intelligent interest in the welfare of our Hospitals.

The question of the relationship between the medical and lay staffs has a special bearing on our British Hospitals, for the simple reason that we, in these islands, conduct these institutions in a fashion of our own; one which is not met with elsewhere in Europe, and which, I firmly believe, stands for the most humane and beneficial system that has anywhere been established.

The special significance of it lies in the fact that our Hospitals, great and small, are practically private, and largely unendowed institutions.

In other parts of Europe, the Hospitals are conducted by Government, and for the most part are State-aided. Such a system at once deprives the general public of all immediate interest in Hospitals. Officialism is predominant and ram-

<sup>1</sup> Address to the Incorporated Association of Hospital Officers, 1911.

pant. The public knows and cares little as to the real inwardness and efficiency of these institutions. The responsibility lies with the State for their management. An intimate acquaintance with foreign Hospitals in many parts of the world has enabled me to form a decided opinion in favour of our British management, and to feel deeply thankful for our preferable system. As you are aware, however, there are persons who hold a different opinion in this matter, and are eager to place our Hospitals, together with many other institutions, into the hands of a central government, or to render them State or rate-aided, thus removing all private interests from taking any active part in their management.

I would add, at once, that all such persons who urge this course are not only without a single good reason for their proposal, but that they are hopelessly ignorant of the problem they desire to solve. If they only knew, or could realize, the disastrous consequences of their scheme, they would speedily alter their opinions.

A few visits to the Hospitals of the Continent of Europe, with an intelligent inspection of them, would at once make plain for them the sad mistake they were disposed to make. It is not too much to affirm that the Continental system of management leads to many abuses, and to inadequate benefits for the individual patients. To mention but a few of these, the overcrowding of the sick, the imperfect ventilation, the coarse food, the wretched nursing and unloveliness, at once strike an intelligent visitor in many of these

Hospitals. The medical staff is composed of the most able men, but their efforts are not supported, as they very well and often sadly know, by the governing bodies. There is no public opinion to fall back on, and it becomes a simple question of the national budget, with miserable political questions behind it, as to any relief or amendment of the administration. Contrast with this official supervision our blessed system of Hospital management, with everything open to the public in the light of day, with our intelligent lay staff watching everything, working incessantly for betterment and improvement in all departments, and with a wholesome competition for excellence, and then consider if State-aided or rate-aided systems would be likely to work out with equal benefit to each inmate. I say most decidedly not!

Let us be very thankful then for what we have secured after long years of strenuous efforts, in our unrivalled British system of management of our Hospitals. We distinctly take the lead here, and are the envy of all on the Continent who know and understand our way of working. To alter this would be, as I have stated, disastrous.

As you are well aware, the essential features of our Hospital management consist in the direction of these charities by a body of lay governors, or a committee formed from them. These bodies are presided over by a chairman, and according to their size and importance have permanent officials acting as treasurers and secretaries. The governors or committees consist of persons who take special interest in Hospital work, and give

their services, often laborious and exacting, voluntarily. In some of the smaller institutions the regular subscribers to them form to some extent the governing body, and have privileges for admitting patients and power of voting under certain conditions. In these ways the lay staff is formed, but the general direction issues from the special committee elected from the body of subscribers, and this body practically assumes the full responsibilities for conducting the finances and efficient maintenance of the institution. Amongst other duties, this body elects the members of the medical staff who carry on the essential work of the charity.

The Continental system, of course, knows nothing of such a management as this. Of whom, we may now ask, do these bodies of governors and committee men and women consist in this country? Surely, of some of the best, most liberal and humane persons everywhere. Amongst them, we certainly find a large proportion of those people who have lately been disgracefully stigmatized as the "idle rich," including many of the wealthiest and most capable men of business who hold or have held important administrative offices, many peers of the realm, and others who have served their country abroad and at home. The so-called "idle rich," by their splendid donations and subscriptions to Hospitals, largely contribute to their welfare, as all well know who are in touch with these institutions; and when unpatriotic and mischievous efforts are made to set class against class in this country,

great care is taken to ignore these facts, which it would be very inconvenient to mention to ignorant people with parliamentary votes.

So much then for the constitution of our ordinary Hospital governing bodies in this country. We are now in a position to discuss the subject immediately before us, and to consider where the medical staff of these institutions comes in. I think it is a fairly correct statement to make that till within recent times but little regard was paid to any administrative assistance derived from this body. The relations of the professional staff have not always been in happy unison with the lay staff of the administrative committees or governors. In some cases they were almost or quite ignored, and the affairs of the charities were conducted over their heads and with little regard to their convenience. The special knowledge of the very men who were carrying on the essential work of the Hospitals was not sought or made use of. Small wonder that friction and dispeace were apt to ensue between the lay and professional elements in such instances. Matters have now happily altered for the better, and it is now a general practice for some members of the medical and surgical staffs to be associated in the conduct of our Hospitals. It is not easy to conceive of any other arrangements proving satisfactory for the best interests of all concerned, and, as we now know, such an association works amicably and with the best results. The senior medical and surgical officers of all Hospitals should find their place on the administrative

boards. Their standing and experience fully justify this, and prove valuable guides to many of the features of the conduct of such institutions. Two places, at least, in small Hospitals, and four in the large ones, may fairly be assigned to the active committee, representing the different needs of the medical, surgical, and gynæcological departments. These officers would take no part in financial matters or in appeals to the public. They would advise in the nursing, dieting, and sanitary departments, and give their practical experience as to the needs of the patients.

One plan found useful is to establish sub-committees of these officers, with members of the general committee, to inspect and report on certain departments within their province, such as the cooking, drug-supplies, and requirements of instruments and other apparatus, most of which demand special knowledge, not likely to be found in ordinary lay governors. If relations such as these are generally established in our Hospitals between the lay and medical staffs, we may fairly expect to find that these charitable institutions will be administered on sound and effective principles. An amicable and confidential relation between the two bodies will certainly work out for the best interests of the public and the patients. If any degree of jealousy or friction is allowed to grow up between them, the charity must suffer in many ways.

Such an arrangement, however, implies discipline on the part of all concerned. The lay body



is clearly entitled to demand regular and punctual performance of duties on the part of its medical staff. This is commonly to be found in the larger Hospitals, especially in those with medical schools attached to them, but there is perhaps a tendency to laxity and some degree of irregularity in some of the smaller and provincial Hospitals which should be corrected, for this tends to throw duties upon the nursing staff which it is not qualified to carry out, and so bad habits are formed in the nurses who, being improperly trained, give rise to trouble when they exercise their vocation elsewhere. The nursing staff should be directed by both the lay and medical and surgical staffs, and its discipline be thus conducted by appropriate authority.

Anything like one-man government of a Hospital is greatly to be deprecated, and the members of the Governing Committee should in no sense be the "creatures" of any chairman, but should be selected as exemplary business men, with good common sense, men who have the full courage of their opinions, and can give adequate time to their duties. I am happy to have known many such in a long and varied experience of Hospitals. My remarks in this address may appear somewhat desultory, but I have preferred to state exactly what I believe, and what requires to be said on the subject before us. It is easier and more agreeable to say pleasant things, but it is better to set down one's honest beliefs and impressions if any good is to be done.

## XVI

### CHRISTIAN SCIENCE AND FAITH HEALING<sup>1</sup>

YOUR Rural Dean has set me a task this evening which, he thinks, I can dispose of with ease and without effort. It is indeed not so. It is an occasion requiring one to weigh one's words with care and a sense of great responsibility. I am to speak to you about the maintenance of health, and to discuss chiefly the question of healing the ailments of the body by means of prayer simply or by means of faith. I shall dispose of the former part of my thesis at once by stating that prudence, common sense, and, above all, moderation are the main factors in assuring and maintaining the health of the body, and these are found in practice to be well-established principles of action by all persons blessed with a sound constitution who have reached thirty years of age. The second part of my task is a large and, at the present moment, a somewhat pressing one for treatment. It has assumed importance

<sup>1</sup> A Paper prepared for the Westminster Ruridecanal Conference on December 5, 1908, but postponed indefinitely by reason of the Bishop's order to the Conference to discuss the Education Bill on that occasion.

to-day, because a considerable portion of our better-placed and leisured community has become interested in, and actually captivated by, what is, as I think, very seriously misnamed Christian Science and Faith-healing. If I take up a decided line of opposition to this new phase, I do so as a devoted member of the Anglican Communion, a physician with forty years of experience in practice, a hospital teacher of medicine, and one who has travelled in most parts of the world. I belong to no Church party, and have small sympathy with any of them, regarding them as possibly inevitable sources of discord and internal division in the great Anglican branch of Christendom. I am a wide Churchman, with larger sympathies than most ordained clergy have, because I belong to the most catholic and human of all the professions. I profess to be in touch with all sorts and conditions of men, women, and children, and to exert solely the two abiding principles of my profession—viz. to discover what is the matter, and what will do good.

As regards this new doctrine of healing the sick by means of prayer and the exercise of faith, we find, first, that it comes from America. That, to my mind, at once arouses a suspicion as to its origin. It comes from Boston, a city I know well, having twice visited it, a city which is a perennial source of false doctrines, which produces, and contains, more unstable men and women than any other city I know. To prove this allegation, I will only ask you to read the Saturday edition of any Boston newspaper, and

note the long lists of so-called religious services advertised for the following Sunday. If that does not excite your wonder and your pity, I am sorry for you. A careful study of Mrs. Eddy's doctrine at the hands of serious and capable critics has plainly shown that it is incompatible with the tenets of Christianity, and if this be the case, I fail to see why the matter should engage further attention from the clergy or the laity. It is, however, a fact that it has enlisted, and continues to attract, interest and support from many persons, both in America and in this country, who are baptized Christians. I have therefore felt compelled to believe that those who have thus failed in their allegiance to the Holy Catholic Church are to be reckoned amongst weak brethren and sisters who are either ill-instructed in the doctrines of Christianity, or else of a class common amongst us to-day, in which "everything new carries a greater weight, and makes a deeper impression on a weak mind." I agree, too, with Canon Wilson, of Worcester, that "among the educated classes there is now a marked alienation from Christian thought, and in some cases the growth in its place of fantastic beliefs, strangely concocted pseudo-science and credulity." I am therefore led to the opinion that for "faith" in this matter of so-called Christian Science we may safely read "credulity," and we know that the one has nothing to do with the other. I am ready to be told, as I have often been told already, that the absolute proofs of the success of the methods employed

by the administration of this system are too safely assured to be denounced or discarded by any opponents of it. For myself, I have only to state that I have yet to witness any appreciable benefits secured by it in cases of disease that have been accurately diagnosticated by competent medical practitioners, and I regret to add that I have witnessed and had knowledge of cases of serious disease in which grievous harm has accrued from the deliberate withholding of appropriate treatment under this system. The conduct of some of the devotees has been so cruel and inhuman that it alone stamps the system as non-Christian and distinctly demoralizing. In some instances the results of this doctrine appear to have a further harmful and demoralizing effect in destroying the mental capacity of its adherents to realize pain and suffering, to appreciate plain facts, and even to differentiate truth from falsehood in everyday matters.

These are surely grave indictments to bring forward against any system; but I weigh my words as I proceed. If, as is alleged, good results have come in the way of better and holier lives on the part of some who have been influenced by Eddyism, I am of opinion that these blessings might have been better secured by Christian teaching and ministrations, unless in the case of ignorant or weak-minded subjects. Most of the alleged wonderful cures we hear about are readily explained. In not a few of them ordinary remedial measures are unnecessary. The sufferers are generally of a nervous and unstable

habit of body. They are highly sensitive and impressionable, readily influenced by suggestions from stronger wills and stronger minds; and when a deeply religious tone invests the administrator's efforts, a further rousing effect is apt to awaken powers that have lain dormant in minds previously little serious or reflective, or overridden with harmful sympathy, indulgence, or pure worldliness. Do you suppose that we physicians do not recognize such cases? We do, indeed; and they are amongst the plagues of our practice. Yet we do succeed in inspiring many of them, and raising them to a higher plane of both bodily and spiritual life. For the rest, we do not pose as thaumaturgists, or miracle-workers, and have no intention of becoming such for crazy sufferers.

In other instances, especially in cases of cancer, of which we hear much, it has to be borne in mind that the whole subject is fraught with difficulty. Mark this—the best and most experienced of us make mistakes, and wrong opinions are certainly sometimes given imprudently, if in all honesty. The difficulties presented by this subject can alone be understood by experienced medical men, and a layman's opinion upon it is worthless. These difficulties relate to sex, age, habit of body, and other matters which call for great skill and circumspection. All cancers are not deadly, and they sometimes wither away, or cease to give trouble. An innocent tumour may often arouse suspicion of its vicious nature at first and be pronounced as definitely dangerous.

Such a growth becomes readily recognized in time as innocent, and disappears or ceases to grow, and may easily be conjured away or healed by the faith-healer who is subsequently summoned to treat it.

That is the explanation of cases of that kind. Again, in cases of consumption, the natural tendency is to arrest and cure, and more people die with arrested consumption than of progressive consumption. These two are very favourable cases for the faith-healer. Let me now describe another case. A medical friend of mine has a contracted finger which nothing can rectify, any operation being certain to do more harm than good. A professional lady faith-healer undertook to cure this distortion in a short time. She told my friend he had nothing to do in the matter, he was to be simply passive; she and others would pray, and certainly secure the release of this finger. She paid ten visits, receiving a guinea each time. (I may remind you that faith-healing costs money, and is no system of religious charity.) At the end of the time no change whatever had occurred in the finger, and the administrator confessed to failure in this instance. But she declared that my friend had been all along obstructing the beneficent process that was being prayed for. In vain he denied this, for he longed for a free finger once more, and he reminded the lady that she told him he was to do nothing, and be simply passive. He discharged her, and silenced her by asking whether it was in her power to obstruct and de-

feat the purposes of his Maker if they were moved in his favour.

Every skilled physician is well aware of the power which resides in inspiration and assurance as exerted by him in rousing many patients to stronger will-power and confidence, and to stir the very embers of recuperative power in his patients. Some possess this faculty in a higher degree than others. No one denies this. It is a dangerous art to practise in cases of a grave nature which afford no reasonable prospect of recovery, yet nothing shakes confidence more than an evil prognosis which is not ultimately justified. It is not seldom assumed in the discussions now going on that members of my profession are little, if at all, concerned in the spiritual welfare of their patients, and it has recently been declared that our hospital patients receive little of religious ministrations. Such statements are quite unjustifiable, and made in ignorance of facts. They constitute a grave charge against some of the best and most devoted of the clergy acting as hospital chaplains, and of the ward sisters, which I will here and now repudiate on their behalf; and as regards ourselves, they are little less than an impertinence. Residence in any well-ordered hospital is the most civilizing and Christianizing influence I know of for any one who has the privilege of entering it, as we physicians well know.

I suppose that few persons in the body politic have better reason to lament the widespread credulity that prevails now, as it has ever done,



than medical men. We find it hardly less marked in the well-educated than in the most unlettered. I meet occasionally with astounding credulity in bishops and clergy, in peers, judges, and lawyers, to say nothing of the female sex; and with Oliver Wendell Holmes I have not seldom found, sad to say, that "Charlatanism always hobbles on two crutches, the tattle of women and the certificates of clergymen." Let us remember that mere knowledge does not imply wisdom; and as John Selden remarked, "No man is the wiser for his learning." "Happy is the physician," said Dr. Peter Mere Latham, "whose mind, whose moral nature, and whose spiritual being are all harmoniously engaged in the daily business of his life; with whom the same act has become his own happiness, a dispensation of mercy to his fellow-creatures, and a worship of God." This, I venture to declare, is our ideal to-day. Let us remember that St. Paul has clearly taught us that there are diversities of spiritual gifts in Christian communities, and diversities of operation by the same Spirit; further, that these gifts are not common to all — "*μη̄ πάντες χαρίσματα ἔχουσιν ἰαμάτων.*"

To sum up, I will declare that so-called Christian Science, or Eddyism, stands condemned as an unwholesome and un-Christian method, and convicted as a source of mischief and positive danger for the sick.

The question of reintroducing the early practice of unction and laying-on of hands has of late been attracting attention in the Church. The

practice needs safeguarding to prevent superstition, and should not, I think, be forced on the sick. Neither should it be carried out save in active co-operation with the medical attendant. I note that no encouragement was given to this practice by the Bishops at the recent Lambeth Conference, and I doubt if they are prepared to consecrate oil for this purpose, according to the rule of the Western Church. The danger is of this practice being substituted for legitimate treatment. I do not believe much in faith without works, and the use of God-given skill is surely very different in these days from that which prevailed in St. James's time. Further, I regard all new methods of healing which result from honest study and experience as much the gifts of God, and as fully charged with spiritual grace and power, if duly administered and religiously received, as any methods practised in the days of the early Church. We dare not suppress our knowledge, and hold our hands, in assisting Nature's processes in ways we know by full experience to be useful. Nineteen centuries of acquired knowledge surely count for something in our dealings of to-day with disease. With Kingsley I will say that "There is no more use in praying without practising than there is in practising without praying."

Next, I will express my opinion that our twentieth-century Christendom is generally lax and feeble in offering earnest prayers for the sick in all stages and for a blessing on the remedial means employed. We should look to

a higher Power than that of man to aid us at the bedside, and as thoughtful physicians we do seek these means to aid us.

Mental healing has a recognized and long-acknowledged basis of truth and fact, and may be employed by honourable and skilled doctors who have the gift and power to use it. I do not regard it as a fitting duty for the "priests of the soul," but one to be employed in its appropriate place, as it becomes better understood in the course of time as a part of legitimate ordinary treatment. I see no objection to the practice of unction and laying-on of hands by Christian ministers for those who desire it, but I regard this as an additional means of help, a solemn form of assurance and comfort, together with prayerful ministration, in conjunction with, and as a reinforcement of, the best skill of legitimate medicine. To replace the latter by the former I regard as a withholding of God's gifts to man, and therefore unjustifiable. I conceive, and believe, that the *χαρίσματα* of the Holy Spirit are capable of development in the course of the ages, and under our present dispensation, and that they were not limited in form and exclusiveness to the age in which they were first somewhat crudely manifested.

Knowledge advances and new truths are discovered daily. We dare not ignore them. But amidst all these developments we have soberly, and by Divine guidance, to keep our heads, and pray daily for a right judgment in all things. For, assuredly, "What is new is not always true."

(We may note that Jeremy Taylor, surely no mean authority on matters relating to ministration to the sick, entirely ignores the practice of unction in his rules for their visitation (vide p. 12 of the *Epistle Dedicatory*, "Holy Dying," J. H. and J. Parker, London, 1857); also p. 235 for his remarks on "Sending for the Elders.")



## XVII

### THE MINISTRY OF HEALING<sup>1</sup>

WITHIN the last few years the attention of Churchmen and others has been directed very specially to the subject of Christian healing. I believe that the primary stimulus which stirred this activity arose in the Western hemisphere, and originated in the extraordinary doctrines and influences which emanated from Boston, now known under the strange name of Christian Science. The spread of these teachings across the ocean to the British Isles roused attention to the assertion that in the ordinary conduct of disease by medical practitioners there was little, if any, apparent attention paid to the spiritual side of human nature or the obvious influences for good which might thus be drawn upon for the benefit of sufferers. It began to be assumed that ordinary medical and surgical practice for humanity was thus hardly better than that extended to the lower animals by veterinarian practitioners, and that it simply ministered to soulless animalism. This was at least a large assumption which only required to be precisely

<sup>1</sup> A Paper read before the Church Congress, Halifax, Nova Scotia, September 1910.

stated to be at once refuted by common knowledge. But, unfortunately, in this twentieth century we find ourselves still in face of a credulity and a hunger for something novel and strange as powerful as it was some centuries ago—a matter, indeed, of regret for thoughtful people when reflecting on the strides made in the last fifty years in the spread of what we are pleased to call “education” and the splendid efforts of the Church during that period.

The influences I have alluded to certainly made no impression upon the medical profession in Great Britain, but they proved captivating especially to well-placed persons in society, and, strange to say, they enlisted interest among a certain number of the clergy. Efforts were made by some of the latter to associate themselves with the doctors in a direct and personal ministry of healing by resuming the early Church methods of prayer, laying-on of hands, and anointing with oil. We do not hear much about this movement at present, however, and I am disposed to believe that such efforts have subsided in consequence of the opinions expressed by an important section of the Bishops at the Pan-Anglican Congress in 1908. The leaders in the medical profession—certainly in England—declined to have anything to do with this movement on the part of the clergy, regarding it as undesirable and as an interference with the proper duties of the medical profession. They also declined to be regarded as non-spiritual or irreligious ministers to the sick.

The medical profession in Great Britain has not fallen away from the Christian faith, and I believe that it will never adopt the pagan ideas which so sadly dominate it in France at the present day under the grievous influences which prevail there, and indeed throughout the realm of that Republic. As a body our profession holds the Christian faith, and intends to maintain it. We are in no degree averse from the aid that can often be rightly given by ministers of religion, and we are commonly desirous of securing it in all appropriate cases. But we decline to recognize any special powers of healing which they can personally exert beyond those secured by prayer and solace which they, in common with religious laymen, are free to use on behalf of individuals. We should have no objection to the laying-on of hands and of unction at the desire of any patient, and we should be unwise to raise objections in such instances or in venturing to minimize its assuring influence. To institute any enforcement of such a practice as a part of the ministration of healing would be neither easy nor, indeed, void of harm in many cases. We know of no healing of properly authenticated organic diseases which has ever occurred in response to spiritual treatment alone. We believe firmly in the use of such means as have become available for us in the course of centuries as the result of careful study of disease by able and learned men, and we regard such progressive revelations of God's law as have come down to us, and are coming almost daily, as

direct gifts of the Spirit which demand our attention. We have passed beyond the days of St. James, and have now many more remedies than oil, all of which we are bound to employ with skill and attention. We have to look forward and not too much back if we are to make progress and secure further spiritual gifts, for such they are. Progress is the law of God for all people and all things in this world. How monstrous it would be to ignore all the benefits that have been achieved by the labours of earnest and devoted men for the relief of suffering and the cure of diseases! And let it be noted that these have come from the most unselfish efforts of able and self-effacing men, who have in many instances thus done little to benefit themselves, but have been maligned and hindered in their work by ignorant and sentimental persons who, however, are always ready to avail themselves of the best acquired skill and knowledge they can secure when it is needed. For all such workers and seekers after truth we, at all events, foresee in the outcome of time a glorious recognition in the "heavenly places." They are not worldly men.

We know well that anything strange or novel makes a deep impression on weak minds. Anything novel in respect of religion affects especially such people as have been ill-taught in early life, or have become weak in Christian faith and gradually indifferent to religious matters. They find salvation in anything, and so we have the amazing variety of cults and doctrines which pass



for "religion," especially in some large cities—nowhere more remarkably than in Boston. I am strongly of opinion that the "gift of healing" mentioned by St. Paul and St. James was of a transient nature, and not designed for perpetuity in the Church. The practice of it as a Christian rite appears to have been established only in the fourth century of this era. The art of medicine had already been growing for eight centuries before then, and certain methods of healing were then known and used which are employed even at the present day. Whatever degree of influence or success the healing ministry of the Church exerted in the earlier centuries, it is certain that it had no retarding effect on the gradual progress of medicine, which steadily spread from East to West. With regard to unction, we may fairly believe that its early use was as much employed as a remedy, with friction, as it was enjoined as a symbolic part of ritual anointing. There was doubtless comfort and assurance in both cases to the faithful under either process associated with earnest prayer for recovery. We may be quite sure that our faith is ever to be accompanied by works, and that God blesses the use of means which the same Holy Spirit has granted to succeeding generations of observing and learned men for the benefit of suffering humanity. We regard modern science as a Divine revelation, and feel bound to avail ourselves of it. The results of this are sufficiently obvious to all right-minded and honest men.

I may sum up my views on the Ministry of Healing by stating very concisely that I believe this work is best carried out by properly trained and qualified members of the medical profession whose business it is, and who alone are fitted to carry it out. As "priests of the body" we gladly welcome any inspiration and assurance that may come from appropriate ministration at the hands of any Christian minister as a reinforcement of our professional efforts, but we are not prepared to act as anointers or thaumaturgists ourselves, or to sanction any such efforts as substitutes for the practice of legitimate medicine in cases of disease. We admit that the conjoint efforts of both professions may often prove of advantage, but we decline to hand over the vital interests of the sick to persons whose training and knowledge have not fitted them to undertake them. We feel justified in this course because, as I have already declared, we have no authentic evidence whatever to prove to our satisfaction that any benefits in respect of the cure of organic maladies have accrued from a ministry of healing carried on simply by prayer and unction without the direction of skilled medical treatment. We are the more bold in this assertion because such unskilful measures have led already to grave mischief, if not loss of life, and are apt at times to induce a spread of unrecognized and disregarded disease which could readily be prevented by legitimate measures. And I will add that the mental temper and placid contentment which spiritual healing

alone is apt to induce in many of its supporters is, within my own knowledge, very demoralizing, unwholesome, and non-Christian. I believe firmly that the best ministrations of healing at the hands of trained physicians are associated as a rule with a wholesome inspiration, and certainly with the deep sense of the responsibility imposed upon them. Yes, man's efforts, the use of knowledge and means, together with God's blessing. Both of these are needed, and should be availed of.

I am of opinion that the clergy in this twentieth century have enough work of their own to do without undertaking any special ministry of healing as part of their duties. They will certainly find if they enter on such a practice that they are absolutely cut off from the support of legitimate medicine, and risking their characters for wisdom and common sense. Scores of more fitting problems than a ministry of clerical healing await their solution in the work of the Church to-day, to which they will do well to devote their energies as "priests of the soul."

Happily, throughout the British Empire there is little likelihood of any conflict of opinion or loss of appreciation on either side between members of the two professions, and in no part of that Empire is there less chance of difficulty arising in this matter of their association for the true welfare of the sick than in the great Dominion wherein this Church Congress is held. As physicians we witness for a robust Christianity

that will stand four-square to all assaults upon the Faith, and believe that such a temper is the one which alone is destined to win its way and spread the simple Gospel of Christ the world over.

Lastly, I will express the hope that I have uttered nothing in this address which may lead my audience to think that I am uplifted with professional pride or claiming too much for legitimate medicine. We have much to chasten and humble us in our daily work, but we try to act with level heads and fair minds for the highest interests of all committed to our care. Our outlook is not narrow, and in the most catholic of all professions it can never be. We do not forget that our patients have immortal souls. If we did, our power for good would be sadly shorn of usefulness. We may never cease to recognize the human and the Divine in each creature made in the image of God.

## XVIII

### SCIENCE AND CHRISTIAN FAITH<sup>1</sup>

IT is surely a matter for congratulation that in a body of Government servants, of both sexes, there should be found so many who find it profitable to study and contemplate the claims of Christianity to be the best and greatest civilizing power that has ever come into the world. It is no less a hopeful and encouraging sign at a time like the present, when we find so many around us content to be indifferent and careless in religious matters, and too ready to seek relief from their daily duties in mere animalism, or in the pursuit of pleasures which are too often puerile and unedifying. In saying this I am not decrying such recreations of mind and body as are most necessary, especially for you, in order to maintain the health and robustness of both, but I am of opinion that there is now an undue pursuit of amusements which are unprofitable and dissipating, that is, of a nature to prevent sober-mindedness. We sorely need a little more stillness and meditation in these bustling and exciting days.

<sup>1</sup> An Address delivered before the Central Telegraph Office Christian Evidence Society on October 14, 1908.

I think you have done well in organizing such a society as this. I imagine that there is no such body in any corresponding set of Government servants in any other country, and so I claim for it something of the vigour and solidity which we are always pleased to associate with things that are British and of the old God-fearing type.

It is certain that there is good reason for all the efforts which are now being made to face the attacks which are delivered in too many quarters upon the Christian faith. We are told by those engaged in these contests that the assaults are now conducted with less fury and vehemence than was formerly the case, but that they are still led with determination and marked hostility, even if accompanied with subtlety and a measure of politeness. The assaults, too, come from many quarters, and are carried on by men of learning and ability as well as by those whose blatancy is simply the measure of their ignorance.

I am to speak to you to-day very briefly as to the relations of Science with Christian Faith.

The idea that a profound study of any branch of natural science is incompatible with the convictions and assurances of the simple Christian Faith is, I venture to think, probably less tenable to-day than it was some five-and-twenty years ago. Leaving out of consideration the leaders in Science on the continent of Europe, there were, at the time just mentioned, some eminent men in this country who were aggressively agnostic, and had a following of devoted

pupils. We have learned by a study of this mental quality to recognize varieties and degrees of it. First, the condition of mind in the honest and conscientious observer who is a widely educated and thoughtful man, and not in any degree irreligious. He may, and indeed does, sometimes lament his lack of faith and his inability to grasp it. Secondly, we meet with a profession of agnosticism which represents little more than the attitude of a sycophant, who copies his leaders in science, constituting a mere cant. Thirdly, we find a vulgar variety of it, often noisy and offensive, in persons whose general education and early religious training have been defective or painfully narrow. I have long regarded the first variety as distinctly due to a mental failure or flaw, akin to the definite condition known as colour blindness in certain persons, and it pertains, not seldom, to some of the finest minds.

There is a tendency in some of those who are pursuing the exact sciences to go no farther than the facts elicited lead them. All beyond the demonstrable is for them unknown, if not unknowable. The scientific imagination, if it is possessed, may dispose such persons to further research, but this may not always be projected into the realms of faith, or induced to pry either into the unseen or the moral world.

It is difficult to understand the mental condition of the scientist who is honestly a materialist, who acknowledges his own personality, his ignorance of the origin of life, of its purpose

and its destination. His wonder at the revelations he displays, and his quickness to see the adaptations in each field of nature lead him no farther on the way to find the primal Creator and Designer. He may become a deist, but for him there is no purpose, and can be no explanation ; nor, indeed, is there any possibility to reach out beyond the hard facts he elicits without the illumination of Christian Faith.

To-day it is as true as ever that the last revelations of Science tell nothing as to the intimate nature of life, or the origin of it ; nothing as to the nature of the soul of man, and all Nature is silent as to the future.

It is also true that many of those who devote their lives to pure Science are by the nature of their work shut off from intimate contact with the world and their fellow-beings. They are not always the most human of their kind. They probably see less of the strife and sufferings of men and women than most people.

The laboratory, in any of its departments, is not an appropriate school for these lessons. The hospital supplies a better one. And, truly, suffering is one of the best schools for implanting the teaching and value of faith. Without doubt, much of the faithlessness which is prevalent is due to the fact that men have never assumed a proper attitude towards it. Men say, "What shall be the sign?" and we know that there shall be no sign given.

Whence then comes faith, how has it been found and how has it helped those who once



had it not, who "went through seas of doubt and difficulty" before grasping it? The faith, and the hope which comes with it, are commonly regarded by such philosophers as are here under consideration as vain and fanciful imaginations, evolved by ecclesiastics and visionaries, as a sort of anodyne adapted to meet the fears and apprehensions of simple, unlettered people. Inasmuch as there is no sign, and nothing demonstrable in such matters, they find themselves adrift, or at a standpoint whence extends a vast sea or desert of the unknowable. For them, all beyond is dark and impenetrable. There is no element whereon to fasten belief, or encourage hope as to the future and the far beyond. Such men may lead exemplary lives, and practise all the virtues which are commonly regarded as pertaining to Christianity, and it is quite certain that their environment by such influences and practices sets a standard for them to live by, and practise, unconsciously. Such a standard in the world is therefore of supreme value, and constitutes no small argument in favour of professing Christians maintaining, and labouring to spread, the Christian ideal everywhere.

Again, it is sometimes asserted that the ability to hold the Divine Faith is a matter of temperament, but "faith is a supernatural gift of God by which we firmly believe in God, and in all that He has revealed." Temperament, however, is essentially a natural quality, and myriads of faithful Christians of all races certainly possess very varying temperaments. The acquirement

of the faith can in no way vary, or modify, temperament. A man may lose, and re-acquire, his faith, without altering his natural endowment. Were it possible for a temperament to change, it is inconceivable to imagine that the supernatural should also change with it.

Many years ago, Thomas Carlyle wrote the following sentence, which is noteworthy in relation to our subject of to-day: "The man who cannot wonder, who does not habitually wonder (and worship), were he the President of innumerable Royal Societies, is but a pair of spectacles behind which there is no eye. Let those who have eyes look through him, then he may be useful."<sup>1</sup>

I note next that men of science are seldom vicious or sensual. Their minds in respect of higher things may rather be regarded as a *tabula rasa*, or as a virgin soil in which to inscribe, or plant, the true principles of the simple Faith of Christianity. Such men, as I have said, have not yet acquired the right attitude in which such Faith is alone to be secured.

This attitude is primarily one of humility, and a determination to make the experiment of a trial to hold, and live by, the simple Faith. With that effort, made in all honesty and earnestness, together with prayer for guidance and grace, comes unfailingly, and gradually, the conviction of its power and reality. Nothing is more certain than the sequels of an honest trial of the simple Christian Faith, as is abundantly evidenced by

<sup>1</sup> "Sartor Resartus," chap. x.

large experience, and certified by the often-quoted and affirming words of Christ Himself: "If any man will do his will, *he shall know* of the doctrine" (John vii. 17). "God never fails to grant this gratuitous gift to those who ask Him for it with fervour, and who show by their acts that they desire to receive it and to use it." This attainment is obviously as open to the unlettered man as to the philosopher. Science, so-called, is not in question here. The method which is necessary to secure the faith is apart from all those rigidly followed by the scientist. He can maintain, and retain, all his most advanced and his latest acquirements in any branch of knowledge which he has pursued, and can add to them, or graft upon them, the conceptions and firm belief that flow from the simple efforts to grasp the Faith. This achievement cannot fail to bring with it conviction, and a glorious illumination of all his studies.

Listen to the words of Charles Kingsley: "We shall be made truly wise if we be content not only with what we understand, but content with what we do not understand—the habit of mind which theologians call (and rightly) faith in God, true and solid faith which comes often out of sadness and doubt"; and to a sentence of Ruskin's: "The Life of God is not to be discovered by reasoning, but by obeying"; and let us weigh the words of that eminent theologian, Dr. Martineau. "Faith," he said, "is a birth of the affections and central reason far more truly than that of the judgment."

The conception of the great abiding and sustaining force in Nature, that of the Deity, is ever incomplete and inexplicable without the realization and frank acceptance of the incarnate Son of God as a Divine Person, who was certainly sent into this world to manifest to our common humanity an adequate ideal of the great All in All, of His Fatherhood, and of our relation to Him. For those who are faithless, or feeble in faith, a careful perusal of St. John's Gospel is the best remedy :—

There is a book, who runs may read,  
Which heavenly truth imparts,  
And all the lore its scholars need,  
Pure eyes and Christian hearts.

The works of God above, below,  
Within us and around,  
Are pages in that book to show  
How God Himself is found.

It has been said Jesus Christ was not the product of His age after the manner of other great men. His age did not account for Him. Certainly, other great leaders of thought and founders of religion have arisen in the progress of the world's history, men such as Confucius, Buddha, and Mahomet, and still have, alas! their millions of followers to-day. John Stuart Mill declared that "mankind cannot be too often reminded that there once lived a man of the name of Socrates." Dare we compare the influence of any one of these men, great and good as they were, with that of the Christ as

a power for promoting the highest civilization and the welfare of humanity? May we not add, in the words of Professor Harnack, that "it is more important to remind mankind again and again that a man of the name of Jesus Christ once stood in their midst?" His life and influence are obviously the greatest and most uplifting the world has ever known. His closest followers have proved, and prove daily, the great sustaining and sanctifying influence of His example and character, and have inspired most of the best lives that have ever been lived, and are living, amongst us to-day. This life supplies a pattern for us all, learned or unlearned, to follow and be inspired by. Here, too, is the ideal set forth to train and perfect the *personality* of each human unit. What is this personality? Man recognizes it as an individuality blended with his humanity. We recognize it as most fully developed and perfect in man, the essence which alone brings him into relation with the Divine nature. This conjunction is truly mysterious, or in the Johnsonian definition of the term, something "awfully obscure." Yet we cannot regard it as perishing together with the disintegrating body in its humiliation; rather, we instinctively predicate for that part of our nature an immortality in eternity. We realize that our Maker "knoweth whereof we are made, and remembereth that we are but dust"; but the enlightened and reflecting mind is assured both by Faith, experience, and respect for its Creator that this part or essence

which has animated humanity has a destiny towards a future, and a vast capacity for further development and purpose. This is surely the part of our nature which is ultimately to be "clothed upon" when the fleshy covering has dissolved. The innate tendency to peer into the future, and to gratify the longings and conceptions of the pure and refined mind could never, as we firmly believe, have been permitted by a beneficent Creator to arise were they never ultimately to be gratified and fulfilled. Our failures and incompleteness, our incapacity and limitations here are all inadequate, as we often feel, for the full play and possibilities of the better part of our nature. So, with Mansel, we must say that "personality, as we can conceive it, is essentially a limitation and a relation"; and we are convinced with the writer of the Book of Job that "though the body be destroyed, yet out of our flesh shall we see God," and with the Preacher that "the spirit shall return unto God who gave it"; "that spirit which goeth upward."

This is the faith which I believe may be fairly claimed as held by the great majority of those who as physicians, or "priests of the body," are engaged in daily service to minister to the needs of suffering humanity, who have come to their duties after pursuing studies in many sciences, and have, with the divine gift of healing, to apply their skill to all sorts and conditions of men. Thus they work in harmony with "the priests of the soul" for the betterment and uplifting of their fellow-men, and so to

fortify the Faith of humanity. The agnostic physician brings little brightness and assurance to the bedside of the sick, and even he must bear testimony sometimes to his experience of the calmest and most happy death-beds as being those in which the patient was sustained by that Faith which had no meaning and no comfort for him.

It has been truly said that "nothing can ever rob a Christian of his personal experience of Christ," and that "the ignorance of others does not invalidate our knowledge."

In my opinion, we may safely repose in the Faith which always sustained one of the greatest and most Christian philosophers—who passed from us last year and entered into rest—Lord Kelvin. With his vast knowledge of science, he was never moved from a faith in a world that is real, though invisible, and insisted that Paley's arguments in his "Natural Theology" have never been, and can never be answered. Again, we may recall with assurance an expression of the great French scientist, Louis Pasteur, uttered shortly before his death, to this effect, "Through science I see God."

Knowledge, indeed, presents no antagonism to the truths of Christianity, and, as has been remarked, "of all men the Christian has least reason to be afraid of new knowledge and new light. We may accept the words of the great French preacher, Père Didon, who said that "light cannot be contrary to light, truth cannot contradict truth."

The Anglican portion of Christendom at all events asks for the fullest investigation, and has no dread of the influence of modern research in any direction. No Papal decrees will arrest such investigations here or elsewhere, for the pursuit of knowledge is inevitable, and proceeds steadily to unfold truths still hidden, and to reveal more and more the wisdom and beauty of God. Such revelations can but add to the further confirmation of the Faith. These changes in knowledge and thought which come with each century, now slowly, and again more rapidly, can never, and shall never, shake or blot out the enduring simple Christian Faith which must remain as fundamental and essential, as the most refining influence for every wise and thoughtful man and woman who carry out their duties strenuously as they pass through this world. Let us remember with Kingsley that "doubt is a very thin armour to resist assaults on the Faith."

I ask now what are our several duties in respect of maintaining the Christian Faith? We are told that there is a tendency in these days to regard Christianity as less necessary for humanity than it was wont to be, and the reason alleged for this idea is because Science has in recent years succeeded in mitigating bodily suffering, in prolonging and saving life, and bringing comfort to all grades of society. Again, there is, as Lord Hugh Cecil wisely points out, a tendency to regard moral evil as a sort of sanitary unhealthiness which will eventually be eradicated by education, and to believe that this



deadly evil will, in the triumphant progress of humanity, be overcome by a few words of moral instruction given (as an extra, no doubt) in schools to any children that can be induced to attend, out of school hours, to receive them.

It is well to recognize such vicious tendencies as spreading amongst us. We have to check and correct them with all our energy both by precept and by personal example and influence. Education on a non-Christian basis will not eradicate sin, nor will it implant a simple fear of God in any young heart. A long experience here and elsewhere has fully proved these assertions. And for the great world lying around us, what shall we say of its Faith? Hear the remarks of the Evidential Missioner of the Christian Evidence Society on his experience of the masses he labours amongst in all parts of the United Kingdom. We may well ask ourselves how far we are justified in speaking, as we so often do, of "Christian England." "As I go from city to city," he says, "I am frequently astonished not only with the bitterness of the antagonism to Christ and Christianity, I am also astonished at the manifest wrong-headedness, and utter, almost hopeless, ignorance which my opponents exhibit of the plain teaching of the Bible, the meaning of Christianity, the work of the Church, and the life of the individual Christian."

This is indeed sad information from an authoritative source, but we may fear that it is painfully true if we may judge from our own experiences

in this centre of the British Empire, for do we not all recognize the terrible spirit of indifference, the absolute paganism which surrounds us, pervading the masses of our vast population? What does this mean for each one of us? Is it not a call to every convinced Christian to do some work of betterment for the sake of his Faith and of his Master?

The main duty that as Christians we are all called to do is to spread the gospel of peace and goodwill by effort and by personal example.

Lastly, in respect of the relation of Science to our Christian Faith, it has to be borne in mind that "all which Science has to teach is, in a sense, *theological* knowledge also; that in Nature, as in Holy Writ, or human history, or in the inner experience of the individual soul, we may find what is worthy to be called a revelation of God." †

We may find, too, that "unfaith in aught is want of faith in all," and say with Tennyson:—

And all is well, tho' faith and form  
 Be sundered in the night of fear:  
 Well roars the storm to those that hear  
 A deeper voice across the storm.

Let knowledge grow from more to more,  
 But more of reverence in us dwell,  
 That mind and soul according well,  
 May make one music as before.

—"In Memoriam."

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† F. R. Tennant, D.D.

## XIX

### SUNDAY OBSERVANCE<sup>1</sup>

IT cannot have escaped the attention of any persons who have reached middle life that a great change has occurred in the manner of Sunday observance in this country, and, indeed, even in Scotland, during the last fifteen or twenty years. This change the writer believes to be for the worse ; so much so, that it threatens a grave loss of the principles and practice of Christianity in Britain, and indicates too plainly that this country has started on a downward grade towards national decay. The reasons for this opinion are not far to seek. They are only too obvious. Sunday is now largely a day for amusements, pleasure-seeking, travelling, and social entertainments. Attendance on divine worship is largely given up by the upper classes, and is less practised by the large middle classes than formerly. Home life is so much disturbed that it no longer remains what it was wont to be. Parental example and discipline are fast ceasing to be. Family prayer and religious teaching are becoming less and less in the family. The motor-car, the bicycle, games of golf, now take the

<sup>1</sup> *The Lay Reader*, May 1912.

place of the church services. The skating rink, cinematograph exhibitions, and "smart Sunday dinners" prove great attractions for old and young people, and all of these are increasing year by year.

How little rebuke to all this do we find! It all appears to be a matter of no moment, to be quite seemly and natural, and as if it simply had to be. Few people are shocked or sorrowful, or disposed to take an active part in checking the vicious movements.

The writer is no Sabbatarian, but he has a firm belief in the value of the Lord's day observed as baptized Christians should use it.

Let it be noted, as we proceed, that during the time when these progressive and degrading changes have been insidiously going on, the Church and most religious bodies have been working more efficiently than ever to lead and elevate our people, and our national education (so-called) has become compulsory. The results of all this, so far as a better observance of Sunday is concerned, are not obvious. There is something wrong somewhere.

We know that silly parents commonly bring up silly children. Home influences are certainly feeble in these days. No one is to be punished, or very inadequately, for wickedness and vice. The rod of Solomon is considered to be too cruel an instrument in the twentieth century for any but the naughty children of noblemen and gentlemen, and so we grow "hooligans" in our board schools, and find murder, burglary, suicide, vice,

irreverence, disloyalty, loss of patriotism, and vicious socialism increasing daily in our midst, the latter being assiduously taught in several Sunday schools. "Spoon food" for everybody to-day. Sapping of independence the result, with greed, discontent, strikes, and despair. These are among the things that are wrong, and serious men and women must not any longer ignore them.

The writer is not now so proud of his country or its Government as he used to be. He is much ashamed of a large part of the public Press, which was once the pride of England. He is indignant with "righteous indignation," of which we have now so little in this country, at the tone of many of the novels and plays which are allowed to circulate and be performed in England. He is disgusted with the excessive card-playing and gambling which goes on in many circles and in various classes of society. Who rebukes these evils in public or in private in these days? Are we, or are we not, a Christian nation in this century? Can we look on calmly and say and do nothing? The vulgar idea that this is the special business of the clergy will not bear a moment's consideration. We *laymen* have our part to do in correcting these evils, *and we are not doing it.*

I may be told that many places of worship are crowded on Sunday. Some of these crowds are drawn in certainly to enjoy what is called "a pleasant afternoon," with musical performances, or to hear political orations in little Bethels.

There is an idea spreading from our Roman brethren that an early attendance in church is sufficient to mark the day, and that the rest of it may safely be given over to any form of pleasure or enjoyment. This is not Anglican teaching, and God forbid that it ever should be !

Sunday is a day for rest, meditation, and stillness, for brightness and happiness, for home, for nature in some form when possible. No dullness or weariness should enter into the day. Public worship is the keynote of it, with adoration and thanksgiving. Where, I will ask, is the Bible in these days? Who has one, or uses it in church? Who reads it and studies it? Our forefathers did, but we think we have no need of such study now. Is this, or is it not, a decadence from better times?

How little do many people, otherwise worthy, regard the great fact that their example is followed by their neighbours and servants ! So we have caricatures of their conduct and imitations, sometimes costly, of the affronting and ugly modern fashions of ladies' dress and of the habits of their male relations. These examples sink in, and demoralize large sections of society.

My readers may regard me as a melancholy pessimist. That will not hurt me, or divert me from pointing out what I regard as ill-doing and dangerous folly. Some one must speak out, and well if it be the layman, to add point to the labours and teaching of the clergy at this serious juncture. We must, indeed, call a halt, and be ready to rebuke by precept and example the

serious falling away from better ways now so prevalent and disastrous in our midst. If we accept it all, we shall not have long to wait, as I greatly fear, for a serious and terrible awakening, all too late to be averted.

## XX

### LAPSES FROM CHRISTIAN CONDUCT IN THE LIVES OF YOUNG MEN IN THE TROPICS AND HOW TO DEAL WITH THEM<sup>1</sup>

I VENTURE to believe that this is a subject which demands fuller attention than it commonly receives, at all events from the laity of the Church.

It is sometimes told us by our missionary clergy on their return from distant lands that their work enlists small sympathy and interest in not a few of their fellow-countrymen settled there officially, or in some business capacity. Further, that the lives of some of them constitute a sad example in character and morals for the native people around them. It is obviously a hard task to teach the gospel of Christ, as the sustaining power of the British nation, to non-Christians in the face of painfully disgraceful object-lessons presented by the mission priests' own countrymen on the spot.

I am not aware, as perhaps I ought to be, of any *special* efforts which are made to win

<sup>1</sup> *The East and the West*, October 1913.



more general *local* sympathy for mission work in the mission field, or to deal specifically with the misdoings of Britons of the baser sort, which handicap it so gravely. (I hope that I am only expressing my ignorance in making this statement.) I suppose that the majority of missionary clergy are commissioned primarily to win the souls of the heathen they encounter in their several spheres of duty, and not to minister to their own countrymen. Other Church agencies are supposed to cover the latter ground, but I much fear that our young men are sadly neglected in this respect in many districts where it is hard, and often impossible, to reach them.

I am not imputing blame to any body of missionaries, or to any of our societies, for this inadequacy of ministration, for I know well what superhuman efforts are often made to do more than their duty in their several vast areas of work by individual missionaries. Time, distance, and difficult locomotion are against them only too often. I am rather thinking of isolated districts where two or three young men are engaged in various operations of supervising and conducting the business of their masters, who may reside in some larger community, or, as is often the case, at home.

In such cases it must be conceded that there are many prevailing inducements to fall away from a moral rectitude which is easier to maintain in a larger and more civilized district. Let us simply imagine a young man suddenly sent

“ up country ” direct from his home to such an environment as he meets in situations of this kind. He is at once compelled to change most of his ordinary acquired habits, and finds none of the amenities of civilized life around him. He is associated only with native races, often in absolute loneliness in respect of the white man, without any of the conventional restraints of decent and orderly life, or placed amidst a small society of his countrymen who, if not altogether of the baser sort, may be careless and indifferent and such as he has little in common with. He is cut off from all society of refined countrywomen of his own. This is surely a hard lot. To these privations must be added the absence of all religious influences and opportunities of public worship. Under such conditions, it is easy to conceive that in a depressing and exhausting climate, with few of the ordinary comforts of life at hand, with exposure to heat and various malign diseases, certain temptations to laxity of conduct, to gradual indulgence in stimulants, to carnality—all perhaps freely yielded to by his neighbours (and sometimes, too, by those who are older and in higher positions than himself, of which he is well aware)—assail him and take him captive. He probably begins to believe that such a course is inevitable, and is almost the normal condition of life determined by his peculiar environment. Rarely, indeed, so long as his health is fairly maintained, can he escape from it without loss of his position and chance of preferment, and for his better nature it would be

well for him in many cases to retire and seek some other duties at home.

I have here depicted an instance which I believe to be far from uncommon in many regions, especially of West and East Africa, and in other parts of the tropics in both hemispheres. Such are too many lives lived in countries which are little fit for the white man to dwell in, and altogether unfit for the white woman to settle down in. Surely they call for some sympathy and consideration at the hands of any who can help to lighten their lot. There we meet with lamentable instances of moral decay, displaying a sickliness of soul and ungodliness, which might probably have been averted under different conditions and environment, and we must needs ask—is such moral degradation inevitable? The reply is distinctively in the negative. We know that it is possible to live temperate, clean, and godly lives in such trying circumstances, and we are not without instances of such in good, upright, and God-fearing laymen who pass unscathed through these ordeals. The lives of our missionaries afford abundant evidence to refute the contention, sometimes expressed, that it is almost impossible to live as a moral and clean-minded Briton in the worst tropical localities. The Christian moral standard is precisely the same for the layman as for the Mission priest, and is equally binding on both; but the average layman too often appears to think otherwise, and, as we have noted, he has, under tropical conditions, few opportunities of support and encouragement from “priests of the soul.”

There can be no doubt that ill-living on the part of our countrymen has an enormous and vicious effect on the natives of the regions he frequents, and that this proves a great stumbling-block to the progress of Christianity, and, no less, grievously lessens the otherwise beneficial influences of British rule the world over.

How shall we seek to deal with this persistent evil? Clearly, the first step to be taken is to bring this matter boldly and forcibly into prominence before Christian people at home. These lapses are insufficiently recognized, untouched by an honest public opinion, and inadequately dealt with. The next, and most important of all, is to see to the early religious training of all young men who enter upon their life-work anywhere. Doubtless many of our countrymen are duly warned of the risks they incur in respect of their health in such localities as I have referred to, and some may be further enlightened as to the moral perils which are almost certain to await them. What we may feel fairly sure of is that there is something lacking in respect of effectual religious training and conviction in such individuals as are easily misled or too readily overcome by temptation; a spiritual weakness with feeble resistance to self-indulgence. One is led to suppose that there has been imperfect early home-training in such cases, and that such young men have never been seriously led to give themselves to Christ as the keystone of their lives; that they have not yet learned to pray for guidance and help to face the snares which must

everywhere beset them. To enter anywhere on the duties of life unarmed in this manner is to court certain moral failure. If the soul is cultivated, as the body is most sure to be, there is little chance of serious lapses from moral rectitude. These elements of debility are clearly at the root of all misconduct anywhere. Here, then, lies the primary and essential shortcoming which must be dealt with. It has been shown that the environment in the cases under consideration is too often unfavourable for any spiritual culture, and the need of it is never likely to be more urgent than in such situations. In any case, it will always be hard to live in many isolated tropical settlements without any regular or ordered means of spiritual support and reinforcement, and here we meet with a great privation and difficulty. It is clear that there is sorely needed some fresh source of bright and inspiring example, some dependable and external religious influence in touch, if only at intervals, with these young men.

Apart from ordinary missionary ministrations which is essentially devoted to the heathen, there is plainly room for another evangelization among our own kith and kin in these outlandish places. Can this be supplied, and how? I have reason to know that the African coasts demand the first attention in this matter. In India, I believe the need is much less—less now than formerly, since European civilization is happily making good progress there.

To meet this great want I venture to suggest

a remedy—not too far, I will hope, to seek—which might prove of much help.

It occurs to me that it should be possible to send out some of our younger clergy to visit various remote and isolated stations where our countrymen are compulsorily settled. They should be preferably University men, unmarried, of sound constitution, robust and bright, and should spend one or two years in such duties. Such a mission would be full of interest and usefulness.

Many of our clergy need to go far beyond the limits of our little islands to see them from the point of view of greater Englanders, and to learn some of the problems of Empire. The influence of such men of robust spiritual-mindedness associating with, encouraging, and ministering to these little communities could not fail to leaven and sweeten the lives of their neglected countrymen.

I regard Anglicanism as no less, and much more, than Imperial, and all varieties of missionary spirit are the life of the Church. Here is a field for new, and what may be termed, roving commissions.

I must leave such a scheme for careful consideration at the hands of the governing bodies of our several missionary societies. I present a skeleton which needs to be clothed, and without much ado. I feel sure that it must commend itself to the parents and relatives of those whose spiritually neglected lives call for aid and encouragement, and enlist their special help.

We hear of the need for social service in many of our dependencies to help on the spirit and example of Christianity. Such a service may be expected to follow on amendments of life and character in accordance with the suggestions I have ventured to make in these pages.



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