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PROF. PATTERSON'S

VALEDICTORY.

Patterson H.S. No 258

VALEDICTORY ADDRESS

TO THE

VALEDICTORY

GRADUATING CLASS

OF THE

MEDICAL DEPARTMENT OF PENNSYLVANIA COLLEGE,

AT THE

ANNUAL COMMENCEMENT,

March 7, 1849,



BY

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VALEDICTORY.

GENTLEMEN :

The prescribed term of your study being completed, and the evidence of your proficiency being granted you in the diplomas you now bear, I am commissioned by the Faculty to extend to you their valedictory congratulations, and to bid you, in their name, an affectionate farewell. Farewell ! How many suggestions, both joyous and sorrowful, are connected with that little word. It includes within its narrow compass at once a prophecy and a prayer—a prophecy of a prosperous future for you, and a prayer that your feet may be guided in the paths of pleasantness and peace. With that word we dismiss you from our charge. No longer shall we watch over your progress, or labor, according to our humble abilities, to direct you in the pursuit of knowledge. Our task is done. We commit you to the great world, to bear yourselves as you may in the battle of life, in which you are to be engaged. But the manner in which you acquit yourselves there can be no matter of indifference to us. Whether it be bravely and wisely, or meanly and dastardly, we shall have a part in your triumph or your fall. Whether you succumb basely in the strife, or whether you deck your brows with the well-earned laurels of the "victory of endurance born," we shall stand in a measure accountable for the issue. It is no wonder then, that we regard your departure with an absorbing interest, that we follow your retreating footsteps with a heartfelt farewell, and that, knowing that as you bear yourselves, so will you fare, we devote this occasion to a few words of advice and exhortation.

The first question that will present itself to you, after your graduation, will be the choice of a location—a question, in many cases, of difficult solution. There is no doubt that some, perhaps many of you, have had the difficulty solved for you, and a situation already provided, by the kindness of friends or preceptors. Others, however, have the world before them, where to choose their field of labor. To such I would say—your place is where disease abounds, and medical aid is scarce or incompetent. Among the friends of your childhood or in

the midst of strangers, that must be the only evidence that your services are needed. Lothario, in *Wilhelm Meister*, threw aside all his yearnings for distant scenes of enterprise and action, when he became wiser by experience and reflection, and learned that his America was there on the spot, or nowhere. To that field you are called, and there you must reap your harvest of reward. Whether it be in the crowded city, in the mountain hamlet, or on the far prairies of the west, your vocation is to it; and, in the unvarying system of providential remunerations, it will be made the best for you. Its duties may be trying and laborious, but in that respect they are but part of the common lot which the faithful man will every where expect to encounter. Beware, I conjure you, of consulting the love of ease in making your choice. No more fatal mistake is made by young practitioners, than in supposing that wealthy and populous neighborhoods are always the most desirable. The presumed abundance, of itself, invites a severe and crushing competition, where over-supply lowers more and more the rate of recompense. Poverty also clings closely to the side of opulence every where, and in the division of labor the pauperism of the place all falls to the lot of the youthful and unknown physician. These remarks apply particularly to the large cities. It is with regret that I witness the numbers of recent graduates who annually settle in and around our city. Deluded by erroneous notions of the comparative ease and comfort of a town practice, they often doom themselves to years of struggle, poverty and disappointment. The outcry we have heard about an overstocked profession has arisen from this cause. Had those who made the assertion but looked at the facts, they might, at the very time, have seen wide districts of our country, and even of our own state, desolated by disease, without medical aid or abandoned to the mercy of uneducated or irregular practitioners. It is not true that either ease or fortune is best consulted, generally, by a city location. Here, as every where, the law holds good that it is in the sweat of his brow that man must earn his bread. The profession of medicine is at all times, and under all circumstances, a laborious task. The difference, even in the physical labor, between a city and country practice, is not so great as is commonly believed. When I have seen a young physician, in search of a scanty livelihood, struggling against ruinous competition, and toiling over scorching pavements or through winter snows to distances to which no country physician would dream of walking, by night or day, I have wished for an Aladdin's lamp that I might, on the instant, put the worn pedestrian on top of a pair of saddle-bags and

an ambling nag in the free air of our mountains. But the principal difficulties of the city are the uncertainty of acquiring practice where so many candidates are in the field, the slowness with which it comes under the most favorable auspices, and the temptations, both personal and professional, to which the young physician is exposed in the period of his probation. Five years may be stated as about the average time of obtaining a good living practice, leaving out of the estimate those who never obtain it at all, but either abandon the profession or make shipwreck of their hopes; and they are not a few. These difficulties bring in their train, too frequently, bitterness of spirit and acrimony of temper, jealousy of rivals and disgust for the profession, with envy and all uncharitableness. In any country neighborhood which is not already abundantly supplied with medical aid—a fact easily ascertained there—a livelihood may be reasonably expected from the very outset of practice, and in the end an assured competence, if not more. I fear, however, that an over-estimate of their own powers occasionally leads beginners to look with contempt upon such a location. Let them beware of vanity, which is, after vice, a young man's most dangerous companion. There is scope there for the energies of the most active and ambitious, provided they be turned towards true and worthy objects. There is sickness to heal and suffering to alleviate. There is experience to be gained, and knowledge to be accumulated and transmitted. There is an opportunity to lead a true and manly life, and to meet a blessed and Christian death. He who is not satisfied with these, is afflicted with unsoundness either of heart or head.

Having found your appropriate position, the next counsel I would give you, is to stick to it and remain constantly at your post, in the confident assurance that your efforts will, in due time, meet their merited success. Poor Richard tells us that "the rolling stone gathers no moss," and the proverb is true in a higher than the pecuniary sense. All that patient labor can acquire, confidence, standing, friends and influence are forfeited by change. A good medical practice is to be built up only by time and perseverance. A change of location involves, to a great extent, a beginning of the labor anew, a commencing of life over again. Frequent removals unsettle the mind and the habits, and produce, among the public, an impression of fickleness of spirit and want of that staid sobriety of judgment which should characterize the professional man. At least, they lead to the suspicion of a general want of success, for which, the public will imagine that there is a sufficient personal cause. Such removals are sometimes the product

of a naturally unstable and unsatisfied disposition, but generally they result from a want of immediate decided success in practice. The young practitioner believes that the mere announcement of his name, and the sight of his tin upon the window shutter, or of his horse upon the road, are enough to entitle him to immediate cordial acceptance by his neighborhood. In so believing, he forgets the importance of his duties and the gravity of the circumstances in which the services of the physician are called for. It requires no light estimate of his abilities, to induce us to commit the life of those that are dear to us to a stranger. The first cases of a new practitioner are subjects of trembling solicitude, not only to himself, but to the patients and their friends. The ties of kindred, or personal intimacy, are not alone sufficient to give the required confidence. Relatives are often among the last to employ the tyro, perhaps for the natural reason that they have the greater difficulty in recognizing the doctor of to-day in the untitled youth of yesterday. With repeated success comes confidence, and soon grows mightily, until all doubt is removed, and reputation is established. The time required for this process will be greater or less, according to circumstances, but it never takes place in a moment. A false and transitory confidence may sometimes be instantly produced, among the ignorant, by the lofty pretensions of the empiric, but it has the ephemeral existence natural to a lie, and vanishes almost with the day that gave it birth. A true professional reputation is of slow growth, and he who has acquired it and knows its value, will not peril it by a restless lust of change, but cherish it as the best earnest of success and assurance of prosperity.

The first efforts of your professional life will bring you into contact and contrast, perhaps also into collision, with the medical men of your vicinity. Much of your usefulness and comfort will depend upon the cultivation of the true professional relation with these, your brethren. They may be churlish, discourteous, even positively hostile in the attitude they assume toward you. Still, your duty is plain. It is to observe to the letter, in your connection with them, the established ethics, and etiquette of the profession. These are not matters of difficult comprehension. The first will be supplied in a great measure by the dictates of Christian charity and a manly self-respect, the latter by the principles and feelings which every where regulate the intercourse of gentlemen. The temptation to violate them will be strongest in the outset of your career. Recollect that boastfulness and intrusiveness are as objectionable in professional, as they are odious in private

life. You have no right, in your medical capacity, to be impudent or importunate. You are to mind your own business, to the exclusion of that of other men. You are not sent to sit in judgment on the work of others, but to do your own faithfully and well. You may be an exemplar to your brethren, but not their censor. Any criticism on their procedures is an impertinence, and any intimation of your ability to have done better in a given case, is little other than the bragging lie of the open quack. All advertising of your superior skill, whether by print or speech, is rigidly forbidden. Do your work, and if it is well done, it will publish itself without your help. Keep your names out of the newspapers. An announcement of your place of residence is generally permitted to country practitioners, but any thing beyond this may compromise your professional standing. You cannot escape the danger by a resort to the puff indirect. A notice of your surgical operations in the county paper, or the editor's gratulations on the saving of the life of a "valuable citizen," by your skilful aid, will stamp you as disposed to transcend the limits. In old times the empiric built his stage in the village fair, and his clown amused the gaping rustics with mingled buffoonery and praises of the all-healing nostrums. We live in this wonderful nineteenth century, however and, in the progress of events, the Merry-Andrew finds his field of display on the pages of the newspaper, and his Jack-Pudding in the printer's devil, if not in the printer himself. From all this you must carefully abstain, avoiding even the appearance of evil. In like manner you must avoid all intriguing and scheming to obtain practice. It is mean and unmanly, if no worse. It leads inevitably to secret tattling, to scandal and backbiting, and gives rise to those bitter rivalries and animosities which too often disgrace medical men. I once heard a gentleman, who was checked for expressing a most contemptuous opinion of the entire medical profession of his vicinity, say that he merely took them at their word and believed what each said of the other. Let not this be your sin. Remember that in assailing the members of your profession, you assail the profession itself, and that the odium and contempt you strive to bring upon others will fall equally upon you. An eastern proverb says that curses are like chickens, that always come home to roost, and the same is true of all reviling and abuse. Towards your brethren, be always courteous, dignified and respectful; and, you may depend upon it, they will soon become so toward you. Esteem their interest as your own. Never, under any circumstances, hold any communication with their

patients, except through them or by their permission. Be always ready to give them advice and assistance, whenever asked, but be cautious never to obtrude them unasked. An observance of these rules on the part of any number of the physicians of a given district, invariably inspires the people with unwonted respect for them collectively and individually, renders their intercourse pleasant and profitable, takes away the sense of solitude which must hang like a cloud over an isolated medical mind, and creates an *esprit du corps* beneficial alike to the profession and the public.

The profession you have chosen is one, moreover, which will demand your constant and undivided devotion. It is not to be pursued to profit with a half-heart. Any thing short of a whole-souled, energetic and unwavering application will give partial and unsatisfactory results. Not that the physician should close his mind against other studies and the topics of daily general interest. Such mental seclusion would dwarf his intellect, and put him in peril of narrowness of thought. Esop's bow would lose its elasticity, if kept forever bent. Rest and recreation are necessities of the mind, as well as of the body. Dr. Priestley, a constant and unwearied student to the end of his life, believed that his intellectual vigor was promoted by dividing the day among a variety of studies, leaving time for exercise and social intercourse. But all this is not incompatible with an arduous devotion to a particular topic. To the physician, his science and its practice must ever be the principal object of thought and interest. If his mind wanders away to other pursuits, his strength will depart from him. This constitutes one of his chief dangers in our time. "The most essential sermon," says Jean Paul, "one could preach to our century, were a sermon on the duty of staying at home." The man who wanders out of his appropriate sphere of duty and action, goes from home and leaves his Father's house: well for him, perhaps, that he soon meets the prodigal's fate, so that, like the prodigal, he may speedily repent and return. The medical man can have no space in his attention for any other business pursuit. If a man tells you he can adequately practice medicine in the leisure intervals of another calling, the truth is not in him. So essential has this isolation of the physician from other pursuits been considered, that in some ages, he has been considered as set apart to a sacred vocation. It is said that Hippocrates required from his pupils a solemn oath, that they would devote themselves faithfully to the healing of the sick, and that, not for the love of gain, but as freely among the poor and wherever disease was to be

found. We know that a similar obligation was imposed by the School of Salerno upon its graduates, including, as its main features, exclusive devotion to the calling and the gratuitous attendance of the poor. The deep religious feeling of the middle ages found its fittest expression in the idea,—not the highest, perhaps,—of renunciation of self for the sake of active charity to the needy and suffering. Hence, the mendicant orders that refused to possess worldly goods, to the end that they might be a living and ever-present protest against a worldly spirit. Hence, the Hospitallers, who left all behind them, and gave themselves up utterly, to minister to the wants and sicknesses of the pilgrims that sought the Holy Sepulchre. The same idea gave its coloring to the prevailing Christian theory of the medical profession. Its members were called upon to take up their cross, and, to a certain extent, to renounce all other worldly pursuits and pleasures, that they might be given solely to the performance of their great duties. This, as I have said, is not the highest idea of the profession. In a more developed form of society, it will not be so much a mere minister of alleviation to the suffering, as the appointed and recognized regulator and conservator of the great social interest of physical health, having control of the prevention, management and removal of disease at large. Let me be understood. The denial of self for the sake of those that suffer, is a high and holy view of life and duty, but it is limited in its aim and partial in its results. “S’il n’y avait que des douleurs exceptionnelles et solitaires à soulager, la charité y suffirait peut-être : mais le mal a des causes aussi générales que profondes.”* The profession, in its advanced condition, and when established as a properly organized member of the social body, will one day be enabled to attack, and, in a great measure to control, through social regulations, the fruitful sources of physical derangement and suffering. At present, however, it would be well enough for us if we all lived up to the terms of the Salernitan oath, and were indeed messengers of mercy and solace to them that are ready to perish. The ceremony of conferring the diploma, in the same ancient school, is not without significance. The Prior placed in the hands of the candidate a book, to teach him that he was to be ever, as then, a reader and student; next he crowned him with a laurel-wreath, in honor of the progress he had already made; then he placed a ring upon his finger, to remind him that he was solemnly wedded to an all-exacting calling; and, finally he implanted upon his cheek the kiss of brotherly love, as an accepted member of the same

* LOUIS BLANC. *Organization du Travail.*

fraternity with himself. This singular ceremony, thus moralized, is not without its lesson for us, in the evidence it affords of the universal recognition of the entire separation of the physician from all other avocations.

The life of a medical man, rightly pursued, is an active one. He is much out of doors, hastening from one bed of sickness to another. His usefulness, other things being equal, will be in proportion to his activity and the rapidity and extent of his movements. You are not to look forward to days of literary leisure, and the luxurious perusal of volume on volume, after the wine on a summer's day, or with slippered feet on the evening hearth. Although students, you are not to be book-worms. There is danger to you in being too much in the library. Wolfgang Menzel is not to me an admirable or loveable writer generally, but he had the spirit of truth when he said this: "It is only single chords that are struck when you read a book; the infinite harmony which slumbers in your life, as in the life of all, no book has yet entirely caught. Never, therefore, hope to find in these note-books the key to all the tones of life, and busy not yourselves too much in the school-rooms; but rather, willingly and often, let your inward Æolian harp be moved, freely and naturally, gently and stormily, by the fresh breeze of life." Men grow mouldy in the closet; and all their reasoning upon subjects which require to be elucidated and corrected by observation and experience, becomes doubtful from vagueness of their premises. Closet-medicine has been proverbially hypothetical and futile. The Hippocratic school was in the temple, by the way-side and in the dwellings of the sick. While the Galenist, at the period of the revival of letters, puzzled his poor brain in his study with the metaphysics of Aristotle and the dogmatics of Galen, the Chemist went about with his mercury and antimony, and cured the sick in despite of the ancients and in the very teeth of Celsus and Dioscorides. What you want in your profession is practical tact and talent, which books cannot give you. Some one has said to the over-bookful physician: *Juvenis, tua doctrina non promittit opes, plebs amat remedia*. Success in the world you will find to depend more upon the successful treatment of your cases, than upon familiarity with literature, professional or general.

In saying this, I do not mean to depreciate learning or undervalue study. Still less would I place wealth above wisdom as your aim in life. Were I to do so now, some of you might make the same reply that the Platonic poet, Henry More, did to his father. "Your early

encomiums of learning and philosophy did so fire my credulous youth with the desire of the knowledge of things, that your after-advertisements, how contemptible learning would prove without riches, and what a piece of unmannerliness and incivility it would be held to seem wiser than them, that are more wealthy and powerfull, can never yet restrain my mind from her first pursuit, nor quicken my attention to the affairs of the world." I trust also that you would be able to continue in his words: "But this bookish disease, let it make me as much poor as it will, it shall never make me the lesse just." Be but able to say this, with a sincere heart, and it is all we ask. The idea of medical justice includes not only the doing all that lies in your power for your patients, but the arming yourself at all points and with all possible weapons for your struggle with disease. You are to seek for knowledge and practical efficiency wherever you can find them. The lesson I wish to impress upon your minds, is that you will not find these in books alone. You will not fully understand the descriptions of others, till you have learned to see for yourselves. You must come into personal contact and conflict with disease, before you can rightly comprehend it. Then you will be able to reason upon it with clearness and confidence. Then the true value of books will be revealed to you. They will direct your mind, resolve your difficulties, and give you additional facts, whose importance and bearing you will be able to judge from comparison with those you have encountered in your own experience. They are essential to you, and you cannot possibly do without them. Journals also are indispensable, as indices of the current of thought in contemporaneous minds, working under influences and circumstances analogous to your own. They form a necessary part of the general sum of the sources of knowledge, to which you are to apply.

Nothing that is said in dissuasion from exclusive closet-study, will apply to the pursuit of knowledge regarded in this larger sense. This is worthy of your most earnest effort, and your progress in it will afford the measure of your real professional success. There are, however, two ways of pursuing knowledge, into either of which you may fall. One will be an occasional looking up of facts and opinions *pro re natá*, and the other a methodic effort in the constant and enlarged spirit of a genuine student. Schiller has thus characterized the idea of knowledge conceived by the followers of these two methods in his inimitable way:

"Einem ist sie die hohe, die himmlische Göttin; dem andern,
Eine tüchtige Kuh, die ihn mit Butter versorgt."

The latter, never rising above the expediency of the moment, may still become a skilful workman in certain departments, where formulæ will bear him out; but the former will be the open-minded and far-seeing medical philosopher. Such we earnestly desire that you may be. In order to this end, you must divest your minds of prejudice and bigotry; you must avoid sedulously the pride of opinion; you must pin your faith to the skirts of no master; you must reverence the past, but have confidence in the present, and hope for the future; you must receive facts with due caution, and weigh the opinions of friend and adversary with equal care. In examining novel theories, you should avoid equally the extremes of easy credulity and stubborn conservatism. It is difficult to say which is the more dangerous, an itching desire of novelty or a dogged resistance to improvement. Some men go all their lives, like wide-mouthed rustics at a show, gaping for more wonders, regarding every rocket that explodes as a new star burst into the firmament, and learning no wisdom, when the thing ends in a bad smell and a burnt stick. Others go obstinately stumbling on, with their heads turned to see only what is behind them, and will not turn again, even to greet the sun of a new day that rises on their path. There is place for both these in the Paradise of fools. The true thinker will bow with meek reverence before the accumulated wisdom of the past, and will appropriate to himself all of its stores that he can, but he knows that the mind of Man in the Ages is progressive, and that the grossest indignity he could offer to those who have raised the ladder of science is to sleep contented at the foot, when he might climb the topmost round and sweep the wide horizon. The joint efforts of the thousand noble minds, that are devoted to medical science, are carrying it onward to clearness and strength with unwonted rapidity, and it is to be expected that new generalizations must result from the constant accession of new and momentous particulars. Every doctrine, however startling, that is broached by an honest and learned man, is deserving of patient and impartial investigation. You cannot safely refuse it a hearing, nor dismiss it with a sarcasm. Beware of the spirit of ridicule, which is generally the product of a supercilious vanity. Ridicule is not the test of truth, though it may be a test of men's sincerity or of the strength of their convictions. A laugh is no argument, nor is a jest a refutation of one. Pertness of speech and ludicrous perversions may take the place of reason at times, for they have the power of producing a state of mind unfavorable to logical reflection. They may deface and obscure the truth

as readily as they can expose error. Voltaire could satirize the follies and superstitions of his time, and with them, hiss away what little religious faith was left among his countrymen. The notorious Jeffreys could quote Hudibras from the bench, and use Butler's ridicule of hypocrites to justify his sending Richard Baxter to the pillory. The greatest discoveries have been the subjects of the keenest satire. John Fitch's steamboat was the laughing-stock of the senseless. I have no doubt that the Ptolemaic geographers were exceedingly amused with the absurdity of Columbus' attempt to reach India by a western passage. Ridicule of scientific hypotheses generally depends upon the assumption, either authorized or unauthorized, of the truth of incompatible notions. It indicates, for the most part, a lazy and superficial mind, that would rather risk the truth upon the hazard of a joke, than proceed to its establishment by the laborious way of induction. It is particularly repulsive in the young, and is, not without cause, regarded as the evidence of an idle or an empty head. Avoid it as unworthy of the dignity of science and as calculated at some time, perhaps, to cause you to dismiss with a sneer that which, on further examination, you might have discovered to be an important truth. Avoid equally that spirit of complacent self-sufficiency, which jumps to the easy conclusion that all difference of opinion is the result either of stupidity or intentional fraud. Men are more generally sincere than we think. Scientific impostors are not common, and those who believe in the universality of falsehood and insincerity are therefore open to suspicion themselves. I never see a man who is eternally finding "humbugs" on every side of him, but that I fear he may be himself a "humbug."

But it is not enough that you gather assiduously the scattered observations and deductions of others, for the fortifying and building up of your own minds. Your duty does not end with yourselves nor with your immediate patients. The riddle of Samson must be re-enacted. Out of the eater must come forth meat, and out of the strong, sweetness. Having freely received, you must as freely give. You must take a part in furthering the progress of medical science. Your sphere of inquiry and experience will be, in some respects, different from that of all others. The peculiarities of your mental constitution, the leadings of your particular education, and the incidents of your practice may carry you toward conclusions different from those of your contemporaries, may strike out new processes of therapeutics, or may cause you to fall upon singular experiences. These you are

bound to give to the medical public, if they seem to you worthy of it. You will not obtrude yourselves upon your brethren without cause, nor afflict them with idle babblings; but if you have made any real improvement in medicine, it is not your own. If you have made what seems to you an improvement, your duty is to lay it before your fellow-practitioners, that they may judge it also. There is an important ethical proposition involved in these assertions. It is this, that you have no right to keep secret, for your own benefit, any thing that will really alleviate the sufferings or preserve the lives of your fellow-men. He who does so, is guilty of his brother's blood. He is as accursed, before God and man, as if he attempted to keep the gospel a secret for his own advantage, or to make merchandise of the Holy Spirit. If, on the other hand, he merely pretends to the possession of such secret, to attract patients to his care, he is a mendacious quack. All such, the profession disowns and casts out from it, as not of it. The conscientious physician knows that all that he receives is the property of his Master, and, as such, of that Master's entire family. This principle extends farther than some of our American profession, I am sorry to say, are willing to admit. They would make an exception of surgical instruments and mechanical appliances for the cure of displacements and deformities. But with my convictions, I solemnly aver to you that I would no more hold a patent-right for a surgical instrument, however serviceable, than I would compound and hawk about an efficacious secret nostrum; and I would no more venture to do that, than I would venture to lock my door and enjoy a banquet in luxurious ease while a dying brother wailed with famine on the threshold. I rejoice, therefore, that our State Medical Society has laid down this broad ethical principle, and included the patentee of an instrument with the proprietor of a nostrum, as alike unworthy of membership in it.

Hitherto, I have regarded the profession only in its relation to the cure of individual maladies. But the physician has another duty to the community, quite as important and interesting as that mentioned, although he may not feel its responsibility so directly. The peculiar character of the education you are presumed to have received, gives you a knowledge of the laws of health and disease possessed by no others. You should be able to point out the sources of sickness, whether epidemic or individual. It is not enough that you heal the sick, after disease has come upon them. You can and must give your patients that information which will tend to preserve health and pre-

vent sickness. Were your calling a mere mercenary craft, you might rejoice in disease and desire the epidemic, but your duty lies in the prolongation of human life and the abolition of pain and suffering alike by prevention and cure. The "Englishman's Doctor" of 1607, therefore, breathed the true spirit of the profession in his quaint way, when he concluded his medicinal counsels with the generous wish:

And ye our Physicke rules that friendly read,
God graunt that Physicke you may never neede.

The plan, alleged to have been used in China, of paying the physician's salary only when in health, and deducting a certain sum for every period of illness, is not so entirely absurd. Not that he could be supposed to protract the case for pecuniary gain, but because he probably might, by judicious advice, have prevented the attack. This important duty of the profession has been too much neglected, but is now attracting general attention. Parents will claim the right to ask of you such directions as will preserve the physical well-being of those committed to their care. The community, also, in all times of danger and alarm from epidemics, will call upon you for those wise regulations of sanatory police, which will protect the general health. When the pestilence, that you might have prevented, comes among your charge, you cannot excuse yourselves with the thought that it was not your business. That is the answer of Cain. It is your business. You are, in this sense, the keepers of your brethren. Jenner did not hold himself justified in saying nothing about vaccination, because it was a means of prevention and not of cure. There never yet was an epidemic, in which the profession of the vicinity might not profitably have paused and asked themselves how far they were responsible for the coming of the scourge. Knowledge of this kind will be demanded of you, more and more, as the popular intelligence increases, and if it is not forthcoming you must expect to fall in the public estimation. In like manner, the public will look to you for the solution of the nice questions, bearing upon your studies, which frequently arise in legal investigations. In all cases involving toxicological considerations or the character and effect of injuries inflicted by violence, the minds of the jury will hang upon your assertions, and the life or death of a fellow-being may depend upon the accuracy of your knowledge. The physician alone is able to arrive at reliable conclusions, upon questions of mental derangement and obliquity. The line which divides guilt from insanity is not so deep and trenchant as to be seen at once. In

many instances, the decision must remain doubtful, with the clearest medical testimony. Beyond all this, the entire subject of penal discipline is much more closely allied with the peculiar studies of the medical man, than legislators have supposed. The law-maker may easily decide that a certain crime shall involve a certain character and amount of punishment, but, when we approach the topic in the spirit of the philanthropist, it becomes more recondite and difficult. The causes which have led men by gradual steps to error, self-indulgence and crime, on the one hand, and on the other, the agencies which will correct their craving appetites and over-mastering passions, include the action of many and abstruse physical laws. Here the physician of the body must meet with the physician of the soul, and recognizing the duplicate aspect of man, as composed of matter and spirit, minister to the wants of his whole nature, that they may correct its errors and perversities. In researches such as these, you may be made the instruments of conferring unimagined blessings on sinning and suffering humanity.

In pointing out to you this varied and extensive field of labor, and exhorting you to its diligent cultivation, I do not wish to be understood as discouraging all attention to general literature. On the contrary, I pray you to remember that as members of a learned profession, you are to be generally intelligent. Men of one study will become men of one idea, to be recognized by a characteristic narrowness. The enlarged spirit of the scholar is only to be acquired by a more diffused reading. It should not be so multifarious and ill-assorted as to make your minds chaotic. It must always be subordinate to your professional researches. Still, it is necessary to your position as gentlemen and men of learning, and you will reap a rich reward from it in the open mind and scope of thought it will give you. There is one class of studies, to which I would particularly call your attention, as an almost essential part of your province of research. I allude to the natural sciences. These have an important bearing on your medical studies, from analogy with which they are generally referred to you. Their earliest and most celebrated cultivators were men of our calling, and I would, therefore, exhort you not to allow all the trophies of these noble branches of science to be carried away by others. Chemistry you have already been taught and must continue to study. Botany and Natural History belong of right to you, and it should be your object to acquire, at least, a general knowledge of them.

I have thus endeavored, gentlemen, to stir up your minds to the

love of learning, and the sedulous cultivation and development of your intellectual powers. I have striven to awaken in your hearts that sentiment, which will raise you above a mere life of the senses, and cause you to claim

The birthright of your being, knowledge, power,
The skill that wields the elements, the thought
That pierces the dim universe like light.

But in doing this, I would do injustice to myself and you, if I failed to remind you that there is in man a higher principle than the intellect,—that there is proposed to him a nobler end than knowledge. Immanuel Kant, among all the wise things he has said, uttered never a wiser than the simple proposition: "In the intellect is no virtue." The sphere of wisdom and of bliss lies above and beyond its circle. The world has seen too many intellectual giants, whose experience of life has given them nothing but

Mutinuous passions and conflicting fears,
And hopes that sate themselves on dust and die.

The moral of Faust is as old as science itself. The ardent student may penetrate the innermost recesses of nature, may count the stars in their courses, and may follow the hidden track of the physical energies, until the secrets of force and motion lie like an open book before him; and even then, in the moment of his triumph, his heart will waken as from slumber, and thrill through the depths of his spirit its whispered Vanity of Vanities. A master of the philosophies could mourn, in his old age, that he wandered, picking pebbles on the shore, while the great ocean of the unknown still stretched far away before him. Mighty as were his results to himself and to mankind, they could not meet all the necessities of his complex being. He who dwells only in the understanding, may curse himself with the palsy of higher faculties. Wisdom is better than knowledge, and is more easily obtained. To quote again the old English Platonist:—"Tis better to drink of the blood of the grape than bite the root of the vine, to smell of the rose than chew the stalk. And blessed be God, the meanest of men are capable of the former, very few successful in the latter." There is a wisdom that all the processes of philosophy can never find out, but is present to the free sense of the child. It resists all logical analysis, but it penetrates the meek soul that is laid trustingly open to it, as sunbeams flow through the liberal air. Science and philosophy must hide their heads in shame before the fact, that the great teachers of moral truth, those of deepest insight into the

universal law and order, have been the humble and unlearned, the poor and despised of the earth. The noblest names in the literary and scientific world, are of those who could comprehend this diversity of functions, and, while they omitted no effort in their own department, could come and sit in childlike simplicity at the feet of some unlearned Gamaliel, to listen to lessons of the higher wisdom. A mere intellectual character is incomplete, and challenges only a half admiration. Voltaire died and made no sign, and men have left him and his works to their decay, his floral apotheosis seeming only a silly theatricalism. In what noble contrast with him stands blind old Milton, leaving his majestic visions, to listen in his conventicle, with childlike simplicity and sincerity, to the outpourings perhaps of some rude soldier, who had nothing but the earnest spirit of truth to recommend him to that cultured ear. The completeness of Martin Luther's character appears to me in these little traits. The hard-fighting giant, of whom it has been said that "his words were half battles," when he was wearied with philological and polemical labors, and his over-wrought brain conjured up spectres in his dim study, could walk in the evening in his garden, to cool his fevered brow, and there the little bird perched securely and trustingly on the tiny branch, with its head under its wing, could teach him deeper lessons than all his ponderous tomes. It told him of the sustaining power that kept it in safety and peace, that controlled the hostile elements that they might not harm it, that watched over him also with a Father's care; and he could return comforted and refreshed to his task. Such is the wisdom you should seek. It comes not with observation, but is freely revealed to every humble and confiding spirit. Get this wisdom, rather than riches and rather than knowledge. It is better than rubies, and more precious than the gold of Ophir. It is higher than all the learning of Aristotle, more profound than the deepest thought of Socrates. It will guide your steps in safety through the tangled paths of life, will give meaning and efficiency to your labours, will fill you with love, and peace and joy, will make you a blessing to all around you, and will shed over the darkness of your dying couch, the dawning radiance of a divine and endless day. May He in whose hands are the issues of life, grant you its spirit without measure.

I have detained you long already, gentlemen, and for my colleagues and myself, I again bid you a hearty FAREWELL. The word lingers on the lip, but it must be spoken. The ties that have bound us together part with pain, but they must be severed. The voices of home

call you away from us. Loving hearts yearn for your return, and gentle eyes already begin to look for your coming. A mother's anxious breast heaves with mingled hope and fear, and a father's cheek flushes with pleasure as he anticipates the return of him who is his pride and the object of his transferred ambition. A dearer than these perhaps may listen for the coming footsteps, with a secret anxiety she would blush to utter. We would not, if we could, keep you longer from that happy meeting. Go then, and God's blessing go with you. Go, and when next we meet, may it be to welcome you, not as pupils, but as friends and brothers, approved and recognized members with us, of the same great medical fraternity.

The number of matriculants for the session of 1848-49 was 107.

A public commencement, held in the Medical Fund Hall, on Wednesday, March 7th, 1849, the degree of Doctor of Medicine was conferred on the following gentlemen:

Joseph F. Adolphus, Jackson, N. Y.	John C. Hartman, Pennsylvania
John H. Fuld, New York	William H. Hays, Pennsylvania
James C. Cooper, " "	Samuel Hays, Pennsylvania
John H. Fuld, " "	Henry Hays, Pennsylvania
John Gatty, " "	James C. Cooper, " "
W. H. Gossert, " "	John H. Fuld, " "
Geo. S. Goodhart, " "	John Gatty, " "
Henry H. Graham, Delaware	W. H. Gossert, " "
Augustus Griston, Pennsylvania	Geo. S. Goodhart, " "
William Hays, " "	Henry H. Graham, Delaware
J. V. Horman, New Jersey	Augustus Griston, Pennsylvania
Ep. A. Hertzman, Pennsylvania	William Hays, " "
James Hays, New Jersey	J. V. Horman, New Jersey

PENNSYLVANIA COLLEGE.

MEDICAL DEPARTMENT.

THE number of matriculants for the session of 1848-49, was 102.

At a public commencement, held in the Musical Fund Hall, on Wednesday, March 7th, 1849, the degree of Doctor of Medicine was conferred on the following gentlemen:

Name.	Residence.	Subject of Thesis.
JOSEPH F. ADOLPHUS,	<i>Jamaica,</i>	{ Concussion and compression of the Brain.
JOHN C. BASTIAN,	<i>Pennsylvania,</i>	Scarlet Fever.
R. BENJAMIN BERKY,	<i>New York,</i>	Ship Fever.
WILLIAM BRYAN,	<i>Pennsylvania,</i>	Army Fever.
SAMUEL REX BUCHER,	"	Hæmoptysis.
JACOB C. COOPER,	"	{ Inflammation and its phenomena.
JOSEPH COVODE,	"	{ An anomalous case of Hysteria.
GEO. B. FUNDENBERG,	"	Union by the first intention.
JOHN GETTY,	"	Compression of the Brain.
W. H. GOBRECHT,	"	Pathologic Urine.
GEO. S. GOODHART,	<i>Wisconsin,</i>	Dropsy.
HENRY D. GRAHAM,	<i>Delaware,</i>	The Fœtal Circulation.
AUGUSTUS GUETTICH,	<i>Pennsylvania,</i>	Strumous Diathesis.
WILLIAM HAFFER,	"	Fractures.
L. V. HAGEMAN,	<i>New Jersey,</i>	Neuralgia.
ED. A. HEINTZELMAN,	<i>Pennsylvania,</i>	Podophyllum Peltatum.
JAMES HUNTER,	<i>New Brunswick,</i>	Dysentery.

Name.	Residence.	Subject of Thesis.
CHARLES LEIB,	<i>Pennsylvania,</i>	{ Influence of Climate on character.
EDW. G. M'GOVRAN,	"	Concussion of the Brain.
THOMAS M'KIBBEN,	<i>Ohio,</i>	Duties of the Physician.
WM. H. H. MILLER,	<i>Pennsylvania,</i>	History of Medicine.
ANDREW W. MURPHY,	"	Rubeola.
JAMES T. MUSSELMAN,	<i>Ohio,</i>	Prostration,
MARTIN MUSSER,	<i>Pennsylvania,</i>	Scarlatina,
GEORGE W. PATRICK,	"	Preparations of Iron.
HENRY S. PORTER,	"	{ Development and organization of the Human Teeth.
WM. L. ROBINSON,	<i>Upper Canada,</i>	Apoplexy.
CYRUS J. SNAVELY,	<i>Pennsylvania,</i>	Pleuritis.
JOHN G. STETLER,	"	Inflammation.
ISAAC WALBORN,	"	{ Inflammation of the Nervous Centres.
ALLEN WARD,	<i>New Jersey,</i>	Scrofulous Diathesis.
ARTHUR B. WILLIAMS,	<i>Michigan,</i>	Chlorine.
LUTHER E. WINTER,	<i>Virginia,</i>	{ Concussion and Compression of the Brain.
JACOB B. WITMER,	<i>Pennsylvania,</i>	Delirium Tremens.
JESSE E. WOFFORD,	<i>South Carolina,</i>	Retroversion of the Uterus.
JOHN G. WOODHOUSE,	<i>Pennsylvania,</i>	Menstruation.

Pennsylvania College.

MEDICAL DEPARTMENT.

The Session of 1849-50 will commence on Thursday, November 15, 1849, and be continued until the 1st of March, ensuing.

THE FACULTY IS CONSTITUTED AS FOLLOWS:

WILLIAM DARRACH, M. D.,

Professor of the Principles and Practice of Medicine.

JOHN WILTBANK, M. D.,

Professor of Obstetrics and the Diseases of Women and Children.

HENRY S. PATTERSON, M. D.,

Professor of Materia Medica and Therapeutics.

WILLIAM R. GRANT, M. D.,

Professor of Anatomy and Physiology.

DAVID GILBERT, M. D.,

Professor of the Principles and Practice of Surgery.

WASHINGTON L. ATLEE, M. D.,

Professor of Medical Chemistry.

Clinical instruction at the Pennsylvania Hospital, Pine Street, provided for all second course students, at the expense of the Faculty. Fees: Matriculation, (to be paid once only) \$5 00; for each ticket, \$15 00; Graduation, \$30 00.

The Registrar's address is No. 92 Arch Street, Philadelphia.

HENRY S. PATTERSON, M. D.,
Registrar.