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The Medical Profession and the State.
The Alumni Oration.

BY
HON. MARIOTT BROSIUS,
Lancaster, Pa.

Delivered in the Amphitheatre of the Medico-Chirurgical College of Philadelphia,
Thursday, May 9, 1895.

Alumni Banquet of Medico-Chirurgical
College.

Given by the Alumni Association of the Medico-Chirurgical College of Philadelphia
at the Hotel Metropole, Thursday, May 9, 1895.



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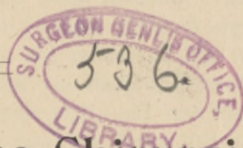
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THE MEDICAL PROFESSION AND THE STATE. ALUMNI ORATION.

By MON. MARIOTT BROSIUS,

LANCASTER, PA.

I SALUTE the members of the graduating class with cordial felicitation upon their arrival at that point in their progress at which the congratulations of their friends are due. It is no trivial achievement to have concluded with credit the scholastic preparation for a useful and honorable professional career. And I think they will be acquitted by every discreet and well-ordered judgment if they accept this first reward of their industry and fidelity with some complacency.

I doubt if, at any period of their lives, they will feel so profound a sense of relief and so buoyant a hope for the future as they experience in this early dawn of their professional day, when they look backward with satisfaction and forward with expectation. Indeed, if they went to the length that many have in their pursuit of the phantoms of hope,—of believing that they are already at the end of their troubles,—you, gentlemen of the alumni, whose eyes have been opened, would not be so cruel as to disillusion the minds of these enthusiastic and heroic recruits to your army by suggesting which end they are at.

"The more I think of it," said Ruskin, "the more I am impressed with the thought that the greatest thing a human soul ever does in this world is to see something and tell what it saw in a plain way." We have seen a tendency in professional men to become so engrossed in their special work as to seriously slight, if not entirely neglect, their obligations to the political organism, which needs, as its suitable and necessary sustenance, the best service the citizen can give. I make bold, there-

fore, to tell you in a plain way what I think is the reasonable service of the medical profession to the State.

For such a purpose no happier occasion could arise than that which marks the assumption, by educated young men, of new and responsible relations to society,—signaling their embarkation in a noble and honorable profession. I therefore invite you to dwell with me upon those relations to society whose claims upon you are prior in right as well as in time. In the pursuit of life two sentinels will challenge you daily and hourly and exact a double countersign, and you must give both before you establish your title to pass with honor. The first is a broad and comprehensive devotion to the public welfare; the second, a loyal love to your chosen profession. There is no real conflict between these claims. The seeming divergence will lead to unity in purpose, endeavor, and achievement. But you must be imbued with the idea that when you become doctors of medicine you do not cease to be citizens, and that no exactions of professional duty will excuse you for the neglect of obligations which have a paramount claim. Let me drive this thought home by a passage from the "Christmas Carol," whose pathos and power affect me more than the profoundest utterances of social philosophy on the necessity of individual submission to the requirements of collective efficiency. The admonition of Marley's ghost has as profound a meaning for us as for the tight-fisted, grasping, old sinner to whom it was addressed. Scrooge had ventured the conciliatory suggestion that Marley

was a good man of business. "Business!" cried the ghost, "Mankind was my business; the common welfare was my business; charity, mercy, forbearance, and benevolence were all my business. The dealings of my trade were but a drop of water in the comprehensive ocean of my business!" The moral so sharply pointed by this persuasive message to the living from a spirit in chains of its own forging while in life is that no devotion to mere personal ends can absolve us from the larger obligations we owe society.

It is a felicity we enjoy in common to be citizens of a country without a peer, under a political order whose unrivalled excellence excites the admiration and envy of the world. We contemplate with exultant pride the success of a government whose corner stones are the wisdom, virtue, and patriotism of those it was appointed to govern. This trinity of forces has fed the stream of our exuberant national life and reflects upon our history a threefold glory. Intelligence wreathes Columbia's brow with laurel in honor of her victories in all the diversified fields of material progress. Virtue lays upon her snowy bosom the fadeless lily in token of her signal triumphs in the elevated arena of national morals; while patriotism, with the orange-blossoms of hope and love unites and interweaves the two, symbolizing the joyful wedlock of lofty intelligence and elevated morals. To love such a country, serve it, and enjoy its protection are blessings which Providence has vouchsafed alone to American citizens.

The duty of the medical profession, in common with all educated citizens to political society, finds its first warrant in the nature of our political institutions. The form of our government denotes the requirements of citizenship. In many lines of development progress is due to a principle of selection whose operation is continuous through successful variations, to the exclusion of others. In all forms of life the fittest have survived where competition existed. The ascent of human society has been possible by the prevalence of the superior and the overthrow of the inferior in efficiency. But in the arena of politics the philosopher is confronted with a situation which does not admit of the evolutionary mode of securing results by selection and rejection. The theory of our political system will not permit the electorate to be deter-

mined by any principle of selection, which appeals to any standard of moral or intellectual fitness, except within restricted limits. There are no means afforded for those gains which a recent writer describes as "progress due to the opportunity of those individuals who are superior to their fellows of asserting their superiority." The only means available, under universal suffrage, of securing the best results is the participation of the best qualified in the exercise of suffrage, thus holding up the collective action to a level commensurate with the average intelligence and virtue of the community.

If I may borrow from physics an illustration, I might liken our popular system to the "hydrostatic paradox." It is an academic memory that, in a bent tube, with one arm a foot in diameter and the other no larger than a pipe-stem, the water will stand the same height in both. Similarly universal suffrage equalizes the votes of the philosopher and the fool, the president and the pauper.

I am expressing no opinion as to the wisdom of giving ignorance and knowledge equal freedom of franchise. I am only emphasizing the danger under a system which places upon a platform of political equality the most marked intellectual and moral inequality, of relegating the ruling power to the least qualified, by the voluntary surrender of the best fitted of their right of participation.

The thought I am seeking to bring into distinct view is that, under our political system, the intelligence and virtue of the citizen and his use of them in the service of the State are the very breath of our nation's life and progress. The influences which make for good government first act upon the political unit. Our political infirmities have their roots in individual delinquency. A low standard of character, an enfeebled moral sense, and insensibility to the claims of society are incompatible with good citizenship. A good man must first exist before he can engage in making good government. The Christian religion, incomparably the most powerful evolutionary force in the history of civilization, applied its constructive force, its creative energy, to the individual life. Men were transformed before the institutions of society were improved. The first requisite is citizens capable of intelligent action, with resolution and courage to act upon their convictions. The citizen who is a sover-

eign should be qualified for his kingdom. He should be molded on forms of virtue, self-restraint, obedience, and loyalty to conscience and country. He should be self-governing in that wide range of activities and relations that lie outside the sanctions of the statute and far away from the policeman's beat. He must have fineness and strength in the warp of intelligence and firmness of texture in the woof of virtue. He must subject his political conduct to the restraints of moral principle and subordinate his private interests to his public duties. He should be broad-gauged in his views of the questions which every day forces upon his attention. He should be able to take a more commanding view of the world than is possible from his study-window. He should have that "all roundness" of observation which comes from a knowledge of affairs and a touch of elbow with the people. He should not be content with holding right opinions, but should exert himself to make them prevalent. He should not be lulled to repose by the delusion that he does no harm who takes no part in public affairs. He should know that bad men need no better opportunity than when good men look on and do nothing. He should stand to his principles even if leaders go wrong. He should not fly from duty though malaria breaks out in the barracks; he should never go to sleep on his post or desert to the enemy. He should never cease to improve himself and should never consent to call in the enemies of his principles to correct his defects.

You may say this is an ideal citizen; but our institutions of learning can transmute the ideal into the real citizen, and they must do so if our institutions are to endure. Our form of government contemplates such a citizen, and only such can be effective in working out the purpose of all our political machinery, to give ascendancy to the forces fittest to govern, and to bring the best reason and conscience of the people to an expression in the government of the State.

These suggestions derive superadded force from another reflection, namely, that out of this citizenship must emerge, as need requires, intelligent and incorruptible leadership, and a scientific statesmanship. This need grows in urgency as the difficulties of government multiply. The manifold problems being evolved out of the complex growth of our institutions

and the development of our social and industrial life are inviting fields for the demagogue,—the quack doctor in politics. But no man should be placed in position to prescribe for the venerated patient whose education, experience, and training have not in some degree qualified him to comprehend the nature of the maladies he is to treat,—to distinguish the chronic diseases of the body politic from its passing inflammations, the growing pains of a vigorous and lusty life from the virulent distempers of an infected and decaying body.

It thus appears how legitimate is the title of the State to the service of its most capable citizens, and with what extreme urgency it presses its claims upon the educated classes. Wonderful, indeed, is the transforming power of education. We have known it to make excellent doctors and lawyers out of the commonest material. It was a curious and ill-considered suggestion of an uneducated person that the learned professions have a warrant for their existence in the necessity for some place for men of medium faculty who are unsuited to other walks in life.

I have read of a man who became very much depressed in spirits on account of a notion he had imbibed, that his sons were to come to very unhappy ends. One was to be a mendicant, another a thief, and a third a murderer. A neighbor offered the solace of a suggestion that would enable his boys to live respectable lives in spite of the fates. It was this: The one that is to be poor, make him a minister, for poverty is the inheritance of the church; the one that is to be a robber, make him a lawyer, and his talents may still be turned to profit; and the one that is to be a murderer, make him a doctor, for that is the only profession in which his propensities will never be questioned.

But it is, in all seriousness, an irresistible deduction that no greater calamity could overtake the country than for so numerous a body of educated men as constitute the medical profession to become indifferent to and detached from political affairs.

Nevertheless, it is within the observation of all that the scholar in America is apt to feel some repugnance to politics. This is so distinctly marked as to give rise to a current conviction that superior culture does not improve citizenship; that men of liberal education are not aggressive and heroic, are not strong

personalities, not capable of controlling the collective action, however exemplary they may be personally; that they are likely to be *doctrinaires* and not practical, and to think it is enough if they keep the faith without fighting the good fight; that they lack the quality Sambo boasted of when he said, "Massa has edication and I has 'scretion, and together we get along"; that for lack of that discretion they are likely to make as bad a break as Honestus at the caucus, as described by the "Easy Chair" some years ago. Honestus was honest, sincere, patriotic. He went to the caucus from a commanding sense of duty, but suffered himself to be cajoled and used by political gamblers to secure the nomination of Mr. Sly with a diamond-pin,—the most disreputable political shark in the town.

Why the politician should look with disfavor upon the scholar in politics and the scholar upon the politician with loathing is not apparent. They are both mistaken. The one is not as good as he is believed to be, nor is the other so bad as he has the credit of being. There is a feeling prevalent that a scholar must contract himself to enter the political arena, as Milton's fallen angels had to grow smaller to enter the infernal council-room. This idea is of the lineage of George the Third's notion, that politics is a trade for rascals and not for gentlemen, which crude error was perpetuated by Wendell Phillips's notable definition of a politician: "as a man who serves God as far as he can, not to offend the devil." These errors have survived their time. They deserve to die. And I would be happy to have the assurance that the bright and cultured young men about leaving their Alma Mater would lend a hand in dealing the death-blow.

If there is one respect in which the medical profession is chargeable with neglect of duty more than another, it is their indifference to the results of the primary organization of political power. To this omission is largely due the consequences which have disabused our minds of an impression which, Mr. Fisk intimates, prevailed fifty years ago, that civil government in the United States had dropped from heaven or been specially created by some kind of miracle on American soil. Thoreau said he did not know who was elected to Congress unless some one told him. Thoreau's apathy is the peculiarity of scholarship. The rough and tough flourish because culture hides itself.

If it were in sight its presence would be felt. The inferior recognizes the superior at the poles as well as in the state-house, and acts accordingly. But superiority must put itself into position to be felt, into effective relation with those upon whom it is to exert its influence, and not be invisible as well as ignorant in political affairs. "Jim," said a window-book keeper to a ward-politician, "who is that new 'cove' in our precinct?" "Why, one of them fellows as teaches political economy in the college and don't know when election-day comes," was the reply.

Unless intelligence organizes and assumes control, the collective action will be fashioned by organized ignorance, craft, and venality. There is no point along the great highways of political power traversed by the influences which make or mar the State where human control is so effective as at their source. The primary meeting is the spring from which political power flows, and the absence from it of the best citizens is likely to make it the baldest travesty on popular rule, giving supremacy to the forces least fit to govern; giving faithless servants the opportunity to neglect the public service and corrupt ones a chance to debauch it; clothing incapacity with respectability by official position, in which it masquerades as the people's choice; filling legislative assemblies with incapables who crowd our statute-books with costly records of human folly. Thus, by your omission to make your superior character and attainments effective in controlling action, the State may suffer, the government fall into disrepute, and the public service become ineffectual, its honor tarnished, its power enfeebled, its administration corrupted, and its glory dimmed. When you look at these consequences in cluster, you cannot fail to realize how appalling they are, and will do your part to avert them by not detaching yourselves from the political life of the communities in which you live.

Men influence politics in two ways: some improve it by keeping out of it, others by going into it. Medical men, who are trained and educated, ought to go into it in the best and not the worst sense. Not for spoils, not to be ward-bummers or municipal boodlers, but for service, to help secure good government, to keep in the ascendancy the forces fittest to govern. To be, as the greatest American citizens have been, slaves to principle and

not to party. In its true character and rightful domain politics is an elevated and honorable field of service, as necessary as government itself and as noble as patriotism. Professor Freeman was right when he tried to make England see that "history was past politics and politics but present history." It is related to the entire body of social phenomena, under whatever heads they be treated. It is cousin german to history, ethics, economics, and to religion, too; for, while there is not much politics in religion, there ought to be some religion in well-ordered politics. All these related fields of exertion have a common object in the development of human society, or, as Emerson phrased it, "the care, comfort, and culture of the human race."

I have said the political duty of the medical profession has its first warrant in the nature of our political system. It has a second warrant in their superior fitness for the service required. They are in touch with the people and in contact with affairs, their duties give them wide acquaintance, and their studies open their minds to the problems relating to man both as an individual and as a member of the social organism. They study him in books and in life. They know him in the abstract and in the concrete. I do not mean to extol them overmuch. I know they are not angels, if Sidney Smith's brother did accuse them of making angels of other people. But who can know so much of a man as his doctor? Who so accurately judge of his fitness for responsible position as the physician whose eyes have followed him from his cradle up? Gentlemen, contemplate your relation to the human race! You welcome the coming and you sometimes speed the departing guest. You stand over the cradle and look into the grave of the human family. What transcendent opportunities for knowledge of men! What superior qualifications for useful service to the State you possess, and what immeasurable responsibility accompanies these opportunities and qualifications!

Another thought in this connection presses for utterance, namely, the need of the future for the medical profession in politics will exceed that of the past. With the increase of population and the growth of civilization the social organism increases in complexity and the difficulties of government multiply. The results of the evolutionary movement of society deepen the obscurity and increase the hard-

ness of the problems submitted for human solution. Situations must, indeed, be hard to meet when the complex movements which evolve them are so hard to tell about. Herbert Spencer's formula presents a collection of words which, though not of a character to "shatter the teeth of a crocodile," yet paralyze the mind of a common man. Learned doctors, of course, comprehend these words when they hear them, namely, "a change from a definite, coherent homogeneity, to an indefinite, incoherent heterogeneity through continuous differentiations and integrations." That tells you in a plain way what is going on in society. Henry Drummond observed that "the universe may well have heaved a sigh of relief when, through the cerebation of an eminent thinker, it had been delivered of this account of itself."

This occult process is going on continuously, and, while it augments human perplexity and increasingly taxes human intelligence, it is supposed that, in some manner, at some time, by a mysterious power residing in the nature of things, society will arrive at perfection. This is a swelling theme for the platform at this time. Male lecturers are discoursing on the "New Woman" and female on the "New Man," and, as pictured from the respective points of view, they are superior creatures. It is a splendid thing to believe that the human race will one day flower into perfect beings who can live by the golden rule. Victor Hugo believed with great complacency that "he was the tadpole of an archangel." But there is a doubt, in some minds, of our ability to continue improvement, and some hold that the progress made up to date is not satisfactory. Professor Huxley says: "If there is no hope of a larger improvement in the condition of the greater part of the human family, I would hail the advent of some kindly comet to sweep it away."

I do not share this melancholy view. I believe in endless progression, but it can only be realized by the help of the efficient service of the medical profession and the united exertions of the best intellect and conscience society commands. The time that Herbert Spencer sees through his evolutionary glasses, when man will be so happily adjusted to his environment that righteousness will everywhere prevail, and conscience, no longer necessary, will be dispensed with, will never come. An awakened conscience, a resolute will, an en-

lightened mind, and a loyal devotion to duty will be the chief agencies in human progress until the end of it. Arthur James Balfour is right in his criticism "that the causes which will make conscience superfluous will relieve from the necessity of intellectual effort, and that, by the time we are perfectly good, we will be perfectly idiotic."

Seeing how bewildering is the attempt to convey an idea of the nature of evolution will help to make us suitably sensible of the accumulating difficulties which will be presented in the course of our social and political development, and of the necessity of a progressively increasing accumulation of intelligence in the body of our citizenship, to keep its equipment in any degree commensurate with the exigencies which will call it into use.

The people of the United States are approaching, if they are not already face to face, with social and political problems of extreme gravity. Problems which but a short while ago we contemplated only with enlightened curiosity now lie like lions across our path. Carlyle said, a half century ago, "that America's battle is yet to fight; that new spiritual pythons, enormous megatheriums as were ever born of mud, loom, huge and hideous, in the twilight-future." The pythons and megatheriums which are glaring at us with ferocious eyes to-day were not born of mud, but of the ceaseless and sometimes tumultuous striving of the human family for something better,—a reaching out in the dark for succor, from what they feel to be the cruelty of inequality in the distribution of the benefits of civilization. If we are to find a solution for these stupendous problems we must be wiser than our fathers. We cannot guide the ship of state in the tumultuous sea of the future by the observations of the past. The growth of intelligence, public reason, and social insight must keep pace with the conditions which require their exercise. We must know how to treat popular discontent,—when with repressive laws and when with measures of conciliation and relief; how to retire old institutions to make way for new ones; how to make the changes which are inevitable, made necessary by the progress of society, and not to be resisted.

There is in social science, as well as in chemistry, a law of definite combining proportions by which a certain amount of one

principle and a given measure of another combine to produce the best results. Every institution, every system, every principle esteemed of value in our time in its application to government has its limitations. They are good so far, and beyond they are evil. We may say of them, as Bagehot says of political economy, "they are not questionable things of unlimited extent, but are exceedingly certain and useful to a limited extent." The bounds of their beneficence are to be fixed. The frontiers within which their utility is supreme, and beyond which they become noxious, are to be marked out. We must compound the subtle influences, measure the effect of principles, and forecast the trend of popular movements, evolved in the course of our growth, so as to minimize the peril, while we wrest the maximum of blessing from every situation, securing in each case the least of the worst and the most of the best results.

In this discriminating treatment of these intricate problems we have not one brain too many; no surplus of intelligence; no educated man whose contribution to the sum of the nation's sense and soundness can be dispensed with; no excess of noble aspiration and lofty endeavor; no residue of conscientious purpose that we can spare from the great task of prosecuting our experiment of popular government to a triumphant solution.

That we are advancing toward this solution, I never entertain a doubt. My amiable optimism will not permit me to believe that human progress is to be arrested. If our rate of speed is not satisfactory we can improve it by increasing our exertions, leaning closer to duty, and pressing harder in the race. There is warrant for the expectation that the next century will be one of great intellectual and moral awakening. Much fruit will be plucked from the tree of knowledge. Many of the postulates of science will be restated. In the courts of philosophy many motions for new trials will be made on the ground of after-discovered evidence. Statesmanship will mount to higher levels. Economists will make new conquests. Sociology will advance with leaps and bounds. The church will doff her rags of ecclesiasticism and robe herself in living garments of newly-discovered truth. Religion will break the fetters of creed and bound into the arena of spiritual liberty, and the kingdom of Heaven will visibly advance upon the earth.

This is the radiant hope that gilds the dawn of America's second century. Its realization will come as the achievement and conquest of the human mind and heart,—the highest and best over the lowest and worst. This ascent of man will advance in the companionship and under the protection of good government. The political environment may impede or promote the movements of society which lead to beneficent ends in human progress, as the work of the supervisors of the highways may retard or hasten the march of the procession that passes over it. If governments, like clocks, run by the movements men give them, as Penn wisely said, to make them run in the greatest perfection requires the best men. These must be kept in the ascendancy. Those whom a nation elevates to power and crowns with confidence and honor to give it credit before the world are, in a sense, the scale which registers the elevations and depressions in the character and conscience of the republic. To make the best selections is impossible without the participation of the best character and intelligence the community possesses.

In the Bank of England you are shown an ingenious instrument for weighing coins. The coin, if good, drops into a receiver on one side, and if bad it goes to the other. No human agency is visible, yet every coin that does not come up to the standard of this remorseless little machine is rejected. A popular election is a political weighing-machine. The machine is not automatic. The judgment it records is the resultant of thousands of individual judgments, expressed by the ballot, which speaks every freeman's will. Its potency, when used by the best as well as the worst, in securing the highest average results which the state of political society will admit of, justifies the encomium of Charles Sumner, when he said: "The ballot has been better than the soldier, stronger than the plunderer, more merciful than the despot; at once the good Samaritan to the poor, the physician to the sick, and the school-master to the ignorant." Medical gentlemen indulge a delusion pregnant with peril to the State when they forego the use of this effective instrument, with the idea that Providence will take care of idiots and the United States.

The National Academy of Sciences, on one occasion, held its annual meeting in this city on election-day. Distinguished scholars from

many States left their homes where elections were to occur and gave the day to science, with as little concern as if the destinies of the country were not in process of settlement all over the land. Indeed, it was said, at the time, that nothing occurred at the meeting to indicate that these academicians knew it was election-day.

If you submit to be governed by others when you ought to govern yourselves, you will be rewarded by bad government. Some men in politics are like the philosopher who, when informed that his house was on fire, coolly replied: "Go tell my wife; I never meddle with household affairs." Your government is on fire, your politics are corrupt, your municipality reeks with wrongs, and you say: "Go tell the politicians; I never meddle with political affairs." This abject surrender, this voluntary abdication of your duty and power and influence in your own government is political suicide. Those who, on their own motion, surrender so large a part of their citizenship might almost go farther and yield to bodily servitude and become appurtenances of the soil. That we are architects of our own destiny makes it necessary for us to realize the thought of Lowell and become a nation of men-builders. We must rear the citizens who shall be wise to guide, heroic to defend, and strong to save; great citizens, built on such a model as the martyred Lincoln,—

"The kindly, earnest, brave, foreseeing man;
The birth of our new soil, the first American,"

—whom his biographer, with great felicity, describes as a statesman without a statesman's craftiness; a politician without a politician's meanness; a great man without a great man's vices; a Christian without pretension; a ruler without pride of place or power; an ambitious man without selfishness, and a successful man without vanity.

Let me, in conclusion, exhort you, alumni of this great college of medicine and surgery, in a city pre-eminent for its achievements in medical science, with more medical schools and medical students and better medical libraries than any other American city, to contribute your reasonable service to promote the success of popular government; to make your country the nursery of good citizens. Strive to become yourselves the very best, to be men of light and leading, and, by the ex-

ample of your fidelity to the State and your devotion to the duties of citizenship, set the fashion for the masses who look up for guidance, and inspire them with your heroism in holding up the ideal of the supreme good and demanding submission to its behests, and thus become a pledge to the future of a citizenship whose loyalty to the State, fidelity to duty, obedience to law, love of justice, and devotion to the highest and best aspirations of humanity

will hasten that to-morrow of better things in which the fine thought of Victor Hugo will bloom and fruit, and throughout our political realm,—force, with right for a master; progress, with courage for a leader; intelligence, with honor as a sovereign; conscience, with duty as a despot; civilization, with liberty as a queen, and light, as the servant of ignorance, will be united in the service of the common welfare, which is the "Supreme Good."

ALUMNI BANQUET OF MEDICO-CHIRURGICAL COLLEGE.

ONE of the most enjoyable banquets ever given by the Alumni Association of the Medico-Chirurgical College was held at the Hotel Metropole, May 9th, following the address which was delivered in the College Hall by Hon. Mariott Brosius, on "The Duty of the Medical Profession to the State." His address was an admirable one, and was very well received by the alumni and their friends. At the banquet one hundred and twenty-five guests sat down to a most sumptuous feast. The table-decorations were in keeping with the beautiful hall, pyramids of flowers in which were imbedded tiny electric lamps, producing a charming effect.

The college-colors were conspicuous by a predominance of "olive and gold" wherever possible.

Henry Fisher, A.M., M.D., spoke as follows in response to the toast "Our Alumni":—

Mr. President, fellow alumni, and kind friends who compliment us with their presence to-night:—

There are three words in the English language the mention of any one of which finds a responsive chord in every human heart,—mother, home, and heaven. These three words embrace the character, experience, and hope of every alumnus. Mother and alma mater, to whom we are indebted for our existence, involving similar mutual feelings of affection as exist in the natural world.

Home,—a place where kindred spirits are wont to assemble; the confines of the college-walls, with all its pleasant associations and reminiscences.

Heaven,—a place of reward; the goal of our ambition; the culmination of our hopes; a place where oft-unrequited toil receives its just recompense; a place of rest.

The tender striping of the past, having survived the blight of thirteen winters' frosts, we find now possessing all the qualities of matured manhood. You ask me the reason of this. Can we gather roses from thistles or peaches from pear-trees? Can an impure stream yield pure water? Or can we obtain a healthy child from weak and diseased parents? We may determine causes by their effects, as we may judge the quality of the plant by its fruit. Then, in accordance with the inimitable law of nature, wherein "like begets like," the parent of this precocious youth must have been of a healthy nature, the character and principles that founded the institution being inculcated in her offspring. The structure of our college was erected on a firm basis, the laying of its foundation being superintended by men of integrity and resolute of purpose in adherence of what was right; and, governed by the thought that quality should be the ultimate of their consideration, nothing could swerve them from the pathways of rectitude. When the fate of the institution, in its incipiency, was placed in the crucible and submitted to the fires of suspicion and persecution, as all new enterprises are, it came out as pure metal; and it gives me great

pleasure that I can point with pride to the men who compose this association as living embodiments of what "heart within and God overhead" can accomplish.

In March of '82, under such circumstances as the present, was organized the Alumni Association, the members of which were incited by hope to build on their imagination; and, contrary to the usual course of events in such matters, their realization exceeded their most sanguine expectations. Some, however, having crossed the "Rubicon" of their life, never witnessed the fruition of their hopes. So great has been the endurance and growth of the institution, having passed from a comparatively unknown body of eleven members, even in the city of its birth, until now it numbers over four hundred. Its representatives being found in almost all parts of the civilized world, on land and on the sea, in the service of their country and of humanity, speaking different dialects, in the different hospitals. Their contributions to medical literature being read and heralded throughout the land. We find them as editors and publishers of medical journals, their energy and intelligence carrying them beyond the pale of the English language; for, even in our midst at the present moment, we find one as editor of a periodical published in the Spanish language, having a circulation throughout every country in America where the Spanish is spoken.

We may not be able to boast of our Demosthenes or Cicero, with their silver tongues of eloquence, or an Aristotle to delve into the mysteries of the natural sciences, nor the profound philosophy of Plato or Socrates; but we believe we are worthy exponents and followers of the immortal Hippocrates, whose epitaph, borrowed from his precept, reads: "Life is short, opportunities fleeting, judgment difficult, treatment easy, and thought hard; but treatment after thought is both proper and profitable."

The mantle cast off by those who formerly held in their hands the destiny of our college has fallen upon good and worthy shoulders, and believing that our welfare and success as an institution is commensurate with that of the college, that if we "act our part, therein the honor lies," the present attainment shall be eclipsed by future achievements. Like in the case of the famous oration on the "Northern Laborers," the history of the college is our history; we may advance its interest or we may retard it; just in proportion as we draw our inspiration from its prestige; we may also add additional force to that source as we establish our own reputation.

May God bless our alma mater, and its chief good still continue to be the guiding star of our glorious alumni.

"Philadelphia as an Educational Centre" was the toast to which Prof. Albert H. Smythe responded:—

Scarcely could there be assigned to me a toast to which it would be to me a greater pleasure to respond than this of the educational history and eminence of Philadelphia; for I have been for several years as a voice crying in the wilderness, proclaiming the priority and the pre-eminence of our Philadelphia institutions.

Ever since 1834, when George Bancroft published the first volume of his "History of the United States," the source of American culture and the origin of American institutions have been persistently misstated. The historians of New England have built into elaborate and brilliant narrative the splendid place of New England in an intellectual development. And the most recent of these histories, by a Massachusetts man of learning and acumen, doffs Pennsylvania blandly aside without mention of John Wilkinson, and dismisses Anthony Wayne with a score of words.

And yet nothing is more clear than that Philadelphia was, at the beginning of this century, the old literary capital of the nation, and that it deserved then the name—"the Athens of America"—that Boston has since boasted.

One hundred years ago the only scientific foundation within the republic that was not in Philadelphia was the American Academy of Boston. Ours was the first Philosophic Society, the first observatory, the first Natural History Museum, the first botanical garden, and the first circulating library. The press of Philadelphia was the busiest and the boldest in the country. Here were made the earliest American editions of the ancient classics and the English poets. Philadelphia gave to the country the first Aristotle, the first English Bible, the first Shakespeare, and the first Milton. In nearly every case the first experiments in literature were made in Philadelphia, and, having proved successful, then were carried to their legitimate conclusions by New England followers. Ours was the first monthly magazine, the first daily paper, the first religious magazine, the first mathematical journal, and the first juvenile magazine. The University of Pennsylvania became a university one year before Harvard rose to the same distinction.

Ours was the first medical school, and, just as when Sergeant and Hutchinson and Rush imparted to Thomas Paine the suggestions of "Common Sense," the current phrase began,— "smart as a Philadelphia lawyer." So, when Philadelphia's medical schools began, her students became famous, and the city reached and kept the highest place in medical lore and practice.

And now, to the number of our medical institutions, and perpetuating the literary traditions of the city that produced the earliest medical literature, has been added this new and vigorous college—the Medico-Chirurgical—the youngest in years, but rich in promise, which already has won golden opinions from all sorts of persons, and, like Shelley's Sky-lark, is "an embodied joy whose race is just begun." It would be too long for me to mention all the men who have generously and zealously labored for the advancement of this institution. The night would not have time for me to tell the story; only I feel compelled, from personal admiration and respect, to pay tribute to the one, the co-laborer of Pasteur and Koch, the most learned of American bacteriologists,—the honored Dean of your Faculty; the other, the illustrious son of an illustrious father, whose mere name honors an institution with which it is identified. Such is the wealth and such is the history of Philadelphia. The Hon. Seth Low, in a recent address before the Johns Hopkins University, declared that there was a special duty which every city university owed to the community in which it existed, and that there was a particular line of work which each city institution could most successfully pursue. Thus, New York City is the greatest port of ocean-traffic. It is the landing-stage for most of European immigration, and, as through its gates the tide of foreign travel flows, the problem of social life can best be studied there; and so Columbia has established a school of Sociology. Chicago, the chief railroad-centre of the country; and there the problems of transportation can be studied to the best advantage. In Baltimore the race-question thrusts itself upon the observation and furnishes opportunities to the students of that and kindred problems. But in Pennsylvania the learned institutions have a more difficult task; the vast mining interests of the State have brought into it a miscellaneous and densely-ignorant population. Philadelphia is practically the only important centre of culture and intellect in the State. From the city, therefore, must go forth the influences that chasten and subdue. We cannot spare one of our schools or libraries; we must strengthen each. The efficiency of the medical college is largely determined by the previous preparation and training of the students. When the unseen foundations of culture are laid deep and strong in the subordinate schools the medical student is capable of profiting in the largest measure by his professional studies. The urgent need of Philadelphia is to strengthen her lower schools, lift her High School to the proportions of a popular college, and so furnish material out of which the professional schools can furnish men who will

be an ornament and power in the city and the State. Upon such a future depend the security of our social structure and the fullness of our intellectual life.

Hon. Mariott Brosius was next called upon and responded, in a witty manner, as follows:—

I have heard a banquet defined as an occasion on which good things are eaten and dull things spoken; I am quite sure, and I say it to the credit of the management, that this banquet upsets the definition, for, while this board has groaned under a weight of gastronomic attractions rarely surpassed, we have also heard some exceedingly bright and clever things said. After having afflicted you for so long a time in the other hall, did I not feel so profoundly sensible of the wealth of cordiality with which you have greeted me to-night, I might exclaim, "Insatiate monsters, will not one hour suffice!" If I were cruel enough to prolong your punishment, I would feel that I ought to say something about medicine or surgery in order to be interesting, for you, doubtless, are as partial to that subject as the Denver congregation was to silver. A New England preacher was substituting in Denver on one occasion, and while discoursing fervently on Jerusalem, her pearly gates and streets paved with gold, the resident pastor sitting behind him, pulled his coat-tail and said, "Put a little silver in, brother, or you won't get any engagements." But as I was not booked for any remarks at this stage of your festivities, I decline to be put into leading strings, I will take the liberty which the occasion invites to say that I agree with all that has been said about the greatness of Philadelphia and Pennsylvania. Indeed, I think every stranger who enjoys the hospitality of this great city ought to be congratulated, I do not in the least feel the vanity which Noah Webster betrayed on a memorable visit to this city. He was met by Dr. Rush, who congratulated the distinguished stranger on his arrival at the great city of Philadelphia. Mr. Webster, lifting himself to his full height, replied: "Oh, sir! the city of Philadelphia may congratulate herself on my arrival."

One of the many superb jewels that glitter on Pennsylvania's fine brow is "Charity." And I would like to smooth the edge of the structures of New England civilization by my friend on the right, who has, with so much spirit and eloquence, extolled the character of Pennsylvania's educational work.

I do not doubt that some of the good things in our civilization came from the New England seed-bed—were first propagated in her fertile gardens; but they only became perfect when

they were crossed by Pennsylvania's culture. In their native character they had to be apologized for. I remember a cruel wit, penning some apologetic lines on New England which I feel like repeating in her behalf:—

"Speak not of the pilgrims with jeers;
They thought they were serving their Maker
When they cut from the Baptist his ears
And choked the decorous Quaker.

Their witchcraft you are not to allude,
Nor tell of the saints they have banished,
For we know their intentions were good,
And their bigotry has long ago vanished."

Thus, having the civilization on one side of Pennsylvania, to get her true position we must note what was on the other side.

The character of the ideas that spring from another seed-bed, under warmer rays and a more genial atmosphere, that bloomed and fruited to the south of us, has been expressed also in rhymes, which I crave your indulgence to repeat:—

"Underneath the gum-tree the Southerner sat,
Aweaving the braid in his palmetto hat,
Relieving his mind of a terrible load
By humming the words of the following ode:

'Oh for a nigger, oh for a whip,
Oh for a cocktail, oh for a nip,
Oh for a crockata Yankee school-teacher,
Oh for a shot at old Greeley and Beecher.'

And so he kept owing for all he had not,
Not content with owing for all he had got."

Thus you see Pennsylvania envired by two distinct forms of civilization,—on the one side the civilization of the "seer," on the other that of the "overseer." She had a clear duty in the situation, and she performed it with her accustomed heroism. She applied the pruning-knife to New England, and ploughed under the wild and poisonous tangle-wood of the South, and cleaned the ground for cuttings from her own splendid culture. These cuttings, it must be confessed, have not arrived at perfection, but that is due to the soil and not to the cuttings. But, on the whole, the situation, north and south of us, has been distinctly improved by Pennsylvania's culture. So that while I am willing to cover with the mantle of charity any short-comings of the sections, I am swift to unite with you in extolling the merits of this great State; and, in view of her conspicuous agency in the development of the best civilization yet attained, I deliberately take the laurel from every other, and place it upon the fair brow of Pennsylvania.

The toast "Philadelphia as a Medical Centre" received a very fine response in the following words by Dr. F. Persifer Frazer:—

Mr. President and gentlemen of the Alumni Association of the Medico-Chirurgical College:

I appreciate highly the honor you confer upon me by your selection to respond to the toast, "Philadelphia as a Medical Centre," in the place of his Honor, Mayor Warwick, unfortunately absent from this festal board.

The subject of the toast is one of great interest for us all, and by a happy coincidence I am able to view it from a somewhat newer stand-point than is afforded by the mere enumeration of statistics.

Two years ago, in the course of preparing for the Bureau of Education an article which attempted to collect the records of work in pure science of the Alumni and Professors of the University of Pennsylvania, it became more and more apparent that up to eighty years since, with few exceptions, the men of scientific research in all branches were in very large majority physicians; and it is highly probable that this will be found to be the case over the whole world, even as late as 1820. It is not that there were no great experimenters and philosophic minds whose bent was other than in the direction of curing, but the only schools where the student was brought face to face with nature were medical schools; and, besides, there were no generally known titles (as there are now) but the single one of Doctor of Medicine, which would carry the impression to the public that the possessors were not idlers and dreamers spending their time with retorts and air-pumps. So it came about that the physicians held during centuries the seeds of all natural sciences in trust during the minority of the specialists, as the monasteries during the Middle Ages did the precious fruits of literature and art.

A few of the names of physicians who laid the foundation of Philadelphia's greatness in medicine will explain why the latter is and always has been a great centre of medical learning from her origin. Such are Dr. John Morgan, Physician-in-Chief of the American Army; John Redman; Rev. Hugh Williamson, M.D.; Benjamin Duffield, surgeon in the American Army; Philip Syng Physick,—"the Father of American Surgery"; James Woodhouse; Thomas Tickall Hewson, one of the founders of the National Pharmacopœia; Robert Maskall Patterson; Jacob Green, Professor of Chemistry in Jefferson Medical College in 1822; Franklin Bache and George Bacon Wood, together the founders and editors of the "U. S. Dispensatory"; Casper Wistar; the three Bartons, and many others.

Philadelphia, more than a century ago, founded not only the oldest medical college on the continent, but one which has become one of the best in the world.

Another and another great medical school followed without weakening the productive force of our great city; which reminds one of a

bird of Paradise, which shed one after another of her glorious, iridescent plumes, but replaces them by others. With an aggregate of upward of four thousand students of medicine in her medical schools,—viz., the University of Pennsylvania (U. P.), the Jefferson Medical College (J. C.), the Medico-Chirurgical College, the Woman's College, the Polyclinic College, and the Hahnemann College,—it does not seem likely that Philadelphia will soon lose this exalted position as the centre of the medical teaching; and the firm establishment of any great public benefaction, like the Medico-Chirurgical College, can but assure that pre-eminence.

The strong claim to the regard of the public possessed by your institution was unconventionally expressed, by one of its sincere friends, as follows:—

There's a fragrance pervading the Delaware's brink
Which gives a bouquet to the fellows who think.
Can it be the New Woman? The Penrose Committee?
The filtering reservoirs built for the city?
No; none of these boasts of an odor so high.
'Tis the Medico-Chi.

Who has dared the attempt to divide the renown
Of this Jefferson, Franklin, and Hahnemann town?
Who has fearlessly challenged the "ancient régime"
To a trial of strength in the public esteem?
Who has flung down the gauntlet defiantly? Why,
'Tis the Medico-Chi.

Who's the Pan that has laid what his prototype blew?
And the Coast that has sent of its bounty to you?
Who is he that would cancel the boulevard plan
And build a new hospital? Who is the man?
He's the Pan and the Coast with the vim and the will,
Which his name it is Bill.

From dispensary druggist to licensed Bodega,
From medico-alpha to medico-omega,
Is there any Greek letter more rare than the rest,
With more that suggests both the highest and best?
There is; and its eminence none can deny.
'Tis the Medico-Chi.

'Tis not in its symbols the learned may see
The statement locked up in U. P.
Nor can one reproach its immodest behavior
In taking J. C. from the name of the Saviour.
These colleges feel that a rival is nigh;
'Tis the Medico-Chi.

There's the Medi-Cocaine and the Medi-Cocu,
And the Medi-Columbus,—just passed from our view.
But if we intend to applaud with a zest
The latest sweet medico-thing (and the best),
Then three hearty cheers we will give, and a ti-
Ger for Medico-Chi.

"The Class of '95" was very well responded to by the Class Orator, William Henry Miller. Other toasts were very cheerfully and entertainingly responded to.

Among the guests were: Dr. H. Melvin Allen, Dr. Millard F. Allen, Dr. N. E. Allen, Prof. James M. Anders, Prof. W. Easterly Ashton, Dr. W. F. Babcock, Dr. Harry B. Bacon, Dr.

F. L. Baker, Dr. T. T. Bland, Mr. C. William Bergner, Dr. Henry C. Boenning, Dr. George H. Borsch, Dr. G. M. Boyd, Mr. Francis M. Brooke, Dr. F. K. Brown, Dr. H. N. Brown, Prof. C. W. Burr, Dr. Frank M. Boyle, Dr. Robert B. Campbell, Dr. John W. Clark, Dr. Philip R. Cleaver, Dr. E. S. Coburn, Dr. John Welsh Croskey, Dr. E. A. Cruger, Dr. George E. Dahis, Mr. Samuel Disston, Dr. John H. Egan, Prof. Seneca Egbert, Dr. C. L. Eldredge, Dr. Frank Emery, Dr. F. Persifor Frazer, Dr. C. T. Faries, Dr. Henry Fisher, Prof. L. Webster Fox, Dr. Foster Frutchey, Dr. E. S. Gans, Prof. E. B. Gleason, Dr. Charles H. Gubbins, Prof. W. Frank Haehnen, Dr. W. J. Hanlon, Dr. George C. Hanna, Dr. Carl Harris, Dr. W. S. Hibshman, Dr. J. P. Hillegas, Prof. W. C. Hollopeter, Dr. Walter N. Hornby, Prof. W. C. Hughes, Dr. George S. James, Dr. E. F. Kamerly, Mr. William King, Dr. Joseph R. Knight, Dr. W. Krause, Mr. Samuel Kurtz, Rev. Frank Lambader, Prof. Ernest Laplace, Dr. S. W. Latta, Dr. George F. Levan, Dr. David W. Levy, Dr. John Mellor; C. Carroll Meyer, Ph.G.; Dr. W. C. Miller, Dr. Jacob Mishkin, Dr. Enrique Montiel, Dr. Sidney Montegut, Dr. John H. Murray, Dr. Thomas K. McKee, Dr. John McLaren, Dr. Samuel H. Neal, Dr. Ar. Nicodem, Dr. Daniel A. Nolan, Dr. S. E. Noll; Dr. M. O'Hara, Jr.; Prof. Isaac Ott, Prof. William H. Pancoast, Dr. H. F. Pfeuger, Dr. C. S. Phillips, Dr. William E. Powell, Mr. D. T. Pratt, Dr. Alexander Ramsay, Dr. C. Hubert Read, Dr. Stewart Reeser, Dr. Frank A. Roberts, Dr. Edna R. Rockhill, Dr. H. Wheaton Rodgers, Mr. Sylvan Rodelheim, Prof. A. E. Roussel, Prof. E. B. Sangree, Dr. J. Thompson Schell, Dr. J. William Schultz, Dr. John F. Shaw, Dr. D. W. Shelley, Prof. B. T. Shimwell, Dr. B. Frank Shires, Dr. F. B. Shoemaker, Prof. John V. Shoemaker, Dr. Joseph A. Shultis, Dr. Frank C. Skinner, Dr. W. H. Sloan, Dr. Joseph Slominsky, Mr. Walker V. Smith, Prof. Albert H. Smythe, Dr. I. Newton Snively, Dr. R. D. Snively, Dr. Grand Sparks, Dr. A. G. Sprissler, Dr. Charles O. Sterner, Dr. A. C. Stephens, Dr. W. Blair Stewart, Prof. W. S. Stewart, Dr. Oliver Stout; Dr. I. Snively, Waynesborough; Mr. William M. Taggart, Dr. Edwin G. Thompson, Dr. Leonard Valdes, Dr. E. L. Vasant, Dr. John W. Vaughn, Dr. Joseph D. Wallace, Hon. Robert J. C. Walker, Dr. W. Newbold Watson, Dr. J. K. Weaver, Dr. R. Davis Webb, Mr. Theodore Wernwag; Dr. John Whann, Jr.; Mr. C. M. Wilkins, Dr. George Woodland, Dr. W. V. Woods, Dr. John S. Woodruff, Dr. H. D. Zandt, Dr. Herbert Ziebarth.

L. WEBSTER FOX,

Chairman Alumni Com.

