Eve (Jos. a.)

INTRODUCTORY ADDRESS,

DELIVERED AT THE

OPENING OF THE SESSION,

OF THE

MEDICAL COLLEGE OF GEORGIA.

ON THE

SECOND MONDAY OF NOVEMBER, 1838,

By JOSEPH A. EVE, M. D.

PROFESSOR OF THERAPEUTICS AND MATERIA MEDICA.

PUBLISHED BY THE CLASS.

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Box

MEDICAL COLLEGE,
AUGUSTA, November 13th, 1838.

DEAR SIR—At a meeting of the students held this day at the Medical College of Georgia, the undersigned were appointed a Committee, to return you their thanks for the very able, eloquent, and very appropriate address, delivered at the commencement of the session, on the 12th inst., and to request a copy for publication.

In behalf of the class, we present you our highest respect, with our best wishes for your prosperity and happiness.

Very Respectfully,
Your obedient servants,

THOS. K. DUNHAM,
A. A. CULLINS,
H. H. MEALS,
E. W. ALFRIEND,
W. J. MEALING,
THOS. E. BOWDRE. } Committee.

DR. JOSEPH A. EVE.

AUGUSTA, November 14th, 1838.

GENTLEMEN—

Allow me to express to you and your fellow students my gratitude for the honor you have conferred upon me. Although conscious that your kindness has greatly overrated the merits of my address, it was yet prepared for you, and with pleasure I place it at your disposal.

With highest respect, and an earnest desire to cultivate the most friendly relations,

I am, Gentlemen,
Your obedient servant,
JOSEPH A. EVE.

THOS. K. DUNHAM,
A. A. CULLINS,
HENRY H. MEALS,
E. W. ALFRIEND,
WM. J. MEALING,
THOS. E. BOWDRE. } Committee.

ADDRESS.

Permit me, gentlemen, in the name of the Faculty of this College, whom I have the honor to represent on this occasion, to bid you a hearty welcome!

To me has been assigned the task of giving you an introduction to the present course of lectures: and happy will I be, should the manner in which I fulfil this duty equal the pleasure I feel in the attempt—should I improve this opportunity, by exhibiting views of the profession of medicine, and setting forth principles, which shall be of service to you, not merely through the period of your pupilage, but during the whole term of your professional life.

You have embarked in the study of a profession which, while it affords much to excite pleasure, and call forth admiration and wonder, while it lays open before you a most extensive and fertile field for virtuous ambition and laudable enterprise, is still replete with difficulties—a profession holding forth the richest rewards, yet demanding the greatest amount of labour and sacrifice, the most patient investigation, perpetual study and untiring application.

In contemplating the present state of medicine, it is difficult to say which strikes us with the greater astonishment, the vast improvements which have been made in the science, during the

present century, or its extreme distance still from ultimate perfection: But happily, whether we contemplate its highly improved state, or its susceptibility of improvement, equal gratification is afforded: Had medicine already attained its highest state of perfection, it would have been left to us only to admire and imitate those who had gone before us—had it remained stationary for many years, we should have been discouraged from labouring for its advancement, and regarded it as a barren field, in which no laurels were to be won: but whilst the achievements of our predecessors stand as imperishable monuments to their well earned fame, and must ever excite admiration, they should not fail to awaken within us a noble spirit of emulation! Yes, the youthful aspirant after fame may be encouraged by the reflection, that although much has been achieved, much more remains to be accomplished: that although many laurels have been won, more still remain to adorn his brow and reward his toil!

Generation will follow generation—age after age will pass away, before medicine shall attain the summit of perfection, before its cultivators shall behold their work complete.

Like those mathematical lines that may approach each other forever without meeting, medicine will continue for ages to approximate without reaching perfection—the art of healing will become more and more improved; but it never can, in the nature of things, attain that state of perfection and certainty, predicted by our venerated, but enthusiastic Rush, when "old age and accidents, will be the only outlets to human life." Before medicine could become so perfected, that the practitioner should be invariably triumphant in his conflicts with disease—before he could with unerring certainty repelthe shafts of death, man must become perfect, not only in his physical organization, but in the exercise of his reasoning faculties:

for although the science of medicine were so perfect that it might be possible to estimate with precision the nature and intensity of the disease, and to determine with mathematical accuracy the kind and power of remedial agency demanded for its cure, yet unless the human mind were perfect, unless the physician were infallible in perception and judgment, failures would still be common from errors in these faculties: And besides the frequent frustration of his best laid remediate plans, by the stupidity or perfidity of those to whom their execution has been entrusted, how often are the most exalted exercise of skill defeated, the most sagacious and scientific labours of the practitioner rendered unavailing, by defect of constitutional energy in the patient, from want of power to live after the disease has been subdued! Such a consummation of skill, contrary to the order of nature and economy of Providence, is neither to be expected nor desired. It is far better for mankind as a species, that Death should continue to number his victims from the earliest to the latest period of existence, than that Earth should become crowded with a multitude of time-worn and decrepit beings, to whom life had become a burden, in whose bosoms the frost of age had chilled every kindly emotion and frozen up every avenue to pleasure, and whose only hope and wish could be to die! But the improvers of medicine need never apprehend this deplorable result from their labours:—the all-wise Creator of man, to whom alone appertaineth perfection, and who has ordained the science of medicine to relieve the sufferings of his creatures, has mercifully assigned it metes and bounds far short of this imaginary perfection, which it can never pass to their injury. Medicine has always conferred a blessing on the human family individually and collectively, and the more it is improved, the more nearly it approaches a perfect state, the greater and more diffusive will be the blessing. In direct ratio with the improvement

of medicine, will the number of incurable maladies, the opprobria medicorum, be lessened, pain and suffering diminished, happiness promoted, and the average duration of life extended!

In a retrospective glance at the history of medicine, we behold doctrine following doctrine in endless succession, as wave succeeds wave upon the ocean, or as the foliage of Autumn falls to be succeeded by the leaves of Spring: one theory appears upon the stage, culminates for awhile in meridian splendour and then sinks down into obscurity and night, with all that have passed before: but happily for the cause of humanity—for the advancement of science, exploded doctrines falling fertilize the field of science and render the future harvest more luxuriant. A medical theory may be refuted, the name of its author may be entombed in oblivion, whilst some principle, established or illustrated by him, may outlive the ruin, and prove to be of lasting value and benefit to suffering humanity. Who now does homage to the name of BROWN, the unfortunate child of genius, the victim of error? where are his disciples? where his once dazzling doctrine? Behold it, a shattered wreck, floating down the stream of time, no longer extant above the waves; yet it must be acknowledged by all, that to BROWN the glory is due of having advanced a proposition that has ever since stood, as the corner-stone of truth in medicine—that to BROWN the honor belongs of having announced to the profession a principle that lays at the foundation of all correct theory in medicine, that constitutes the basis of all sound reasoning in physiology, pathology and therapeutics, that vital phenomena are excited and maintained by stimuli or excitants.

From true principles not having been applied to the study and cultivation of medicine, the greatest confusion and uncertainty long prevailed: There was little or no improvement for many centuries, until the light which the Baconian philosophy

had shed over the other sciences began to extend its salutary rays over medicine and dispel the clouds of ignorance and error, that had so long enshrouded it. Before this time, the most extravagant notions and wildest hypotheses were prevalent. Instead of building theories on the impregnable basis of established facts, the most absurd doctrines were advanced, and facts then sought and distorted for their support. The only true source of knowledge, nature herself, was seldom consulted: Most of the ridiculous opinions that were admitted into medicine and dignified with the appellation of doctrines, were founded in analogies derived from the principles of other sciences, or in total ignorance of all science, and were nothing more than the reveries of distempered imaginations. But as soon as the true principles of philosophy were applied to the cultivation of medicine, as soon as physicians began to seek truth by the only correct and legitimate methods, that is, by observation, experiment and inductive reasoning, a new era commenced in our science; demonstration took the place of hypothesis, experience of speculation, and the systems that had only served with ignis fatuus' light to bewilder and mislead, soon vanished like the illusive phantoms of a dream.

It is to the principles of the inductive philosophy that *we* are indebted for all that is valuable in medicine, it is to the application of these principles to the investigation of medical subjects, that we owe the great improvements made in the present century—the elevated state to which medicine has already attained; and it is these principles that will advance it to the highest state of perfection of which it is susceptible.

Lord Bacon was the author of this philosophy: in his great work entitled "Novum Organon Scientiarum," he taught the only correct method of conducting scientific enquiry—he laid down those rational principles of philosophizing which have led the way to all those sublime discoveries and valuable improve-

ments, in the arts and sciences, which have so eminently distinguished the last two centuries from all that have preceded. This great philosopher rose like a sun upon the dark days of mental thraldom and delusion, and with superior light scattered the dense shades that had for ages obscured the human mind: this master spirit, this oracle of nature, exposed the absurdities of the scholastic philosophy—with the irresistible power of truth, wrested the sceptre from the hand of Aristottle who had, more than two thousand years, held the minds of men in abject bondage —proclaimed independence of thought—intellectual liberty—emancipation from the tyranny of false philosophy ;—he taught mankind to assert the high prerogative of reason—the noble privilege to think for themselves—the natural and inalienable right to employ their own senses and mental faculties, in the pursuit of truth.

"Lord Bacon, (says an elegant writer,) was the first who taught the proper method of studying the sciences, that is, he pointed out the way in which we should begin, and carry on our pursuit of knowledge in order to arrive at truth. He gave a set of rules by which mankind might deliver themselves from slavery to names, and from wandering among fanciful systems, and return once more as little children to the school of Nature. The task he chose was far more usefel to the world, and honourable to himself, than that of being, like Plato or Aristottle, the author of a new sect: he undertook to expose the errors of those who had gone before him, and to shew the best way of avoiding them for the future: he had the principal share in pulling down the old building of a false philosophy, and, with the skill of a superior architect, he laid the foundation, and sketched the plan of another fabric, and gave masterly directions to those who should come after him—how, upon the ruins of the first, the temple of science must be erected anew. As in a great army,

there are those whose office it is, to construct bridges, to cut paths along mountains, and to remove various impediments, so Lord Bacon may be said to have cleared the way to knowledge; to have marked out the road to truth; and to have left future travellers little else to do than to follow his instructions: he was the miner and sapper of philosophy, the pioneer of nature; and he eminently promoted the dominion of man over the material world. He was the priest of Nature's mysteries; he taught men in what manner they might discover her profoundest secrets, and interpret those laws which Nature has received from the great Author of all."

This philosophy teaches mankind that the only certain method of arriving at truth, in the sciences, is to relinquish all pride, to renounce all preconceived opinions and theories, and to study nature herself, the only source from which correct information can be obtained. It sets out with this fundamental principle—"Man, the servant and interpreter of nature, understands and reduces to practice just so much as he has actunlly experienced of nature's laws; more he can neither know nor achieve." It teaches us, that it is only by patiently observing natural phenomena, and by careful experiment which Lord Bacon styles "interrogating, or asking questions of nature," that we can proceed safely and surely in our enquiries after truth; that it is from *facts*, thus laboriously obtained and brought together, we must reason, and not from baseless conjectures and vague hypotheses relative to the laws and operations of nature. It is by bringing together all the facts bearing on any subject that can be obtained by observation and experiment, by examining them in every point of view, and carefully comparing them, that we can arrive at some general conclusion, or determine some fact or principle, applicable to them all, which general facts or principles, when satisfactorily established, be-

come so important and valuable in science, that the celebrated LOCKE styles them, "the gems of knowledge:" but it is obvious that unless the individual facts be true, and include every thing that can affect the result, the general fact or principle must also be false or at least uncertain. This method of conducting the pursuit of knowledge, by forming conclusions from the particular to the general, is termed *induction*—a logical process which *leads* the enquirer from particular facts or propositions, collected by experiment, when the subject admits of it, as Chemistry &c. or otherwise by attentive observation, as in Astronomy, *into* some general proposition which may constitute an axiom or principle in that science: this is the only certain method of investigating and arriving at truth, in the medical sciences;—the moment we leave it, we are bewildered in the mazes of error.

But this philosophy, while it inculcates freedom and independence of thought, at the same time requires the most profound humility and modesty—the docility, the teachableness of little children—that, with all their artlessness and simplicity, we ask questions of nature, as of a mother, and receive instruction at her feet: it admonishes us, as expressed in the beautifully figurative language of its author, that "the kingdom of man which is founded in the sciences, cannot be entered otherwise than the kingdom of God, that is, in the condition of a little child." There are too many who would enter upon this kingdom proudly, and by violence, as lords or princes, but to such its gates are barred: there are too many who, like EUCLID'S royal pupil, would seek a kingly road to knowledge, but in vain, the only paths to knowledge—the only avenues to the temple of science, are observation, experiment and careful induction.

It was by the effectual aid of the inductive philosophy, that the immortal NEWTON made his splendid discoveries in natural

philosophy, which have been the glory of his own, and the admiration of all succeeding ages;—but to recount all the good results that have flowed from the same source, would be to detail the history of the arts and sciences for the last two hundred years.

It was not until comparitively late, that physicians have become properly impressed with the importance of the inductive philosophy; hence, whilst the other sciences flourished, medicine languished: and it is only, since its cultivators have adopted the principles of this philosophy, and sought truth by induction, that medicine has witnessed such rapid improvements and justified its claims to rank, among the certain sciences: and may it not be said with truth, that more has been accomplished, that medicine has made greater advances toward perfection, in the nineteenth century, than previously, in the long lapse of ages since the days of HIPPOCRATES?

It would be an interesting task to trace the beneficial effects of this philosophy upon the medical sciences, but time will permit us only to refer, very generally, to some of them.

Chemistry which, before the days of BACON, appeared "to have an elective attraction for all that was absurd and extravagant in other parts of knowledge," first felt the meliorating influence of the principles he taught, principles which have divested it of all its wildness, extravagance and romance, and elevated it to the state of a certain science—a science which has not only reflected the most important benefits on medicine, but one of most extensive and varied usefulness to mankind: these principles have indeed rendered chemistry one of the most accurate and exalted of the sciences, and thus contributed most to enlarge the sphere of human knowledge, and extend man's empire over the physical world.

This philosophy has been no less successful in its application

to anatomy than chemistry: among its most happy results, is the grand system of General Anatomy, a noble and enduring monument to the genius and industry of its author.

It was said of Sir Isaac Newton—

> "When Nature and her laws lay hid in night,"
> "God said, 'let Newton be,' and all was light."

The same high eulogy is appropriate to Bichat in anatomical science, as to Newton in natural philosophy.

Bichat cultivated anatomy according to the most rigorous principles of induction: the means he employed were "experiments on living animals, trials with different reagents on organized tissues, dissection, examinations after death, observations upon man in health and disease." He performed a great number and variety of experiments with the simple tissues, which he "subjected successively to desiccation, putrefaction, maceration, ebullition, stewing and to the action of the acids and alkalis," the object of which was to determine the distinctive characters of these simple tissues, and to prove that the organization of each is different and peculiar. It was thus, by the most patient observation, by an infinitude of the most minute and laborious experiments, and by careful induction from them, that he was enabled to substitute demonstration for conjecture, fact for supposition, principle for hypothesis, light for darkness, truth for error,—to illustrate many phenomena in physiology and pathology previously deemed inexplicable,—to solve many mysteries unfathomed before, and to become the originator of a new science, whose publication to the world constitutes the most brilliant epoch in the annals of medicine!

Metaphysical speculation had hitherto entered too much into physical investigation, but this philosophic author "shewed that the only legitimate aim of the physiologist's enquiries, is to study the properties or functions of living bodies, in health and in disease, and to endeavour to find out their mutual dependencies,

the phenomena which they exhibit, the action of external agents upon them, and the uniformity or irregularity of their operations."

The principles and precepts of BICHAT, have in a great measure banished ontology from medicine, and impressed upon the minds of physicians the importance of the localization of diseases and of investigating, minutely, and determining with precision, the organic changes in which they consist, which investigations have subsequently resulted in the beautiful and philosophic system of Organic Medicine.

The introduction of the inductive philosophy, into the study of medicine, has by degrees led medical philosophers to consider the subjects of their investigation, in the light of physical sciences, capable of being studied as such: and the application of the principles of physical science to these subjects has proven, most satisfactorily, that this is the only correct and successful mode of studying them. It has, by suggesting the value of the employment of the senses in physical research, led to their application to the investigation of disease; and the consequence has been most happy. It has clearly demonstrated that a vast amount of the most exact and valuable knowledge, in pathology, lay concealed from physicians, until brought to light by this method of investigation.

The employment of the sense of hearing, until very recently, was restricted almost entirely to the patient's own account of his sufferings, or the still more fallacious narrations of friends and attendants; but since the days of LAENNEC, this sense, by means of auscultation, mediate and immediate and percussion, is employed in exploring the physical condition of organs, in the hidden cavities, farthest removed from observation, and reveals information which enables us to decide the diagnosis of many diseases, with an accuracy unattained and unhoped for before:—the certainty already arrived at, by the employ-

ment of the physical means of diagnosis, in thoracic diseases, can not be regarded otherwise, than as one of the most splendid triumphs and valuable attainments of this inductive philosophy, teaching physicians to seize with avidity every thing connected with the subjects of their investigation, to improve every opportunity and try every method, in their power, of acquiring all the discoverable circumstances in every subject.

The sense of touch, formerly employed for scarcely any other purpose than to ascertain the pulse and the temperature of the surface, is now much more extensively used, in the exploration of disease and examination of patients.

Means have been invented, such as the speculum &c. to extend the useful application of vision; and the other senses have all been brought into the same strict and beneficial requisition.

The inductive philosophy is emphatically the philosophy of *facts;* but whilst it teaches their primary and paramount importance and declares that observation and experiment alone can furnish them, it instructs us that, to render *facts*, when thus obtained valuable and available to science, they must be brought together, compared and classified for the deduction of *principles;* which method of deriving general principles from particular facts, generalization, is one of the highest and noblest exercises of the human intellect, and the talent for it most characteristic of genius. BICHAT possessed this faculty in an eminent degree, hence his conclusions are so exact, so beautifully true to nature, that they must ever stand as irrefutable axioms in medical science, and his doctrine of the tissues, deduced from his observations and experiments, is justly regarded as a revelation in medicine. But great caution is necessary in the exercise of this talent—for equal evil has resulted from the error of generalizing, as of particularizing too much—errors into which our profession have too frequently fallen.

Whilst in accordance with the dictates of this philosophy, I would endeavour to impress upon your minds the futility of theories not based upon facts, and the necessity of regarding the truths of nature as the foundation of knowledge, I would, with equal solicitude and earnestness, warn you against the danger of false facts and the fallacy of experience, as lamentable in the present day, as when first declared by the venerable sage of Cos.

Medicine has always abounded in false facts, which CULLEN has correctly said are more numerous than false theories. False facts, or errors in experience, result from superficial, careless, or partial observation and unfair experiment: men are wont too often to see every thing through the distorting medium of prejudice, and to admit nothing that contradicts their preconceived notions, or proudly cherished opinions: many err from want of opportunity, or disposition, to compare their own experience with that of others: many errors have arisen from mistaking the relation of cause and effect: there is no more frequent mistake than that of taking simple antecedence for cause: when one event follows another, a careless observer is almost sure to regard them in the relation of effect and cause, although there may not have been the slightest connexion between them; hence the necessity of the most attentive and candid observation, and the greatest care and caution in our experiments. From the want of due attention, cause is often mistaken for effect and the latter for the former,—from the same defect, partial and erroneous conclusions are adopted,—all the causes that cooperate in the production of a result are not carefully scanned;—the succession or concatenated series of causes that conduce to the same end is seldom traced, with sufficient attention and labour: What more cogent and conclusive evidence can be required to prove the fallaciousness of experience, than the con-

stant reference that is made to it, as an infallible proof of the success of the most opposite and incongruous modes of practice? To prevent error and obviate danger, the most rigid principles of a sound and discriminating philosophy are continually required.

Every attempt to exaggerate the importance of principles over facts, or of facts over principles, is alike unphilosophical and absurd—it is equal to the folly of contending for the superior importance of the base or superstructure, in architecture, as though both were not equally essential to the construction of the edifice.

Principles or theories without facts for their foundation, like air-built castles, exist only in the minds of visionary dreamers; and facts, without principles, are as materials ready for the builder's use, but require his skill and labour to collocate and bind them together, in the erection of a fabric symmetrical, beautiful and harmonious in all its parts.

"Should we build facts upon facts," (says Rush,) "until our pile reached the heavens, they would tumble to pieces, unless they were cemented by principles. Medicine without principles is an humble art, and a degrading occupation. It reduces a physician to a level with the cook and the nurse, who administer to the appetites and weakness of the people, but directed by principles, it imparts the highest elevation to the intellectual and moral character of man."

In medicine, all knowledge is either demonstrative or inferential—that is, it is either demonstrable to the senses, or it must be inferred or deduced by the mind from facts which are objects of sense. Let your attention be engaged now in laying a good foundation in positive facts, that you may have substantial premises from which to reason: Let your study be principally

directed to those departments of medical knowledge, which are demonstrative; however difficult, however uninteresting, or disagreeable they may be to you, they must be mastered before you can understand those that are based upon them--for otherwise, there will be no stability in your opinions, no consistency in your practice,—you will be fluctuating as the waves of the sea, —your system of medicine, like the house of the foolish man built on the sand.

As medical philosophers, you must contemplate and study man as an assemblage of organs, performing distinct offices: you must acquaint yourselves intimately with the construction and composition of these organs and their offices in health, with the changes in structure and modifications in action, resulting from disease, and the constituent properties and qualities of the remedial agents that may be brought to act beneficially upon them—the knowledge of these subjects constitutes the sciences, of anatomy healthy and pathological, physiology, chemistry and materia medica: these being elementary and fundamental demand primary attention; I would however by no means have you undervalue the importance of the practical branches which are, indeed, the end and object of medical science.

If it be important in every undertaking to commence aright— in every journey to take the path that leads most safely and directly to the point proposed; it is certainly not the less desirable and necessary, that in commencing the study of medicine, you should set out with correct principles—and be assured, Gentlemen, it is only the right conception and appreciation of the principles of the inductive philosophy that can conduct you to a thorough knowledge of your profession—these alone that can make you scientific physicans and rational and successful practitioners;--therefore, have I chosen the subject of this phi-

losophy as most appropriate for your induction into a profession, in which its principles are required at every step. The study of *physic* in which you are engaged, is literally and truly the study of *nature*—the very term *physician* signifies a *natural* philosopher, a *naturalist*, one whose business and study are with *nature*—this is the volume whose pages you must read—the inductive philosophy, the only teacher that can unfold to you its knowledge.

Our plan of instruction has been already made known to you;* our arrangements and facilities for demonstration and imparting knowledge in the various departments of medicine, are open to your inspection: without pompously boasting of superior claims to your patronage, I will only promise, for myself and colleagues, the utmost endeavours to impart to you the largest amount of useful information and to teach you correct principles and important facts in medicine. But while this will demand our most arduous efforts, it will require a corresponding degree of attention and study on your part to render our labours profitable to you. Were we to devote our whole time to instruction, and labour incessantly day and night for your improvement; had we all human knowledge; were we masters of every science and every art; had we the eloquence of DEMOSTHENES, could we lecture to you in language more mellifluous, in strains more sweet and enchanting, than angels use; all would avail nothing, without your most diligent *attention here* and studious *application* to books at *home*: we might entertain you for the time, but no lasting *impression* would be made on your minds; you would return unimproved, unprofited by your sojourn among us.

The strong desire I feel for your improvement, prompts me

* In the annual announcement of lectures.

to urge upon you, with all possible emphasis, the indispensable importance of employing all your time, with the greatest assiduity and industry to acquire and retain knowledge. Every minute lost *now* is lost *forever!* Were you to live a thousand years, you could not redeem one moment of misspent time. Every hour has its own occupation, and you can not crowd into it the concerns of another. Your respectability and success in the profession will depend, in a great measure, upon the improvement you make of your present opportunities—if they are not improved, the loss is irreparable,—no future industry, no subsequent efforts can make atonement for it; but if properly improved, the benefit will be experienced through your whole life, and the full amount of good resulting, not to be estimated, until you shall have terminated your professional labours. Far more valuable than gold, knowledge is not lost in using, but improves, grows brighter, the more it is employed. Knowledge has, by the author of the inductive philosophy, been very appropriately styled "Power:" knowledge in medicine is indeed power of the highest and most noble order—power approaching nearest to Divine—it is truly God-like in its nature—it is power to heal the diseases and relieve the sufferings of our fellow creatures: in no busines or occupation in life, does man exercise an office more Heavenly, in none is he enabled to follow more closely the footsteps of his Divine Master, who went about doing good, healing the sick, relieving the distressed and comforting the poor. How glorious a vocation!—how supremely calculated to ennoble and exalt human nature!—how eminently productive of the highest happiness and most refined pleasure to him who practises it, with proper motives and under the influence of correct principles and feelings!—how important then, that, in qualifying yourselves for such a profession, no time be lost in trifling amusements and

frivolous pursuits! Should you find hereafter, when the duties of this profession devolve upon you, that time misspent, and opportunities unimproved, have left you unprepared to discharge them aright, how condemned would you feel before the tribunal of your own conscience,—how guilty in the sight of Heaven! The present is the time to prevent the future upbraidings of your conscience, to deliver yourselves from the lacerating thoughts that must ever torture those who have neglected to lay up stores of knowledge, in proper season, against the days of need. When called on as the sick man's only hope, when wife and children, with streaming eyes and groans of anguish, look to you to rescue the husband and the father from the grasp of death; and when convulsively struggling with the grim monster, in his agony, he cries to you for help, how bitter would be your remorse, should your inability to afford relief be chargeable to your indolence or neglect—should it be the consequence of your having failed to qualify yourselves, for the high and solemn responsibilities you have assumed. In an hour so awful, so fraught with grief, how terrible then to be constrained to mourn over murdered time, and opportunities forever lost! Could I do justice to my feelings and in force of expression equal the intensity of my interest for you, I would so forcibly impress upon your minds the importance of improving every moment of time, that your collegiate life, the period of your pupilage, would always afford you pleasure in retrospection—you should ever be enabled to look back with delight on time well spent and opportunities improved:—in the discharge of your responsible duties,—in every trial and difficulty, you would be sustained and cheered, by the invigorating confidence that you are prepared to do all that man can do.

Whilst I would most heartily congratulate you upon entering

the profession, at such an auspicious period, when medicine has been elevated far above its former position—when medical education has been rendered more complete—when higher honors and rewards are promised those who will seek them with adequate zeal and industry; I should not fail to remind you that much more will be required of physicians henceforth than heretofore—that moderate attainments and limited qualifications will no longer suffice:—Correspondingly greater labours and sacrifices will be demanded:—Medical science must be cultivated with more ardour and assiduity; there must be more time devoted to study; more untiring perseverance and industry in the charnel house, the museum, the laboratory and the infirmary.

The field before you is wide and fruitful; but without proper culture it will yield no harvest; self-indulgent ease and indolence will reap no reward but contempt and shame! If you would rise to eminence and distinction in your profession, you must pay the price—"Laborious watching, toil and care." You must turn away from the blandishments of pleasure, the delightful converse of friends, the fascinations of the social circle, to trim your lonely midnight lamp: you must leave the gay and festive scene to familiarize yourselves with the sick, the dying and the dead. It will not be yours to contemplate human nature, in its strength and majesty—its beauty and loveliness; your study will be humanity in its weakness—in its most distressing and appalling forms—in decay and ruins. But are not the inducements sufficient—the recompense most ample, to compensate you for all the sacrifices you shall make, for all the privations you shall suffer, for all the labours you shall undergo? The profession of your adoption will afford you field for the employment of the noblest faculties and exercise for the most

exalted benevolence and heavenly charity: the gratitude of the widow and the orphan, the blessings of the poor, the respect and regard of the wise and virtuous, the approbation of your own consciences and the approving smile of heaven, shall be your rich reward,—a reward far more glorious and worthy of aspiration than heartless fame, or sordid wealth!