With regards of
J. Morton.

INTRODUCTORY ADDRESS

OPENING

MEDICAL DEPARTMENT

UNIVERSITY OF THE PACIFIC,

San Francisco, California, May 5th, 1859,

Addresses by Rev. Dr. Peck and Rev. Mr. Cutler

SAN FRANCISCO:
TOWNE & BACON, PRINTERS, ALTA JOB OFFICE,
No. 82 Clay Street, corner of Sansome.
1859.

ADDRESSES

AT THE

OPENING

OF THE

MEDICAL DEPARTMENT

OF THE

UNIVERSITY OF THE PACIFIC,

AT

Musical Hall, San Francisco, May 5th, 1859.

SAN FRANCISCO:
TOWNE & BACON, PRINTERS, EXCELSIOR BOOK AND JOB OFFICE,
No. 125 Clay Street, corner of Sansome.
1859.

CORRESPONDENCE.

UNIVERSITY OF THE PACIFIC,
MEDICAL DEPARTMENT,
SAN FRANCISCO, May 11th, 1859.

PROF. BARSTOW,

SIR:—At a meeting of the Medical Class, the following resolution was adopted unanimously:

Resolved, That a committee be appointed to obtain a copy of the Introductory Address of Prof. Barstow for publication.

DAVID KENNEDY, Edinburg,
President.

WM. J. YOUNGER, Santiago de Chili, *Secretary.*

The undersigned, having been appointed a committee, in pursuance of the above resolution, would respectfully request of you a copy of your able and eloquent introductory address for publication. We but express the universal opinion when we say it contained views which should be widely disseminated, and is worthy of being read and remembered by all who have the well being of the "Medical Profession" of our *State* and *country at heart.*

GEO. E. HINCKLEY, Massachusetts.
THOMAS GREEN, Dublin, Ireland.
CHAS. AUGUSTUS E. HERTEL, Germany.
MARCELLUS DEAL, Baltimore, Md.
CHARLES ROWELL, New Hampshire.

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79 MONTGOMERY STREET,
SAN FRANCISCO, May 12th, 1859.

GENTLEMEN:—I have received your kind letter of 11th inst., and agreeably to your request, I enclose you a copy of my address.

Very truly yours,

GEORGE BARSTOW.

To George E. Hinckley, Thomas Green, Charles A. E. Hertel, Marcellus Deal, Charles Rowell, Committee.

ADDRESSES.

SALUTATORY ADDRESS TO THE TRUSTEES, BY Hon. GEORGE BARSTOW.

Founders and Patrons of this Institution:

My colleagues have confided to me, on this occasion, the agreeable duty of giving formal expression of our thanks to you, that in this great State, so recently called into existence by the power of the American people, in their triumphant progress, you have seen fit to establish an institution of learning.

We thank you that in this, the chief city of that new world which American enterprise has built upon the shore of the Pacific ocean, at once a witness and a monument to the irresistible energy of Freedom—that here in San Francisco, you have, with wise forethought, established the Medical department of the University of the Pacific.

The world, which so lately witnessed the triumph of our arms, will now bear witness, that in the full fruition of victory we do not forget the claims of Science and the Liberal Arts. When Tacitus, the Roman historian, wished to characterize the spirit of conquerors in few and eloquent words, he said of them, "they make a solitude and call it peace." It was reserved for our country, in the nineteenth century, to reverse this picture of conquest, by establishing peace and culture where Solitude reigned before.

The work of plunder and havoc is not the true mission of our country. Our true mission is, to be the bearers of light and life wherever we go. If our country remains within its present limits, we rest our hopes of perpetuity on a free and thorough system of education. If we advance and throw the broad shield of the Union over other lands, if we gather the islands of the sea under the wings of our eagle, we

must bid them welcome to all the benefits of good government—of schools and colleges—of intelligence, progress and order. The world expects this of us. We must not disappoint that expectation.

When I look around me here, and behold all so full of life and action, I am led to contrast what *is* with what *has been*. I look back to the time when California was a dependency of Mexico. I see here and there a rancho with cattle; nothing more. On the water a single sail glides past. It is the whale ship, the huntress of the ocean, pursuing her gigantic game. That is all. The flowers bloom, the seasons come and go, but the power of man over nature does not appear. It is a long unbroken repose. But the flag of the Union is unfurled here. Suddenly, like a flash of lightning, bright improvement breaks upon the solitudes of the Pacific, illuminating everything. In that illumination the abodes of men began to be seen, towns and cities began to rise, men and women to swarm in streets, and all the miracle of life to go on.

Such was the auspicious transplanting of civilization from one extreme of this continent to the other. To preserve, to perfect, and to adapt more fully, is the task allotted to us. Can we do it in any better way than by building up institutions of learning?

To you, founders and patrons of the University, it is due to say, that you took efficient measures at an early day to organize this institution, and it ought to transmit your names to posterity with honor. The claims of science are universal, as its principles are; and in the spirit of this declaration, it is my pleasing duty to announce to you, that the portals of this Medical College are now open, to receive such students as may wish to repair to it—from whatever nation of the earth, from whatever island of the sea—without distinction of language, creed or birthplace; that this Medical department has been organized, in all its minor details, in accordance with your directions, on the basis which your wisdom established, as made known to us in the official proceedings of your Board. It only remains for me to declare that the President and the Dean of the faculty are now duly inaugurated in their respective offices, and that the institution is invested with the privilege of conferring degrees.

May the University be all that the most sanguine of its generous founders have dared to hope for it. May prosperity attend it, in all its departments and all its interests. Consecrated to Learning, may it be sacred to Liberty—Union—Concord—Fidelity. May the smile of Heaven, the sure precursor of success, ever be upon it. Between its Professors and Students, may the bond of Friendship be perpetual. While we live, it is our duty to live, not for ourselves alone, but for our neighbor, for our country, for all mankind.

And you, my colleagues, let these considerations infuse life into the duties which you have assumed. Then there will be earnestness and

vitality in all that you do. Whatever obstacles may be thrown in your way, you will not fail. You will secure the approbation of Heaven, and your own minds will be elevated and invigorated by the ennobling nature of your pursuits. Let the love of Excellence, the love of Truth, of Nature, and of Man, awaken and enkindle the powers of your minds. Let us remember, that neither talents, nor titles, nor even riches, can afford real pleasure, unless their possessors acknowledge a responsibility for the use of them; and that a man never makes a greater mistake than when he is tempted to believe, either that the possession of such gifts entails no duty, or that the faithful discharge of that duty can ever conflict with his true interests.

REPLY BY THE Rev. JESSE T. PECK, D. D., IN BEHALF OF THE BOARD OF TRUSTEES.

Professor Barstow and Gentlemen of the Medical Faculty:

The agreeable duty of responding to your eloquent salutation belongs to the President of this Board, Rev. M. C. Briggs, whose necessary absence, I very much regret, as his reply would have been wholly worthy of the occasion. As we are situated, my colleagues have requested me to represent them; which I can only do *impromtu* and, of course, inadequately.

I have just been thinking of the power of an idea. In 1848, a member of the General Conference (Rev. Dr., now Bishop Simpson) arose and offered a resolution. It was but a few lines, but they expressed an influential thought. It was in effect that a Mission Conference be formed upon the Pacific coast, to be called the California and Oregon Conference. A strong debate arose, but the measure was adopted; a measure of foresight, worthy of the distinguished mover and of the noble men who sustained it.

Eleven years have passed and what do we see? Two regular conferences with about one hundred and fifty ministers, a large membership, a weekly press, a number of vigorous academies and two Universities, in healthy operation. The University of the Pacific occupies a high place among the institutions of the Methodist Episcopal Church. Its halls are literally crowded with students, and its honored President, with his colleagues and their worthy predecessors, may now look with satisfaction upon the results of their self-sacrificing labors.

An idea arose in the mind of another, which belongs to the first idea, and followed it in due time. A University must have its department of medicine, and a Medical College was a desideratum on this coast. Mighty as are the forces which were thrown into the forming

elements of this new state, they must have time to work before they would produce the high, social and scholarly advantages of the older states. Well for the people of California that the church was here; here with her men and means, here with her great ideas and her powerful civilization, here to co-operate with the state to raise the standard of learning high above the eyes of the nations, here to collect and combine, for noblest practical ends, the unparalleled public spirit of the California public. At the earliest moment she saw the demand for instruction in the art of healing, and resolved to supply it. She met the idea as you had revolved and matured it. She recognized its distinguished representations and gave it her official sanction.

But, gentlemen, to you belongs not merely the credit of maturing and bringing forward the plan, but also that of making the sacrifices and performing the labor of its inauguration; and I need not tell you that these sacrifices and exertions must be of no ordinary kind. No institution can raise and gain an elevated rank without a struggle. Every truly great idea must battle for its place amid the selfish ambition and the fierce antagonisms of this frenzied age; and no one of us here can claim the prophetic gift in so high a degree as to venture to indicate the conflict you are destined to pass in the development of your favorite scheme. We doubt not you will maintain your position with becoming energy and with high professional ability; and I have no hesitancy in pledging to you, on the part of the Board, a firm and hearty co-operation. Other similar institutions will doubtless arise, each fulfilling its peculiar claims to the public consideration and patronage; but as the Medical Department of the University of the Pacific will inevitably be the oldest school of medicine and surgery on the Pacific coast, let us resolve that it shall be the best.

For myself, gentlemen, I must say I hold in high esteem the science connected with the healing art. I need not claim that it has reached perfection. From the days of Esculapius till now, the theories of empyric systems have risen, flourished and disappeared. Uncertainty in regard to schools of medicine and alternate acceptance and rejection of divers and conflicting theories will continue to vex the public mind; but a few great facts and principles stand out in bold relief, and show the strength and dignity of science. There is a true animal and vegetable physiology and anatomy of the human body. There is a real pathology of diseases, a possible diagnosis and prognosis which depend, for their availability in relief of human suffering, upon the thorough learning and sound judgment of the physician. There is a materia medica provided by the high wisdom of Omniscence, part of which has been identified, and a vast amount of which yet awaits the patient research and progressive discovery of science, guided and energized by the forces of an elevated Christian civilization. In all this, we fully believe the Professors and students of the institution, this night inau-

gurated under such favorable auspices, are determined to take high and honorable rank.

Gentlemen, yours is a delicate task. You deal with the dearest earthly hopes and tenderest interests of humanity. Heaven grant you that sense of responsibility which the high dignity of your profession and enterprise demands; and that Divine guidance, by which alone a successful future may be secured.

INTRODUCTORY ADDRESS BY THE HON. GEORGE BARSTOW,

PROFESSOR OF MEDICAL JURISPRUDENCE.

THE Medical College, under the auspices of which we are now assembled, is the first that has been established by the North Americans on the western side of this continent. Little more than ten years have elapsed since the civilization of the Atlantic States was transferred to the shore of the Pacific ocean. Coming here as conquerors, in the panoply of war, or as adventurers in search of gold, we brought with us, nevertheless, as did the Romans, wherever they went, our entire system of polity. The American people are attached to that system, as a whole. They, as a people, are not attached to localities; they readily change place. They are prone to rove. Their attachment is, as was that of the Romans, to a system. That system we may designate, in a word, by calling it our civilization. It is made up of various features. It embraces the municipal organization, the republican government, the idea of representation, the jury, the press, the common school, public worship, public defense, and the college and university. These are the unbroken links that carry us back and connect us with the land of our fathers, on the other side of this continent; the cradle of our country. Our fathers went there as pilgrims; but in their pilgrimage they did not forget their civil obligations. They remembered what was due to posterity. They founded schools and colleges; and it is natural that we, their descendants, should take the first opportunity to provide for a thorough and liberal education. To this idea our fathers and their descendants have steadily adhered for more than two hundred years. They have fostered the learned professions. They have endowed establishments to teach all those branches of science which form the preparation for professional life; and it is natural, that when we have organized an institution for the same purpose, we should give to it, in fondness and reverence, the name of University, and then should congratulate ourselves that we have wisdom enough to imitate our fathers.

The Creator has endowed man with faculties which enable him to study the works of creation. He can observe the phenomena of nature.

He can trace effects to causes. He can turn his thoughts inward and study himself. He can enquire what prompts him to action, whence come his desires, and whither they tend. He can modify his conduct to suit circumstances. He can examine his own constitution, and by study, he can learn to repair its injuries and heal its diseases. This organized structure which he received from the hand of his Creator, with its animal instincts, he calls his body. In it is seated the brain, with its powers and faculties, which places him at the head of all the beings inhabiting the earth, and makes him, though an animal in his structure and feelings, yet makes him, in his discoveries in science, in his power of controlling nature, in his charities and his reason, little less than a God.

But this brain, with all its powers and faculties, has never devised a way to exempt man from the reign of death and the ravages of disease. While it constitutes him a different being from any of the lower animals intellectually, his body, like theirs, returns to dust. He is not, therefore, to lose himself in a blind admiration of his superiority. He must come to practical results. He is to survey the works of creation, to discover their excellencies, uses, and adaptation to promote his enjoyment. He is to note whence harmonics arise, how discords are to be avoided. He is to examine the laws of Nature, to see what penalty she exacts for each infringement of her laws. He is to comprehend the conditions of health and the causes and cure of disease. All this he must do if he would gratify all his faculties and passions, and yet be sure of a healthful and happy existence from the cradle to the grave. It is to this end that the study of medicine is directed. Its object is to discover how health is preserved; from what violences and neglects come sickness, feebleness, languor, pain. Its purpose is to observe on what conditions strength and weakness, preservation and decay, activity and inertness depend.

It may be said that the physician ministers to soul and body; for the mystic union of the material organ with the subtle essence of the reason, will, and affections is so nice, that the precise point where the one touches the other can hardly be defined. Therefore the medical man ought not only to comprehend the functions of the brain, but also the effect of disease upon the nervous system, and upon the mental powers and the moral sentiments. As the value of life, and life itself, is inseparably connected with the body, so it is of vital importance that those who affect the healing art, should be well instructed, honorable men—men who love science, who deplore human frailty in its many forms, who have self-respect, and who never approach the bedside of the patient in the spirit of quackery. Thorough knowledge is desirable in all the professions. It is so in the law, which deals with great interests, with life, liberty, reputation, property, and the domestic relations. But of all the professions, ignorance is most la-

mentable in that of medicine, because it deals constantly with the living flesh, with nerves and sinews, with bones and muscles, with the life blood. Before a man enters this profession, he should have a preparation of laborious study and attentive observation. He should have his reasoning and perceptive powers quickened to the utmost. He should be ready to appreciate and embrace every new discovery in science. Such are the qualifications which California demands in her medical men. It is time for this State to have colleges where men can be thus educated. It is time for this State to be muitiplying steadily her own resources; to be purifying and strengthening her own social structure.

Physicians may be described characteristically in three classes. There are those who never study and never think. If they ever inquire, it is for some beaten track, some old discontinued turnpike. There they hobble along on the crutches of obsolete opinions. They are men of routine. They know nothing of anatomy, or chemistry. They understand, therefore, neither the frame they work upon, nor the materials they use. Their patients know them at last by their fatal effects. The undertakers know them well, for they are placed under continual obligations. These physicians are opposed to medical colleges and medical societies, because they shed light abroad. They, therefore, feel towards them as all candles feel in sunlight, and therefore I shall designate them as *the tallow candles* of the profession.

There is another class, who study disease entirely through the observation of others, and seek, by tact and insight, to vary their remedies to suit the differing idiosyncracies of constitutions and the new symptoms of disease. These men have merit, but it is an inferior grade of merit. They never originate anything, but they are great observers and imitators, and they are generally prosperous. Like the bees, they gather honey from the flower, but they never cultivate the flower. They neither plow nor sow, but they reap well, and hence I shall name them *the reapers*.

But there is another class of physicians. These men bring science to their aid. They study disease through the observation of others and their own. They not only study, but they think. They understand anatomy, physiology, pathology, chemistry. They know, therefore. how the frame which they seek to mend, is made. They are accomplished men. They read the books, but they reflect also; and, establishing in their minds the true relations between judgment and authority, if, in a difficult case, they reach the end of the known, they are prepared to advance into the unknown, and to advance safely. These men effect wonderful cures. They perform astonishing surgical operations, and they succeed in them. They excite the envy, and often the detraction, of the first class that I have named. But they awaken the attention and the admiration of the second class, who at once observe

and take advantage of their discoveries. They satisfy themselves and lay claim to the gratitude of mankind, as benefactors of the human race. They plow and they cultivate. They are the true husbandmen in the field of medicine. They are more than this,—they are *the discoverers.*

As I am a lawyer and not a physician, it is with some hesitation that I attempt to draw the portrait of the good physician; but I will try to do it. He feels that his mission is the most noble, yet the most responsible. He comes when the proud are made to taste of pain, when affectation has dropped its mask, when vanity has lost the power to please. He comes when the strong man bows himself, when the warrior's arm lies helpless upon the pillow, when infancy cannot speak its sufferings. All are the subjects of his care; capricious age, unreasoning childhood, the youthful, the gay, the rich, likewise the poor, the sad, they on whose grief-worn cheeks the furrows of time have become the channels of tears. But if prostrated by sickness, he ministers to them all alike. He knows no distinction; Duty, Honor, and the Chivalry of his profession, require him to relieve them, with or without reward, as their circumstances require. In their varied sorrows and diseases they are all the recipients of his skill. The sanctuary of home is thrown open before him. The privacies of domestic life, the infirmities of disposition, are exposed to his view. The errors and dissipations of life are revealed to him. In all this a sacred obligation of secresy rests upon him, and it rests upon him forever.

The good physician must be a good man. A cold and callous conscience, that never reproaches its possessor for carelessness or neglect, totally unfits a man for the practice of medicine. To be a good physician, he must have a good judgment and a feeling heart. He is to unite tenderness with fidelity, firmness with condescension, indulgence with authority, steadiness and strictness with mildness and humanity. He must inspire confidence, he must command respect. He must be cautious yet courageous, careful yet bold. He must be modest yet not fastidious, delicate yet unshrinking, scrupulous yet not whimsical, familiar yet not vulgar. He must be such a man that when duty and honor draw him one way, that way he will go, no matter what temptation may draw him the other. When he enters the chamber of sickness, he is to be the harbinger of hope and comfort. He is to bind up the broken heart. He is to find a cordial for the mind as well as the body. He is to tend faithfully the flickering lamp of life, and he is to feed and revive the flame. Above all, he must be thoroughly acquainted with the anatomy and physiology of the human frame, with the nature and application of remedies, and with the causes, symptoms and treatment of disease, at every stage and in every form. Such is *the good physician.*

Opposite to all this, and in contrast with it, stands the quack. This

is the man whose peculiar vocation it is, to stuff the veins with poison, and at the same time to empty the pockets. In all ages of the world, ambitious deceivers have founded systems of delusion on the mental weaknesses which are inseparable from human existence. So, also, the covetous quack has founded theories on the physical mysteries with which that existence is attended. Fortunately for the quack, but unfortunately for community, the human frame has its inscrutable mysteries. Whoever observes the nice dependencies and connection of the mind with the body, and the quick sympathies they have with each other, will see how the healing art is exposed to have the most fantastic theories engrafted upon it, and how the nostrums of the quack will have their run, and slay their thousands, while the honest practitioner is doubted or discarded.

If there were no secrets in Nature, if there were no mysteries in the human frame, if the voice of God had not declared, and if daily experience did not prove, that "we are fearfully and wonderfully made," the occupation of the quack would be gone. But so long as there is mystery in life and in death, in sickness and in health, so long he will ply his trade. Fortunately, also, for the quack, and unfortunately for the honest practitioner, there is such a thing as credulity in the human mind. There is a large class of persons who are prone to believe the loudest boast and the most pompous pretension. Truth is arrayed in such a sober garb, that she does not please them. They like better the more assured and dashing air of falsehood. If you would impress these persons favorably, you must boast and swagger. Merit cannot do this. Merit is unassuming. It never boasts. It says, I'll try. But the quack, dashing by in his gilded chariot, with a flaming standard unfurled for the healing of the nations, appeals to one of the strongest feelings in man. He carries credulity captive by unblushing pretense. While the honest practitioner tells you he will try, the quack tells you he has come from the fountain of health, and in all cases he can warrant a cure. How shall the true physician compete with this knight of the mysterious bottle, this hero of the hundred certificates? Thus the quack stands upon two things, credulity and mystery. To counteract his endeavors, it is necessary to put in operation all the means of enlightenment. The people must be educated so that they will no longer be exposed to be duped by the quack, and physicians must be educated, so that they will answer all the reasonable expectations of an enlightened community. To effect this latter object, should be the aim of every medical college.

There is one other character of whom I will say something, and that is the student who may come to this institution. The student is oftentimes an unfortunate man, for he has the misfortune to discover early in his career that he is a genius and need not work. Some foolish friend has told him so, and he likes the idea. It flatters his vanity; so

he throws himself into an attitude, looks wise, and considers himself a genius. He has heard that genius has wings, and can fly to the summit of fame. All that is moonshine. Genius has no wings. It must walk. It may run. But if you take from genius patience and labor, you have cut off its feet. If ever a man had an enormous endowment of genius it was Napoleon. But he never relied upon it. He was a working man. He worked at mathematics, at gunnery, at engineering, in the commissary and financial departments. He organized victory. He helped to frame the civil code of France, the immortal Code Napoleon, working patiently on it, article by article, from week to week, and month to month. The world knows nothing of those labors, because his military exploits entirely eclipsed his administrative career. But the archives of France abundantly prove that Bonaparte was a working man.

Neither can the student trust to luck for success. There is no certainty of luck about the house of sloth. Sometimes the student thinks he will advance "by hook or by crook," as he terms it, without study. He thinks that if he goes to college the professors will "put him through," as it is called. He expects that they are to take him up in their arms, carry him to the fountain, raise the water to his lips, and hold the pitcher. He seems to fancy that a college is a kind of railroad train and locomotive, waiting to take him up at the way station of ignorance and land him in the depot of wisdom without any effort of his own. But there is no such transportation as this in the realms of the mind. The student must work. Teachers are but guides and pilots.

When Demosthenes was asked what is the first requisite for eloquence, he answered action. And the second? Action. And the third? Action. So, if the student asks, what is the first requisite for success, we answer, effort. And the second? Effort. And the third? Effort.

Colleges and Universities are but the continuation of the common school. Their object is to advance the learner to the more difficult sciences. The university, the college, and the primary school, are but parts of one great system—that noble system which seeks to base the existence of government and the public order, health and happiness, on the cultivation of the intellect and the moral sentiments.

These are the objects which this medical faculty have in view, and to attain which they this day commence their labors. Solons, Newtons, Harveys, they assume not to be. But they profess to engage with ardor, as gleaners, in the same fields where those illustrious men have reaped. Those men did not profess to leave nothing for those who should come after them; and the very truths which they discovered may be seized upon and used as levers for the discovery of other truths. The finding out of a new truth but leads to further researches; and thus the work of scientific discovery never can be completed. Not

even the powers of a Newton were so great as to render superfluous the efforts of his most humble followers ; for it is a fixed maxim in the sciences, that discovery, while it is always an enlargement, never leads to exhaustion.

How potent are the considerations which urge the young men of California to improve their minds. In the first place, this country is new, and there is a demand for knowledge and skill. Vast enterprises of development and upbuilding are to be undertaken. The condition of the country calls for it. A soil rich at its surface, and concealing mines below, is the basis for all that is active and ardent in enterprise, provided a race naturally powerful has possession of it. Such an one is the Anglo-American race. It is the nature of this race to pant for great enterprises. It is not a puttering race. It likes to wield great forces, and grapple with great difficulties. It delights in what is grand, but practical in achievement. It is not a revolutionary race, unless trodden upon by a hard and heavy heel. Then it will fight; and when it fights, it conquers. But it disdains the nonsense of conspiracies, the gabble of insurrections, the whispers of underground plots. It leaves all that to men of noise. But it loves to stand before barriers of Nature, deemed impassable—heights considered inaccessible, and then to say, Excelsior ! I must go up here.

This is the bent of the Anglo-American mind. It is the prize-fighter with nature. Young men of California, is there any doubt that all your mental resources will be wanted ? If I had a prophet's voice that could reach you all, I would say, improve you, every man, his own mind. No matter what your vocation, whether to heal the sick, to bridge streams, to sink shafts—whether you are to be craftsmen, shepherds, vine-dressers, plowmen, engineers, lawyers—no matter what. All your talents, all your acquirements will be in demand ; for into the compass of the next ten years the people of the Pacific shore will crowd the progress of centuries.

Let us look at our situation. There are certain physical facts which produce moral and intellectual consequences. Climate, geographical position, and local institutions, as well as events and the powerful character of individuals, have their part in shaping the destiny of a people. Let any man stand on the summits of the Pyrennees, and see what an obstacle they form to social intercourse and business, and there he discovers how the great barriers of Nature tend to preserve, on each side of them, distinct national characteristics. Those mountains give a marked individuality to France on the one side, and Spain on the other. Our situation with respect to the Atlantic States is not parallel with this, but there is a resemblance. We have more amalgamating influences, and fewer causes of separation. We speak the same language as our brethren of the Atlantic States. We have come from those States. We belong to the Union. But change of place changes, to

some extent, the man. Neither the Southerner at the North, nor the Yankee at the South, remains wholly the same. He exhibits a character modified by the novelties around him. It is not a new philosophy that man is in part the creature of circumstances; and hence the common saying amongst us, "*he is not the same man that he was at the East.*" To the scholar and the statesman, it is a subject of interest to inquire the causes of this change. But it should neither astonish nor alarm us to know that California can never become a Massachusetts or a South Carolina. Nature's laws forbid this. It is a great mistake to suppose that governments, or codes, can neutralize the effect of physical causes. The greatest neutralizer is intercommunication. But even this is wholly ineffectual; and as long as the ridge of the Sierra Nevada remains, and the billows of the Pacific roll, no matter what railroads or steamships we have, so long this Pacific country will be a peculiar country, and this people a peculiar people. It never would be a Massachusetts, even if every inhabitant had been born in that commonwealth. Nor could it become a South Carolina, even if it should be swept of its present inhabitants, and the people of South Carolina could be lifted up, *en masse*, over the mountains, and set down in California. We have before us, then, in common with all our country, an impending future, towards which we are hastening, in connection with the other States of the confederacy. But we have also a future of our own—a future influenced by our location, climate, pursuits, resources—a future which our principles and actions are to shape out, and which we have it in our power to make full of glory or full of shame. It is but reasonable to infer, that we require an educational system of our own, complete in all its parts, from the common school to the college and the university. The peculiarities of this climate, the new and peculiar forms of disease, and the new conditions under which the human body is found to exist and to act here, have forced upon my colleagues, the medical professors, the belief that a medical education, in order to be thoroughly efficient, must be obtained, in part, at least, here at home. They have arrived at that conclusion by the path of experience. They have gained that education themselves by practice, and they propose to impart to the student the results of that practice, so that he may start at the point at which they have now arrived.

Let us look further at our situation. The spectacle presented in California is not that of a people slowly growing up and progressing from barbarism to civilization. It is the spectacle of a highly civilized people, suddenly transplanting all the mature arts of life to a great distance, into a rude region, and there adjusting them together for harmonious action, just as men take all the parts of a cumbrous machine, and having transported them to their place of destination, they put them together and set them in motion. Hence it was, that society

here had no infancy and no youth. It was mature from the first, with all its trades and professions; and these not the slow product of centuries, but the ready made possessions of the emigrants. It was an advance of the solid column of organized society, headed by high-spirited Adventure. Thus Civilization came to these shores,—not as a young thing, to be nurtured from the acorn of small beginning to the oak of full maturity, but full grown; and it is not natural that this full grown civilization should confine itself to things of a material nature, or to mere manners and mode of living, nor yet to the external comforts of life; in a word, to the body. It must embrace the sphere of the mind. Hence, a system of common schools must be introduced; for universal education is the first guarantee for the public health and the public wealth.

The establishment of this Pacific University is but another enterprise of a kindred character. It is simply an enterprise for the diffusion of knowledge, for the extension of improvement. It is based upon the supposition that the mind stands in need of culture; that its powers can be invigorated by converse with books, and with kindred minds; that the elements of knowledge must be imparted by instruction; that a university is a means of awakening the mind, and inspiring it with a knowledge of its own noble powers, and the greater is its awakening the greater are the chances for the discovery of new truth, the greater the counterpoise to low and groveling appetites, to frivolous and corrupting pleasures, and the higher the standard of that moral character which is the main pillar on which society rests. It proceeds upon the assumption that the more you introduce the intellect to the great world of ideas, and the more you unfold to it the astonishing secrets of the universe, the more you impress it with a sense of the power and goodness of the Creator, and therefore, the more you diminish the chances that this intellect will ever become vicious, indolent, or base. If you can bring the mind of a man to look up clearly through the vast chain of Nature's laws, he is apt to see at the end of them Nature's God. In the anatomy of the human frame, those laws are disclosed in their most wonderful beauty.

Let the most skillful mechanic examine the mechanism of an eye or an ear,—a hand or a foot,—and he will acknowledge that there is a more skillful mechanic than he. So of the whole world of matter and of man. The mere existence of man and of matter proves nothing. But the mobility and adaptation of matter prove everything; or rather, they soar above proof. They rise almost to demonstration. As soon as an eclipse was calculated and foretold, it was clear that there must be a framer of the starry firmament, a contriver of the planetary system. And when the orbits of comets came to be calculated, and it was foretold how they would shoot athwart that planetary system, rushing amongst suns and stars, yet interfering with

none, science assented fully to the idea of an Intelligent First Cause. Adaptation was apparent. Design was visible. Such is the influence of scientific research. I know of no evil that comes from the spread of knowledge, nor of any good that springs inevitably from ignorance. The upbuilding and maintenance of asylums, hospitals, libraries, schools, and colleges, is the cheap defense of nations. It is far cheaper than standing armies. The relief of suffering and the diffusion of knowledge are the best proofs that a government can have to show that it has achieved the greatest good of the greatest number.

But there are other considerations. I have spoken of our relations to organized society. But inanimate nature has a demand upon us, and that is to develope and explore. The intellect and ambition of this State, are devoted, at the present time, to material advancement. Here there is a field for chemistry, and that science is to be taught in this institution. In this we all have an interest. The mountains, the plains, the vegetation of this new State, contain undeveloped treasures. The ores of the mines, the soils which form the domain of Agriculture, the minerals that lurk concealed in the hiding places of Nature, the foliage that clothes the hillsides and the valleys, may be subjected to analysis by this wonderful science. Light, heat, magnetism, electricity, with all their uses, pertain to it. Organic matter, entering into the daily wants of life, whether in repose or action, is subjected to scrutiny by the science of chemistry. It examines all nature. It asks of the dew-drop, what are the minute organisms that people it? What are the insect tribes that sport in our sunbeams? What are the properties of the juices that flow in our leaves and flowers? What are the subtle fluids which envelop us round wherever we go? It asks of the silent air why is thunder so seldom heard on the Pacific shore? Why is the lightning not seen here, as on the Atlantic border? Is there any excess of electricity accumulated here? Or is there a deficiency of it? Has this anything to do with insanity, or with other forms of disease in man, or in any of the lower animals? These are a few of its queries. Again, the sinister speculator is adulterating medicines, liquors, food. He is poisoning the fountains of life. Chemistry furnishes the means of his detection and punishment. To the whole people, as well as to the medical man, a knowledge of chemistry is never without practical advantage. To furnish the medical student with a knowledge of this science, so that he may know the qualities and powers of the medicines he uses, is deemed an object of especial importance in this institution.

There is another consideration to which I will allude. The commerce of California is to be built up until it whitens the Pacific, and stretches off to grasp the trade of Asia. We are preparing to move up the rivers of Asiatic Russia with steam, to the heart of that empire. The history of this State is the history of some of the most practical

yet most daring adventures which the world has seen. It has been attended by some of the most astonishing incidents anywhere recorded. It throws the victor knights of fable and song far into the shade. To-day, California is pre-eminently the country of action. All is life and courage. There is no such thing as torpidity here. Movement is the idea—movement—everywhere movement. But in all this activity health is essential; else the machinery stops.

The seat of all this movement is in the intellect of man. But the mind can accomplish nothing in the world of action without its instrument, the body. While the head originates the plan, the arm that is to execute may be palsied or broken. The eye that is to look through all may be blinded. It is in vain that the reasoning brain is marching to conclusions, in advance of the deductions of logic, assuring itself of impunity from ill. It may be stunned by a blow. Then the purpose which the mind conceived must be suspended, because the body halts. To carry forward the gigantic schemes of modern enterprise, in a country like this, which at present is a vast field for the application of the physical sciences, it is necessary to have a sound mind in a sound body. Not more essential is a machinist to repair the broken locomotive, than a skillful surgeon to repair the broken body, in a country which rests its hopes and prospects on the power of modern enterprise. Many a breach may be made which he only can repair. The bite of a dog, or the blow of a hatchet may put to flight the best formed scheme of life. Science and practical skill however can repair the injury; and that science and that practical skill it is the purpose of this Institution to impart, in the important department of surgery. Before science can rise to its highest aims, and shed on the human race its richest blessings, it must become thoroughly practical. The noblest theory can offer to man nothing satisfactory until it is reduced to practice.

Both study and practice are necessary to enable the medical student to become a good physician. To afford him the opportunity for that study and that practice is the object of this branch of the Pacific University. To reach this object most effectually this college has been located at San Francisco, the chief port on the Pacific coast. The climate presents no obstacle to the pursuit of medical investigation at any season of the year. Five of the members of this faculty are physicians and surgeons, all in large practice, and the advantages which they can afford the student in the study of his profession are incalculable. Their practice has grown up with the growth of the State from its first beginning. They are familiar, from long experience, with the peculiar forms of disease here, and the peculiar treatment required. And in the department of surgery they have what no books can furnish, the actual results of their own operations. The medical department of this university is established in the hope that some mental activity will be awakened by it; that some salutary thought will be stir-

red; that the connection of some truth with the uses of life and the well-being of man will be traced out; that into the manifold mysteries of nature some new glimpse will be obtained; that something will be unfolded and added to the stores of natural science and of useful knowledge. It is consecrated to the cultivation of the intellect, to the development of the common mind. It is so consecrated in the confident belief that it will be a source of light, of progress, of social improvement, an additional instrument of human happiness.

The State of California places her people under large obligations. She is continually pouring forth her mineral treasures to enrich them. Would it not be ungrateful in them to rifle her of her treasures, and then turn from her and leave her to the dominion of ignorance? Is it not our duty to repay the State for these large benefits? Can we do it better than by building up institutions of learning? How debasing is the pursuit of gold, unless it be regarded as a means and not as an end.

This State is young now. She has no days of old. When we look at her, we look forward rather than backward. The time will soon enough come when she will be old. There will soon enough be a past. And then, when men begin to look back, and historians arise to compare in their own minds the now with the then, to contrast what is with what was, may they be able to say that neither disunion, nor oppression, nor corruption, nor ignorance, nor superstition, have ever defiled her escutcheon. No! She started aright in her career, and her banner floats in the breeze unsullied, as in the days of old.

ADDRESS BY Rev. MR. CUTLER.

After the very able and eloquent address to which we have listened with much pleasure, it will not be either necessary or becoming for me to occupy your attention at any great length. I have but little to say, and I will say it as briefly as possible. Brevity, at this late hour of the evening, you would all agree, would be the soul of wit in any speech that could be made; and that I may set out with a fair understanding, let me say that I am not one of the trustees of this new institution; neither am I—it is hardly necessary to add—one of the faculty of medicine. Indeed, I confess that I feel rather strange in this company, and should be much more at home with doctors of divinity, than with these doctors of medicine—though I have found them, so far, extremely agreeable. But, to come directly to the matter, why is it that we, who stand on the outside of this institution, and have no direct responsibility in the founding of it, feel any especial interest in these opening ceremonies? What, precisely, is the point of interest for us? I answer, there are two main reasons why we and all our fellow

citizens should feel an interest in the inauguration of this Medical College. In the first place, the establishment of a new institution of learning, adds another force to the great cause of education and mental culture on the Pacific coast. It increases the power of mind—it gives an impulse to intelligence and does something to secure a high and refined civilization on this new soil, amid these nascent institutions; and where the universal passion for gain, being unduly stimulated, needs some counteraction and restraint. Here a new society has come into being, and is in the process of crystalization — if I may use the term—under very peculiar conditions. Here the star of empire, which has so long traveled westward, is stayed in its course and stands fixed and luminous in the heavens above us. Here a new area of civilization is staked out, and the lines drawn; and the spaces are fast filling up with a strangely mixed population, coming from every quarter of the globe. And all must see at once the importance of institutions of learning, and the means of mental refinement, among the first elements of civilization here, and in the first periods of colonial life. Every school-house, every college, every church and every temple of justice, now established, is a pledge and security for future good. In the success of every such institution, we read the promise of a more general intelligence, a higher tone in the public sentiment, and a loftier style of civilization and prosperity. This, in general terms, is the first reason of our interest in this occasion which has called us together tonight. The second reason is one more political and personal. The institution, opened by the present proceedings, has for its object the relief and cure of physical ills of man; the ills which "flesh is heir to," and the various maladies which lay hold of this perishable frame of ours, so fearfully and wonderfully made. Here the institution comes home to us all. Here it has a practical, nay, *vital* bearing upon our own happiness and well-being. The physician comes to us in our moments of pain, weakness and despondency, when this curious mechanism is broken, or when fever has kindled fire in the blood, or when the nerves are unstrung, or consumption puts prostration into the frame and a pallor over the countenance. He comes to cure; he comes with a remedy in his hand; he comes to cheer and bless us with his skill. And the first requisite for his work is knowledge. When we are sick, and faint, and miserable, we have no patience with quackery. We desire, and we need the application of knowledge to our special case. We need the resources of science. The physician, we think, ought to know the desire, and what will cure, and the best way to apply the means of cure to the malady. His researches embrace the animal, vegetable, and mineral kingdom. He must know the structure of the animal frame, and the laws of its activity and health. He must know the curative properties of plants and minerals. He must, by his knowledge and his skill, make the desire and remedy *meet*. I say, there-

fore, *knowledge* is the *first* and *essential* requisite in the good physician; and to impart this knowledge to those who purpose to enter upon the practice of the healing art, is precisely the end and aim of this institution. If the knowledge of medical science is to be promoted, and if skill and practice is to be given by this school; if this important profession is to be lifted, by it, out of all quackery, and sustained upon a respectable basis throughout succeeding time; then, I say, the institution, opened to-night, has a large claim upon the interest and encouragement of every person in this community, and should draw to itself the favor and support of the whole Pacific coast. The foundations of this institution I hope will be laid broad and deep. The builders, I trust, will put in a plenty of rock and lay in the cement patiently, and have the masonry solid and sound, in order that the superstructure may rise securely and by degrees, until the whole edifice shall stand before the eye, fair in its perfect symmetry and beauty. And, as it grows in power, may healthful influences ray out from it in every direction, and extend the blessings of the art and science of medicine far and wide. I believe it will be supported, because the average intelligence of this community and state is quite up to the enterprise, and perhaps equal to that of any other in the land. And, if supported, I am sure the the institution will be of such a character as to aid in the cause of genereal education as well as promote the advancement of one of the most important and useful of all arts. All honor, then, to the zeal and enterprise of those men who have founded this department of the university of the Pacific. It should bear the name of Cooper, written on its very front. By its success and stability as an institution for the promotion of surgery and medicine—the first established on the Pacific ocean—it will carry down to posterity the names of Cooper, and Morison, and Rowell, and Cole, and Carman, and Barstow; names already honorably associated with learning, ability and *skill* in their professions; and the deep satisfaction will be theirs, of here planting a *seed*, the leaf of whose tree shall be for the physical healing of this and generations to come.

MEDICAL FACULTY.

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Professor of the Principles and Practice of Medicine, and Pathology.

ISAAC HOWELL, M. D.,

Professor of [illegible].

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B. R. CARMAN, M. D.,

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☞ The next (second) session will commence on the first Monday in May, 1860.