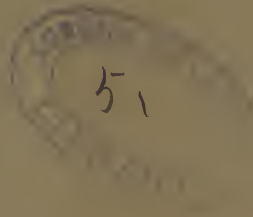


Rudder (Wm.)

The Complete Physician:

BY THE REV. WM. RUDDER, D. D.



The Complete Physician.

Presented by
AN ADDRESS *J. H. Humphrey*

PRONOUNCED

BEFORE THE GRADUATES

OF

THE ALBANY MEDICAL COLLEGE,

IN THE

ASSEMBLY CHAMBER, DEC. 24, 1860,

BY THE

REV. WILLIAM RUDDER, D. D.,

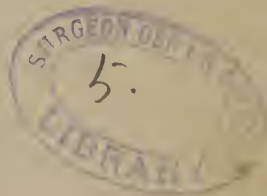
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CORRESPONDENCE.

ALBANY MEDICAL COLLEGE, }
Albany, Jan. 11, 1861. }

MY DEAR SIR:

The Faculty of this Institution have directed me to request of you, for publication, a copy of the address which you delivered to the Graduating Class, December 24, 1860.

I am yours, very truly,

J. V. P. QUACKENBUSH,

Registrar.

REV. WM. RUDDER, D. D.

ALBANY, January 15th, 1861.

DR. J. V. P. QUACKENBUSH:

My Dear Sir—In compliance with the request of the Faculty of the Albany Medical College, I herewith hand you, for publication, a copy of my Address delivered at the late Commencement.

I am yours very truly,

WM. RUDDER.

TO
SAMUEL BARWICK BERESFORD, M. D.,

OF HARTFORD, CONN.,

AND

WILLIAM W. JONES, M. D.,

OF NEW YORK,

THIS ADDRESS IS INSCRIBED

AS A SLIGHT TOKEN

OF SINCERE RESPECT AND AFFECTION,

BY THE AUTHOR.

"Honour a Physician with the honour due unto him for the uses which ye may have of him: for the Lord hath created him. For of the Most High cometh healing, and he shall receive honour of the King. The skill of the Physician shall lift up his head; and in the sight of great men he shall be in admiration. The Lord hath created medicines out of the earth, and he that is wise will not abhor them."—ECC. XXXVIII, 1-5.

A D D R E S S .

*Gentlemen of the Albany Medical College, and Young
Gentlemen just Graduated :*

I ask your attention, this evening, to a discussion of the following subject, — *The Physician* — using this term, of course, in its widest sense — *The Physician in his various relations as a Gentleman, a Scholar, a Citizen, and a Christian.* It is a theme not out of harmony with the present occasion ; I trust it will not prove, in my poor handling, one that is uninteresting.

Is it not, however, an impertinence, or at least a something incongruous, that I, a clergyman, should, on an occasion like the present, venture to address, on such a subject, an audience composed, for the most part, of medical men, or of those soon to become members of that learned profession ? Let me adopt the advice of the Rhetoricians, and begin by endeavoring to conciliate my audience.

The old maxim—*ne sutor ultra crepidam*—is doubtless good as a rule of prudence, or even of ordinary action ; but it is by no means always, or of necessity, good as a rule of Philosophy, or of philosophic inquiry. That in our present state of limited bodily and mental capacity, the workers in any one department of human endeavor should abstain from meddling officiously with the concerns of any other department ;—that the cobbler should stick to his last, and the physician to his physic, and the lawyer to his law, and the clergyman to his theology, and, in a word, each of the world's workers to his own speciality of work ;—is undoubtedly best not only for the interests of society at large, but also, within certain limits, for the interests of that particular science or art in which each of these persons professes to serve society. There can be no question concerning the industrial advantages of a division of labor. And yet the doctrine we are considering, if true, is only partially true. It is true and advantageous on one side ; it is untrue and disadvantageous on the other. And for the following reason. Just in proportion as we leave the surface of things and penetrate to their foundations ; just as we pass back from effects to causes, from simply material results to living principles ;

just as we go from considerations of mere profit and loss to questions of pure truth; so do we find the several departments of knowledge gliding into each other, and one vast and complex, but harmonious, system of laws underlying the whole and binding them together in a majestic unity.* “There is one Lawgiver,” says a high authority. It is no less true, that, as we approach that centre and source of laws, we find the various lines of law interlacing, and meeting together in One.

Now, the point to which we wish to call your attention is this,—that, whether as matter of fact or not, certainly as apprehended by the human consciousness,—and let me say that this is often the very best guide to, and evidence of, *fundamental* fact,—the two systems of law that lie nearest together, and are most essentially connected, are just those, the science of one of which is called *Theology*, and the science of the other *Medicine*. Thus we find that in the very earliest ages of the world, the arts of healing and of divination,—

* “Ac, ne quis a nobis hoc ita dici forte miretur, quod alia quaedam in hoc facultas sit ingenii, neque haec dicendi ratio aut disciplina; ne nos quidem huic uni studio penitus umquam dediti fuimus. *Etenim omnes artes, quae ad humanitatem pertinent, habent quoddam commune vinculum et quasi cognatione quadam inter se continentur.*”—Cicero *Pro Archia Poeta*, § 1.

which may be regarded as, in some sort, representative of the theology of the time,— were regarded as most intimately connected. The office of the Physician and the Priest were united in one person. And the reason of this we believe to be, that mankind instinctively recognized in Nature, what so many of us, amid the confusions of a perverse Philosophy, are unwilling to learn from Revelation, that a sick body and a sick soul suggest, and necessarily imply, each other; and that all our ailments, whether of the one or of the other, arise from a radical opposition between ourselves and the Supreme Law of God. The Christian Church moreover seems always, in some sense, to have recognized this connection. Not only is it true, as matter of history, that the first missionaries were the introducers of the medical science of their age into the various countries which they visited; that in the times of the monasteries, nearly every one of these institutions had at least one brother who was consulted as the Physician of the surrounding country; that down to the middle of the twelfth century,* and indeed later, the highest dignitaries of the church, proud Bishops and wealthy

* The Council of Tours, A. D. 1163, prohibited operations by Priests and Deacons where cauteries and incisions were necessary.

Abbots, practiced as physicians; but it is further true, that as soon as' the work of Education became systematized, and the great Universities sprang up, the giving of Degrees in Medicine was claimed and exercised by the Church as part of her peculiar prerogative, and the candidate received his Degree in church amid special religious services appointed for the occasion, and was consecrated for his work kneeling at the altar of God.* Thus, we say, there are deeply seated causes, and lines of history outgrowing from those causes, which peculiarly unite the Physician and the Clergyman.

It may be permitted to me, as belonging to the latter fraternity, to put forward, in this connexion, an old claim,—which doubtless our learned friends here will be only too ready to dispute,—that medical science itself is not indebted to at least one clerical head. It has been claimed, and is no doubt, in a certain measure, true, that, long before Harvey's time, Father Paul Sarpi, the learned historian of the Council of Trent, made the great discovery of the valves of the veins, and the circulation of the blood;† “which discovery,” says Sir

* Karl von Raumer. *Pedagogics* IV, pp. 14, 28.

† See Hallam, *Lit. Hist.*, IV, 35.

Thomas Browne, "I prefer to that of Columbus." But however this may be, it cannot be questioned that full compensation, although in another sort, has been made, for we find, according to the same Sir Thomas Browne, that no less than twenty-nine Saints and Martyrs of the Medical Profession have been formally placed upon the Roman Calendar alone; * and there are, let me add, multitudes of other Saints of this Profession, whose names stand illuminated upon none of the Calendars of earth.

And thus the two brotherhoods appear, always and everywhere, closely and properly united. The great "Shepherd of souls," was also "the Good Physician." One of the chosen Apostles was a "beloved Physician." The lines of the lives and works of these two classes of men, if not identical, run closely parallel, and come together, again and again, in all the great crises and vicissitudes of life. The physician and the clergyman occupy together no small space in the life and experience of every man. They move together through the joys and sorrows, the sunshine and night, of hundreds or thousands of human beings who may be committed to their care. And then, when man's course is

* Sir Thomas Browne, Works, vol. 3, p. 364.

ended, and joys and sorrows are alike done with here, they stand together, side by side, his joint attendants, in the last and most solemn moments of his life. No other two classes of men are so connected.

I can not pass on, however, without alluding to a charge which is sometimes made against the gentlemen of the cloth, which may seem to militate somewhat against the doctrine which has been here stated and maintained. It is complained of the clergy, that they are, too generally, the warmest supporters, and eulogists, of that body of men so well loved by the regular Faculty,—the *irregular* Doctors; so that thus it comes to pass, that often those most rigidly orthodox in regard to their theological *doctrine*, are just those most radically heterodox in regard to their medical *practice*. I fear, alas, that the clergy, as a body, must plead guilty to this charge. Let this much, however, be said by way of palliation, if it will not answer as excuse. I suppose that in every man,—in those most who are least conscious of it, and who would most eagerly resent the accusation,—there is a certain amount of innate radicalism and destructiveness, which must, of necessity, work itself out into effect; and thus as my Reverend

Brethren are “*ex-officio*,” most careful as to the saving of the soul, so they are “*ex necessitate nature*,” most indifferent as to the killing of the body. They are directed, you are aware, to “fear not them which kill the body,” and they thus take good care to show that they do not fear them. It may be, moreover, that they desire to advance themselves and their friends as soon as possible to the sufficing heritage of departed saintship.

But the preceding line of remark will, we think, have brought you incidentally, as we intended it should, to a general view of the exceeding dignity and honor of the Medical Profession. Exalted above all ordinary earthly labors by the intrinsic importance of its work ; dignified by the solemnity of the occasions in which, often the Physician is called upon to act ; hedged about by the instinctive reverence and grateful affection of mankind, it stands upon a moral elevation to which no other office that is exercised among men can possibly aspire, save only that whose business is with Eternity, and the supreme interests of man’s immortal soul. Remember this, young gentlemen ; and remember, that whatever unworthy members of this Profession may make of it ; however, by personal unfitness, or by using it as an instrument of

mere personal advancement or of gain, they may, in their own persons, degrade it, and bring it into contempt, it is nevertheless a grand and noble — I had almost said a holy — Profession; revealing itself continually as a great unselfish benefactor of mankind — receiving, according to that grand old view of it, now so well nigh lost, not even its fees as demanded rewards, but as voluntary gifts, — and so going forth among the afflicted and suffering creatures of our race, with stately step, and benignant brow, and extended hand, blessing and being blessed. Never, let me beseech you, amid all the common-places, the degrading circumstances, the trials, and even the ingratitude, attending upon your work, lose sight for a single moment, of this high ideal. Be true always to this ideal; and then, in regard to these things, you will yourselves ennoble the mean, and command for yourself and your office, that attention and regard and affection which all men will see and confess are justly your due.

But if the Medical Profession be thus noble in itself, it ought to be nobly developed on all its sides. Its essential worthiness should be manifested in its various exterior relations; for it is only as thus manifested that the world can per-

ceive what its essential dignity and worthiness is. I have indicated some of the most important of these relations. Let us then consider the Physician in them.

First of all, he is by right of his office, and therefore should actually be, a *Gentleman*. Scarcely for any one is it more necessary that he be a gentleman—a thorough-bred, high-minded gentleman—than for the physician.

And by this I do not mean, of course, that he is to be simply learned in the mere forms and conventionalities of society—although this too is important; but that that essential nobility of his profession, of which we have spoken, flow out fully and freely into his thoughts, and words, and acts, and so make him both manly and gentle. An ungentlemanly physician, it seems to me, is a contradiction in terms. Largeness of mind, tenderness of heart, nobility of purpose, loftiness of thought, the honor that a breath would stain, but which admits no stain, all these are, of necessity, constituent elements in the character of any one who is really worthy of that name. He who fails in these respects not only dishonors himself but disgraces his profession, and robs it, in his own case at least, of no small part of its proper glory, and of its pos-

sible glorious and beneficent effects. He is an unworthy son in a noble family.

Consider the delicacy, and I might even say the sanctity, of the relations into which a Physician must, of necessity, be thrown. Not only does the Hippocratic oath imply this sanctity, but the laws of every Christian land respect it; and it is further asserted and enforced by that right public sentiment which, in every civilized community, regards the medical man, violating the confidence reposed in him, as only a little less a scoundrel than that greatest of all scoundrels in this line — the clergyman who betrays the whispered sorrows of a broken and a contrite heart. The Physician is an honored member of many families. He comes in contact with the most sacred and delicate relationships of life. He is often called upon, besides, to minister not only to the sick body, but to “the mind diseased.” His daily walk carries him among the poor and the humble, who, though perhaps, rude enough themselves, are yet none the less sensitive to unkindness or slight. His finger rests, again and again, not only upon the pulses of men’s bodies, but upon the deeper and more fluttering pulses of their hearts. And what if, in all these things, he be wanting in fine manly

instincts! What if he be false, and base, and coarse! What if he be only harsh, and rough, and lacking in that sensibility which goes so far, if not to heal, yet to soothe! Do you not see that failing in these proper qualities of a gentleman, he fails in the proper qualities of a Physician?

Besides, gentlemanly character and conduct go no small way towards the attainment of success. The advice of Radcliffe to Mead was not only base but false. "Mead, I love you," said he, "and I'll tell you a sure secret to make your fortune—use all mankind ill." Yes; when mankind cease to be men—when the appreciation of kind words and deeds is uprooted from men's hearts—when not only gratitude, but self-interest has departed from the earth—this would be so; *but never before*. For the laws of man's moral and emotional nature are just as certain in their action as the laws of the material world, and the Physician, who is also a gentleman, will, always and everywhere, commend himself to these.

But the Physician should be also a *Scholar*.

That a Physician, as a man of science, should be at home at least in the literature of his own science, is a necessity so palpable that it must, one would think, be admitted at once. And yet,

strange to say, there are those, even in our own times, who place Observation in opposition to Learning,—as if, indeed, there were any real antagonism between the two,—and who, while maintaining the importance of the former, endeavor to throw discredit upon the latter. The Empirical School of Medicine, claiming to be governed by the principles of the Baconian Philosophy, has always had disciples, and it has them now. Undoubtedly in the seventeenth century it might very well be said, that as “*Εκ Βιβλίου κυβερνήτα* [i. e. statesman from the book], is grown into a proverb; so no less ridiculous are they who think out of book to become Physicians;”—for in that age the books were comparatively few and poor, and there is a sense, of course, in which we may say so still. But this judgment will hardly stand at the present time. The truth is, I suppose, that in the Medical Profession, as in all others, reading and observation are both necessary in order to a thorough efficiency, and should therefore alternate with each other. The man of books only will be very apt to become a mere Theorist; the man confining himself to observation or experiment alone, will be in great danger of becoming a mere Quack. Besides, it must be remembered that, in

our day, the judicious reader may be justly regarded as also an observer ; for books are not now, as of old, mere bundles of theories, but are themselves the depositories in which observers, busy in ten thousand fields, are continually garnering their facts. Large reading therefore, is essential to, if not synonymous with, large observation. Both, however, are necessary to the able and properly furnished Medical man,—one who is neither pinioned by the unyielding requisitions of a mere abstract theory, nor yet cast abroad on a wild sea of undigested and conflicting observations. And the age demands such men. The splendid “*Doctor of Physike*” of the fourteenth century,

“In sanguin and in perse he clad was alle,
Lined with tafata and with sendalle,”

the extent of whose accomplishments was, that he was “groundit in Astronomy and Magyk Naturel,”*

* It is but fair, however, to add of the Medical Hero of the *Canterbury Tales*, that he at least was also a Reader. If his reading was the price of the immortality which Chaucer has given him, he certainly deserves it, for his work must have been hard.

“Wel knew he the old Esculapius,
And Dioscorides, and eke Rufus,
Old Hippocras, Hali, and Gallien ;
Serapion, Rasis, and Avicen ;
Averrois, Damascene, and Constantin ;
Bernard, and Gatidsen, and Gilbertin.”

will not find many patients in this nineteenth century of grace.

Large reading, moreover, as has been already intimated, is one of the very best preservatives against error. It provides us also with an armory for the refutation of error. And so is it not only strength, but also shield and spear. It is true, as well in Medicine as in Theology, that by far the greater portion of the new truths that set men crazy every day, are nothing more or less than the galvanized remains, unpleasant enough to healthy nostrils, of old errors slain and thrice slain long ago. No protection, therefore, can be more secure, as certainly no weapon is more overwhelming, against such foes, than that furnished by extended and judicious reading.

But besides the mere literature of the profession the wholly accomplished Medical man, — and every Medical man will best subserve the interests of his profession, and of himself, by being an accomplished man, — should add to the solid column of his other attainments the Corinthian capital of a general, and a generous culture. I know the old prejudice against medical literary men; but then it *is* only a prejudice, and exists only in the minds of those who are themselves vulgar or un-

learned. This feeling, however, is mainly directed against physicians who are themselves workers in the peculiarly literary field, and does not at all array itself against that cultivation which we now propose. What we would advise is, that the Medical man, be not only an educated Physician, but an educated gentleman, — a man prepared to stand in the front rank of the social world in which he moves. And who does not see what a personal power this will give to him, and what a lustre moreover it will cast upon the profession which he thus adorns? Certainly, as a matter of fact, those who have been the most accomplished, have not ranked the lowest in the medical fraternity. And then there have been, and are, literary medical men, or medical literary men, enough to establish a *right to possession and citizenship* in this department of the intellectual world. What a noble company they are! Sir, Thomas Browne, the learned and witty author of *Religio Medici*, and *Christian Morals*, — whose every sentence is as full of sap as any tree that ever grew in his own *Quincuncial Garden of Cyrus*; — Blackmore, not perhaps the highest style of poet, but a man to whom his own generation was indebted, and to whom eternal honor is due, for having been the first openly to denounce the

indecency of the stage, and to endeavor to reclaim the literature of his times;—apothecary-hating Garth, the author of *The Dispensary*,—to whom, let it never be forgotten, the great Dryden was indebted for honorable burial, and a grave; *—Armstrong, both singing and practicing, *The Art of Health*, and his friend Granger, as they called him in the West Indies after the title of his Poem, *Sugar-Cane Grainger*,—a man as sweet as his own sugar-cane;—the elegant Lettsom,—a fellow-countryman of mine,—elegant in taste, and appearance, and manner, despite even his drab coat and gaiters, and the quaint Thou and Thee of the Quaker,—prescribing shillings instead of pills, for the poverty-crushed patient, and himself taking care to furnish the drugs,—freeing his slaves, and

* For the troubles attending Dryden's funeral, see Johnson's *Life of Dryden*. When neither Lord Jeffries, whose officiousness had created the disturbance, nor Lord Halifax, nor yet the Bishop of Rochester would attend to the arrangements necessary for the public funeral, Garth sent for the body to the College of Physicians, whence, "attended by a numerous train of coaches," it was carried to Westminster Abbey. Garth pronounced a Latin oration, at the College, over the corpse. In a satirical poem, entitled "The Apparition," his eloquence on this occasion is thus described;—

" John Dryden, with his brethren of the bays,
His love to Garth, blaspheming Garth, conveys,
And thanks him for his Pagan funeral praise."

establishing charities, — wearing out three horses a day, and yet having his table continually piled with fresh literary work; — Akenside, dealing often with the most painful of facts, and yet, and perhaps *therefore*, singing *The Pleasures of Imagination*; — and Locke, and Smollett, and Crabbe, and Goldsmith, and Keats, and MacIntosh! Why, Gentlemen, what a brotherhood is here! — And then think of the great benefactors — Key or Kaye, after whom, to this hour, the English call the college which he founded, not Caius, as it is spelt in its latinized form, but Key's College; — Sir Hans Sloane, whose memory is preserved in the British Museum; — Radcliffe, ignorant enough himself, but whose monument consists of some of the noblest endowments and structures of the University of Oxford; — and last but not least clerical Linacre himself! But time would fail me to give even the names of these worthies. And now, all I ask is, — Does not that Physician utterly fail to reach the high ideal of his profession, who is not a man of large and liberal culture?

But let us glance, for a single moment, at the Physician *as a Citizen*.

Charles the Second was so impressed with the power of political influence possessed by the medi-

cal faculty, that he said of poor Nell Gwynne's physician, the celebrated Dr. Lower, that he did more mischief than a whole troop of horse. Doubtless the offending Doctor had inherited some of the stubborn radicalism of his Round-head progenitors. In this land and day, however, the Sovereigns are so very sovereign, that I suspect there is not much chance for medical influence in the department of politics; and I am not sure but that this is best as it is. But there is a kind of influence which they do possess, and which, as good citizens, they are bound to use. The medical men of any community stand to it in the relation of a most important class of its protectors, and the community recognize them as such. Accordingly their opinion and their word on certain subjects, carry with them an "ex-officio" weight. They may, therefore, lead on to the successful accomplishment of a certain class of enterprises in which other persons, in all probability, would fail,—works, for example, of public charity, and such as tend to the preservation or improvement of the public health. And we rejoice that the Lettsoms are not all dead. I believe that, as a general thing, Physicians are among the most large-hearted, public-spirited, and charitable men in every community. And do you, young

Gentlemen, who are about to go out to the practice of the Medical Profession, always remember this,—that the medical man is a public man and owes duties to the public; and further, that his own reputation and that of his profession, will always depend upon the manner and thoroughness with which these duties are performed.

We have but one more relation in which to consider the Physician, and that is *as a Christian*. The *complete* Physician will be a true Christian.

There was a time when it was generally thought that the two characters were opposed and irreconcilable; and that a Physician was, “*ipso facto*,” an infidel. “Physicians,” says Sir Kenelm Digby, “do commonly bear ill in this behalf;” and “It is a common speech — *ubi duo Medici, tres athei*.” Rabelais expresses the prevalent opinion of his age, when he defines a Physician to be “*animal incombustible propter religionem*”—a creature, that is, so essentially and utterly without religion, that you could not even get his body to burn if you were to attempt to martyrize him on suspicion of faith. So too of Chaucer’s “Doctour,” it is declared, “His studie was but litel on the Bible.” And Sir Thomas Browne alludes to the notion as being common in his day. The explanation of this is

undoubtedly that given by Sir K. Digby in a note to the "*Religio Medici*." "The vulgar lay not the imputation of Atheism only upon Physicians, but upon Philosophers in general; who, for that they give themselves to understand the operations of nature, calumniate them, as though they rested in the second causes, without any respect to the first." But certainly as there is no necessary connexion between the study of the second causes in nature and the denial of the first cause, so there is no justice, either in the case of the Philosopher or the Physician, that because of this study, they should be accounted of as Infidels. I do not believe, Gentlemen, that the theory, in this day at all events, is supported by the facts. There *may* be unbelieving Physicians, who are unbelieving because they are Physicians; men, "who wrapped closely in their sensual fleece," deserve the unwonted bitterness of Wordsworth towards Sir Humphrey Davy; —

" Physician art thou? one all eyes;
 Philosopher? a fingering slave;
 One that would peep and botanize
 Upon his mother's grave." *

* A Poet's Epitaph.

But I am sure that among the medical ranks there have been, and are, thousands and tens of thousands, of good Christians,— as I am perfectly sure *there ought to be*. For there is something to me utterly horrible in the idea of an infidel physician. I should not want that man to stand by me in the hour of death, and I pray God it may not be my lot to stand by him.

I do not know that it is necessary for a medical man to feel with Sir T. Browne, that “there be not impossibilities enough in religion for an active faith.” Neither would I make such demands upon my medical attendant for an absolutely perfect orthodoxy as did old Davy Deans: “We must use human means, sir,” continued Butler. “When you call in a physician, you would not, I suppose, question him on the matter of his religious principles?” “Wad I *no*,” answered David, “but I wad though; and if he didna satisfy me that he had a right sense of the right hand and left hand defec-tions of the day, not a goutte of his physic should gang through my father’s son.”

Still, a physician should be a good and a religious man; and when he is so, he has then added the crown to all his other perfections. He goes about then indeed as a ministering angel, and

wherever he treads, by day and by night, in shine and in storm, in alleys, and cellars, and hovels, and garrets — the light of God's benediction is upon him. He shall, in return for his blessing, inherit the promise of him who is blessed upon earth. In the oriental legend, which Mrs. Jameson has put into so beautiful a dress, of the brothers Damian and Cosmo — the two Cilician practitioners who first of mortals refused to receive any recompense for their work — it is recorded how God, for their charity's sake, was pleased to deliver them continually from the malicious cruelty of their foes, until at length that sudden death was granted them which at once brought them to Himself, and made them forever glorious as Saints and Martyrs in His Church; — “First, they were thrown into the sea, but an angel saved them; and then into the fire, but the fire refused to consume them; and then they were bound on two crosses, and stoned, but none of the stones flung at them reached them.” So, be assured, shall God bless and preserve that noble man — a Christian Physician. Blessings — the blessings of the suffering and the sorrowing whom he has succored and comforted, follow him here; eternal blessings await him hereafter.

Gentlemen, I have endeavored to place before you what I conceive to be the true ideal of a true physician ; — a man like Hamey, “ a scholar, without pedantry ; a philosopher, without taint of infidelity ; learned, without vanity ; grave, without moroseness ; solemn, without preciseness ; pleasant, without levity ; regular, without formality ; nice, without effeminacy ; generous, without prodigality ; and religious, without hypocrisy.”

Will you not allow me to feel and to express the hope — a hope, I am sure, participated in by all your friends here gathered around you, — that each of you may become just such an one.

