

Address to Medical Class
Harvard University.



1

On Tuesday evening of this week, your brethren of the Law Department demonstrated by a clear process of reasoning that the Profession of the Law was not simply the practice of an art, or the haphazard collocation of observances and decisions, but that it involved the arrangement and dignity of a science.

Having been taken to task by a really good lawyer for not entertaining a sufficiently high conception of the true lawyer, I thought I would try to avoid a like mistake in medicine. I turn to Webster's unabridged and

The purpose of this
document is to provide
information regarding the
current status of the
project and the progress
made to date. The
information is intended
to be used for
internal purposes only
and should not be
distributed outside the
organization. The
document is confidential
and should be handled
accordingly.

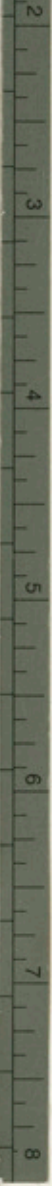


of Medicine

read the definition, - "The art of preventing, curing or alleviating the diseases of the human body."

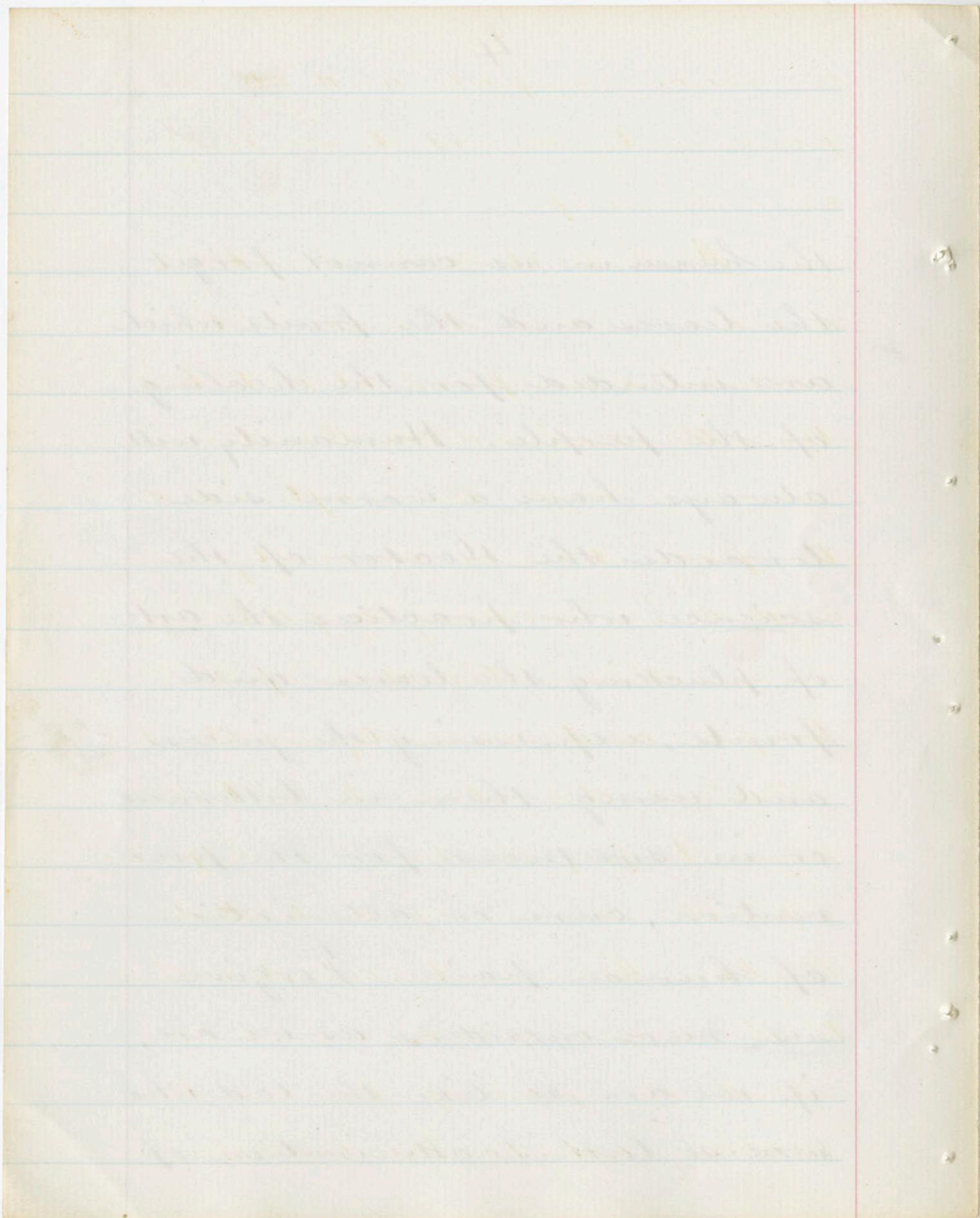
Hence we say the study of medicine, or a student of medicine.

But remembering that Dictionaries cannot keep pace with progress, I turn also to the word science, to see if from my observation of the facts and practices of medicine, I can trace that arrangement or discern that dignity that belongs to this favorite word, science. We find it "A collection of the general princi-



ples or leading truths relating to any subject, arranged in systematic order." Art relates to practice. Now as the knowledge of the Law does not necessarily involve the practice, so it is with medicine. Therefore let us write it down "Medicine is a science". But while we admire this noble tree, the growth of ages, symmetrical in shape with branches clearly defined stretching outward and upward towards Heaven; while we appreciate its size, its beauty and its completeness

the human in us cannot forget the leaves and the fruits which are intended for the healing of the people. Humanity will always have a warm side towards the Doctor of the science who practices the art of plucking the leaves and fruits, expressing the juices and using them, in bitterness or in sweetness, for the prevention, cure or alleviation of human pain. Forgive us, mere outsiders as we are, if we are ~~so~~ like the lad who was so lost in admiration of



the royal equipage and attendants passing by as not to see the King himself.

During the war sometimes a really excellent regimental surgeon was promoted to be a tolerable Brigade or Division surgeon; and then afterwards by promotion or seniority succeeded in making a failure as medical director of a Corps; and conversely, excellent medical directors knew better than to ply the knife and pick up the nerves of mutilated limbs. Science belonged rather to the higher place, which is called the post of honor—the healing art to the lower.

Pardon the wounded soldiers however for actually exalting in their esteem, in their memory, in their affection, the skillful man who gave them relief or saved their lives, above the man who organized the ambulance and supply train, gave general instructions, and made regular and interesting statistical reports. It is natural and it is right.

The science of music has a fictitious nobility - the art charms you. People will put on their eye-glasses or look through opera tubes in exalted admiration of a really scientific piece of

composition, but their hearts beat and swell and their eyes fill with tears over the simplest strains in practical execution. The lesson I would deduce from this contrast is a homely one but I think useful and important. It is this - in order to have a proper estimate of your profession, let not its scientific grandeur engross and overwhelm you, but remember that if you get hold of a little part of it and completely master that part in theory and in practice, your success is sure.

Affection, esteem and honor,

a choice fabric of triple web will enwrap you unless you break their threads by unprofessional delinquency.

And is not this according to the Scriptures. "Ye shall know them by their fruits."

No men gather grapes of thorns or figs of thistles.

Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Where

fore by their fruits ye shall know them." The substantial estimate of a physician will not be ^{based} ~~formed~~ upon the outward belongings, the fine culture, the general knowledge though organized with all the precision and regularity of the planetary system, but will be based upon the fruits of his tree of knowledge.

A motley group are gathered in a Brooklyn office waiting. ^{Behold} ~~There is~~ a ^{little} blind girl with her hesitating ways

and her sad, pensive look!
Her eager mother holds her
by the hand, looking from
the window to the door at
every sound. There by the
window stands a soldier
whose eyes have been dimmed
into perpetual darkness by
a wound in the head. ~~There~~
are two little boys almost
blind ^{by} disease and yonder
sits in a chair an Irish
working woman with one
eye sightless and the other
weakened; and there ^{is} just
entering at the open door

a man of seventy, who, by every motion of his body, his limbs and his cane, shows that he describes material objects very faintly - One eye is covered by the cataract-veil and the sight of the other is being involved. Soon the room is filled with such as these, waiting as at the Waters of Bethesda. Just as the city clock strikes 12 in steps a brisk young man - prompt to the moment - decision is in his face and in his step, not one false motion - the table, the chair, the case of instruments, the remedies, at once assume order; and

11
The first of these, which is the
most common, is the
the second, which is the
very faintly. The eye is
with the cotton-wool and
the light of the candle is
the third, which is the
faintest, with such a
writing at the bottom of
the page. Just as the
clock strikes 12, in the
the first of these, which is
the second, which is the
the third, which is the
the fourth, which is the
the fifth, which is the
the sixth, which is the
the seventh, which is the
the eighth, which is the
the ninth, which is the
the tenth, which is the

place. Each case ¹² ^{of suffering} is heard, examined, relieved or provided for. The man of seventy is cheered by an appointment at his ^{own} house. "To-morrow at 2 P.M." At the hour the young physician appears. The operation is performed at once. bandages put on; ten days of utter darkness and confinement and precise nursing prescribed. These are days of pain and great anxiety to this aged man. With regularity the young man comes and goes. After 6 days he gives him a glimpse of light which helps patience and strengthens fortitude.

at last the day of relief arrives and the old man is restored to sight and to life. His friends are made happy and his whole countenance has been transformed. This is but a single testimony to the blessed fruit of the skill of Dr. Agnew of New York.

The skill of our blessed Lord attested his identity when John the Baptist sent to ask him "Art thou he that should come or do we look for another." "Go

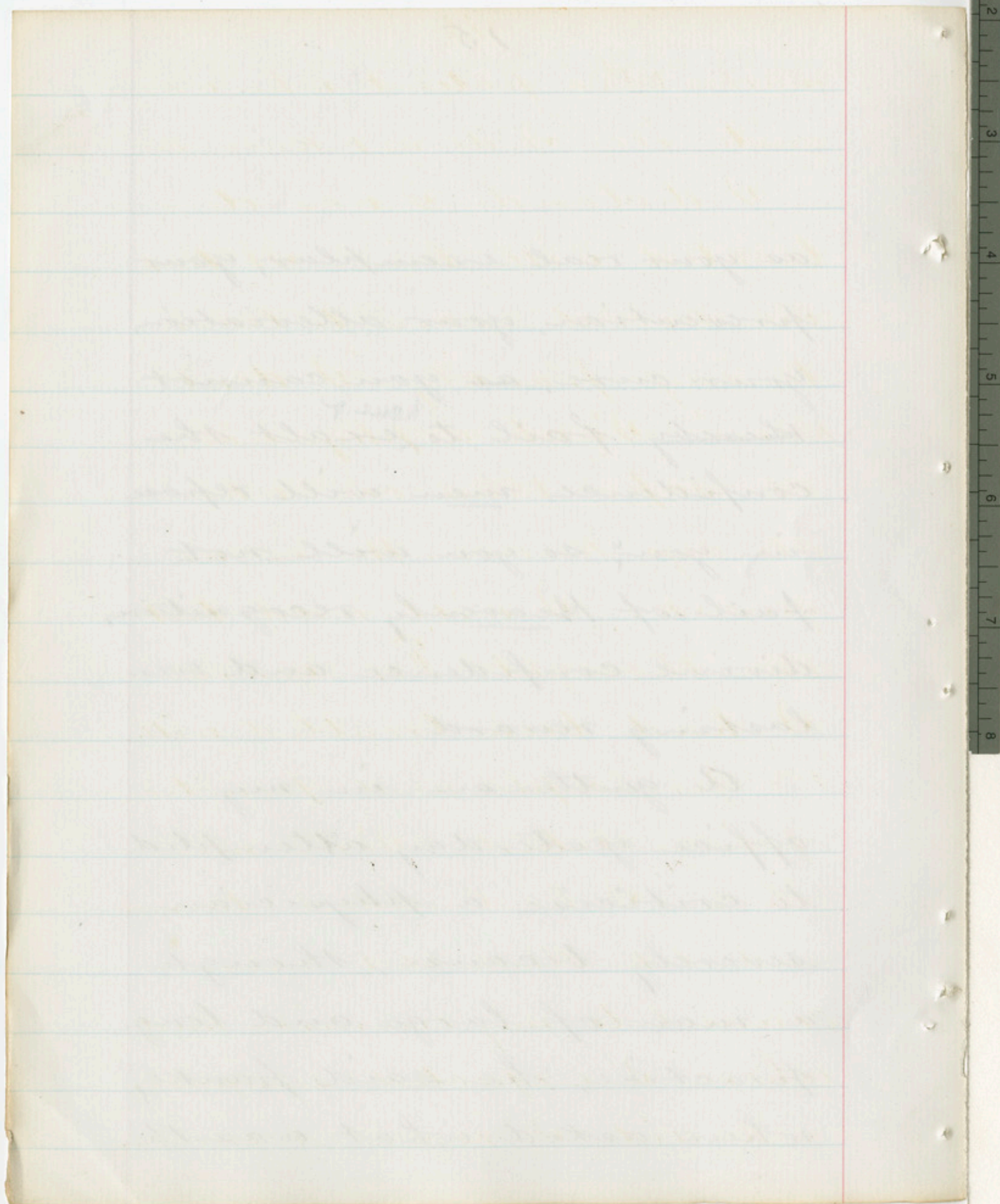
"and shew John again those things which ye do hear and see." "The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the gospel preached to them".

It is by similar fruits, less in degree, but the same in kind, that you, my young friends, will gain true and permanent earthly recognition and surely with the great physician

and the other again there
things which you do here
and are. The first reason
there right out the door
wishes the things are
pleasant and the day
long. The first one reason
is that they have the
great pleasure to them
which is similar to
the one they have in the
in mind. That is why
young people will go
to the first movement with
the first thing and then
with the great pleasure.

as your real exemplar, your prevention, your alleviation, your cure, as you cannot ~~thereby~~ ^{have} fail to exalt the confidence men will repose in you; so you will not fail of Heavenly recognition, divine confidence and everlasting reward.

A gentleman in my office yesterday attempted to criticise a physician severely because, though a man of large and long practice, he said frankly when asked what was the



matter with a patient who was quite ill, "I do not know, sir."

I declared I was delighted with him. It took me several years to learn to say frankly "I don't^{not} know." Such a physician is safer than one who always knows. ~~He is no~~ quack. I will add but one thought. For years I had been troubled with the principle and practice of ingratitude. Some men whom I had aided, turned and like Ahithophel ^{gave} ~~given~~ counsel to my enemies and where I expected sympathy and aid, I received envious

17
unfriendly
reproach and ^{unfriendly} opposition. But
at last the truth was ground
into my soul - "perform no
duty simply for earthly re-
ward" - steadily look above
and beyond the reward"

Now if you can enter upon
your work observing this prin-
ciple, nothing ^{can} could hinder
your steady forward steps - no
bribes, with their Kaleido-
scopic varieties of presen-
tation, will tempt you a
moment - no disappoint-
ment will sour you at the
forgetful neglects of sup-
posed friends, - fewer con-
troversies and dissensions
will embarrass and em-

at last the truth was known
into my mind. I had been
led by thought, for I had
never, I thought, been wrong
and I spent the summer
how if you can enter upon
your work concerning the
of the, nothing and but
your death, I have been
broken, with this
sculpture remains of
labour with thought, you a
moment, no thought
want with me, you as the
thought, neglected of
I have been, I have been
I have been and the
with the

bitter the days and nights
of your labor: and God
will enable you to under-
stand how His secret is
with them that fear Him
and how under poverty,
trial, falsehood or perse-
cution, great shall be your
reward in Heaven - how
"the man most man, with
tenderest human hands
works best for men, - as
God in Nazareth."

13
better the day and night
of your letter. and yet
will make you to understand
that the best is
with them that fear the
and the under friendship,
first, fatherhood or father-
children, great shall be your
remembrance in Heaven - for
the year must come, with
the best of human nature
with the best for man, as
yet in the present.