

"Prepared for the meeting of the Board of the J.M.C.A. for Dec. 4-1895. Mrs. W. O. (Script)"

"Written chiefly in the train from Minneapolis to Boston copied Sept. 24th and 25th. Fragment written by W. O. (Script) on 1 West Franklin Street notepaper."

File

In such a gathering I have a feeling of embarrassment such as that which overtook the son of Kish in the memorable incident after the finding of his fathers asses. It has been my practice for years not to talk on religious questions holding with Mr. Rogers who when asked of what religion he was replied, "The religion of all sensible men," and pray Mr. Rogers what is that, "Why all sensible men keep that to themselves", in many ways a very poor answer since it comes within the scathing denunciation of

Body copied direct in diary

Thrice at least has the kind secretary of your society bidden me to this annual gathering, but I have weakly evaded the responsibility with a call out of town or an urgent consultation. This time he asked me early in the spring, and I gave a definite promise. Remembering my early experiences, I could not trust myself to speak in meeting so you will pardon a brief written note. "Theresians, Laodaceans, Rimmonites and Galeacons"

The Theresians (Foot note) St. Theresa, the sister of the Saraphim in Crakshaws poem:

"By all of Him we have in thee;
Leave nothing of myself in me.
Let me so read my life that I
Unto all life of mine may die"

form the wee speck of leaven in the dough of society. Each of us knows one or two, some of us three, we physicians see more of them than others. They are the true followers of Christ, who for him forsake all, living his life to save their own. They constitute the little block spoken of in the Gospel. In every community, such as those days at Antioch, they and they alone have saved Christianity. "Many are called, few are chosen." Many are the *(illeg)* few are the *(illeg)*; Christ and Plato both understodd that man was not a religious animal, and that to be initiated did not necessarily mean to be of the elect or to be a mystic.

To be a really good Laodacean is the height of attainment in these times for the average man or woman. The great bulk of our friends come in this class, good honest folks, fit neither for heaven or hell, but who feel on Sundays a strong preference for the former place. For a Theresians life they may wistfully wish but in the conditions of modern society it is simply impossible. They fill the churches, pay the taxes, and the doctors, support missions and do generally the work of the authorized world and do it well. It is a shame to call them Laodaceans but there is no other word quite so appropriate.

The Rimmonites form a large and growing class. They have wander ed from the faith of their youth, but nothing better has offered. They are conformists and Naaman towd himself in the house of Rimmon to keep on good terms with his master so to keep the peace at home, and

for other reasons these men conform to the ordinary usages of Christian society, and on Sunday go to church — if for other reasons as Taine says, to freshen in themselves the sentiment of the ideal.

The Gallicans are the agnostics, latent or arrived, who care for none of these things holding with Buckle that in these matters "we have no trustworthy information and no means of obtaining any".

They are very plentiful, always have been in the medical profession, and are shocking boggies to the Laodaceans many of them however, are not bad men, far from it, and have illustrated the "incomprehensible" to the two first groups by living model lives, as did for example Charles Darwin.

Now in one or other of these categories we are all ranged not all of us knowing in which, particularly the Theresians whose grace of humility is such that they would be shocked to be placed so high. Fortunately before you reach ^{us} most of the problems that sooner or later worry us all, have been raised and settled. You are no longer children, many of you have already, all will soon have passed the point when the pace of life is the fastest (25) and when the course is already laid down. You think it in your innocence straight, wait awhile the curves do not become apparent until after "la crise de quarante ans". Upon two points I should like to touch briefly.

Dissociate absolutely your faith from your science. They cannot like the wheat and the tares grow together till the harvest. They have nothing whatever to do with each other and the mental worries of young men are largely due to wretched attempts to mix the oil of faith with the waters of science. If you are to enjoy a faith for heavens sake have one and not a bastard changeling, the outcome of a hopeless attempt to reconcile irreconcilables. You must get into the frame of mind of Tertullian who could say Certum est quia impossibile or of that fount of faith Sir Thomas Browne, "Methinks there be not impossibilities enough in religion for an active faith". But this you will say was long ago. The conditions of faith in these supernal things have not changed and its alpha and omega is expressed equally well in the 19th. century. times.

"We have but faith we cannot know

For knowledge is of things we see"

In that delightful Collections and Recollections a story is told of an Oxford student in the pass Divinity exam who defined faith as "the faculty which enables us to believe that which we know is not true". That is about the mental attitude of the man who talks of faith and science in the same breath. If you are unsettled in these matters do not make the fundamental mistake of seeking consolation in Spencer, Darwin and Huxley. What have they to do with faith? The Philosoph. at Academy of Lagado who spent their lives extracting sunbeams for cucumbers. A generation of lads, and lassies too, I fear have been engaged in a similar mission in taking these great masters as master in Israel, whereas in these questions they are unholy Philistines. And the other point I wish to make is that as you are not here to get instruction in these matters, since a medical school as a rule is not

a place to get it bettered (for this thank your stars). The pitifulness of the ^{scenes} sources you will see enacted, the tragic fates of the children of sorrow, the hopelessness of the lot so many touches to its depths the human heart by "which we live". Charity ~~the~~ means the everyday practice of medicine. Hope in the failure springs eternal and between the aspirations of Socrates and St. Theresa there is little difference. / Take away Faith from poor humanity and it is left poor indeed. And even those whose consolations are in old philosophy and who believe that all is over when the empty glass is turned down, could not wish to deprive, in their most callous moments, even Laodaeceans of the comfort, the very genuine comfort, the rites of the church afford. Feeble helpless creatures we arrive, feeble helpless creatures we depart; whither? Science cannot say, Faith does; your function as physicians is clear to make death like birth a sleep and a forgetting.

"Written chiefly in the train from Minneapolis to Boston copied Sept 24th and 25th.