Die The Dix Es Perend Osder

PREFACE to Cequanumiles ord Edm.

before leaving America. One of these - The Fixed Period - demands a word of explanation. "To interpose a little case," to relieve a situation of singular sadness in parting from my dear colleagues of the Johns Hopkins University, I jokingly suggested for the relief of a senile professoriate an extension of Anthony Trollope's plan mentioned in his novel, The Fixed Period. To one who had all his life been devoted to old men, it was not a little distressing to be placarded in a world-wide way as their sworn enemy, and to every man over sixty whose spirit I may have thus unwittingly bruised, I tender my heartfelt regrets. Let me add, however, that the discussion which followed my remarks has not changed, but has rather strengthened my belief that the real work of life is done before the fortieth year and that after the sixtieth year it would be best for the world and best for themselves if men rested from their labours.

OXFORD, July, 1906.

NAX/

Prelude to Six's Period addless

TEACHER AND STUDENT

From one who, like themselves, has passed la crise de quarante ans, the seniors present will pardon a few plain remarks upon the disadvantages to a school of having too many men of mature, not to say riper, years. Insensibly, in the fifth and sixth decades, there begins to creep over most of us a change, noted physically among other ways the silvering of the hair and that lessening of elasticity, which impels a man to open rather than to vault a five-barred gate. It comes to all sooner or later; to some it is only too painfully evident, to others it comes unconsciously, with no pace perceived. And with most of us this physical change has its mental equivalent, not necessarily accompanied by loss of the powers of application or of judgment; on the contrary, often the mind grows clearer and the memory more retentive, but the change is seen in a weakened receptivity and in an inability to adapt oneself to an altered intellectual environment. It is this loss of mental elasticity which makes men over forty so slow to receive new truths. Harvey complained in his day that few men above this critical age seemed able to accept the doctrine of the circulation of the

blood, and in our own time it is interesting to note how the theory of the bacterial origin of certain diseases has had, as other truths, to grow to acceptance with the generation in which it was announced. The only safeguard in the teacher against this lamentable condition is to live in, and with the third decade, and in company with the younger, more receptive and progressive minds.

Hader Student numin. 1892

Sitting in Lincoln Cathedral and gazing at one of the loveliest of human works -- for such the angel Choir has been said to be -- there arose within me, obliterating for the moment the thousand heraldries and twilight saints and dim emblazonings, a strong sense of reverence for the minds which had conceived and the hands which had executed such things of beauty. What manner of men were they who could, in those (to us) dark days, build such transcendent monuments? What was the secret of their art? By what spirit were they moved? Absorbed in thought, I did not hear the beginning of the music, and then, as a response to my reverie and arousing me from it, rang out the clear voice of the boy leading the antiphon, "That thy power, thy glory and mightiness of thy kingdom might be known unto men." Here was the answer. Moving in a world not realized, these men sought, however feebly, to express in glorious structures their conceptions of the beauty of holiness, and these works, our wonder, are but the outward and visible

signs of the ideals which animated them.

THE LEAVEN OF SCIENCE Wister Institute Badeen Ohin 1894

But what shall I say of Leidy, the man in whom the leaven of science wrought with labour and travail for so many years? The written record survives, scarcely equalled in variety and extent by any naturalist, but how meagre is the picture of the man as known to his friends. The traits which made his life of such value -- the patient spirit, the kindly disposition, the sustained zeal -- we shall not see again incarnate. The memory of them along remains. As the echoes of the eulogies upon his life have scarcely died away, I need not recount to this audience his ways and work, but upon one aspect of his character I may dwell for a moment, as illustrating an influence of science which has attracted much attention and aroused discussion. So far as the facts of sense were concerned, there was not a trace of Pyrrhonism in his composition, but in all that relates to the ultra-

rational no more consistent disciple of the great sceptic ever lived. There was in him, too, that delightful "ataraxia," that imperturbability which is the distinguishing feature of the Pyrrhonist, in the truest sense of the word. A striking parallel exists between Leidy and Darwin in this respect, and it is an interesting fact that the two men of this century who have lived in closest intercourse with nature should have found full satisfaction in their studies and in their domestic affections. In the autobiographical section of the life of Charles Darwin, edited by his son Francis, in which are laid bare with such charming frankness the inner thoughts of the great naturalist, we find that he, too, had reached in suprasensuous affairs that state of mental imperturbability in which, to borrow the quaint expression of Sir Thomas Browne, they stretched not his pia mater. But while acknowledging that in science scepticism is advisable, Darwin says that he was not himself very sceptical. Of these two men, alike in this point, and with minds distinctly of the Aristotelian type, Darwin yet retained amid an overwhelming accumulation of facts -- and here was his great superiority -- an extraordinary power of generalizing principles from them. Deficient as was this quality in Leidy, he did not, on the other hand, experience "the curious and lamentable loss of the higher aesthetic taste" which Darwin mourned, and which may have been due in part to protracted ill health, and to an absolute necessity of devoting all his powers to collecting facts in support of his great theory.

When I think of Leidy's simple life, of his devotion to the study of nature, of the closeness of his communion with her for so many years, there

recur to my mind time and again the lines, --

He is made one with nature: there is heard
His voice in all her music, from the moan
Of thunder, to the song of night's sweet bird;
He is a presence to be felt and known
In darkness and in light, from herb and stone,
Spreading itself where'er that Power may move
Which has withdrawn his being to its own.

THE ARMY SURGEON July 25 1894

Irdey, leley: St Martin.
Breumont
11 ml. of 1894

----But I would fain leave with you, in closing, something of a more enduring kind--a picture that for me has always had a singular attraction, the picture of a man who, amid circumstances the most unfavourable,

saw his opportunity and was quick to "grasp the skirts of happy chance." Far away in the northern wilds, where the waters of Lake Michigan and Lake Huron unite, stands the fort of Michilimackinac, rich in memories of Indian and voyageur, one of the four important posts on the upper lakes in the days when the Rose and the Fleur-de-lis strove for the mastery of the Western world. Here was the scene of Marquette's mission, and here beneath the chapel of St. Ignace they laid his bones to rest. Here the intrepid La Salle, the brave Tonty, and the resolute Du Lhut had halted in their wild wanderings. Its palisades and bastions had echoed the war-whoops of Ojibwas and Ottawas, of Hurons and Iroquois, and had been the scene of bloody massacres and of hard-fought fights. At the conclusion of the war of 1912, after two centuries of struggle, peace settled at last upon the old fort, and early in her reign celebrated one of the most famous of her minor victories, one which carried the highsounding name of Michilimackinac far and wide, and into circles where Marquette, Du Lhut and La Salle were unknown. Here, in 1820, was assigned to duty at the fort, which had been continued in use to keep the Indians in check, Surgeon William Beaumont, then a young man in the prime of life. On June 22, 1822, the accidental discharge of a musket made St. Martin, a voyageur, one of the most famous subjects in the history of physiology, for the wound laid open his stomach, and he recovered with a permanent gastric fistula of an exceptionally favourable kind. Beaumont was not slow to see the extraordinary possibilities that were before him. -----

INTERNAL MEDICINE AS A VOCATION

cape from the besetting sin of the young physician, Chauvinism, that intolerant attitude of mind, which brooks no regard for anything outside his own circle and his own school. If he cannot go abroad let him spend part of his short vacations in seeing how it fares with the brethren in his own country. Even a New Yorker could learn something in the Massachusetts General and the Boston City Hospitals. A trip to Philadelphia would be most helpful; there is much to stimulate the mind at the old Pennsylvania Hospital and at the University, and he would be none the worse for a few weeks spent still farther south on the banks of the Chesapeake. The all-important matter is to get breadth of view as early as possible, and this is difficult without travel.

" Joe's high time we borone young hudgate started"

One thing may save him. It was the wish of Walter Savage Landor always to walk with Epicurus on the right hand and Epictetus on the left, and I would urge the clinical physician, as he travels farther from the East, to look well to his companions—to see that they are not of his own age and generation. He must walk with the "boys," else he is lost, irrevocably lost; not all at once, but by easy grades, and every one perceives his ruin before he, "good, easy man," is aware of it. I would not have him a basil plant, to feed on the brains of the bright young fellows who follow the great wheel uphill, but to keep his mind receptive, plastic, and impressionable he must travel with the men who are doing the work of the world, the men between the ages of twenty-five and forty.