VALEDICTORY ADDRESS

TO THE

GRADUATING CLASS

OF THE

FEMALE MEDICAL COLLEGE

OF PENNSYLVANIA.

AT THE

14th ANNUAL COMMENCEMENT. MARCH 17th, 1866.

By MARK G. KERR, M.D.,
PROFESSOR OF MATRRIA MEDICA AND GENERAL THERAPEUTICS.

PHILADELPHIA:
JAS. B. RODGERS, PRINTER, 52 & 54 NORTH SIXTH STREET.
1866.
FACULTY.

ANN PRESTON, M.D.,
Professor of Physiology and Hygiene.

Professor of the Principles and Practice of Medicine.*

EMELINE H. CLEVELAND, M.D.,
Professor of Obstetrics and Diseases of Women and Children.

REYNELL COATES, M.D.,
Professor of the Principles and Practice of Surgery.

MARK G. KERR, M.D.,
Professor of Materia Medica and General Therapeutics.

MARY J. SCARLETT, M.D.,
Professor of Anatomy and Histology.

RACHEL L. BODLEY, M.L.A.,
Professor of Chemistry and Toxicology.

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Demonstrator of Anatomy.

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Lecturer on Medical Jurisprudence.

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148 N. Eleventh St.

E. H. CLEVELAND, M.D., Secretary,
Woman's Hospital.

*This chair, now vacated, will be filled before the opening of next session.
PHYSICIAN, CULTIVATE THYSELF.

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1866.
CORRESPONDENCE.

PROF. M. G. KERR:

Dear Sir:—At a meeting of the students of the Female Medical College of Pennsylvania, a resolution was unanimously adopted, and a committee appointed, to express to you their sincere thanks for the able and appropriate address, delivered by you to the Graduating class; and to solicit a copy of the same, for publication.

Respectfully,

HARRIET A. WYLIE,
E. C. WARRINGTON,
E. J. CHAPIN,
C. T. WOODRUFF.

Committee on behalf of Students.

PHILADELPHIA, MARCH 17th, 1866.

To Drs. Wylie, Warrington, Chapin, and Woodruff, Committee on behalf of students.

Ladies:—Your note of the 17th inst., requesting, on behalf of the students of the Female Medical College of Pennsylvania, a copy of my address, delivered to the Graduating class of 1866, for publication,—has been received.

In putting the address in your hands for publication, allow me to say that I regret it is not more in accord with the moral and intellectual worth of the Class to which it was addressed.

Your "sincere thanks" are endeared treasures to me; for which I can only reiterate the sentiments of friendship and appreciation, imbodied in my valedictory.

Praying for the continued happiness, and usefulness of you all, graduates and students, I have the honor to remain

Yours truly,

MARK G. KERR.

NO. 805 N. 15TH ST., PHILADELPHIA, MARCH 19th, 1866.
ADDRESS.

LADIES OF THE GRADUATING CLASS:

On the Temple of Apollo was inscribed the brief, but comprehensive admonition: KNOW THYSELF. These simple words indicate what was esteemed among the Greeks the most important and useful knowledge. They were so placed as to attract the notice and arrest the attention of all who should enter the temple. If they were an invitation and injunction worthy the comprehension and study of the Greeks, whose god of medicine Apollo was, they are not less so of the Americans.

Who was invited and enjoined to know himself? It was man, the highest and most perfect organization in the kingdom of Animated Nature; man, who is the embodiment and microcosm of all the earth contains, and in whom is expressed all the power, utility and beauty of the worlds; "Man, who understands the laws of crystallization, vegetation and animalization; man, who knows the soil he cultivates, and is acquainted with the stars that regulate the seasons," with the marvellous exactitude of prophecy; man, who, with all his vast fund of knowledge of the outward world, yet comprehends so little of the great world within himself,—was invited to know himself.

To know one's self is the highest knowledge attainable. It implies a theoretical and practical knowledge of the entire man; of his body, his mind and his soul; of his weakness and his strength; of his aptitudes for evil and good; and of his endowments and wants. This is a knowledge, perhaps, too vast for complete mastery, yet it is one which should be striven after, with untiring industry and unyielding determination.

But while I yield to none in appreciation of the necessity of the
knowledge which the Greeks proposed to themselves, I shall not take so grand a theme for discussion to-day. I am less ambitious than the disciples of Apollo, and shall therefore propose an humbler theme for study; a maxim, which, if less in its scope, is more attainable. It is an offspring of the magisterial injunction of Apollo; and, while it is shorn of the impossible of the ancient maxim, it still retains all the possible and practical. I desire to impress on the minds of our graduates a new admonition, which I will express in a form easily to be remembered:

PHYSICIAN, CULTIVATE THYSELF.

Ladies; this day is a proud day for you. It marks an epoch in your life. It ends your pupilage; and while it severs the relationship which has hitherto existed between us, it confers a new and better one. Your anxious hopes have passed into fruition, and your laudable ambition has attained its consummation. Your labors, continued with varying emotions during your years of pupilage, but pursued with energy, have now crowned you with the reward most justly prized. To-day, you stand on the level platform of your former instructors—the peers of all who wear the laurels of the Medical Doctorate. The diploma which has been handed to you, duly signed by the professors, and attested by the officers of the Female Medical College of Pennsylvania, is not a gift bestowed by friendship, but a reward earned by your industry, an acknowledgment of your proficiency, and a certificate and recommendation to the public of your competency, and moral and mental worthiness, to practise the noble and humane profession of Medicine.

The pride which you have a right to indulge, in the possession of that acknowledgment, is shared, eminently, by your former instructors. We are as proud to confer the reward as you can be to receive it. The result of your examination has made it our duty to give, and your right to possess it.

But, ladies, it devolves obligations on you, which we charge you to measure and to resolve to fulfil. You must not, and, I am sure, will not think, that because this day ends your pupilage, it therefore terminates your student life. Your maxim, only less in scope, is equally important and imperative with that delivered from the Temple of Apollo: Physician, cultivate thyself.

I trust we have taught you how to study, and what to study.
In acquiring knowledge, the first requisite is to ascertain what is to be acquired, and the next, how to acquire it. Who does not know what is to be learned, cannot learn it; and a wrong method is equally fatal. You have been taught what is known and what is not known. You are aware how greatly the latter preponderates. Behold how large a field lies outstretched before you! See how fertile is its soil! Its inexhaustible richness is in reservation for your tillage; enter on your task with fixed resolve of success; for rich garlands of honor and fame remain to be gathered by the industrious.

Physician, cultivate thyself. What is the physician to cultivate, and how? He shall cultivate his mind, his heart, and his body. To assist you in this work of cultivation, I submit a few suggestions.

1st. Cultivate the Mind. You must not relax in your studies. Devote, daily, a certain number of hours to books. After you shall have located, it is likely that a longer or shorter time may elapse before you will become fully occupied in active practice. This intervening period should be assiduously devoted to the acquisition of knowledge, not only of those branches which directly belong to your profession, but also of cognate sciences, and all other sources of information which make up the sum of human knowledge.

"A little knowledge is a dangerous thing;" but it is not bad to begin on. From little, you must slowly grow to more, till, ultimately, you may possess much.

As practice increases, this period will, necessarily, become curtailed. But even when, in the full sway of a large and busy practice, which, we sincerely hope, you may soon enjoy, sufficient time may be found to pursue a regular course of reading.

Besides a regular course of reading, you will be required to read up on your cases. This is of primary advantage to the young practitioner; it is one which older ones should not neglect. Study your cases thoroughly. It will correct errors, or confirm correctness of diagnosis and treatment.

But reading, however attentive and extensive, will not, of itself, be commensurate to the attainment of the object I have placed before you; it will not, of itself, be sufficient to fulfil the requirements of our maxim. You must also exercise your reflection on
what you read. Reflect closely, fully, so as not only to comprehend the meaning of your author, but so as to be able to perceive the truth, and to make the truth a part of your own mind. Reading, without reflection, is like eating without digestion. Reading and reflection combined, impart nutriment and increase to the mind; eating and digestion, to the body. The former, disunited, may cram the mind with a huge store of unavailable knowings, which will be sure to induce mental dyspepsia, with all the counterparts of corporeal indigestion; as acid conceits, inflated follies, et id genus omne. Our profession is full enough of such silly or sickly, emaciated or dropsied representatives, without any increase going to the stock from the alumni of this college. Not the person who reads the most, but he who reflects the best, becomes the most learned. It is not what is put into the stomach, but what becomes appropriated to the body, that sustains life. No knowledge is useful, unless it be available; and to be available, it must first become an inheritance of the mind.

In addition to a regular course of reading of complete treatises on medicine and collateral sciences, you should also read the medical periodical journals. They will keep you informed of the progress of our art and science. In them you will see what your collaborators are doing. By them you will be able to keep up with the rapid march of our profession. Medical periodical publications are numerous, perhaps too numerous. The talent that is diffused on many, would be better and more profitable if it were concentrated on fewer. One engaged actively in practice, has time to read only a few. Hence, in your selections, you will be fortunate if you shall procure the best. These, in my opinion, if I must be limited to a few, are the London Lancet, Braithwaith's Retrospect, and, either Butler's Medical and Surgical Reporter, the American Journal of the Medical Sciences, or some nearer home journal.

But the physician needs also to cultivate his powers of observation. The rare art of what to observe, and how to observe it, must be acquired. You must, therefore, teach your eye quickness, accuracy and completeness. The nose, ears and hands must be tutored to the same extent. The possession of this sort of education imparts that quality to the mind, which is allied to instinct, namely, quickness, accuracy and fulness of judgment. Young practitioners must not flatter themselves that they are au fait in this respect naturally.
To be sure, some are more endowed, innately, with this quality than others; but all need to cultivate their senses of sight, smell, taste, hearing and touch. Reliability can be gained only by cultivation. To guide you in your efforts to educate your powers of observation, I would recommend you to procure the Monograph, entitled, "What to observe at the bedside, and after death." Nothing will give you greater help, in learning how to observe, than keeping an ample record of your cases.

A note-book of cases should be the pride and pleasure, as it will be the profit, of every physician. Make your record of cases as complete as your observation will enable you. Record all the symptoms and signs you shall observe of every case you treat. Then compare your record with the account of the symptoms, signs and treatment, as recounted by your favorite author. In this way, you will very soon become familiar with the entire history of diseases. And while, by means of your note-book, you will be schooling your powers of observation, by correcting, enlarging and perfecting them, and increasing your stock of knowledge, you will also be enabled to contribute, for the common benefit of your profession, valuable and reliable information which will otherwise be lost.

But you will not yet have discharged all the duties your diploma devolves on you. You must not only be diligent in reading, cautious in reflection, and minute in recording, but you should also launch out in independent investigations. You should not only master the known, but bring to light and establish the unknown. With the aid of chemistry, the microscope, the speculum, the ophthalmoscope, the laryngoscope, and other contrivances, you shall develop many truths now concealed in the arcana of nature, as well as refute existing errors; and thus, by bestowing lasting benefactions on mankind, weave unfading crowns for your brows. Industry, however urged by zeal and assisted by talent, will accomplish but poor results in researches, unless you cultivate, with marked care, a correct mode of reasoning. Of all accomplishments, medical reasoning is obnoxious to the most ludicrous mistakes.

In order to acquire a correct method of reasoning, you must be certain of your facts. Hence, you will assume or accept nothing as data, which you have not proved to be true. You must be satisfied of your facts, not by one experiment, but by many. From corroborated data, you may proceed to deductions.
21. The physician must also cultivate his *moral attributes*. Those need constant, untiring surveillance. I do not mean that he is in extraordinary danger of breaking out in open acts of wickedness and folly. That is, of course, not professional, and I do not apprehend that you will be liable to any such nonsense. Nor yet, that you are likely to be guilty of flagrant deeds of dishonesty or immorality. But I mean that your moral nature shall sustain no damage by the rude contact with the world. Irritations will come to you from your patients, from your fellow-practitioners, and from the community.

Physicians will refuse to consult with you, because they belong to the county medical society, and you are women whom they will not admit to membership, who will yet gladly consult with male doctors who are unworthy to be called physicians; who may be drunkards or debauchees. Your consolation is, that such physicians are just capable of making such distinction, and that they are unworthy to be consulted. A right-minded, high-toned, honorable member of the profession will scorn to let himself down into the deep valley of prejudice and ignorance in which such men dwell. Your efforts may not be appreciated,—not exactly as you may value them, but as they justly deserve to be valued: they may be condemned, or maliciously criticised; your motives may be misconstrued; your faults may be magnified; your errors exaggerated; your merits denied; your honesty impugned. In every community there are busy-bodies, and malicious bodies, and dishonest nobodies, who are always bound to injure somebody, either by trying in the wrong way to befriend, or by maligning him.

I say, in these or other ways, irritations must needs come to all; but they should not be received with the feeling of injury to your mental or moral nature. Not that you should educate your feelings to an indifference towards them, but that the rule of your life, by which you are to be controlled, shall blunt the edge of the shafts of your enemies, so that no permanent harm shall adhere to your own soul. Stoicism towards an injury meant to be inflicted on you, or which is inflicted, should never be sought after. So far as your moral nature is concerned, the remedy would be worse than the disease. No; it were better even to feel the injury keenly; better to worry about it, than to be really indifferent toward it. Stoicism blunts the sensibilities, stunts the moral growth, and
so inflicts more real mischief on the heart than the acts of your
enemies. I would have you to be not indifferent or stoical towards
all grievances. Derive all the good from them they are capable
of conferring; but let no harm cling to the soul from them.

By cultivating such a temper, if you do not thereby overcome
your adversaries, you at least extract the poison from their arrows.
You learn the grandest lesson of life, that of possessing your soul
in the sweetness and patience of forgiveness. “Forgive your ene-
mies, for they know not what they do,” will then be true, literally,
of you and of them. With such a frame of spirit, you will be rich
in poverty, happy amidst misery, strong in weakness, and stately
in humility. But you must do nothing to invite these grievances.
You must be guilty of no offence towards others, which, when
committed on you, gives you annoyance and inquietude. Remem-
ber, that the best way of inviting and procuring politeness and
consideration from others, is to extend them invariably to all per-
sons. “Do unto others as you wish they should do unto you,” is
a moral precept, containing the sweet wisdom that will preserve
the heart harmless against the machinations of envy and malice, in-
gratitude and persecution, and impart that true independence,
which, while it repels an insult, disdains to inflict an injury.

The most difficult disposition to acquire and exercise, is charity.
Charity for errors, for faults, for acquired or constitutional imper-
fectness, for self-wrought poverty—in short, charity for evil in
every guise or form.

In the exercise of charity, you will be severely tried, and may
break down under the trial. You will be frequently at fault, even
if constantly watchful against the danger. You may bestow it on
the unworthy, and withhold it from the worthy. If you start in pro-
fessional life by exercising it indiscriminately, your kind nature will
be so frequently imposed on and deeply injured, that you will be-
come liable to the opposite disposition. But it is better to be chari-
table to all, without discrimination, than bitter to one human being
that may be in need of it.

The physician who bestows his services upon all who plead ina-
Bility to pay, is liable to be imposed on by two classes; by the dis-
honestly lazy and the penuriously dishonest. Even as a general
thing, the poor are too apt to be exacting on the benevolence or
much-taxed charity of the medical profession. In the country and
small towns, the liability to imposition can be better avoided than
in large towns or cities. Where population is not so crowded, the pecuniary circumstances of the inhabitants are quickly known. But everywhere this liability exists, to a greater or less extent. The really poor need nowhere, however, be without proper medical attendance. The guardians of the poor, in every city or county, have provided for their wants in this respect. The poor are generally better cared for than the doctors, who, besides contributing towards the State, in an equal ratio with other good citizens, are expected to bestow time and labor and skill for pay much below poor rates.

But where no such public regulation exists, the charity of the physician must extend to all who are too poor to pay. He still has the right to discriminate between the really poor, however they may have become so, and those who, from dishonest motives, will plead poverty. But beyond this point of discrimination he has no right to go; and, if he possess a good heart, he will have no desire to go. Between the rich and the poor, the right-minded physician will make no difference. The rich have no superior claim on him; he freely gives to all an equal share of time and zeal and skill.

"O, it is well that ye have hearts to feel,
And ears not deaf to pity's soft appeal;
Putting no difference 'twixt the rich and poor,
Plying with equal zeal the means of cure,—
Not deeming it becoming to regard
Color or rank, or person or reward."—Dr. Colles.

The physician must cultivate his sympathies. Never lack sympathy for your patients. The world believes that the practice of medicine, and especially surgery, tends to harden the natural sympathies. I protest against the truth of this often-repeated, but unfounded assertion. The profession of medicine has no such demoralizing tendency.

The practitioner may learn to conquer his timidity, or mawkishness of sentimentality; but his tenderness, or kindness of feeling, will increase with his growing years. If he possess none naturally, he will likely never evince any real sympathy with the sufferings he must see. But if he be endowed with a kind heart, the plying of his art will never harden it; it may moderate his feelings, and qualify him to master them on occasions when their weak exhibition might injure his patients. "To this extent; no more."
Let your patients feel that they have in you a real friend, as well as a competent physician. Strive to be their friend, and having become such, friendship will guide you into the proper line of conduct. "Fight it out on this line" all your life, and at the end you may say with Paul, "I have fought a good fight." Make your feelings in this respect real, for any counterfeit will be readily detected and despised. Study the character of your patients, and accommodate yourselves to them; and thus wisely "be all things to all men." Administer to their wants, but do not gratify caprices. When gratification has to be denied, do it firmly, but mildly. Deliver all your injunctions in the same manner, and they will be obeyed. Avoid rudeness of manner and pompousness of speech, but cultivate politeness and the graces of refinement.

The true-born physician is a true man or woman, whose sense of dignity and honor, truth and virtue is innate, and of such force as to be commanding, without the tricks of the jockey, buffoon, or charlatan. He has suavity of manners and dignity of deportment, blended with sympathy and friendship for his patients, and kindness for all men. He never exacts respect, or obedience, or consideration despotically, but obtains them all meritoriously.

A frank, cheerful frame of mind, is another fundamental requisite of the physician's character. It will be not only medicine to your patients, but rejuvenation to yourselves. A cheerful temper consoles the heart in trials and difficulties, keeps the mind free from the clouds of ennui and the mud of vexations, and, by preserving health, conduces to length of life. A moody, fretful, dissatisfied spirit, invites the ills of life, and by treasuring the food it feeds on, breeds unhappiness to him who indulges it, inflicts misery on all he comes in contact with, and, by destroying health, it hastens death.

The historian Bancroft, in his oration on the life of the lamented and irreplaceable Lincoln, expressed a thought which we should all fix in our minds. He said of that great, because wise and humane man, the second gift of America to the freedom of the nations, "that the vile thought that life was the greatest of blessings, did not rise up" in his heart. This transcendently glorious truth let us all treasure. It is not so important to live, as to live well.

Truthfulness, candor, and humanity, should distinguish the physician. Never knowingly deceive your patients, nor give them false information. Let the fact be patent of you, that your promises will
be fulfilled, and that your word is reliable. It is not incumbent on you always to declare what you believe to be the truth, or even any part of it; but it is, never to express a falsehood. Truthfulness and wisdom should be combined, as falsehood and folly generally are.

3. The physician must also cultivate his physical endowments. "Physician, heal thyself," is an utterance of ignorance and malice, and is a requirement to be expected from no one. The physician, when sick, if he possess his senses, will not, and if deprived of them, should not doctor himself. But, physician, take care of thy health, preserve thy strength, educate thy physical endowments, and guard against avoidable sickness and infirmities, are postulates he should study to comply with. He must not only understand the laws of health, but obey them. A physician who does not want his neck dislocated, must not ride a vicious or fractious horse; who does not wish to be tormented with indigestion, must not gormandize; who does not fancy the "stings and arrows of outrageous" gout, must let wine alone. The physician should not be tormented, or be made crabbed by avoidable disorders or causes, to which the flesh of the ignorant or careless is heir, simply because he should know and avoid them.

But physicians will nevertheless, like other people, get sick and die. The formula for \textit{elixir vitae} remains yet to be written; and until we shall arrive at that acme of knowledge, when we shall be able to answer back to Apollo that we do know ourselves, the wisest and best of our flock will be subject to the causes and results of disease. But even on our less exempted plane of life, we can do much by way of prevention; and what I mean is, that that much we must continually utilize. The physician is properly expected to know how best to educate the physical powers, and retain them in health and vigor; and he should set an example worthy of imitation. Remembering that his professional duties expose him to cold and contagion, to hunger and humidity, to watchfulness and weariness,—amidst all these predisposing causes of disease he must invoke \textit{Hygeia}, and conform to her oracles, if he would escape the dangers that surround him, and ply his vocation for the good of his fellow-men.

As keeping the body in health and strength is important to the physician to enable him to perform the arduous duties which the practice of physic imposes, so hardly less important to success is
his personal appearance. He should be neat and nice;—not over-
dressed, or fastidious, but sensibly, neatly, becomingly apparelled,
and cleanly in bodily habits. Your appearance should indicate,
what afterwards your manners and speech will demonstrate,—that
you are ladies.

Make, also, provision for the winter of life,—for sickness and old
age. Thrift and frugality are virtues, and not mere expedients.
I have often heard it said, and have several times experienced, that
it is inconvenient to be poor. But in this country, in free America,
where, thank God! human chattel slavery no longer fouls the fair
escutcheon of Liberty,—where labor, not land, as Bancroft truly re-
marks, governs,—where Democracy, not Aristocracy, rules,—in this
country, I believe it is seldom necessary to be inconveniently poor.
The hearty industrious, if they will but live frugally, adjusting with
a prudent economy their expenditures to their receipts, may nearly
always be enjoying a competency, and storing away a little at a
time towards a larger heap in the end, upon which to draw in case
of misfortune, or to subsist on in the winter of their age, when labor
can no longer bring recompense. It is not so much what you get,
as what you retain to this end, that will evidence your sagacity.

Thus should the physician cultivate himself. Cultivate his mind,
his heart, his body. The position which you will take in the pro-
fession, and the benefit which you shall confer on mankind, will de-
pend on the industry, ambition, and judgment you apply in storing
your minds with useful knowledge, in filling your hearts with the
divine charities, and in preserving your bodies in health and strength,
even to old age. Thus you may labor assiduously and wisely in
doing good “in the places wherein your lot may be cast.” Be sa-
tisfied with no mediocre position. The world has a place and a
need for you; I mean for women physicians; and it remains for
you to fill the place and supply the need. All professions need the
two formative forces of nature,—the positive and negative, the mas-
culine and feminine, the repelling and attracting. What men have
done for the development of science, you are to do for its humanity.
The names of Jenner, Hunter, Liebig, and Carpenter; Rush, Phy-
sick, Dewees, and Mott; and thousands of others of equal fame
and excellence, will, in the lapse of time, as the spirit of slavery dies
out entirely, and that of equality, justice, and humanity becomes
ascendent, find their helpmates in names which female medical edu-
cation shall yet create. This honorable renown may be in reserve for you. At all events, you can contribute much towards results, which in the future shall culminate in the production of their counterparts.

In this high and holy mission woman must depend mainly on her own efforts. She must elevate her sex. She must demand and be satisfied with nothing short of her true status in humanity. She must correct the sickly sentimentality which the world has hitherto manifested for her sex. She must spurn the spurious gallantry with which she is treated, and insist on a standard of treatment more characteristic of, and in consonance with, an advanced civilization. God created woman to be man's helpmate, not his slave or toy. She must therefore insist on being his equal—for that is what helpmate imports—in all the benefits of life, as she is now made more than his equal in all its miseries.

The man who will not endorse these sentiments is unable to defend his mother, and unwilling to elevate his wife. Require of men, and women,—for your own sex have need of fuller and more stringent education than mine,—that they shall respect, love, and honor you, because your merit commands them, and not because you are women. Rest assured that on your own exertions depends your fate.

In the profession which you have selected, you are the architects of your own fortunes, and your Alma Mater will rejoice if you employ your skill wisely and well. Let the professional temple which you erect be of the highest order of architecture. Let it be complete in all its parts, perfect in the arrangement of its materials, firm in its structure, and strong in its foundation. Be satisfied with nothing short of completion, harmony, and beauty. It is a temple which you yourselves shall inhabit. The consciousness that the temple is your possession, must impart a greater satisfaction and more enduring happiness, than the admiration which it may elicit from the world. And then engrave over the vestibule:

PHYSICIAN, CULTIVATE THYSELF.

Ladies, your collegiate life is ended. You are about to depart for your homes. In parting, our minds linger on the delightful companionship we have enjoyed. Duty, inclination, and may be, necessity, will carry us far apart, and so diverge our paths that we
may never see each other more. Should such be the rule of destiny, we assure you that wherever you may go, and whatever of weal or woe may betide you, our best wishes and truest aspirations for your prosperity, health, usefulness and happiness, will accompany you, ever invoking Heaven's choicest blessings upon your heads.

The stern time of trial and conflict is opening before you. I know not what your past experience of the world has been, nor what estimate of human nature, as it exists, you have formed. You are young, and the young are always hopeful and illuminated with bright anticipations of the future. I know how your hearts swell with happy visions, and would not say a word to repress their expression, or limit your enjoyment. But the time is here, when you are about to enter on the untried and unfound, when a harder experience may teach you a harder lesson. But whatever lessons the attrition with the world may teach you, remember that your hearts are your own to keep uncontaminated, fresh and green amid the vicissitudes of time, the rebuffs of the world, and the estrangements of friends. Oh, it is a glorious victory to so tutor one's heart, that it is easier to forget the feeling of those things which mar one's peace and destroy one's love of human brotherhood, than to remember them! Can you learn and make this sublime attainment the pervading condition of your life? That you will try, let me urge you, and that there will be necessity for your trying, let me assure you. This knowledge comes to me not alone from my own experience, but also from observation of others. Under this trial the milk of human kindness ceased to fill the heart of Byron. From this cause, the light of hope, alas! in many a pure soul, has become extinguished; resistance has conquered the energies of some, and rough treatment has quenched the ardor of success and the pride of science in others. So let it be with none of you. To be forewarned, is to be forearmed:

Then onward to the battle rush,
And, while in God you put your trust,
Remember she who would be free
Herself must earn her liberty.

Assume your responsibilities boldly, discharge your duties nobly, bear your crosses with dignity, receive your rewards with humility, and above and beyond all, keep your love for, and faith in humanity, green and fresh in your hearts, and the serene consciousness of
faithfulness and rectitude, rewarded or unrewarded, will crown your lives with a brighter jewel than ever glittered on a queen's diadem; for you shall wear it as the central jewel of the heart, which time can never dim, traducement can never pale, and neither worldly success nor failure diminish its perpetual brilliancy or intrinsic worth.

Practising this rule of life, involves the cultivation of all other ethical precepts, and will not permit unjust and unkind treatment to register stains on the heart, nor sour the natural sweetness of temper, innate to all human souls as we observe it in the child, and as it springs in pristine purity from the bosom of God.

"The greatest of human culture," observes an astute writer, "consists chiefly in preserving the natural glow and freshness of the heart." It is the greatest, because the most difficult, and yet the most important and necessary. It is one in which the great mass of mankind fail, and yet it is not impossible of consummation. But even for its partial acquirement, you will find it essential to devote your best energies. If you succeed, then will the "divine loves, which lie deep within your human spirits, expand till they reach the surface, and become not only humanity's drapery, but also humanity's spontaneous life."

To what nobler labor could I provoke you, and what greater and better aim can you propose to yourselves?

THEN, PHYSICIANS, CULTIVATE YOURSELVES.