

ship of good books is fellowship with the best and noblest men and women of our race. They bring us the choice thoughts of the choicest minds. The lines in our old Latin Grammar, which taught us that the faithful learning of literature softens the manners, and prevents them from being coarse, are as true as ever they were. Nor is such learning useless even in regard to the special work of our life. It brings to us a knowledge of men more intimate and profound than we could otherwise attain; and such knowledge will always be no inconsiderable element in our equipment for our work. The physician needs to know more than the phenomena of health and disease, more than the particular constitution of the individual man. He needs to know humanity; and although this knowledge must largely be gained by actual intercourse with his fellow-men, it will be greatly supplemented by acquaintance with those great types of manhood and womanhood which are presented to us in the pages of our poets and dramatists, of our historians and writers of fiction.

Of even greater importance, to men of any profession, than the possession of literary tastes and habits is that subtle, profound, all-pervading power which we call *character*; by which, of course, we do not mean merely reputation, or history merely, although history has a chief hand in its formation; but that *Ethos*, that disposition in which we seem to find the unity of the individual, in which we recognize him as a whole. Character is the greatest power in the world for good and for evil. Mere ability, even when supplemented with great knowledge, will have comparatively little power or influence, unless they are reinforced by character; for this is, after all, the organ of the highest and best knowledge, and the guide to the best and most perfect work. Truthfulness, uprightness, purity, kindness, gentle-

ness, resoluteness in the fulfilment of duty—these form a manifold cord which cannot easily be broken.

And if these remarks, brief as they necessarily are, may be charged with vagueness, we may supplement them by a few words on a point more tangible, the subject of *habits* and their formation. Habits are the outcome of character, and they constitute character. A man's habits, regarded not merely in their outward form, but also in their inward principle, and in the motive which animates them—these are his character. Hence the importance of watching over ourselves, especially in our earlier years, when we take in impressions with ease, and of seeing to it that those habits are formed, the retention of which will be no injury to ourselves or to others.

With regard to some of these you will receive safe and valuable guidance from your studies in this place. You will learn that the laws of our physical constitution cannot be violated with impunity. You will learn that whilst the Author of our being has connected pleasure with all the exercises of our powers, yet the seeking for pleasure by unlawful means, or any form of excess will ever be followed by a retribution of pain and woe; and the "end of these things is death." And you will learn, by many sorrowful examples, and some of them even in your own profession, that a very complete knowledge of the body and its parts and its functions, and of the dangers to which it is exposed, will not always be a safeguard against the evils of which we have been forewarned. It is well that we should early learn to look to a power greater than our own. "Remember now thy Creator in the days of thy youth."

But there are other aspects of this subject less solemn indeed, yet not unimportant, on which something should here be said. We might, for example,