

on his heart when he was as you are to-day. And the Master-Word is *Work*, a little one, as I have said, but fraught with momentous sequences if you can but write it on the tables of your heart and bind it upon your foreheads. But there is a serious difficulty in getting you to understand the paramount importance of the work-habit as part of your organization. You are not far from the Tom Sawyer stage with its philosophy "that work consists of whatever a body is obliged to do and that play consists of whatever a body is not obliged to do."

A great many hard things may be said of the work-habit. For most of us it means a hard battle; the few take to it naturally; the many prefer idleness and never learn to love to labour. Listen to this: "Look at one of your industrious fellows for a moment, I beseech you," says Robert Louis Stevenson. "He sows hurry and reaps indigestion; he puts a vast deal of activity out to interest, and receives a large measure of nervous derangement in return. Either he absents himself entirely from all fellowship, and lives a recluse in a garret, with carpet slippers and a leaden inkpot; or he comes among people swiftly and bitterly, in a contraction of his whole nervous system, to discharge some temper before he returns to work. I do not care how much or how well he works, this fellow is an evil feature in other people's lives." These are the sentiments of an overworked, dejected man; let me quote the motto of his saner moments: "To travel hopefully is better than to arrive, and the true success is in labour." If you wish to learn of the miseries of scholars in order to avoid them, read Part I, Section 2, Member 3, Subsection XV of that immortal work, the *Anatomy of Melancholy*, and I am here to warn you against these evils, and to entreat you to form good habits in your student days.

At the outset appreciate clearly the aims and objects each one of you should have in view—a knowledge of disease and its cure, and a knowledge of yourselves. The one, a special education, will make you a practitioner of medicine; the other, an inner education, may make you a truly good man, four square and without a flaw. The one is extrinsic and is largely accomplished by teacher and tutor, by text and by tongue; the other is intrinsic and is the mental salvation to be wrought out by each one for himself. The first may be had without the second; any one of you may become an active practitioner, without ever having had sense enough to realize that through life you have been a fool; or you may have the second without the first, and, without knowing much of the art, you may have endowments of head and heart that make the little you do possess go very far in the community. With what I hope to infect you is a desire to have a due proportion of each.