

derful archæologic researches. In the midst of it all he was very much of a man on the human side—a little wiry man, but a little over five feet in stature—sprightly, congenial, loving and lovable. His domestic life has been described as ideal. The many Americans who were present at the Berlin meeting of the International Medical Congress, will recall his active and whole-souled participation of the festivities of that occasion. He was given a Festschrift on his seventieth birthday, and again on his eightieth, on which latter occasion, in particular, delegates were present from practically every country, and festivities were held simultaneously in practically every leading city of the world. On January 3rd, 1902, he sustained a fracture of the neck of the femur by falling from a tram car. He died September 5th, 1902, mourned by the civilized world. The municipality of Berlin, which he had faithfully and efficiently served as a councillor for so many years, accorded him the distinction of a public funeral, which, in the midst of universal mourning, was participated in by many officials from the political and scientific world.

This, then, was the man upon whose work we are called, at this hour, to pronounce a formal appreciation. It is rare, indeed, that the occasion arises to attempt in even a desultory way, the estimation of a career that has resulted in the establishment of two distinct, although correlated sciences, and in the substantial advancement of human liberty. It would be quite out of the question in an address such as this, to attempt a *resumé* of his doctrines in pathology, a mere enumeration of his contributions to which would involve the employment of more than twice as many words as I shall employ in your hearing. We may, however, arrive at some estimate of his work in this great department by pausing for a moment to consider the state of medical science, or more particularly the conceptions of disease, that obtained in Germany when Virchow was made the successor of Froriep at Berlin. It is true that Rokitansky had introduced many of the revolutionizing doctrines of Bichat at Vienna, but even Rokitansky was busying himself to an important extent in promulgating the purely dogmatic doctrine of crasis. Oken, at Munich, was indulging in the glittering generality that life is the self-generation of individualized elements, that the principle of life is galvanism, and that vital force is galvanic polarity. Of him, Agassiz declared that he constructed the entire universe out of his brain. Dollinger, of Wurzburg, the father of the great theologian, belonged to the same speculative school, which a historian has designated as the "Romanticist or Tsutomaniacs." At Berlin Schonlein, who had been one of Virchow's teachers, and was yet his colleague, and who represented what was designated as the Natural