

UNIVERSITY OF QUEEN'S COLLEGE—  
MEDICAL DEPARTMENT.

On Thursday, the 5th May eight gentlemen received Degrees in Medicine from Queen's College, having completed the four years of medical study required by the College.

It will be recollected, that, at the time it was determined that a Medical School should be formed in connection with the Kingston University, it was stated that there was no School in the Upper Province which was conferring Degrees irrespective of religious creed. The proportionably large number receiving Degrees from the College on the first year of the establishment of the Medical Department, shows the necessity which existed for it. The following is a list of the graduates, with the Schools in which they formerly studied.

Daniel Chambers, Toronto University, and McGill College, Montreal.

Robert Douglas, Trinity College, Toronto.  
Samuel Dunbar, Toronto School of Medicine.

Weston L. Herriman, Toronto University, and Trinity College.

William Hillier, Trinity College.

John F. Mercer, Toronto School of Medicine.

William Sumner Scott, Franklin College, Toronto University, and Trinity College.

H. W. Spafford, Toronto University, and New-York University.

The ceremony of presenting the Degrees having been completed, the Reverend Professor George, Vice-President of the University, delivered the following address:—

GENTLEMEN,—In most civilized countries it has been deemed wise to require, by statute, that the medical practitioner shall bear credentials from some responsible body of his fitness for his profession. Than this nothing can be more reasonable. As health is nearly comprehensive of all temporal blessings, the government that would overlook the grand agency for preserving or restoring this would be fatally wanting in one of its most sacred trusts; while the necessity for acquiring this evidence of fitness becomes very apparent when one reflects that by far the greater part who need the medical man's services are incapable of judging of his qualifications, and yet are impelled by the strongest motives to avail themselves of such help as he offers. His patients have to exercise entire faith in his statements. Men may or may not believe the statements of others, but there is no help for them, at least for a time, but to believe the statements of their medical attendant. It cannot be otherwise. In most cases he cannot explain to his patients, and in many cases ought not to try to explain, the treatment he pursues. He must, therefore, be a man that can be largely trusted. Nor will any one who thinks of the evils which the incompetent practitioner, from ignorance, presumption, or mere avarice, brings on his fellow-creatures, deem the legal safeguards which government has established as unnecessary. God only knows—for man cannot—the full extent to which credulous sufferers, panting for life, and ready to snatch at straws, have had the remains of their health wasted, and their pockets shamelessly picked by unconscionable quacks. As the law can but inadequately punish this species of villainy, it is bound to do what it can to prevent it.

Now, the law in this province requires that before a man shall be recognized as a medical practitioner, he shall hold a Diploma from some

responsible body known to the government, and presumed capable of judging of his qualifications. Queen's College, by the Royal Charter, has the power of conferring Degrees in the different Faculties. This, however, is the first time that any Degree has been conferred in the Faculty of Medicine. And it affords the Senatus much pleasure that the degrees conferred to-day are bestowed on students connected with the College.

For some years past, it has been thought desirable, on many accounts, that Medicine should be taught as a branch of education in this University. Somewhat more than a year ago, not a few men, distinguished for their wisdom and learning, and ardent friends of the country, came to the conclusion that the time had arrived when this should be attempted. You are aware that this scheme has been, so far, carried into effect. It requires time, and many appliances fairly at work, ere one can speak with certainty of the success of such an undertaking. Yet, when I think of the geographical situation of Kingston, of the advantages the medical student may derive from the classes in the College, and, above all, of the high talents and great diligence of the gentlemen of the Medical Faculty, I cannot but cherish strong hopes of the ultimate success of this undertaking. Let us hope that as the College has already contributed not a few to the other learned professions, it will henceforth contribute largely to that of the Healing Art. But as much will depend upon the character, professional and otherwise, of those who are sent out during the first few years in this Department, I think it not irrelevant, either to your future usefulness, or to the honor of the institution that has this day conferred degrees on you, to address you briefly on the present occasion.

From the belief that you are now qualified to practice, the Senatus has given you the stamp of their confidence. Yet this belief would have little foundation in truth, did you entertain the notion that no farther acquisitions were necessary to your success as able and honorable practitioners. In no profession more than in yours has experience to teach much which never can be learned within the walls of an University. Much assuredly must be learned there; yet, he who fancies that his stock of knowledge is complete, and his education perfected, when he leaves College, has reason to suspect that he has hardly begun to learn to any good purpose. What is learned during the curriculum of study, is properly the art of making higher attainments afterwards. This will not be overlooked by those of you who are animated by a legitimate ambition to reach the front rank in your profession. The highest excellence in any walk of life can only be attained by a few; but ordinary talents, with persevering industry, may enable all to be respectable in their calling. With less than this you ought not to be satisfied; while the highest excellence ought ever to be your aim. But at this you will not aim, and will indeed fail of being even respectable, unless you estimate your profession highly. He that thinks meanly of his profession is one of whom that profession has just cause to be ashamed. Every calling that is needful for the well-being of man is honorable; but as yours is specially directed to lessen human suffering, and in many ways to increase the sum of human happiness, and in both respects is very much needed in the world, it is a highly honorable vocation. Indeed, you are to stand among those whose proper function it is to aid in drying up the fountains of human woe. In a world in rebellion against God, we should rather wonder at the amount of good we taste, than the ills we endure, and should rather be astonished that our world is not utterly blasted by His curse than that it should be brightened by His frown. But although sin hath brought many ills on man, yet a merciful God hath not left us without remedies. Not to speak at present of the grand remedy for the spiritual maladies of the soul, why should we overlook the rich provision which, as the God of Providence, He has made for lessening the temporal sufferings of man?

Many of the miracles which the Saviour wrought were not more decisive proofs of his

Messiahship than beautiful illustrations of the Divine benevolence. Nor can we think of the numberless means among material agencies which your art can employ, for removing or mitigating disease, without being struck with evidence of the same gracious benevolence.

Now, when the medical profession is entered on, and its duties performed from right motives, its members may be said to be co-workers with God in his beneficence to a suffering world. If this high view—which is really the true view—were taken by all medical men, it would not only furnish for them a set of pure and lofty motives from which to act, but would enable them to prosecute their scientific inquiries, and to go through their laborious duties, with wonderful diligence, fidelity, and success.

When fanaticism, or cant, is a well grounded charge, it is one of the heaviest that can be brought against an educated man; but, when false, every man of moral courage should be able to treat it with indifference or contempt. Do not be afraid of being thought sincere Christians if you have a just claim to the character. Boerhaave, Zimmerman, Good and Abercrombie were not ashamed to be known as God-fearing men. And who is so foolish as to suppose that their enlightened and ardent piety at all unfitted them for shining among the brightest ornaments of their profession? It is, indeed, a fact worthy of notice, that not a few of the most distinguished medical men have been men of eminent piety. Why should it be otherwise? If one of our great poets has said, "An undevout philosopher is mad," I would take leave to say that an undevout physician is far from being wise.\*

When Scotch and French atheism was damaging, throughout Europe, all sound philosophy, as well as true religion, it became fashionable, with men in more than one profession, to fancy that a dash of reckless scepticism gave to their character an air of originality. This folly is now considerably abated, although it occasionally comes forth in its bald impudence, to shock common sense and all solid learning. Let me express the hope that you do not believe it at all necessary for a man to be great that he be able to enervate the being of a God, and the evidence for the Christian religion, more especially as he may have given no attention to the subject. The world is now, upon the whole, pretty well aware of the worthlessness of the claims of such men, either to true learning or originality. You are, I hope, as little capable of being imposed on by this impious sophistry as you are of practicing its pernicious lessons. The religion that is spurious is hurtful and every way hateful. But, gentlemen, let it sink into your minds, that the piety that is heavenly is not only the true means of all health to the heart and conscience but is wonderfully instrumental in strengthening all the intellectual faculties. Were this better understood the learned professions would have abler men, while each man would be far happier and more useful in the discharge

\* No man can reflect on the wonderful structure of the human body, and understand, even partially, the astonishing adaptation of means to ends which is found in it, and not be struck with wonder and awe at the wisdom and goodness of the Creator. The anatomist who can unfold the different parts of this marvellous work of God, with mere artistic skill, without any feeling of adoration for the Great Being that framed it, is destitute of the best and noblest emotions of the human heart. And while each department of the profession should furnish valuable instruction for the heart and conscience, it is difficult to see how the study of anatomy can fail to do this, for any one but an atheist, while it is still more difficult to see how any accomplished anatomist can possibly be an atheist. He that loses sight of the Great First Cause in his examination of secondary causes, may have an accurate knowledge of an isolated class of facts, but has no claim to the character of a true philosopher. Adoring admiration of the Divine wisdom and goodness should ever fill the bosom of the anatomist. This, so far from clouding, will, in many ways, tend to illumine his scientific enquiries, and aid his intellectual vision. The lessons thence drawn are not all that he needs to learn of sin and accountability, yet, they could not fail to be, in many respects, beneficial to him. Anatomy, upon the whole, is a noble study. But let the irreligious anatomist at least know this, that his is the melancholy reflection of having read one of God's great books carelessly, I had almost said profanely, as to its moral lessons.