

of, and the business of your profession demands your careful attention. But mark this: The best works in the world are not done for money, or from selfish motives of any kind. And if you are to achieve true success—the success which brings happiness, and is the only kind worth seeking—you must do a vast amount of work, not for money, but in part because you like it, and in part because it will do good and help others. Do not wait for the opportunity to do some great thing. Take hold of the work that lies next your hand; work which you can do, and which ought to be done—it will be very strange if there is not always something of that sort waiting for you; and do not dawdle, and defer, and lose the good, in a vain waiting and longing for the best.

Be healthy, brave-hearted, and joyous. Physical health is unfortunately not contagious, but mental and moral health is. Avoid second-hand philosophy, sickly complainings about the evils and miseries of life, and small beer of all kinds. No doubt you will find many of your golden dreams fading into gray mists; but, on the other hand, you will be continually stumbling against solid realities, which are quite as good as any dreams if you only recognize the opportunity. Labor and trouble you must meet; but of the first you can for the most part make a pleasure, and the second should not be pampered and made a luxury of. Never pity yourselves. Do not waste your time in vain speculations as to the why. Remember that bitter little poem of Heine's:

"By the sea, by the dreary darkening sea, stands a youthful man,

His head all questioning, his heart all doubting,
And with gloomiest accent he questions the billows.

Oh, solve me life's riddle, I pray ye, the torturing
ancient enigma

O'er which full many a brain hath long puzzled. . . .
Tell me, what signifies man? Whence came he
hither?

Where goes he hence!

"The billows are murmuring their murmur unceasing,
Wild blows the wind, the dark clouds are fleeting,
The stars are still gleaming so calmly and cold,
And a fool is awaiting an answer."

In the majority of valedictory addresses

which I have examined, there was a more or less special advice about medical ethics, and a word or two on this subject is, therefore, not out of place. The code—or, perhaps, I should now rather say the codes—of medical ethics are great mysteries to the public at large. By many it is supposed to be a sort of trades-union set of rules designed to protect the business interests of physicians, without any particular regard to the rest of the world. I need hardly say to you that this is not true. It may be summed up in this, that a physician should be a gentleman, and should treat other physicians and his patients as he would wish to be treated under like circumstances. And your duty in this matter is to attend to your own ethics and not those of other people. Medicine is not a rigid system of rules and formulæ as it was in ancient Egypt; a fixed creed to which you are to subscribe, and from which you must not vary. It is a living, growing thing, making use of every resource which the progress of science brings; it is truly eclectic and catholic testing all things, and holding fast to that which is good. It is not a system which forbids the use of any particular remedy, or limits its followers within the narrow bounds of sect or ism. There are such systems, and there are a few men who advertise themselves as followers of such systems, and who really do follow them. There are also many men who so advertise, but who really do not follow them. Some of these last are well-educated physicians, "but they are—that is to say from the point of view of a gentleman, they must be considered as—in short, the more you know of their methods the more fervidly you will assent to what I have not said about them."

One of the latest authoritative expressions of opinion on this subject is the following resolution recently adopted by the Royal College of Physicians in London:

"While the College has no desire to fetter the opinion of its members in reference to any theories they may see fit to adopt in connection with the practice of medicine, it nevertheless expresses its opinion that the assumption or acceptance by members of the profession of resignations implying the adoption of special