

derstand his sickness. If he talk much, we don't like a doctor to tell everything he knows, and he is altogether too familiar. If he do not talk, we like to see a doctor sociable. If he say anything about politics, he had better let politics alone. If he do not say anything about them, we like to see a doctor show his colors. If he do not cure immediately when sent for, he takes things too easily. If he send in his bill, he is in a "deuced" hurry for his money. If he v'sit his patients every day it is to run up a bill; if he do not, it is unjustifiable negligence. If he order the same medicine, it does no good. If he change the prescription, he is in league with the druggist. If he use any of the popular remedies of the day, it is to cater to the whims and prejudices of the people and to fill his pockets. If he do not use them, it is from professional selfishness. If he be in the habit of having frequent consultations, it is because he knows, nothing. If he object to having them on the ground that he understands his own business, he is afraid of exposing his ignorance to his superiors. One thing more, I will add, if he gets paid for one-half of his services, he deserves to be canonized.

There may be some here awaiting words of advice from me in this address, which may help them through that dread ordeal of existence, their examination. I cannot help you much, but permit me to give you a few rules, formulated for a class of students of which I was once a member.

*Rule 1.*—Previously to going up, take some pills and get your hair cut. This not only clears your faculties, but improves your appearance. The Court of Examiners dislike long hair.

*2.*—Don't drink too much beer and whisky sour before you go in, with the idea that it will give you pluck. It renders you very valiant for half an hour, and then muddles your notions with indescribable confusion.

*3.*—Having arrived at the hall, put your rings and chains in your pocket, and if practicable, publish a pair of spectacles, they will endow you with a grave look.

*4.*—On taking your place at the table, if you wish to gain time, feign to be intensely frightened. One of the examiners will then rise to give you a tumbler of water, which you may, with good effect, rattle tremulously against your teeth when drinking. This may possibly lead them to excuse bad answers on the score of nervous trepidation.

*5.*—Should things appear to be going against you, get up a hectic cough, and look actually miserable, which you generally can do easily at such times.

*6.*—Endeavor to assume an off-hand manner of answering, and when you have said anything—*right or wrong*—stick to it. If they want a case for example, invent one, something that happened when you were with your preceptor in the country.

If I may be permitted to give you a word of advice, I would, in all seriousness, advise you, be wise in the

wisdom that is more than knowledge. When you have begun to apply knowledge in thought and action to the best ends and truest purposes of life, you have begun to be wise.

You have heard very often that knowledge is power and you are prone to think that if you have knowledge, all things else will be added unto you. Knowledge is only power when wisdom points its employment. Even now, and here, when and whither you have come to seek and find knowledge, you must seek and find wisdom too, if you would grow in the skill and grace which the life you have chosen requires of you. Knowledge comes but wisdom begins as a psychological product. Wisdom is infinitely more elaborate than knowledge.

It is knowledge, kneaded with exquisite complexity into every phase of your consciousness.

Wisdom is knowledge, which patient experience has intimately blended with your emotions, with your desires, with your volitions and your beliefs. It is knowledge polished and finished, qualified and refined, tested and checked, proved and guided by every pleasure which has thrilled you, by every pain which has cast you down, by every consideration you have felt of fitness and of prudence, of utility and of duty. When your self-love, your search after your own happiness, has been tempered by knowledge into prudence and when your sympathy for others has been tempered by knowledge into duty, you have begun to be wise, for you have been putting down your pride and lessening the love of mercy. You may say, tell us how to get knowledge to be wise, I answer, make it your business now while you study to get knowledge in this school to study also the words, the acts, and the lives of some of those of our profession, who, without trifling with truth, and without pliancy of principle, have achieved success and honorable competence and the love and confidence of their brethren. So shall you learn how to prepare for professional life, as well as for professional diplomas.

I would urge all to a self-denying delight in science and literature and philosophy. Be not students by profession, but have the instincts of students. Have the student's persistent love of culture. The enthusiastic study of a physical science, the loving knowledge of a favorite author, a real contact with nature through some branch of biology, a living insight into some period of history, an unaffected devotion to art, thus can we produce a wider mental zone broader sympathies and intellectual visions of a world greater and richer than that bounded by the close and stifling confines of the toiling specialized individual life. In medicine every little push of science means a great bound of the profession. The human body is a complicated machine, compounded of all manner of machines, which are in a dim way analogous to the work of man's art. There are machines with pulleys and levers, there are tele-