

An Address

ON

MODERN UNIVERSITY IDEALS.

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If anything could enhance the pleasure arising from the cordial welcome extended to me it would be the thought that my visit is but an incident in the long line of intercourse, sometimes peaceful, at other times hostile, between the shores of Scotland and Ireland. Let me to-night assure you that this descent on your coast is on an errand of goodwill, and allow me also in the first place to direct your thoughts to the friendly and helpful influence reciprocally exerted by our two islands upon each other.

We need not inquire whether St. Patrick was a native of Erin, carried off as a slave to that part of the adjacent island then known as Alban, or whether he was born on the banks of the Clyde and kidnapped by some marauders, who might well be typified by the red hand of Ulster. Suffice it to say that he returned to Ireland when about 60 years old, after a close association with St. Martin of Tours—sometimes said to be a near relation—and in the second quarter of the fifth century founded that most interesting period of early Western culture—the Celtic civilization. While the Goidels and Brythons in Alban and Britain were still in the darkness of Paganism—somewhat polished, no doubt, in the southern region by Italian influences—in Ireland a most remarkable development of learning and art was fostered by your patron saint and his followers. For two centuries this early Christian civilization went on, almost uninfluenced by external agencies. These tendencies would naturally have spread to the adjacent island in virtue of their inherent truth and beauty, but a powerful impetus was given by a circumstance which, even in a youthful community, might be regarded as startling. One of the members of a kingly house in Donegal, afterwards known ironically as the “dove” of the Church, in some difference of opinion with another disputant, put an end to the discussion in the most effectual way by terminating the existence of his opponent. As a necessary result, the surviving party to the discussion deemed it advisable to change his sphere of activity, and in the middle of the sixth century, he passed over to the region now known as Argyll. Perhaps we ought to deplore such an outbreak in a Christian community, but it is difficult to avoid a feeling of satisfaction that this feud occurred, for it brought the influence of St. Columba into the affairs of my native land. From Iona, there went out over the whole of the country, then beginning to receive the name of Scotland—from the Scots of Ulster, who had passed over in numbers into Argyll—teachers who gradually converted the inhabitants to Christianity.*

* There can be no doubt of the accuracy of this statement, although other views have been held. The matter is thus put by Gibbon: It is probable that, in some remote period of antiquity, the fertile plains of Ulster received a colony of hungry Scots; and that the strangers of the North, who had dared to encounter the arms of the legions, spread their conquests over the savage and unwarlike natives of a solitary island. It is certain that, in the declining age of the Roman Empire, Caledonia, Ireland, and the Isle of Man, were inhabited by the Scots; and that the kindred tribes, who were often associated in military enterprise, were deeply affected by the various accidents of their mutual fortunes. They long cherished the lively tradition of their common name and origin; and the missionaries of the Isle of Saints, who diffused the light of Christianity over North Britain, established the vain opinion that their Irish countrymen were the natural, as well as spiritual, fathers of the Scottish race. The loose and obscure tradition has been preserved by the Venerable Bede, who scattered some rays of light over the darkness of the eighth century. On this slight foundation a huge superstructure of fable was gradually reared by the bards and the monks; two orders of men who equally abused the privilege of fiction. The Scottish nation, with mistaken pride, adopted their Irish genealogy: and the annals of a long line of imaginary kings have been adorned by the fancy of Boethius, and the classic elegance of Buchanan.

But this is far from all; the monks of Iona penetrated into the southern parts of the island, as well as the northern, and brought them under the sway of the Celtic Church. It is not too much to say that in addition to most of what is now Scotland, the three kingdoms of Northumbria, Mercia, and Essex, received Christianity at the hands of the followers of St. Columba before the advent of St. Augustine at the close of the sixth century. The memory of certain of the saintly men who achieved these triumphs is even to-day preserved in names to which some of the great English cathedrals are dedicated.

It is an agreeable duty to acknowledge that the early culture of Scotland, and of part of England, is due to the influence of an Irish Prince. During all the centuries which have elapsed since the dawn of Celtic civilization, there has been constant communication between the neighbouring countries, and, as might be expected, the intercourse between the North of Ireland and the adjacent island has been largely with the nearest shores. That ample aid in times of danger was constantly extended by the inhabitants to one another is shown in an amusing way by a somewhat contemptuous reference by Edmund Spenser in his interesting, although prejudiced, work, *A View of the Present State of Ireland*, apparently written before the death of Queen Elizabeth, but not published until the year when Charles I was crowned at Holyrood. In two or three parts of the conversation between the imaginary Eudoxus and Irenaeus, the latter, in the rôle of wise Mentor to inquiring Telemachus, speaks of the descent of “Scottes and Reddshankes,” at whose hands the gentle Anglo-Normans received much evil.

ORIGIN OF UNIVERSITIES.

The origin of educational systems and the foundation of scholastic institutions must always be of supreme interest. It is more than probable that the ancient monastic establishments existed no less for the purpose of general education than of theological study. It is known that St. Patrick, in his quiet retreat at Armagh, formed a centre of learning and education, as well as a home of prayer and meditation. It is even more certain that your great countryman, St. Columba, in his cell on Iona—which beautiful name signifies “The Holy Island”—spent his energies almost as much in secular instruction as in theological training. For thirty-four years St. Columba laboured in such works, training men for the work of the missionary, and going himself from time to time either to establish or to encourage churches on the mainland. Thus Iona became, as it is put in the somewhat turgid language of Samuel Johnson, “that illustrious island, which was once the luminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge and the blessings of religion.”

We may assume that our most ancient universities took their origin in scenes similar to these. We must not inquire too closely whether it be true that an educational centre existed in Oxford during the reign of King Alfred. It is sufficient for us to know that centuries before the official foundation of University College by William of Durham, the banks of the Isis had been resorted to by generations of men in search of knowledge. Similarly the Abbot of Croyland established Gislebert and three other learned monks at Cottenham, whence they went across to Cambridge, and taught all comers in a barn hired for the purpose. In this way, for at least 150 years before the foundation of Peterhouse, a regular system of education was in existence in or near the spot now famous by reason of a great university.

There is a tradition that in consequence of a vision St. Rule embarked from Eastern shores with the bones of St. Andrew, sixteen holy monks, and three devout virgins, on an adventurous voyage. After a couple of years' cruising in the Mediterranean, through the Pillars of Hercules, and over the open Atlantic, the devoted band were shipwrecked at the spot formerly called Kilrymont, but in all time after known as St. Andrews. Here for centuries an educational centre existed, until in the beginning of the fifteenth century, on the initiative of Bishop Wardlaw, doubtless with the approval of James I, then, however, a captive in England, Benedict XIII granted a bull for the foundation of a university. In quite the same way, on the banks

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of Molindinar Burn, St. Kentigern had a cell, where, indeed, tradition tells us he received a visit from St. Columba himself. This spot became a centre of education, secular as well as sacred, the latter being typified by the most beautiful fane which Scotland possesses, the former by the foundation of the University of Glasgow, about forty years after that of St. Andrews. Bishop Turnbull, at the desire of King James II, obtained a bull for the purpose from Nicholas V. Although we have been put in possession of a doleful picture of the condition of matters in the north-east of Scotland, there is evidence that around the old cathedral church of Aberdeen there were not wanting the elements of study and teaching, and here during the same century which saw the foundation of her older sisters, a third university was founded. At the desire of Bishop Elphinstone, James IV requested a papal bull from Alexander VI for the erection of a university there. Thus before the close of the fifteenth century five universities had been founded within the British Isles.

It is to be feared that the university men of those times did not possess a very lofty reputation, for in an old Act of the Scots Parliament, passed during the century following the foundation of the three northern universities, there is the establishment of a regular "Ordour of Punishment" for sorners, beggars, and vagabonds. The Act, after specifying jugglers, gipsies, fortune tellers, idlers, minstrels, counterfeiters of licences, and professional shipwrecked mariners, goes on to mention "all the vagabond scholars of the University of St. Andrews, Glasgow, and Aberdeen, not licensed by the Rector and Dean of Faculty to ask alms." It is enacted and declared that "those shall be seized and punished as strong beggars and vagabonds." The only consolation left to us resides in the knowledge that a similar reproach affects other and even more ancient universities. If the Reeve's Tale is not a grotesque travesty of the wandering student of the fourteenth century, he must have been, if a more picturesque, at the same time a much less respectable member of society than the undergraduate of to-day. The university students, nevertheless, of these old days were not all of such a pattern. You doubtless remember the words of the poet:

A Clerk there was of Oxenforde also,
That unto logike hadde long ago.

Of this ancient type Chaucer adds:

Souning in moral vertue was his speche;
And gladly wolde he lerne, and gladly teche.

The origin of the newer universities in the United Kingdom has been in many ways different from that of those with which we have just been occupying ourselves. They have not been erected by ecclesiastical authority, but have arisen in consequence of the wants of particular localities; some communities have been of great antiquity, as in the case of London, others have been essentially modern, as in the instance of Birmingham. The oldest of these modern universities are those of Edinburgh and Dublin, founded within ten years of each other in the end of the sixteenth century, and both, therefore, the first-fruits of the Protestant spirit. Both of these institutions arose within highly-developed communities, in which Church and State were adequately represented, the former receiving its charter at the hands of King James VI, and the latter at those of Queen Elizabeth.*

Each of these universities was from the first empowered to teach every branch of knowledge, and although the one has had Presbyterian and the other Anglican tendencies, they have now for long heartily welcomed every creed as well as no creed amongst teachers and taught. The Faculty of Divinity in each university has, unfortunately, been restricted in each case to one particular sect. It is to be hoped that, before long, the Chairs in the Faculties of Divinity will deal with the philosophy and history of Theology, and that they will be open to men of every creed. To this subject you will perhaps allow me to return somewhat later.

THE UNIVERSITY OF BELFAST.

It is an additional satisfaction to me to have the opportunity of meeting you at the commencement of this term,

* It is not to be forgotten that in Dublin there had formerly been a university attached to the Cathedral Church of St. Patrick.

inasmuch as you are on the threshold of a new era. Although a castle was built here in the twelfth century, it seems that for quite 400 years nothing more than a village existed in its vicinity. In the beginning of the seventeenth century Chichester rebuilt the castle, and founded the town of Belfast by means of a charter granted by King James I and VI. For 200 years more the town grew very slowly, and at the close of the eighteenth century the total population seems to have been only about 12,000 or 13,000. Before the end of the succeeding century the population had risen to nearly 400,000. Within 100 years, therefore, a little village had become a large town, possessing magnificent public buildings of every kind. As scholastic, and more particularly medical, development demands our attention to-night, let me briefly mention that in the middle of the seventeenth century a physician and an apothecary were appointed to look after the sick poor of Belfast. In 1774 the charitable society was founded, in order to supply medical relief to those standing in need of it. Eighteen years later this developed into the charitable dispensary. A year afterwards the maternity society was instituted, and in 1797 the fever hospital was founded. In 1817 a general hospital was built, containing 70 beds for general and 30 for fever patients. This hospital in 1875 became the Royal Hospital, and in 1903 it was opened, after rebuilding, as the Royal Victoria Hospital. During the third quarter of last century the Mater Infirmorum Hospital was opened, while special hospitals of every kind were also added to the equipment of the city. Ample provision has therefore been made during the growth of the city for meeting its medical requirements. Just in passing, let me refer to the gift of the Medical Institute, which Belfast owes to the munificence of one of the present professors.

As early as the year 1817, when the old hospital was opened, an arrangement was proposed for training medical students in practical medicine and surgery, and ten years afterwards the far-seeing James M'Donnell delivered the opening clinical lecture, which was the real foundation of medical education in Belfast. An academic college was instituted in 1810, and in 1835 a well-equipped Medical Faculty was added to it. In 1845 the Queen's College was founded by Act of Parliament, and was opened in 1849. The Queen's University of Ireland, to which the Queen's Colleges of Belfast, Cork, and Galway were affiliated, was erected in 1850, and for nearly thirty years it pursued its way, more or less peacefully. In consequence, however, of dissatisfaction in certain quarters, the Queen's University was swept away, and in 1879 the Royal University of Ireland arose out of its ruins. Again for thirty years the Royal University struggled on, but by last year's Act of Parliament it in turn was dissolved to make way for its successors. For many years, therefore, Belfast has been a centre of medical education. For sixty years it has been the home of the most prosperous of the Queen's Colleges. For the future it will be the seat of a university. Let me most warmly greet the Queen's University of Belfast as an independent body. You are now in possession of privileges and responsibilities which your own energy will turn to good account. Be assured that your entrance as an independent member of the comity of the universities is hailed by all with the highest satisfaction. We hope the new university will take a noble part in education, in discovery, in invention. There is ample room for us all, and it seems to me impossible that any place can be found for jealousy, or any other form of littleness, in the contemplation of your new position.

In this brief sketch of the origin of your university reference has been made to James M'Donnell. Among many great names which render your record illustrious, you will permit me to mention Henry MacCormac, the pioneer in the modern treatment of tuberculous conditions; Thomas Andrews, one of the most famous chemists of last century; and Alexander Gordon, one of the most distinguished surgeons of the past generation. There are some other great names, but as their owners are fortunately still with us, it would not become me to mention their names. It is a peculiar pleasure to know that the university here is linked to that of Edinburgh by Peter Guthrie Tait and Sir Wyville Thomson, while it is similarly bound to Glasgow through Lord Kelvin and James Thomson.

The new position which you now occupy may be regarded as the result of evolution rather than of revolution. The same wisdom which has actuated the rulers of Queen's College during two generations is seen in the arrangements and regulations of the new Queen's University. A careful perusal of these, kindly furnished by Professor Lindsay, has convinced me that the statutes have been enacted with wisdom and foresight. It would not become me to speak of the course of study in literature, philosophy, or law; in fact, our survey must on this occasion be confined to the Faculties of Medicine and of Science.

The courses mapped out are skilfully arranged from every point of view, and speak for the practical sagacity of those who have framed the curriculum. Each of the earlier subjects is obviously intended to be taught with a view to its direct bearing on daily medical life, and amongst the later subjects there is an obvious and practical thoroughness in the scope of the work which is prescribed. One most important regulation is that not more than one examination shall be taken up in the same term. Another even more important provision is that attendance on a course in any subject of the third examination shall not be recognized unless the student has previously passed all the subjects of the first medical examination, and that attendance on a course in any subject of the final examination shall not be recognized unless the student has passed all the subjects of the second medical examination. Would that we had such regulations in the University of Edinburgh! The enactment, that at least three years must be spent in the Queen's University of Belfast, is absolutely in accordance with the statutes of all the Scottish universities; the other two years of study, here as there, may be spent in any other recognized university or school. Lastly, in reviewing the regulations of the Queen's University, the provision accepting all the previous examinations of the Royal University which have been passed by the undergraduates of Belfast commends itself to the judgement of every wise man as being equally generous and just.

Let me wish every prosperity to the newly founded Queen's University. Its members will doubtless strive in generous rivalry with kindred institutions for the advancement of science and the improvement of instruction. Ulster men are scattered in every corner of the world, especially in our colonies; they are everywhere found to occupy positions in the first rank. May the fame of the university bring their sons and daughters to study in the home of their forefathers; may they be not only numerous, but what is far more important, may they be endowed with bright intellect and high character. Such a brilliant future seems to be assured, and you may be certain that every other seat of learning will rejoice in your success.

Multiplication of centres of teaching really means increased opportunity of learning, and therefore the foundation of new universities and colleges is to be heartily welcomed; the relations, however, existing between all these educational establishments must be based upon a spirit of fair play. Magnanimity of mind and generosity of character are the only safe foundations. Here in Ulster you are safe; the future is with you; you have the game in your hands. It is not so everywhere.

THE NATIONAL UNIVERSITY OF IRELAND.

The hopeful anticipations which have just been expressed are linked with one feeling of gloomy foreboding which leads me to touch upon a subject that can only be described as thorny. Nothing but a stern sense of duty would tempt me to approach it; yet it would be craven on my part to shirk the task before me. My desire for the good of your country must excuse me, if excuse be wanted. For more than thirty years Ireland and her people have been objects of my warm affection and sincere admiration. Many lovely regions in every province of the Emerald Isle are as familiar to me as the hills and vales of Bonnie Scotland, and they are almost as well beloved. Let me premise that it is not easy for any one, even after long and intimate acquaintance with any country, save that in which he has been born and bred, thoroughly to understand it. On one point it is difficult, even for a Scotsman—and this is saying a great deal—to feel as deeply as you do—that is, on theological subjects. My own position regarding such matters can best be explained in terms of

a truthful story. One of the most charming prelates of the Roman Hierarchy in Scotland used to be a clergyman in a certain town on the Moray Firth. Amongst its inhabitants was a shoemaker of Radical politics and agnostic views; the latter, indeed, could be aptly denoted by the phrase, employed by George Eliot to describe the type, as "rinsings of Thomas Paine in ditch-water." The future prelate was the object of his particular animosity and special criticism. This advanced thinker on political and theological matters was in great form on Saturday evenings in the public-house, when he, with great gusto, used to demolish all his opponents. But the heat of disputation was apt to induce a need for lubrication, and very frequently his arguments became less convincing and his conclusions more uncertain as the evening went on. In fact, it was by no means uncommon for him to wind up by tottering as much in final debate as he staggered in subsequent progression. One lovely winter evening the good priest wended his way towards the parsonage after visiting a friend who lived some distance from the town. The tail of the Great Bear was beginning to droop, the Twins were high in the heavens, and Orion had risen so far as to show his belt above the horizon; the lustre of these glorious groups of far-off worlds, however, was outshone by the brilliance of the rising moon, then nearly at the full. Like every Highlander, the kindly clergyman loved the face of Nature, and as he went pondered the words of an ancient writer regarding "the sweet influences of the Pleiades," and "the bands of Orion." But his thoughts were arrested and his attention attracted by some tremulous attempts at melody, apparently emanating from the ditch by the wayside. Crossing thither, he looked into the depth, and in the bright moonlight saw the Radical cobbler. The recognition was mutual. The quavering dithyrambs ceased, the bacchanalian worshipper—for, agnostic in all else, he gave practical adhesion to the power of Dionysus—stopped his vocal efforts. With a pawky smile, he ejaculated: "Losh me! it's the Scarlet Woman! Never mind, I'm aboon a prejudice; gie's yer hand."

My position in respect of prejudice and bigotry is that professed if not practised by the political shoemaker. It would, indeed, in a past age of Scottish history, have been termed that of the despised moderate. Such a type of mind finds it impossible to sympathize with the *odrum theologicum*, with which indeed modern science has nothing in common. Believing unreservedly that no part of the education provided by the State, whether in school, college, or university, should be connected with any particular church, and hoping earnestly to see the day when all university chairs devoted to Theology will deal with creeds and religions from a philosophical and historical, instead of a dogmatic and sectarian point of view, it has been to myself a matter of deep regret that it has seemed necessary in this age to endow any educational institution on the basis of a church system. Dogmatic theology has no place in modern science. It must, however, be frankly recognized, although at the same time sincerely deplored, that if an overwhelming proportion of the inhabitants of any country demands an educational institution founded in accordance with sectarian ideas, it cannot be denied without injustice. The legislation carried out by the present Chief Secretary for Ireland has been based on such lines, and it is to be feared that it will still further emphasize the ecclesiastical differences of Ireland. He may, indeed, be regarded as a modern Cadmus, who has sown the teeth of the dragon in a particularly fertile soil. In the arrangements proposed for the University College of Dublin and the National University of Ireland there is good reason to fear for the future. Placed alongside of an ancient and illustrious university, distinguished in the past by such names—to mention but a few stars out of a brilliant galaxy—as Romney, Berkeley, Patten, Goldsmith, Moore, Burke, Swift, Sheridan, Graves, Stokes, Banks, Haughton, Salmon, and Cunningham, it has been the hope of all who wish well to the cause of Irish education that the new university should in a spirit of generous emulation set herself the patriotic task of seeking to rival Trinity College in achievement and reputation. Unfortunately the tendencies already shown by those who are guiding the fortunes of the new university are not those which we had hoped to see. Leaving at present out of consideration everything except the study of medicine, it

must be said that the National University is proposing to make a start that is not propitious. It has to be remembered that, besides the School of Physic of the University of Dublin and the Medical School of the National University, there is another School of Medicine—that of the Royal College of Surgeons in Ireland. This school is absolutely free from sectarianism; it has done good service to the State; it has contributed observations of value to modern science, and it has trained generations of conscientious medical practitioners. Its annals are adorned by the names of Adams, Apjohn, Bellingham, Butcher, Cheyne, Colles, Crampton, Cunningham, Hamilton, Jacob, McDonnell, Marsh, Porter, and the three Stokes, to mention but a few of the distinguished men who have been connected with it. It is not too much to say that Irishmen of every province have added laurels to its chaplet, and that men also from the eastern shore of St. George's Channel have been happy to act with them.

THE SCHOOLS OF SURGERY OF THE ROYAL COLLEGE OF SURGEONS IN IRELAND.

Will you bear with me for a few moments and allow me to seize this opportunity to plead for fair play to the Royal College of Surgeons? Throughout the whole of last century it, side by side in friendly rivalry with the School of Physic of Trinity College, kept alive the lamp of medical learning in Dublin. It has amassed a magnificent museum; it has, by voluntary effort, equipped its buildings in the most thorough way for the purposes of medical education; yet, in spite of all these exertions, it is to be feared that under present circumstances it is face to face with ruin, and may have to end its existence as a teaching body. Such a termination to its career would be a national disaster. In one respect the School of the Royal College commands our admiration. Ever since MacLiag attended Brian Boroinhe at the battle of Clontarf—half a century before the Norman Conquest—your country has not only sent out great soldiers, but also great military surgeons. In this connexion we owe the Medical School of the college a deep debt of gratitude. It has supplied the navy and the army with generations of zealous and successful officers, who have at once shown themselves to be possessed of the highest devotion to administrative duty, and have also exhibited such a spirit of intrepid gallantry as to extort the enthusiastic admiration of all. When we glance at the various members of the military medical services, we find that amongst those who have won the Victoria Cross the alumni of the Irish college hold the foremost place. This is but one instance of the many services which have been rendered to the country by the college. To all fair-minded men it must be obvious that something ought to be done to obviate any possibility of the extinction of such a public-spirited body. The college knows no politics, it owns no creed. It should, therefore, win the generous affection of all liberal-minded men. It is to be hoped that His Majesty's Government will reconsider the answer which they made to the representation placed before them on behalf of the college. In the recent address of the President the facts of the case were fully stated. He showed that the recent Act of Parliament had completed the endowment by the State of every medical school in Ireland except that of the College of Surgeons. Mr. Lentaigne further pointed out that the college had never raised its voice against the endowment of other schools, that with the growth of medical science education had grown to be so complicated as to be financially unprofitable, and that it was right for the State to endow schools of medicine. What the college protested against was the endowment of one school and the neglect of another. When the college approached the Government they felt confident of success, since the institution which they represented was one which for more than a hundred years had successfully laboured, in a manner absolutely unsectarian and unpolitical, for the progress of medical science. Mr. Lentaigne stated that the Prime Minister had paid a high tribute to the good work which had been done by the college, but that he had gone no further than to comfort them with the pious hope that the college would not suffer by the new competition. It is quite true that Mr. Asquith went on to say that if it were proved later that the college was really injured the Government might possibly, although he could not promise it, reconsider the question. Soft words butter no parsnips. It is to be

feared that the kindly remarks of the Prime Minister will not carry much comfort to the hearts of those who wish well to the Irish college. We all hope in Scotland that the Government will change its mind; no doubt you in the north of Ireland share this hope.

There can be no possible objection to subsidies from the State. We are all glad of such grants; indeed, we welcome them. Our four Scottish universities have for long had aid from the Exchequer. Subsidies of this kind, however, can only be accepted with two reservations. They must not be used to crush out independent exertion—in other words, to submerge individualism in socialism. They must, further, be apportioned in a spirit of fairness amongst those who are deserving of them. It must be made clear to the Ministry that we are strong on this point.

But this pecuniary disability is unfortunately not the only adverse circumstance against which the college has to struggle. Instead of trusting to honest work and sound teaching—which are really, as they ought to be, the only legitimate foundations for a successful educational establishment—the adherents of the new National University have been invoking every influence in order to compel students of medicine to enter the new academic portal, and to shun the venerable gates of the Royal College of Surgeons. The terrors of the Church, the threats of Sinn Fein, have been let loose. The facts are notorious. These remarks are not intended to be either ecclesiastical or political in their meaning; all that is contended for is fair play to every one. If the new university will manfully and honestly strive to attract students by strenuous exertion in research and in teaching, it will speedily attract the respect and esteem of every man of science; but if, on the other hand, it is to persist in a course of conduct like that which it is unfortunately entering upon, it will receive, and will richly merit, the regretful contempt of every right-thinking man.

MODERN UNIVERSITY IDEALS.

These remarks lead naturally to what it has been my intention to speak about—that is, modern university ideals. Looking broadly at the aims of our universities, we may assume that the principal object in view is to train the undergraduates to play a useful part in the daily drama of everyday life. How this can best be done is the practical question which lies before every one of us. Healthiness of body and soundness of mind are the first great requisites, and every means by which wholesomeness, bodily as well as mental, can be assured deserves the greatest consideration. Newman defines a university as “a place of teaching universal knowledge.” This implies—as he goes on to say—that its object is, on the one hand, intellectual, not moral; and, on the other, that it is the diffusion and extension of knowledge rather than the advancement. If its object were scientific and philosophical discovery, I do not see why a university should have students; if religious training, I do not see how it can be the seat of literature and science.” This conception of a university seems to me too narrow. All our modern universities are framed on broader lines. They not only diffuse knowledge but they advance it. They advance knowledge by scientific research, by philosophical investigation, by literary effort, by historical inquiry—by every means, in short, through which additions may be made to the sum of our knowledge. Thus the ideal of a university must be much wider than was dreamt of by the Cardinal when he penned these words.

Let us look upon the university in the first place from the point of view of administrators and teachers, with more or less power in our hands to shape its destinies. It is sometimes difficult, even when the spirit of change is abroad, and periods of transition are upon us, to modify old institutions. The suggestive and interesting address which Lord Rosebery gave in connexion with the Glasgow University Club in London, shows us that there is in some minds considerable dubiety as to the possibility of filling old bottles with new wine. It is probable that he exaggerates the difficulty, and nothing is more certain than that the old universities have been doing their best to assimilate new methods. But they are wise in this respect, that they insist upon broad general training as a necessary preliminary to more professional education.

In the weighty and eloquent words which the President of Harvard University addressed to us at his brilliant inauguration last month, he pointed out that the old type of college had a solidarity which enabled it to carry out its object well enough for its time, but that, with the enormous enlargement of the field of human knowledge, new subjects have had to be, and must yet be, admitted to the scheme of instruction; it therefore has become too much for any one student to follow, and this divergence in pursuit is apt to produce intellectual isolation and loss of social unity. As the aim of university education is not to produce hermits, each imprisoned in the cell of his own intellectual pursuits, but men of the world, able to take their places in the community and live in contact with their fellow-men, some system must be formed which, without sacrificing individual variation too much, or neglecting the pursuit of different scholarly interests, will produce intellectual and social cohesion. Mr. Lowell went on to express the view that an ideal college would contemplate the highest development of the individual student, the proper connexion of the college with the professional schools, and the relation of the students to one another.

It is indeed no aim of university life merely to produce narrow specialists; we all wish to see our graduates possessed of rounded intellect, of wide sympathy, of unfettered judgement. It is not too much to expect that a training in our universities should give freedom of thought and breadth of outlook, so that the alumni are fitted to take their places as good citizens. Holding such views, the wider the culture, the better the result. Some acquaintance with the great literatures of the past is absolutely essential. Nothing can ever rob classical learning of its high value in a scheme of training. Similarly, some knowledge of the laws of thought is a matter of the highest moment. There is no better corrective of the arrogant self-sufficiency of imperfectly trained scientific men than the acquisition of at least the elements of "divine philosophy." As students of natural science, under which term a medical education must rank, the forces of Nature require closest study, and the inquirer must be taught to lift the veil which hides the springs of life. He will learn by degrees that these agencies are not wholly mysterious, but that they are a chain of causes and effects with which close acquaintance must be made. How are we to arrange a course of study to meet such requirements? My own feeling is very strongly in favour of a thorough preliminary training, and it seems to me advisable, if it were possible, that the aspirant to medicine should take a degree either in Arts or in Science. There are, undoubtedly, difficulties in regard of time and money. In the wise regulations which have been framed in this university some of these difficulties are removed, at least in part. The third year required for graduation in arts may be devoted to biological subjects, and in that case is allowed to take the place of one of the years of medical study. Similar arrangements have been adopted for the degree in Science, and therefore a very thorough training may be ensured at the cost of not more than two extra years of residence.

It has always seemed to me that the systematic lecture holds far too high a place in the universities and schools of our country, and more particularly in Scotland. During my different visits to Canada and the United States it has been a matter of much satisfaction to find that in the great universities across the Atlantic, such as Montreal and Toronto on the one hand, Harvard and Hopkins on the other—all four with admirably-equipped medical schools—the systematic lecture holds a comparatively subsidiary place. So much is this the case, that when Professor Osler came to be the guest of the Royal Medical Society of Edinburgh, and kindly undertook to deliver the lecture, fondly termed "clinical," which had fallen in turn to me, he informed me afterwards that it was the first systematic lecture that he had ever given in his life.

The occasional stated lecture has, no doubt, at times its uses—for example, to provide a summary of work which has been done, or to shape the course which has to be followed. But to give a hundred or a hundred and fifty lectures on any subject in the medical course in this age of excellent books is an absurdity that should be abolished. We have no use for the lecture if it is simply like the

"resurrection pie" of the frugal housewife. It must contain some new facts, or it must have some fresh method of presenting them, or it must have some of the personal experiences of the teacher, or it must be given with dramatic force. If it be the dull, lifeless address, to which all of us have had to listen, it is without excuse; a gramophone would do just as well—nay, often much better.

We are everywhere becoming more accustomed to the use of demonstrations instead of old-fashioned lectures—demonstrations to small groups of students, in which each can see close at hand the subject of study; exhibitions of all kinds of specimens; employment of lantern slides to show objects which are not at hand—such measures, along with question and answer, will inevitably take the place more and more of older methods of teaching.

Again, and even more useful, is practical work, in which each individual student is not only taught to see objects, but how to prepare objects to be seen, how to employ every kind of instrument, and thus to use eye, and ear, and hand.

Above everything, clinical work in the wards and laboratories of the hospital is of paramount importance. There was a time when a great part of the life of a student was spent in "walking the hospital," as the phrase went. This gradually became overshadowed by the influence of the didactic lecture. But time brings its revenges, and it is satisfactory to know that the pendulum is swinging back again, so that the hospital is once more obtaining its fair share of attention. It is no use going about the hospital simply to loaf, and a thoroughly organized method of instruction must be carried out. In the first place, the number of students attached to each ward must not be too great. It has been my fate at times to have as many as one hundred and twenty clerks attached to my clinic, in which the official number of patients is forty. Each one of these clerks had at most one-third of a patient. With every arrangement for subdividing such a group into juniors and seniors, with the assistance of a zealous assistant-physician, an enthusiastic clinical tutor, and a couple of devoted house-physicians, we yet felt that we were overwhelmed by numbers. It is undoubtedly necessary for thoroughness of teaching that the number of patients and of teachers should bear some kind of relation to the number of students.

Another point to be referred to from this point of view is the necessity of seeing that the undergraduates have sufficient time for reading and thinking. Under present circumstances there is so much pressure throughout the day that the unfortunate undergraduate is only able to have a quiet hour or two after all sensible people have retired for the night. This is not as it should be, and a little time for useful idling must be secured. The student will do his work very much better if he is not driven like a slave in the old cotton-fields under the lash of the overseer. A return to study will always be easier after a pause from labour.

One last important point is that those responsible for the superintendence of the undergraduates should show an interest in their recreations. All forms of athletics are to be commended, and it appears to me that the undergraduate will be immensely helped if teacher and taught can mingle in connexion with sport. There are undoubtedly some difficulties, chiefly owing to the multiplicity of engagements that have to be fulfilled by the middle-aged teacher. These, however, are not insuperable. You cannot expect a grey-haired man of 50 to take a hand in the "scrum"; even less to act as "half-back"; but a friendly golf match between teachers and taught will bring all into greater harmony.

We have, in the last place, to consider the university from your point of view as undergraduates and the influence which you can exert upon its development. The academic influences by which you are surrounded undoubtedly modify the course of your lives in a manner which is usually momentous. On the other hand, each one of you has more or less influence upon your fellow-students, and, let me add, upon your teachers also. There is nothing so stimulating to a good teacher as to have good pupils; they act and react upon one another in such a manner as to produce the highest results.

The first matter which is incumbent upon all of you is to find some definite object. Stevenson says in the

Amateur Emigrant: "An aim in life is the only fortune worth the finding." Each one of you must at times sit down seriously and think over the intentions, if you have any, with which you have come to the university. The qualifying clause, "if you have any," is not of the nature of a sneer. It so happens that a very large number of men are sent to the university in order to make up their minds what their life-work is to be, and therefore it often happens that amongst the undergraduates a considerable proportion are found not to have any very definite views as to their future. Let us, therefore, take it that each one of you is of a mind to do the best in order to be fitted for the duties of life. The first piece of advice which any of us will venture to give you is to work hard. It is one of the ghastly portents of this age that men are demanding that no one should be allowed to work more than eight hours a day, an eye being kept on the clock every minute of the time. That kind of thing, in no matter what sphere of life, will certainly, if persisted in, wreck this country. It means a fatal descent from the strong tendencies of individual independence to a weak refuge in socialistic dependence. Try to picture for yourselves the successful professional man or business man, reaching any position of eminence on an eight hours day! No! we have all, without exception, to make up our minds that if we really wish to arrive, it can only be by unremitting and self-sacrificing labour. If any of you desire to see how this aspect of academic life struck one of the most strenuous men of last century, let me recommend you to read Thomas Carlyle's letter to a medical student. It is but a type of what all the great men have reiterated. "Work while it is the day" is no less true in this age than it was nineteen hundred years ago, and let me urge you, furthermore, to remember that the present is the only time in which you will be able to work at all.

Life holds not an hour that is better to live in: The past is a tale that is told,

The future a sun-flecked shadow, alive and asleep, with a blessing in store.

But, let me add, the blessing in store is only won by those who seek for it. You must not, however, go away thinking that it is my intention to commend simple plodding. Far from it. We often do a great amount of work when we are apparently doing nothing but idling. It is most helpful for us all to sit down quietly to think, but the point is that unless the mind is well stored with information the thoughts are apt to be of the most flimsy description.

The most of us would like, as far as possible, to ease you of some of the burdens which you have to bear, some of which we frankly think are unnecessary. As some aspects of this subject have already been laid before you, it is unnecessary to add more upon the relative time to be devoted to the different branches of your work. You will, however, allow me to say once more that in my opinion a quite exaggerated amount of importance is given to the place of lectures in the curriculum. It may not be quite so bad here as it is in the Scottish universities. There every one of us is struck by the fact that hundreds of men will patiently sit and take down the words which fall from their systematic teachers' lips, as if they were jewels of priceless value, while it is difficult to induce them to come to a demonstration, and still more difficult to lead them to take a part in real practical work. In respect of your own work, let me strongly recommend you to do as much in the laboratory and in the ward as you can obtain time for, and suffer me further to advise the habit of reading widely.

One important factor in the life of the undergraduate is to be found in the friendships which are formed at college. There is something lovely and touching in school and college friendship. In the classical story, *Tom Brown's School Days*, as also in the interesting tale, *The Hill*, the influence of youthful friendship is beautifully drawn. The ennobling influence exerted by friends of high character cannot be overestimated, and it is fortunate that in school and college there is such a factor as hero-worship. "In this world there is one godlike thing," says Carlyle, "the essence of all that was or ever will be of godlike in this world: the veneration done to Human Worth by the hearts of men. Hero-worship, in the souls of the heroic,

of the clear and wise—it is the perpetual presence of Heaven in our poor Earth: when it is not there, Heaven is veiled from us; and all is under Heaven's ban and interdict, and there is no worship, or worth-ship, or worth or blessedness in the Earth any more!"

One last subject must briefly occupy our attention—it is recreation. Celsus tells us that it is a sacred duty for every man to spend some time in taking care of his own health. A remark has been made in passing upon the necessity of idling, but idling must be done with wisdom; in other words, it is necessary to relieve the monotony of work by some change. It is to be hoped that each one of you has got a hobby, be it in the walks of literature, in the fields of science, or the domains of philosophy. Time was when the undergraduate distinguished himself as a collector of such subjects of "bigotry and virtue" as door-knockers from private houses and golden effigies employed by tradesmen as ensigns of their wares. Trophies such as these, recalling the times of Bob Sawyer and Ben Allen, are fortunately no longer in such demand as they used to be, and our undergraduates are more likely to make scientific collections than to form a museum of trade symbols. It is unnecessary for me to speak to you of the pleasures of different athletic pastimes. It is probable that every one of you is keenly alive to their delights. You will suffer me to express the view that it is far better that every one should engage personally in such pastimes than to be one of twenty thousand spectators watching a football match as if it were a gladiatorial show. In conclusion, permit me to express the hope that in your work and in your play, in your public relations, as in your private friendships, you will always play the game. In this alone is it possible to find real happiness. All of us, professors and teachers, as well as the grateful guest now addressing you, earnestly desire that your days in the Queen's University may be so full of peace and joy as to leave when the time comes for you to depart from these halls, recollections so fragrant that each of you may be enabled to echo the words of your great national poet:

Long, long be my heart with such memories fill'd!
Like the vase in which roses have once been distill'd—
You may break, you may ruin the vase, if you will,
But the scent of the roses will hang round it still.

The FitzPatrick Lectures

ON

GREEK MEDICINE IN ROME.*

BY

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PRAYER for the old Roman arose in no sense of sin; as Cicero frankly says, it was not to make him good, but for material benefits, for a bargain with the proper deity—"si deus, si dea . . .," as Cato would commence not only medical operations but even the felling of a tree—for help, health, or wealth. In the hard transactions of Roman religious contracts the mystic elements of Greek and Hellenistic religion had not then any acceptance. Fortune, says Mr. Warde Fowler, was the favourite goddess of old Rome, and he aptly shows that *sacrum* with the Roman meant no matter of feeling but of law and rite; the gods were placated and taken into the community as a kind of citizens.†

Furthermore, to comprehend this matter we must appreciate the unit with which, during its integrity, Roman honour, prowess, and gratitude were built up; this unit was the household, a body animated and governed by the husband and wife, who in early times were

* This lecture, which is intermediate between the two published in the JOURNAL of November 20th and 27th, was not delivered at the Royal College of Physicians.

† For much concerning Roman manners I have, of course, to acknowledge our common debt to Marquardt.