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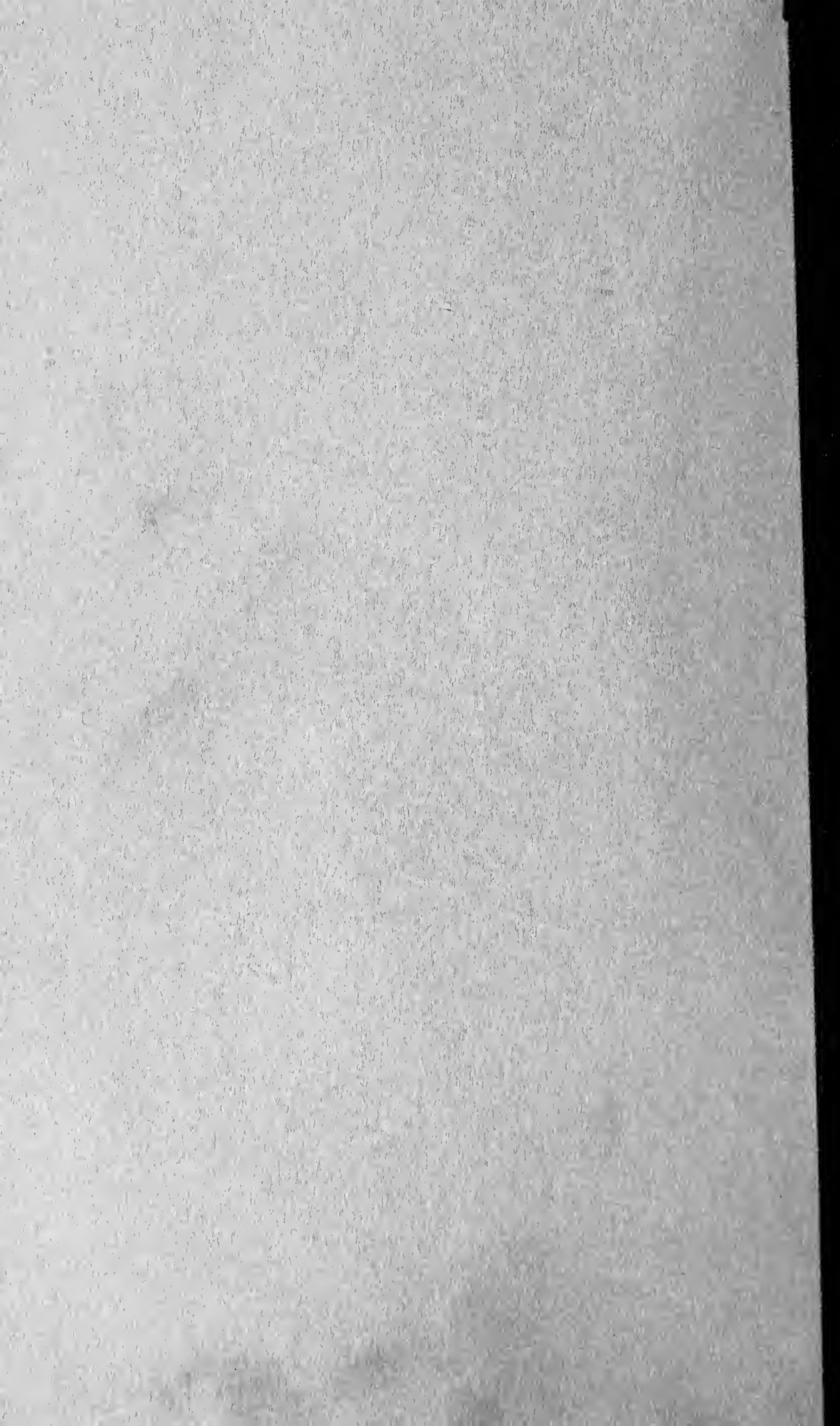
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or. Ethics in materials and  
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# FOOTPRINTS OF A PROFESSION;

—OR—

## Ethics in Materials and Methods.

ADDRESS DELIVERED BEFORE THE MAINE DENTAL SOCIETY, AT  
THEIR TWENTY-SECOND ANNUAL MEETING, HELD  
IN WATERVILLE, JULY 19 AND 20, 1887.

BY

HORATIO C. MERIAM, D.M.D.,

HARVARD UNIVERSITY DENTAL SCHOOL.

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*SECOND EDITION, REVISED AND ENLARGED.*

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ST. LOUIS, MO.:  
THE DENTAL JOURNAL AND LIBRARY ASSOCIATION, PUBLISHERS,  
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## FOOTPRINTS OF A PROFESSION; OR, ETHICS IN MATERIALS AND METHODS.\*

BY HORATIO C. MERIAM, D.M.D., HARVARD UNIVERSITY DENTAL SCHOOL.

*"Dentistry is a Specialty of Medicine."*

This rendering of the claim in our code of ethics has, perhaps, received more attention than any other one sentence. It is not strange that this should be strongly held to, but strange rather that it should be debated by dentists. Why they more than oculists or aurists? The answer is to be found, I fear, in the fact that we have taken the position, or many think that a place in the medical profession can be reached and held by education, and education alone.

My object to-night is to call attention to methods and materials, and see if there are not other things as well as education, or the title of M.D. to be thought of. And if another

*"Finds tongues in trees, books in the running brooks,  
Sermons in stones, and good in everything."*

let me illustrate a principle with a plugger, enforce an ethic with an excavator, and find in the methods and materials of our profession the weak spot which is the cause of the uncertain position.

\*Address delivered before the Maine Dental Society at Waterville, July 19, 1887.

In the Church of Rome the boys who are to be trained for the priesthood are set apart at the age of twelve. For, says a high authority,\* “the child must preach, the youth must preach, that the man may preach.” So also of us. If we are to be specialists in medicine, we must not only be educated as specialists, but work daily as specialists. Accepting all the laws and obligations that belong to medicine, then we shall have the rank and influence of specialists. “There are, of course, in every calling, those who go about the work of the day before them, doing it according to the rules of their craft, and asking no questions of the past, or of the future, or of the aim and end to which their special labor is contributing. These often consider and call themselves practical men. They pull the oars of society, and have no leisure to watch the currents running this or that way; let theorists and philosophers attend to them. In the mean time, however, these currents are carrying the practical men too, and all their work may be thrown away, and worse than thrown away, if they do not take knowledge of them and get out of the wrong ones and into the right ones as soon as they may. Sir Edward Parry and his party were going straight towards the pole in one of their arctic expeditions, traveling at the rate of ten miles a day, but the ice over which they traveled was drifting straight towards the equator, at the rate of *twelve* miles a day, and yet no man among them would have known that he was traveling two miles a day backward unless he had lifted his eyes from the track in which he was plodding. It is not only going backward that the plain practical workman is liable to, if he will not look up and look around; he may go forward to ends he little dreams of.

“It is a simple business for a mason to build up a niche in a wall; but what if a hundred years afterwards when the wall is torn down, the skeleton of a murdered man drop out of the niche? It was a plain practical piece of carpentry for a Jewish artisan to fit two pieces of timber together according to the legal pattern in the time of Pontius Pilate. He asked no

\*Cardinal Manning in “The Eternal Priesthood.”



questions, perhaps, but we know what burden the cross bore on the morrow.

“And so with subtler tools than trowels or axes, the statesman who works in policy without principle, the theologian who works in forms without a soul, the physician, who, calling himself a practical man, refuses to recognize the larger laws which govern his changing practice may all find that they have been building truth into the wall, and hanging humanity upon the cross.”\*

The vast amount of our material and the range of our methods make the dentist inventive and ingenious. But are they not calculated, unless balanced by a high professional standard and controlled by ethics, which with us may be defined as “that which relates to our actions to each other and to our profession, their motives and tendencies,” to *unmake* him as a professional brother, mar the pleasant association that should exist between honorable gentlemen, carry him into the rank of trade, and thus prevent his ranking with the other specialists of medicine?

We have no reason to criticize “dental depots.” They were the delight of student days, and even now many can exclaim as did Goldsmith of his muse

“Thou source of all my bliss, and all my woe,  
That found'st me poor at first and keep'st me so.”

But they serve as a means to mark our standing as specialists. A stream cannot rise higher than its source. And as the “depots” are fed by the profession, they show at once our comparative ranking with medicine. As we are specialists in medicine they should be to us what the apothecary and the maker of surgical instruments are to the physician and surgeon, the oculist or the aurist. Let us examine and see if it is so. The makers referred to are not permitted to control supplies and through this the profession. We hear that a large house has acquired control of all patents on the dental engine, and is thus at liberty to manufacture such only as it may wish, and place its own judgement instead of the profession's.

\*O. W. Holmes in “Currents and Counter-currents in Medical Science.”

Not long since I was informed that a dental chair, the invention of a dentist, had been bought and withheld from the profession. I heard within a few months of a hand-piece that a manufacturer had bought for five years, and had thus for that time prevented its coming into competition with those of his own make.

A short time ago I was told of a dentist who took to a manufacturer a form of tooth he had invented. The manufacturer looked at it, then opened a drawer and showed by drawings that he already had the invention in his possession.

Many of our journals are published and controlled by dealers, and often contain articles in the text advertising materials for sale by their publishers. We often see recommended or offered for sale to the profession articles and medicines, the formulas of which are not given.

One of our dental societies in New York holds its meetings in the dental depots of certain dealers. I have heard that at its last meeting it refused permission to another firm to exhibit before it, saying "that they had granted to the first mentioned dealer the exclusive right to exhibit" before them, and those they had invited from all parts of the country, the firm thus completing the capture of this society body and science. Our dealers have also formed a combination and propose to decide who shall conduct our supply business, whose gold they shall sell you, whose materials they will or will not keep, through what firms you shall order their goods, and they able to take orders for only such goods as the combination choose to offer. They may have the power to interfere with the delivery of an instrument you have ordered if it infringes on a patent held by them.

Now I have looked on these questions with care, and I cannot see but that they are perfectly right in all that they do, or have done, if dentistry is a trade and we are tooth-carpenters. But if dentistry is a branch of medicine and we its practitioners, they our druggists and instrument makers, then it is wrong from the foundation up. But we are its foundation. If the depots grind, we turn the wheel and feed the grist. We have

surrendered to them the right to select for us and now complain because they exercise it. The brother who sells his invention instead of bringing it before his society or the society which allows him to do so, are the ones to blame ; not the dealer who buys it and shelves it, if to his advantage. Surgical instrument makers would soon learn to do this if the medical profession would permit. Was the manufacturer to blame who bought the hand-piece for five years and withheld it to protect those he had in the market, or the professional brother who sold it? What would be thought of a Cheever, or a Hodges, or any leading surgeon who would do such a thing? Yet it would be right if medicine were a trade and they repairers of the clavicle and menders of femurs.

Perhaps Metcalf & Co., or Billings & Clapp, or any large chemists or druggists would be delighted to provide rooms for the Massachusetts Medical Society, but do you think that they would ever dare to go to that society or that that society would listen to such a proposition? Do you think that a New York medical society would grant to a maker of surgical instruments the exclusive right to exhibit before them and their guests, like the exclusive right to sell soda water at a mechanical fair? Yet this would be right for the representative of any trade. What would be thought of Dr. Bigelow, and how would his name go down in the history of medicine if he had asked or received from his brothers a royalty for each time they had performed his operation for stone, or sold his instruments so that they could be withdrawn from competing with those already in the market? Or even patented and received a revenue on their sale? Would a dealer venture to approach such a man with a proposition to buy his instruments so as to control their sale? Yet these things are looked on as legitimate and proper in trade, but they are condemned in medicine for the reason that methods honorable in trade may yet be discreditable in a liberal profession.

No, gentlemen! I am convinced that we are all in the same boat. The principle is the same with the brother who sells his patent and the Sheffield or the Rubber Company who buys.

We object to being squeezed, but will sell an invention by which men may squeeze our brother, and complain that they have thus acquired the power to squeeze.

In all the feeling aroused by the recent litigation, has there been a complaint against the man who sold his invention to the Tooth Crown Company and thus gave the profession into their power, if sustained? The Tooth Crown Company is a logical successor of the Dental Vulcanite Company. And so it must go on, company after company, until the profession insists that its members conduct themselves as members of a liberal profession, in fact as in name.

If a physician can patent a new instrument, medicine or method, thus making it his property (for patent means "*exclusive right or privilege*"), he certainly has a right to sell it or charge for its use by others. If others have instruments, medicines or methods which conflict with his, he certainly has the right to buy those and combine with his own, or withdraw them altogether if he chooses, they being his property.

There also goes with this the right to bring before the people so as to create a demand for it, and also to protect himself and property in the courts in the usual way. But he has no right to do this and at the same time profess to be filled with holy zeal for humanity and brotherly love, and claim the right to associate with others who lead the lives of honorable physicians and gentlemen. I hope I have made this point clear.

I hoped when I began, to be able to put some sting into this paper. I hope that there is some one here whose years of labor have not cooled the love of his profession or quenched the enthusiasm of his youth, and that he will hold to his ideal, though hundreds deny its possibility. So let us look at the "ideal society" and the "ideal member," the ideal member will produce in time the ideal society.

A society should be simply a committee of the whole, of which to be a member is simply to be one of a brotherhood whose motto shall be Truth. The study of each should not be, first, what can I get from it, but what can I bring to it. He will realize that his needs are also his brother's, and will feel shame

in withholding ought that he knows or learns that will help that other in his work for man. The society will have for him the first claim on all he can bring to the profession by hand or brain. The manufacturers may take it up after. They will in time learn that they must make what the profession wish, not what they may want to make. The society will recognize that the relation in which they stand to the community that trusts them, requires that they should investigate all new inventions, materials and methods, and see that they are brought before them for such investigation. This will secure to every man the right to have his productions so treated, and prevention or attempt at prevention of such investigation or improvement from any source be realized as an attempt to swerve from honor and duty. In thus presenting them, we and not the manufacturers will be made the judges of their merits, and suppression will be rendered impossible. He will maintain the professional position as a patron of dealers, not a dependent.

The ideal member, as one of a liberal profession, will realize that his highest honor comes through the faithfulness with which he serves mankind through his profession, and that the highest honor of a manufacturer or dealer will be found in the faithfulness with which he aids him, and that no research, discovery or invention that he may make, will be treated so as to reverse their position. He will assume that all the world desires to aid him as he aids it, and feel at liberty to call for such aid wherever it can be found. His position will prevent his keeping others, by patent, from engaging in any work or service for their profession or the world. For to do this would make the claims of his profession to science (*to know*), to liberality, or philanthropy a pretence, and thus powerless. "Pretension," says Emerson, "never wrote an Iliad, nor drove back Xerxes, nor Christianized the world, nor abolished slavery." He will hold to his right, know the origin, nature and formula of all his materials and medicines, and it will be a simple thing for him to decline to recommend articles and methods patented in his profession or materials and medicines of which the formulas have not been given.

I cannot see the justice of such men as Dr. Black, or our own Andrews, working on year after year in faithful earnest work, a work that they can best do, a work that can never be repaid by the profession, while another may see elsewhere a mechanical contrivance, apply it to dentistry, then sell to a dealer for thousands. For the work of each is but their work or thought or idea for their profession. And why should the one whose work must be wrought by research and investigation be placed at the mercy of him who works his out with tools in brass or steel. Nay, even should he wish to improve an appliance, the privilege may be denied him by the fact that it has been covered by a patent taken out by the illiberal brother.

Some time since one of our profession said that he read the advertising pages of our journals first, and did not doubt but that others did so, if they would own it. I believe this.

But, gentlemen, it shows that our new materials come to us through these pages and through the dealers, and not from the profession through the meetings of societies like this, and the reading pages of our journals as they should.

To sell an invention so that it is withheld from the profession should be a matter for impeachment as well as the more vulgar offence of parading one's virtues in the public prints. For to do so is to deny all the claims of professional brotherhood and society obligations.

The late Dr. Parmlee, of New York, had a frequent visitor, in a man, to whom he had freely given of ideas and methods, that he himself had secured through years of labor and study. One day this man said, "A man from the country was in my office the other day and I taught him the method you showed me, and I made him pay pretty well for it too." The grand old gentleman turned on him: "Is that the way you have been treated in this office? Be gone!"

Do you think that Dr. Parmlee should have charged in the first place or demanded a royalty for every time the man made use of the idea?

We should object to the principle of special privileges and patents from the fact that it degrades our profession to a trade,

as if we were here “but for the dollars,” rather than object when one squeezes too hard. The patenting or secret atmosphere is foul and will not produce honorable gentlemen practicing dentistry.

A member of our profession cannot do with honor that which is a disgrace to a physician, nor can we, if we permit it, receive honor from the community, nor our schools receive that position and endowment that is so freely given to institutions that rest on liberal foundations, including charity, science and philanthropy, unless we place ourselves in line with the physician and surgeon and show equal zeal in maintaining our profession, strong in truth and fair in honor. The profession should take a position that will make future Sheffields and Richmonds impossible.

Patenting dentists married to patenting dealers will surely produce “Tooth Crown” and “Rubber Companies” as offspring. To expect otherwise is as absurd as to bring together the acid and the alkali and complain of the effervescence.

I hope for a “dental library and reading room” in every large city, where we may meet and in brotherly love continue; where we can, by clubbing together, have made any new thing that we may desire; with all scientific magazines and periodicals, with journals and catalogues of the arts and trades and a register and directory of good workmen; where new things may be placed on exhibition, for at least a fortnight, for the inspection of dentists, and where no one may become a member who does not come as a brother in truth as well as in name.

Some may think that these are positions too strong for our profession to take, but they are only such as are called for by our claims to be specialists in medicine and members of a liberal profession. Though it may matter little to the public that we are what we wish to be thought, it should, however, always matter to ourselves.

*“If it is recognized that dentists are not amenable to those laws that ordinarily govern the medical profession, then the logical consequence is that dentists cannot expect to be recognized as part of the medical profession.”*

The American Medical Association has recently opened its doors to members of the dental profession who are in good standing. We shall be members with a *bar sinister* if the stain of patents and secrecy is allowed to rest on our methods and materials.

I quote first from the "Code of Ethics of the AMERICAN MEDICAL ASSOCIATION.

"OF THE DUTIES OF PHYSICIANS TO EACH OTHER AND TO THE PROFESSION AT LARGE."

"ARTICLE I.—*Duties for the support of professional character.*"

SECTION 5.—Equally derogatory to professional character is it for a physician to hold a patent for any surgical instrument or medicine; or to dispense a secret *nostrum*, whether it be the composition or exclusive property of himself or of others. For if such *nostrum* be of real efficacy, any concealment regarding it is inconsistent with beneficence and professional liberality; and if mystery alone give it value and importance, such craft implies either disgraceful ignorance or fraudulent avarice. It is also reprehensible for physicians to give certificates attesting the efficacy of patent or secret medicines or in any way to promote the use of them."

Has the American Dental Association a voice on these questions?

THE MASSACHUSETTS MEDICAL SOCIETY is incorporated by the State.

"I. As health is essentially necessary to the happiness of society, and its preservation or recovery is closely connected with the knowledge of the animal economy and of the properties and effects of medicines; and as the benefit of medical institutions, formed on liberal principles and encouraged by the patronage of the law, is universally acknowledged." \* \* \*



CODE OF ETHICS.

V.

*The Relations of the Physician to Quackery.*

“53. I. Thus, he should not consult with an irregular practitioner (see by-laws), nor countenance the use of secret remedies, nor be interested in medical trade-marked preparations; nor give certificates recommending mineral waters, patents, or medical preparations, or the like; nor give a commission to an apothecary, nor receive one from him; nor advertise himself or his practice in public prints, nor publicly advertise advice or medicines to the poor, etc.”

Has the Massachusetts Dental Society a voice on these questions?

BY-LAWS OF THE ODONTOLOGICAL SOCIETY OF GREAT BRITAIN.

“IV. No person being the proprietor of a secret remedy, or holding a patent relating to the requirements of dental practice, shall be a member of this society.”

Has any American Odontological Society a voice on these questions?

Any liberal medical society would expel or debar from membership one who patented instruments, material, method or medicine. To disprove my words you must show that Drs. Williams, Bigelow, Hodges, Bowditch, Cheever and others have patent medicines and methods. Not what you and I *may think*, but what men like these *do* is to determine these questions.

Name the medical school that is using patented methods or medicines; the professor or teacher in one who withholds any information or who is obliged to say, when asked by the students, that “he does not know, it has never been open for the profession to learn;” the medical authority or text-book that mentions patents or secrets except with contempt. Tell when the delivery of instruments, invented by surgeons, has been prevented by threats of litigation or purchase. Can any of

their makers boast that they own so many patents that members of the profession cannot put before their brothers improvements without their consent? Does the medical or any liberal profession march bound behind the triumphal car of a combination of its dealers?

A short time ago there met in the workroom of a maker of surgical and dental instruments, two specialists; one a surgeon, the other a dentist. The first could have made what he wished, where he wished, and how he wished, from all the appliances in medicine and surgery that his fellows had produced, the maker could carry out any order of his. But had the dentist ordered there all he needed, the maker would have had to say: "I cannot fill your order; those things are patented." Would a title of M. D. have placed the dentist on the same footing as the other?

At the last meeting of the Massachusetts Dental Society I called on Mr. Schmidt, of New York, to state how long he had been an instrument maker. He answered: "Twenty-six years." "In that time have you ever been obliged to refuse to make an instrument for a member of the medical profession because it was patented?" "No, Sir!"

At my side are catalogues of large makers and dealers for the medical profession, and also the trades. The trade catalogues are full of patented articles of all kinds. The catalogues of medical and surgical instruments are not so marked in a single instance. How shall we rank *dental* catalogues? Where do they belong? With the trades or with the professions? It matters not now! But let us see to the future, so that, as any one of us may look back on his life, he shall not say dentistry has been with me a "specialty of medicine" "for revenue only."

## APPENDIX.

A portion of this paper was read at the meeting of the Massachusetts Dental Society in Boston, in June last.

It called out some reply which may be answered in part here.

That dentistry is three-fourths mechanical and should therefore be classed as a trade or mechanical art, not expecting to be governed by the other fourth which involves life and that calls for liberal thought and action by its members.

With this may be placed the curious interpretation that we are anxious to save the profit on our materials and methods, and that the way to do this is to abandon ourselves wholly to trade, patent everything and form a co-operative company and thus "save money paid the dealers."

Also with this must be classed the statement that patents assist progress and that we are wrong to speak against them in the profession.

The answer to all these was contained in the paper. There is no complaint against patents or secrets in trade or business, but give up your titles of M.D., D.M.D., or D.D.S. and place yourselves where you belong. Do not claim the honors and emoluments of a liberal profession under false pretences. "If the Lord be God, follow him; but if Baal, then follow him."

Others claim that "men will not work without direct pecuniary reward of hope of such," when the whole history of medicine shows that the honorable position that the medical profession holds to-day is due to the fact that men have so worked. Agassiz said, when asked to lecture for profit, "I cannot afford to waste my time in making money."

"Jenner\* gave his inestimable secret, the result of twenty-two years of experiment and researches, unpurchased, to the public—when, as was said in Parliament, he might have made a hundred thousand pounds by it as well as any smaller sum."

In a paper before me I find casual mention of a physician who spent fifteen years in the investigation and study of one drug.

\*From O. W. Holmes' Medical Essays.

Those who think that the paper expresses only the personal opinions or prejudices of the author and who can settle the question for themselves and perhaps others, by the statement that they do not agree with me, may do well to look over the extracts here given, as they speak with authority I cannot claim. I purposely limit them to Harvard teachers and Harvard men, as Harvard was the first university to establish a dental school and thus gave our profession the opportunity to place itself, if it will, by the side of law, divinity and medicine.

To deny that they apply to its dental school, the dental professors, instructors, students, the alumni and all the dental profession is to admit that dentistry has no right to be there.

PROF. JAMES W. WHITE, M.D.

*To the Gentlemen of the Medical and Dental Schools:*

\* \* \*

“Fortunately, we can go but a little way in the study of any of the branches of natural science before that spontaneous and inevitable enthusiasm for the subject is developed which attends the true student through life. Nature rewards those who thus love and woo her and this spirit abundantly. It is the most prominent characteristic of all eminence in science; it permeates the whole existence of the real masters and teachers of our art, and radiates upon all who come within their influence a kindred glow and devotion.

Recognize and cherish its first impulses in each other and yourselves, therefore. It will strengthen by encouragement, it may be killed in the bud by a laugh or a sneer. It is the fashion in some places to deride it and its manifestations, if they seem a little above or outside the ordinary wordly or practical motives of action, and fashion is often mighty in such matters. It may crush out all the lofty and generous impulses in a generation, or in a community, or in a school of young men. But do you not be ashamed of enthusiasm. It has sometimes led men without a proper balance of intellect to do a foolish thing, but never an ignoble one. It is impossible to achieve in our art without it. Cultivate a spirit of enthusiasm

for it therefore, and thus honor your manhood and the choice you have made. \* \* \*

\* \* \* There is no such contemptible spirit among students as this exclusive or preferred attention to such parts of their studies as seem to have a practical value. It exhibits itself in attendance upon the lectures relating to the practice of medicine or the hospital visit only, and in the production of the note-book only when the word treatment is mentioned or the formula of a recipe is given, and in the neglect of all that raises medicine to the rank of a science and its followers to be learned men. It degrades the art to the level of a mere trade. Such would be the spirit of one of a band of naturalists who, in regions unexplored by science, should spend his time in stuffing his pockets with grains of gold for future barter, while his companions were collecting the new and beautiful productions of nature's present work or the vestiges of the past lying about him, the possible and long-sought solutions of the grand mysteries of creation. I trust there is no one here who will entertain for a moment the unworthy thought of what is the money value of any information he may gain this winter. The truths we teach are worth knowing for their own sake, or they are not worth hearing.

With us must rest the responsibility of the selection of what is best to teach.

Have confidence enough in our judgment to receive as alike important whatever we offer. \* \* \*

That our cities are not known and honored in other lands as much for distinguished physicians, as for their well-known men in literature and science, is our own fault alone, and the reason is we do not sufficiently honor our own calling. We labor mainly to acquire position and comforts, but how few of us are really students and care more for the advancement of science than for our own "getting on" in the world. \* \* \*

In Germany the celebrated physician first makes for himself a name by incessant toil and self-sacrifice. He cares neither for society, for appearances, for comfort, only for science, and then in after years come riches and honors as well-deserved rewards — *Introductory Address, Harvard, Nov. 2, 1876.*

REV. EDWARD EVERETT HALE, D.D.

“Noblesse Oblige.—”

But I will speak to men of the liberal professions, as one who has had a liberal education. To education in the liberal arts, in the humanities, our colleges are pledged, and our fraternity is consecrated. \* \* \*

In daily life we may be hewers of wood and drawers of water; but we hew and we draw with a certain divine energy, and can make the humblest duty shine. \* \* \*

In our country, in our time, it is the responsibility which rests on the men of liberal culture and of the liberal professions. For the men of liberal culture, of the liberal arts and professions—for the men who have had such advantage as the training of the higher humanities attempts to give—I say all these advantages demand of us special sacrifices in the public service; that we quicken as we can the public life; that we live as we may in public spirit. *Noblesse Oblige!* Each gift that the past has given to us is pledged for our discharge of the common duty.

I. If I had no other reason for saying this, I should be tempted to make it the subject of my address to-day, because of the habit bred among persons who do not know what liberal culture is, of reducing all art, study, philosophy and religion to what Germans call bread-and-butter vocations. When the Savior of mankind entered upon his work among men, the arch-tempter of mankind tried the first of devilish wiles upon him, by trying to persuade him to debase the life divine by some selfish miracle which should make bread for his own personal hunger. The same tempter offers the same temptation to each child of God this day. And in the several voices by which the father of lies addresses men he tries to make them believe, that according as they succeed in coining the divine gifts or in exchanging it for bread, or palace, or fine clothing, or other personal luxury, in that proportion have their lives succeeded. \* \* \*

Now, because this vulgar talk creeps into the journals and into general society, it seems fit to present the true purpose and

motive of the liberal professions, and the liberal arts, in a meeting of men who are pledged to them. We are not hirelings in our service. *Noblesse Oblige!* The very privileges which are conferred upon us compel us to do our duty. \* \* \*

II. What, then, are the distinctions between a guild of craftsmen and a guild of men of liberal training? What account is to be given of the distinctions which we enjoy as men of liberal culture and which we know that we enjoy? \* \* \*

The historical distinction first to be noticed is that the professor, or the master of liberal arts, by whatever name he may be called, mediæval or of our own time, has no secrets in his calling. \* \* \*

Thus the great distinction of the artists to whom we owe the birth of fine art in the middle ages is in the loyalty with which they taught all they knew. To surround himself with a staff of young and brilliant pupils, to work with them, to show them every process, to talk with them of every inspiration, nay, to intrust to their hands the execution of detail upon the canvas, this was the method of the enthusiasm of the great Italian artists.

Vasari says of Raphael that he never refused to any artist, though he were wholly unknown to him, his personal assistance in design or in execution of any work. \* \* \*

III. The visible distinctions, then, between the liberal professions and the crafts or trades, are these two :

First. That the liberal professions have, and can have, no secrets in their methods.

Second. That men engaged in them are not paid, and cannot be paid, piecemeal for their endeavors.

And these two distinctions are enough to show that the essential principle which lifts the liberal professions to their place above all other callings, is that they deal directly with infinite values. They deal with infinite life, or life in one of its infinite relations.

The callings of the teacher, the artist, the lawyer, the doctor, the clergyman, all assert their dignity because of this infinite element appearing directly in their endeavors. Can any other

calling make the same claim? That moment there is another liberal profession, so long as that claim is true.\*

PROF. DAVID W. CHEEVER, M.D.

\* \* \*

Medicine is not a trade, and if you make it one you will bitterly repent it.

It is not a calling in which to grow rich. It can never command the enormous income of the eminent lawyer, even when the practice lies in a large and wealthy community, while the ventures and receipts of business men dwarf our year's earnings by one happy speculation or one large sale. If you seek for wealth, you have mistaken your avocation. The majority of you will have a respectable livelihood after from five to ten years of waiting and poverty.

Add to this delay the outlay of your education and the return for your investment will be very small. \* \* \*

For years, while you still trudge on foot, you will be covered with the dust of the charlatan, who rolls by you in his chariot. \* \* \*

In spite of all this, the tide of students never ceases, and the profession is crowded with young doctors year after year.

What feeling calls them? What sentiment can sustain them in after-life? Money is not to be largely got. Practice alone is not enough. There must be something more and something higher.

That something is a love of your profession; a passion for science for its own sake, a broad humanity which covers all the sick with a mantle of charity. Hold fast to that love and to that science, if you would not sink from weariness in your earlier years, or find the fruits of success but chaff in your old age. Never lose sight of that motive, for if it once takes flight your profession is reduced to a trade and there is absolutely nothing left.

As long as you can keep alive the sacred flame of this early

\*A portion of the Commencement Address to Harvard Medical and Dental Schools in 1871. Afterwards incorporated in "What Career."



passion which first called you to embrace the medical profession, so long shall you be warmed, sustained, upheld amid disappointment, unjust treatment or reverses.—*Introductory Address to the Medical and Dental School in 1871.*

PRESIDENT ELIOT, of Harvard University.

In asking me, who am not a dentist, to speak to you, you have determined beforehand, for yourselves, the subject of this annual address. You doubtless thought that, as it is my duty to watch the condition and observe the methods of professional education in general, and to study the means by which the liberal professions have been recruited, organized and invested with dignity, my experience might enable me to make some useful suggestions concerning dental education and the means of improving the state of the profession of dentistry. At any rate, these topics are the only ones which my training and occupation fit me to treat before a body like this; so that your expectation and my desire to be of some service, however slight, to the academy and the profession, both point to the same themes. \* \* \* \* \*

So young a profession as dentistry may well look in searching for means of exalting the calling, to the experience of the elder profession of medicine. It cannot fail to be observed that one of the things which makes the profession of medicine a liberal profession is the zeal for scientific research which animates their representative men throughout their lives. This admirable zeal to discover truth and to make it prevail, the profession of dentistry must emulate—indeed, already emulates.

In this zeal is to be found, on the one hand, evidence that the profession is entitled to call itself liberal, and, on the other, security for steady growth and improvement. \* \* \*

There is another common attribute of good physicians and surgeons which has had great effect to elevate and liberalize their profession—I mean their characteristic zeal for teaching. This zeal is manifested not only in giving direct instruction to medical students, but in imparting to medical societies and the public every important fact observed, every useful practice in-

vented and every suggestive opinion or promising theory conceived. The constant desire and purpose on the part of its members to teach, to impart to all any peculiar knowledge which each may acquire, is one of the principal distinctions between a liberal profession and a trade. *Dentistry would have no claim to be called a liberal profession, did not its practitioners manifest this zeal for teaching.\** In this respect

\*Italics my own.—H. C. M.

a great change for the better has taken place in the profession during the past twenty years. \* \* \*

Perhaps it seems to you, gentlemen, that the measures which I have ventured to suggest, and the hopes which I entertain, are extravagant and visionary; but let anyone, who doubts about the progress which the near future has in store, consider what the recent past has seen accomplished.

We would not ask more than this, that the progress of the next ten years may equal the progress of the last ten.

Of the changes in dental schools which I have advocated, the larger number have been already in part introduced, and the rest have been thoroughly proved in the schools of the kindred professions of medicine. The other means of elevating the profession which I have mentioned are not untried; on the contrary, their value has been demonstrated in the actual experience of other professions. Does it seem to any of you that the best part of your professions has no weapons with which effectively to attack abuses entrenched behind the self-interest of the few who profit by them?

Let me assure any such doubters that public discussion is a weapon very formidable to those who for selfish ends maintain abuses or resist improvements. Instructed by the history of the professions of law and medicine, let us confide in the power for good of the public sentiment of the profession, expressed in societies like this, in dental journals, and in daily conversation, and reinforced by the informed opinion of the educated public.—*Address before the American Academy of Dental Science, Boston, Oct. 30, 1878.*

HON. JAMES RUSSELL LOWELL, LL.D.

The motto first proposed for the college arms was, as you know, *Veritas*, written across three open books. \* \* \*

The motto finally substituted for that, *Christo et Ecclesiæ*, is, when rightly interpreted, substantially the same, for it means that we are to devote ourselves to the highest conception we have of Truth and to the preaching of it. \* \* \*

Let the humanities be maintained undiminished in their ancient right. Leave in their traditional pre-eminence those arts that were rightly called liberal; those studies that kindle the imagination, and through it irradiate the reason; those studies that manumitted the modern mind. \* \* \*

Give us science too, but first of all, and last of all, the science that ennobles life and makes it generous.—*Oration on the 250th Anniversary of the Foundation of Harvard College.*

## ADDITIONS TO SECOND EDITION.

The further discussion of the subject of Ethics that is provided for by a reissue of this Address, may be aided by a few additions. The unexpected request for its publication, followed by a favorable reception, equally so, led the author, when asked to edit a reissue, to think of a preface by some one of the educational authorities who had written him their endorsement. It was felt, however, that what was needed, was discussion of the subject by the profession, and that this might be hindered, if met at the outset by an endorsement which would be acknowledged by all competent to judge of Ethics, as decisive. If eminent names are needed, they are given in the appendix.

Position in every walk of life comes as a consequence of acts of ourselves, or the acts of others in which we share by association or inheritance. Those who think that any title, M.D. or other, will raise exclusive usages (patent secrets, etc.) to an equal rank with liberal, will find in the end that they have only their labor for their pains. Liberal principles illustrated by liberal lives and actions have ennobled the medical profession and its followers; if we are to share these with them we must do it by accepting the same rules for guidance.

Our country could not exist half slave and half free. So our profession will not advance to a right position, half liberal and half trade. With members at nearly every meeting, in the employ, or under the commission of manufacturers of their patents; taking up the time at clinics in demonstrating the use of instruments or materials, in the sale of which they have an interest, or reading papers in the interest of makers, that bring before the profession exclusive apparatus or appliances; debating, as we have heard in the presence of students, the question of infringement of patents rather than advantage or improvement; with journals in which members allow their recommendation of proprietary or trade-mark preparations to be printed; with editor or publisher of so-called professional journals threatening the profession with litigation, if their patents are infringed—is it to be wondered that those who love their calling and desire its good name, should call attention to this question,

and looking to the future, demand that the whole, from the laboratory to the lecture room, be placed on a foundation worthy of a liberal profession?

“Once to all, to every people comes a moment to decide.”

For the dental profession, we think, that time is now. The doors of the American Medical Association have been opened to us. Shall we advance or turn back? There is, I think, nothing in the Code of Medical Ethics that we should object to, or more than is needed to provide for the perpetuation of medicine as a liberal profession. It must demand at all times knowledge of preparations, that it may be scientific; liberality (freedom from patents), that it may advance where it will, to serve all who suffer. Providing always that any of its members who ask may receive, by recognizing that they who will not give are not entitled to receive. “We cannot absorb without giving forth.” Securing to all qualified, who wish to serve it, the right, by allowing no other restriction; nor aiding other restrictions (patents, secrets or combinations). By freely giving for the common good, the advantage that comes by special skill, knowledge of treatment, materials, or requirements of practice, surgical, medicinal or mechanical, secure position as honorable physicians and gentlemen, in distinction from the commercial spirit which must turn them to pecuniary gain.

A recent decision in a French court is in point. “That a physician under contract with a manufacturing druggist to lecture, recommend and introduce his products, was not allowed to plead his physician’s privileges, but it was held, that by entering into a commercial contract he had made himself liable to all laws governing contracts, and was only entitled to rank as a commercial traveler.”

Let those of our profession who serve manufacturers in such ways in our societies be classed with drummers and depot clerks, by placing them among exhibitors where they belong, and only allow them to speak on matters in which they have a financial interest, by unanimous consent.

Those who invent for the profession, serve it well, and their

labor and investigation in its behalf, are entitled to rank with other services it receives from those devoted to it. But those who invent in the aid of manufacturers, are only inventors, and are not entitled to share in the honors of the profession.

Free exhibitions will be a stimulus to our makers, but they must be competitive, and no union to prevent competition be permitted.

Clinics must be guarded by ethics, or they will be used to introduce quacks and quack methods and materials. Had this been done in our large cities, those who formed the Tooth Crown Co. could not have secured introduction until their methods were put on a professional basis. It should be as impossible for them to enter clinics, as for a quack to enter hospitals.

Nor should they be received in our offices, or in consultation, until the same conditions have been complied with.

Up to this time no dental society has adopted "The Code of Medical Ethics" that is required for admission to the Association.

The following extracts, in addition to those given on page 10, will prove of interest to those who wish to discuss this subject further :

## PLAN OF ORGANIZATION.

### II.—MEMBERS.

\* \* \* \* Nor shall any person, not a member and supporter of a local medical society, where such a one exists, be eligible to membership in the American Medical Association.

## BY-LAWS.

### IX.—CONDITION EXCLUDING REPRESENTATION.

No State or Local Medical Society, or other organized institution, shall be entitled to representation in this Association that has not adopted its Code of Ethics, or that has intentionally violated or disregarded any article or clause of the same.

ORDINANCES.

*Resolved*, That this Association recognizes specialties as proper and legitimate fields of practice.

*Resolved*, That specialists shall be governed by the same rules of professional etiquette as have been laid down for general practitioners.

*Resolved*, That it shall not be proper for specialists publicly to advertise themselves as such, or to assume any title not specially granted by a regularly chartered college.

CODE OF ETHICS.

*Of the Duties of Physicians to each other, and to the Profession at Large.*

ART. I.—DUTIES FOR THE SUPPORT OF PROFESSIONAL CHARACTER.

§ 1. Every individual, on entering the profession, as he thereby becomes entitled to all its privileges and immunities, incurs an obligation to exert his best abilities to maintain its dignity and honor, to exalt its standing, and to extend the bounds of its usefulness. \* \* \*

§ 4. \* \* \* Physicians ought to use all the influence which they may possess, as professors in the College of Pharmacy, and by exercising their option in regard to the shops to which their prescriptions shall be sent, to discourage druggists and apothecaries from vending quack or secret medicines, or from being in any way engaged in their manufacture or sale.

\* \* \* \* \*

No action that may ortends to destroy or impair the independence of the profession, or that of a fellow-practitioner by making him in whole or in part dependent on servants, workmen, makers, dealers, or combination of them; or the good-will of others, either by the gift or purchase for the right to make or use, can, by any stretch of language, be called liberal, or even professional.

There can be no object in nostrums, patents or secrets except

to make *our own*, for that is the meaning of the word *nostrum*, and in all time has been held to mean the reverse of liberal, (*free, noble, not mean.*)

The question to be answered is, shall the profession control its requirements or allow them and makers and dealers, or Tooth Crown or other companies founded on patents, through them to control the profession? Shall we allow the business in them to be conducted in a quack (*exclusive*), or in a professional (*liberal*) manner?

We cannot with honor seek to acquire title in the needs of a fellow-practitioner, for that places him in our control. Neither can we live the lives of independent professional gentlemen and be dependent on the growth of trade, exigencies of business or the will of patent instrument or *nostrum* makers.

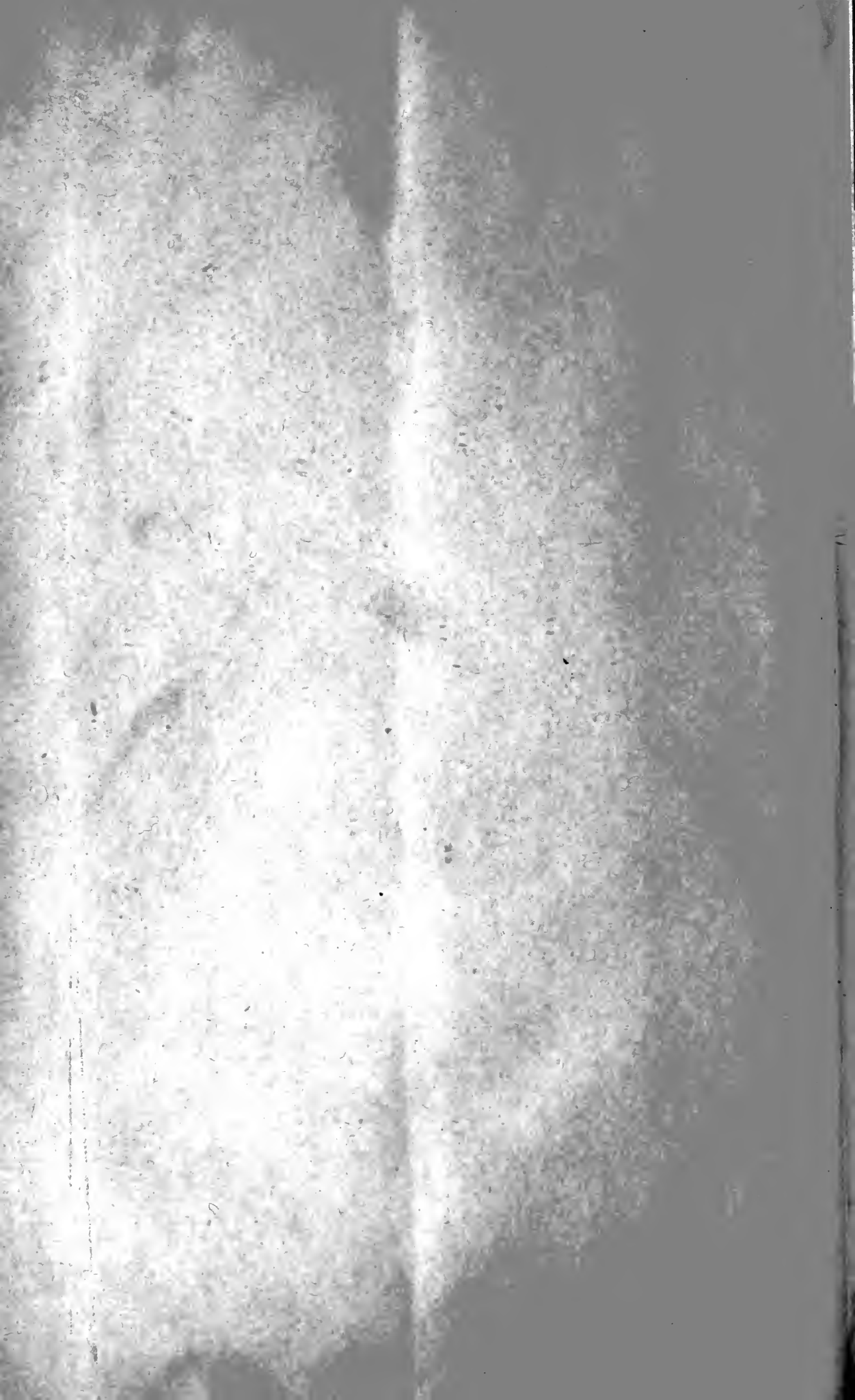
Our work to secure position as specialists in medicine will not be completed until instruments are free from patents and materials and medicines are as professional as those for physicians and are included in the U. S. Pharmacopœia.

Let us, as in the past, reward generously those who serve us, but limit, as do the medical profession, rewards to payment for workmanship, material and skilled service. To pass to them title or control other than these, in the requirements of practice, is to bestow power also, and herein lies the danger to our profession. Another invention equal in range to Vulcanite, united to purposes similar to those imputed to the Standard Oil, or that time would develop, might reduce our practitioners to the level of workmen or employes of any company that might be formed to work the invention. Can one who depends on a license from a patent-process company for his liberty to perform operations or use instruments claim the right of membership in a liberal profession or membership in the American Medical Association?

The forms of instruments and adaptation, formula of materials (together with methods of operating) pertain to the profession. The work of preparation of them for our use we give to workmen and pharmacists. But to maintain professional character and independence we should grant an equal chance to all, nor aid any to secure exclusive privileges.









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