Thesis,
De Studio Medicina;
By
Andrew Shields.

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"The physician should commence with philosophy, the philosopher end with medicine." Aristotle.
De Studio Medicina.

The study of Medicine—like that of many of the other sciences—may be regarded and prosecuted either as a mean, or an end, or as both. It may be cultivated as a science—as a study terminating in itself—an instrument of intellectual activity & refinement; having individual and therefore peculiar attractions, laws & lessons of its own. Or it may be undertaken & carried out, not so much from its subjective interest as a science, as from its practical bearing and results as an art—an end or effect. As in Mathematics, so in Medicine, there is the “pure” and the “applied,” the “speculative” or scientific process, as distinguished from the “practicum”—the method of making or doing the skillful execution. "Nec speculatif scimus ut sciamus, nec practicam scimus ut operemur." (Averroes)
Both are best, for both are required. They mutually guide, check, and reflect light on each other. The one is legislative, and, so far as it can, gives the rationale; the other is executive and looks only to results, or at least is content with them if favourable.

As our object in this paper is to point out the advantages of the study of Medicine as a means of mental culture, we shall consider it in its most comprehensive aspect, endeavouring to show that the subjects of study coming within the compass of range of this department of human knowledge, supply the most efficient means for cultivating the deserving powers and for sharpening and strengthening the intellectual faculties; while the practice of the healing art is calculated to quicken the sympathies, to purify and ennoble the sensibility of the aesthetic nature. That the human mind is capable of improvement is acknowledged on all hands. Indeed the capacity
for intellectual progress is a characteristic feature in man's psychological nature. And it is in the present state—this cradle of our existence—that those faculties which constitute our true greatness begin to unfold themselves. Those mighty energies of thought and will and self-conscious intelligence—which unlike most other things, have had an a beginning, but no end—these point out, not only man's present probationary state, but also indicate that there are in his constitution the elements and the law of progress; and that, every consideration taken into account, the best gymnasium is the one which is comprehensive enough to recognize man in all the length and breadth of his being and relation, and which shall enable him, alike, rightly to fulfill present duty, and to stand on high vantage, on quitting this life for another sphere of existence. In advocating the study of Medicine then, as an instrument for whetting
juricinism. The proper cultivation of both, first raised Medicine to the position of a science and placed it upon a rational & progressive basis. Hippocrates brought philosophy & reasoning to his aid as well as experience. And it will readily be admitted by all acquainted with its history, that just as these have been conjoined and made mutually corrective and auxiliary so has Medicine advanced. Horace, whose mind was strictly philosophical, observes: "The truly judicious practitioners and good observers, are such as have the most extensive views of the animal economy, and know best the true account of the present state of the ovary, and therefore know best where to stop in the application of it."

The true or accomplished physician then, the "apòttos' tavgos of balm, will not merely look for, but be content with results, but will endeavour to ascertain as far
as possible, the different processes, few or many, by which these are obtained. Short of this he does justice, neither to himself as an observer, nor to those intrusted to his skill and attention, and who have the strongest claim on his profiting by experience. For, here as else where, duty is relative, having like most other things two sides or aspects, one personal, the other not less sacred and important, and much more comprehensive and far-reaching.

But apart altogether from the responsible and philanthropic view of the question, and looking at it only from the physician's standpoint, we regard such a study as one of the very best means for securing a healthy, vigorous mental discipline, especially when carried on in the manners and spirit already indicated. Even judging a priori, one might be entitled considering the circumstances, to advance such a proposition as the one now made. But the best criterion is
The mastery of knowledge, the quest for excellence, which often leads to scientific advancement, is a cornerstone of the human spirit. Many philosophers have devoted their lives to understanding the nature of the universe and the principles that govern it. Among these, we find figures that have left an indelible mark on the world of thought and science. Their ideas continue to influence modern thought and continue to shape our understanding of the natural world.

Philosophy, as a whole, provides a framework for understanding the world around us. It encourages us to question the nature of reality and to seek answers to the fundamental questions of existence. In this way, philosophy is a vital tool for personal growth and intellectual development.

Without delving too deeply into the intricacies of scientific theories and philosophical concepts, it is clear that the quest for knowledge is a driving force in human history. From the ancient sages who laid the foundations of Western thought to the contemporary scholars who challenge our understanding of the world, the pursuit of wisdom remains a timeless endeavor.
legitimately asked, how far that fact accounts for their remarkable success in those wide and difficult regions of thought which their writings have so much elucidated and adorned. What Dugald Stewart says regarding Locke's early training applies to others, as well as to the founders of our analytical philosophy of mind: Stewart, re-

Marcus: "No science could have been chosen, more happily calculated than Medicine, to prepare such a mind for the prosecution of those specula-
tions which have immortalized his name; the complicated and fugitive, and often equivocal phenomena of disease, requiring in the observer a far greater proportion of discrim-

inating sagacity than those of Physics, strictly so called; resem-
bling in this respect, much more nearly, the phenomena about which Metaphysics, Ethics and Politics are conversant."

It would scarcely be in keeping either with object or title of
our present paper to enter any way fully into the intimate relation which has ever subsisted between the advancement of Medicine & that of Philosophy, but surely it is not too much to say that the History of the one forms no incon siderable part of the History of the other. It would be singular indeed were it otherwise. Nor while the philosopher may not & need not, be a physician, the physician must necessarily to some extent, be the philosopher. Hence we find, as a general rule, that those who have in any age excelled as the one— who have been distinguished for observation, skill or diagnostic tact— have also possessed the qualities and cultivated the habits of thought & action which characterize the other. To be successful in either case requires the same careful, patient, exact observation, the same searching analysis, keen insight and delicacy of discrimination. Without these conditions of qualifications...
which are partly native, and in part also capable of being acquired, neither efficiently, by no success can, or ought to be expected. But while Medicine demands these qualities in those professing it, at the same time it supplies the very best means for attaining them, in so far as they can be attained by being learned or taught. And that they can be so, in no small measure, is unquestionable. Of the poet it is true, natura non fit, this however is the exception—the reverse is nearer the rule with ordinary mortals and by ethereal callings. The marble must indeed lie in the quarry before it can be taken out, but marble though it be, it nevertheless requires the Sculp. Hull and chisel to make it stand forth in life-like form and beauty. The best tempered steel requires the whetstone to give it edge, & the diamond loses nothing of its lustre by being well set. So with the culture of the mind. There must of course be capacity—the power—condition of taking in and assimilating. But just as two
Sculptors may exhibit very different workmanship and finish upon material from the same block, so the habit and activity of any particular mind are very much determined by the discipline to which it has been subjected. Or as Aristotle puts it: "The capacity of receiving knowledge is modified by the habits of the receptive mind."

Having thus far indicated the general bearing of the subject, we shall now state more particularly in what respects Medicine, is, for excellence, fitted for educating the mind—foreverusing fully and harmoniously its faculties and capacities. Here then we observe that it cultivates preeminently the observing powers of the intellectual faculties. Diagnosis is the most important, as it certainly is the most difficult part of the physician's duty. Signs and symptoms are to him what proof of esvidence is to the jurist or the advocate in a court of law. They are witnesses in the case; and their evidence requires...
to be carefully and skillfully elicited, arranged, and weighed. Besides
discussed actions, shows itself in so
many and so varied forms; its causes or
causes being oftentimes hidden and un-
certain, at one time so proximate, at
another so remote; its phenomena fre-
quently so equivocal and deceptive,
that necessity is, as it were, laid
upon the physician for cultivating
and bringing into full exercise the
utmost care, method, and discriminat-
ing tact. In observing, scrutinizing,
and interpreting signs and symp-
toms and there is both given and
required, a training which neither
the classics nor Mathematics can
boast of. These of course are not to
be neglected or undervalued, forming
as they do an excellent preparative
for the study of Medicine, as well
as other subjects. But in the lat-
ter, for example, in Mathematics, there
is no balancing of probabilities, no
necessity, nor even scope for observation
external or internal, and regener-
alization. In this science the

probable and the possible are all
together excluded—everything is virtu-
ally contained in its data & only
requires evolution. One goes through
d a problem in Euclid very much in
the same way that a locomotive
engine goes along the rails pre-
viously prepared for its wheels.
Either wholly right or wholly wrong
& carried in either direction almost
mechanically. "Mathematica munus
instrinseque est, ad mundum et
alligati, vertimur in gyrum et
aque vertimus." The mathema-
cican being a spectator rather than
an actor. Whereas in Medicine it
is the habit or faculty of inquisi-
tiveness as distinguished from ac-
quissetiveness or mere receptivity
is most developed & called into vig-
nuous exercise, and here in particu-
lar Actionem caeret officium. Know-
ledge make possession of facts,
or principles is not enough, there
must be the power—the readiness
the presence of mind in applying
them to every particular case.
It was our purpose to have added a paragraph on the Aesthetics of Medicine; I also to have noticed the advantages of the study of Natural Science, &c. But my Natural History paper forming a sustaining prose, habits of mind alluded to in this paper; but "Dies brevis, et opus multum, et fater familiae Amis Water, urget."