THE NU SIGMA NU FRATERNITY—ITS MISSION IN THE MEDICAL PROFESSION.

Delivered by the President, at the Thirteenth Biennial Convention of Grand Council at Minneapolis, Minn., June 3, 4 and 5, 1895.

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Next in organization and domain to that great institution whose power and influence are felt in every hamlet, on every shore, by every river of the habitable globe—the stupendous brotherhood of Masonry—is the secret order confined to the medical profession, the largest medical organization of its kind extant, the Grand Council of which, convening biennially, holds its thirteenth convention to-day with the University of Minnesota Chapter and fraters in the city of Minneapolis, to enact its laws as a central governing body having chapters in the leading medical universities.

Laying claim to an origin at least coeval with the ancient Egyptian priesthood, and deriving its authority from an antiquity that was hoary when Christianity was born, it has nevertheless adapted itself to the needs of modern medicine; and at the close of this, the civilized nineteenth century, it was never so numerous or powerful as it is to-day in this country.

The question of this hour is, What is the Nu Sigma Nu? What its mission in the medical profession?

As man first became civilized on the banks of the Nile, we naturally look there for the first evidences of the existence of a knowledge of medicine. We find that the traditions of the ancients, outside of Egypt, refer the origin of their connection with medicine to that country. Some hold, however, that the Assyrians and even the Phœnicians, at an equally early date, had made medical progress. Ancient traditions tell us that Chiron brought medical knowledge from Egypt to Greece, and became the first Greek physician. His pupil was Æsculapius, about whose history there is some doubt and uncertainty, but he is believed to have lived about 1500 B.C., and whose eminence as a physician caused him upon his death to be deified, and he became the Greek god of medicine, under whose auspices all further researches were made.

The sons of Æsculapius became physicians, and two of them were surgeons in the army of Greece. History tells us that during the Trojan war, a son of Æsculapius, having received a serious wound, was being carried from the battle-field to the ships by Nestor, who is recorded as having exclaimed:

"A wise physician, skilled our wounds to heal, Is more than armies in the public weal!"

The descendants of Æsculapius, continuing the practice of medicine, gave rise to an order of priests devoted to the service of the god of medicine, who were called Æsculapidæ. Aristotle, the greatest philosopher of all antiquity, was a member; and Hippocrates was eighteenth in the line of descent. Thus arose the ancient order of the Æsculapidæ, which came to view in the new world as the Nu Sigma Nu Fraternity, in the establishing of the Alpha Chapter by prominent members of the medical faculty and others at the University of Michigan, Ann Arbor, many years ago. The ancient order, as originally founded in the mysteries of religion and science in Greece, was revived at Ann Arbor, with its rituals and ceremonies.

The ritual, as then accepted, has since been entirely revised—made to meet the present wants of medicine; and was accepted at the convention held by our order during the World's Fair in Chicago in 1893.

Though scoffers challenge its lineage with the medical order of the ancients; and deny its ancestry as far back as Herophilus, the present usefulness of the Nu Sigma Nu Fraternity and its service to the medical profession can not be denied. Its widening influence is its own excuse for existence. It serves the needs of the true physician, appeals to his tastes and to his sense of solemn and obligatory pledges with a largeness and freedom which can not be overlooked by one who fairly and broadly studies medical phenomena.

Medicine has ever been considered the most noble of arts. The essentials for a competent knowledge of medicine were early laid down in the tenets of our order. Only pure souls could enter the temple of ancient medicine.

It is our duty to assist one another in the attainment of all knowledge pertaining to our profession; to be good citizens and conscientious physicians—avoiding contention and strife. To ask nothing but what is right—submit to nothing that is wrong.

We are taught that to be true physicians and loyal fraters we must practice brotherly love, ambition, temperance, honesty, purity, justice and charity. The best principles and character are required of true and loyal members. Our ancient brothers found knowledge and wisdom less common than do we of modern times—but the character and principles inherent to just and good men are found alike in all times.

Our members are obligated to employ their hands only in good work. Our order teaches us that a life of integrity is better than the most famous or successful career lacking that element.

The highest compact we can make with our fellows is: "Let there be truth between us forevermore." We know that noble persons meet on the grounds of sincerity and uprightness.

We are told that physicians take each other's measure when they meet for the first time; and when they meet one upon whom the degree of this order has been conferred, he should need no auxiliaries to his personal presence. His aims should be generous and universal. A scholar may be a well-bred man, or he may not, but a true physician must be. Manners have been somewhat generally defined to be a contrivance of wise men to keep fools at a distance. Emerson says: "Society is very swift in its instincts; and if you do not belong to it, resists and sneers at you, or quietly drops you."

The Nu Sigma Nu presents truth in a certain form. All along our pathway as true physicians, our ritual is useful to us. Most of the true physician's deeds are not recorded, his best acts are seldom chronicled. The true member of our order is he whose actions are the best; and he will live the longest with us. No true physician ever lived without influence somewhere.

arose the ancient order of the Æsculapidæ, which came to view in the new world as the Nu Sigma Nu Fraternity, in the establishing of the Alpha Chapter by prominent members of the medical faculty and others at the University of Michigan, Ann Arbor, many years ago. The ancient order, as originally calling.

We are an association of physicians having common rights and privileges; but we are more—we must have ever with us the symbols of divine presence. altar. The Nu Sigma Nu Fraternity seeks to make ing. An humble avocation may be ennobled by the medical men true physicians—the world makes the so-called "successful practitioners of medicine."

It is said that on all the shores of all the seas there are not two grains of sand formed alike-our order takes the best material from the ranks of the medical students and practicing physicians, and offers them our standard. What air is to the lungs, blood is to the heart, light is to the eye, liberty is to the heart of man-the beautiful precepts of our ritual are to the true physician.

"He only is rich who owns the day." The true

physician's time is not his own.

Melody in music is produced because the different sound waves reach the ear at the same time. If sound, whether high or low, loud or soft, were to travel at different rates, confusion and not melody would be the result. The tenets of our order teach us as members to work hand in hand, to achieve the

greatest good for the greatest number.

The order of Nu Sigma Nu is not a pastime—a mere diversion—it is an ever living principle. ritual exemplifies important truths, one of which is that of a medical brotherhood. It teaches us that there is a purpose in our being; and this purpose we are to apply to the duties of our profession. Emerson says: "The crowning fortune of a man is to be born with a bias to some pursuit which finds him in employment and happiness." Candidates for the degree of Nu Sigma Nu are selected as to their fitness and natural talent for the work of our profession; and as the disciples of our ancient Grand Master they must show a bias to their chosen calling, which is of all callings the most humane and honorable.

The requirements for admission into our order are those which are possessed by the true physician of nature. We believe the true physician is he who best studies nature and her laws. We know that if we are what nature intended us to be we shall succeed—if we are anything else we shall be worse than

nothing.

Our ritual tell us it is our duty to stand well in the front rank among the progressive physicians of the day. It bids us never to desert our true sphere; our own line of talent. Candidates for our degree must study their aptitudes—to see if naturally bent to medicine as a calling. There is hardly any person who is not qualified to shine in some profession, and it is far better to be at the head of an inferior calling than at the foot of one which the world calls respectable. Although some men, and men of sagacity, deny the doctrine of natural tendencies, and hold that any one by dint of energy may become what he chooses, yet it would seem that while the natural bent may be hard to discern, still—as the boy is father to the man—he generally gives some indication of what sort of man he is likely to become. The fact that one has an original bias, a fondness and predilection for a certain pursuit, is the best possible guaranty that he will follow it faithfully; hence our ritual causes us to select candidates for our degree, whether they come from among the medical students or medical practitioners, by the standard of natural to improve land by trying favorably to change its aptitudes, as well as the moral and intellectual conduct required by our order.

Our ritual teaches that it is not the calling or station in life which gives dignity or nobility to the and intellectual qualities required to make true phy-

The pot of incense is always found burning at our man; but the man who dignifies the station or callmanner in which its duties are discharged; and one may challenge the respect of all whose good opinion is worth having.

> Nothing can be achieved without tenacity of purpose. Fraters who are just entering their medical career should remember that the greatest weakness of our young men is fickleness, and where one of them perseveres in a calling which he ought to abandon, a dozen abandon their callings who ought to stick to them. The better the profession the more likely they are to do this, for all kinds of business which are surest in the end—which pay best in the long run

> —are slowest in the beginning to yield a return. After a young man has adopted a profession, he should be slow to believe himself to have made a wrong choice, especially after he has acquired much valuable experience; and should try another only after repeated failures in the most desperate attempts to succeed. When we reflect that the man remains the same whatever his avocation—that a mere change of calling will neither add to his strength of mind nor diminish its weakness, we may conclude that in many cases what he is in one vocation he would be substantially in any other, and that he might gain little or nothing by the change. In hours of despondency, or when smarting under some disappointment, a young man is apt to fancy that in some other calling he might have been more nearly successful. It is so easy, while regarding it at a distance, to look at its bright side only, shutting the eyes to what is ugly or disagreeable, that it is not strange that men abandon their professions for others for which they are perhaps less fitted.

> Our purpose carries a moral truth with every professional obligation. It says that to be true and loyal members of our order we must carry justice, fair dealing and truth into our consulting room. We must be noble, just and true in the presence of our

patients.

Our ritual insists that our professional work will be all that the true physician could desire—not less preaching, but more practice. It is true that our organization is a secret one, but as members we are not bound by obligation to any unworthy memberwe are not bound to each other whether we are right or wrong. The pin or badge we wear upon our breasts is not an index to the life behind it, but it should be.

We are taught not to despise the man of only ordinary intellect. There is, perhaps, no mistake of our young men more common than that of supposing that in the pursuits of life extraordinary talents are necessary to one who would achieve more than ordinary success. The average man can not believe that those persons who have made themselves a place in history by connection with striking events, whose influence has been felt through ages in changing the destiny of nations, have been men of ordinary intellectual caliber. Men who can do the little things well are they who go to the front.

Our ritual disapproves of all things unprofessional. Its shining light is character. A French writer on agriculture observes that it is impossible, profitably, natural character—as by bringing sand to clay, or clay to sand. The only true method is to adapt the cultivation to the nature of the soil; so with the moral much to stimulate and prick a man on in a wrong great Golden Rule for our maxim. Our ritual teaches career against his natural bent, but when the crisis elevating and inspiring ideas of higher life and comes this artificial character thus laboriously induced will break down, failing at the very time it is most wanted.

Persons who have been at pains to collect statistics in mercantile pursuits in our large cities have found that only three out of a hundred merchants are successful, all the others becoming bankrupt retiring in disgust. Why is this? Is it not because they have gone into business without business aptitude? The ritual of the Nu Sigma Nu requires of all candidates the moral and intellectual essentials with which to achieve success, not as medical practitioners, but as true physicians. We know that successful medical practitioners so-called are not always true physicians.

The bane of the medical profession is the tendency of members to prey upon one another. Our ritual condemns this. It teaches us to practice its precepts in the quiet of our consulting room, and at the bed-side of our patients as well. It respects honest convictions, but it directs us to give allegiance to no sect, school or 'pathy in medicine. We are to make use of the teachings of accumulated experience, and avail ourselves fully of every aid offered to us by advancing medical science. We are to be true physicians in a broad and liberal sense, and are to practice anything wherever found, which will contribute to an honest effort to heal the sick and prolong life. We are to be rational in our methods, and to assist feels." nature in her efforts to cure disease.

We are taught to go forward in our methods of practice, keeping pace with the advancement of medical science, because we know that the medicine of yesterday is not the medicine of to-day; and that of to-day will tomorrow represent the historic and dead

"We believe that the laws of nature are not things evolved by any speculative method; but we must discover them in the facts. Before we accept them as methods of practice we have to try them by repeated observation and experiment. In proportion only as they hold good under constantly increasing change of conditions, in a constantly increasing number of cases, and in the greater delicacy in the means of observation, does our confidence in their trustworthiness arise."

What is most needed, in the medical profession of to-day is not schools, sects, or 'pathies, but the eleva-tion of character and intellect, and the improvement of the conduct of the medical adviser. To this task the moral agencies of our profession must apply themselves; ethical considerations must enter into all phases of professional work. As members of the Nu Sigma Nu, it is our duty to carry the grand principles of our ritual into every detail of our daily labors—honesty, truth and commiseration should ever be present in our relations with our patients. It is said that cheerfulness and repose are the badge of the gentleman. Our ritual requires a candidate to be a true gentleman ere he receives the degree and badge of Nu Sigma Nu.

Our duties as members do not interfere with the exalted duties we owe to God, our country, our family or ourselves. Who of our members will ever forget his initiatory ceremony? Our institution elevates the character of the physician by placing before thereout can come the elixir of life, but only poison-

sicians. Exhortation or self-determination may do him incentives to goodness—keeping in view the stricter duty, and if our beautiful precepts were practiced, not only by all our members, but by all the members of the medical profession everywhere, humanity would proclaim the goodness of our plans, the utility of our triumphs.

Fear of disease and dread of death cause mankind everywhere to employ physicians—wherever sick and suffering mankind is it turns to us for relief. This reliance of humanity on our profession to heal its wounds and cure its diseases, naturally brings us in contact on the one side with mankind's greatest, most vital interests, and on the other with the great science and glorious art of medicine, and gives us power in our legitimate sphere almost like that of the monarch. We are intrusted with secrets that would be confided to no other person; and are as honorary members and guardians to every family we attend. No other men can do the good that can be done by true physicians; others may have the will, but they have not the power and opportunity.

Ours is a calling capable of developing all the good qualities of one's heart, hand and brain. Our ritual would have us keep our lamps trimmed and our oil ready, to do the greatest possible good for all who trust to our skill for relief, that we may be in very

truth called true and good physicians.

Wordsworth says: "Blend not your pleasure or your pride with sorrow to the meanest thing that Our ritual bids our undergraduate member treat with kindness, consideration and courtesy all his fellow classmates—the one who wears the faded coat alike with the wealthy and more fortunate. It insists that the one who wears our golden badge should be one to whom the world can point with esteem and honor; and whose conduct in his profession is such as to be truly worthy of such recognition. Such, then, being the mission and effects of our organization, can any one doubt there is an excuse for our being? Has not the medical profession given us a hearty welcome? The answer is found in the fact that some of the brightest minds in the medical world to-day are members of Nu Sigma Nu. In the leading medical faculties everywhere are found our fraters; our badge is being worn by some of the brightest students in our leading medical universities. Let the good work go onward until we have a chapter in every leading medical university and center of the world.

As the gem can not be polished without friction, neither can the physician be perfected without trials. Troubles gives sinew and tone to life; fortitude and courage to the true physician. That would be a dull sea and the sailor would never become skilled, where there was nothing to disturb the surface of the ocean. What though things look a little dark, the lane will have a turning, and night will end in broad day. Trouble will disappear before the ever-cheerful heart, as the mist before the brightness of the sun's darting rays.

Let the trials of life come fiercely, if God thus wills it may be for the best. Gold from half-heated crucibles with dross is found. Each one of us in this life is feeding fuel to his own future, each one tending the crucible in which his own destiny is being molded. If sin and wrong are mingled therein, not ous drugs of suffering and death. Could we but teach the people that not alone in steaming crucibles from precious herbs, but from out the pure air, the glad sunshine, the sweet waters from rivulet and fountain, simple food and temperate habits, an upright walk before God and man, a good conscience—that from these is distilled the real clixir of health, happiness and life—could teach the people such simple truths, we, as physicians, would find our work less arduous; but it is perhaps one of the impossible things.

In vile indulgence every known law of health is defied, and the drunkard and the glutton and the licentious expect to find in some pill or powder that health for both body and mind which can best be life is over, leave behind us a memory which, like a found in the God-given medicines of pure principles and a virtuous life, in which alone are distilled the the places in which we have moved. elixirs of the other life which is immortal.

Every institution is an outgrowth of the condition of humanity. Our institution supplies a long-felt want in the medical profession. Our great principles hang, as clusters of fruit, our ritual being the great trunk, whose leaflets permeate the medical profession, and whose attributes do so much to make the true physician. No association ever had a more noble mission than has ours to-day.

The ritual of Nu Sigma Nu, incorporated with the elements of the Christian code, is the unerring rule by which the conduct of its members is tried, laying the broad foundation of that sentiment which bids us to do unto others as we would that others should do unto us. Our institution receives each successful candidate as a brother, and asks him to cultivate the true fraternal relations designed by Providence.

As physicians we know that the greatness of benefits enjoyed by humanity come, not through mighty deeds of valor, but through little acts of kindness. Our profession is not yet perfect; much remains to There is yet much work to be accomplished.

maternal love is regarded as the most touching of of medicine, love our Alma Mater, the institution at life. which were fostered the higher powers of our intellects and hearts. We love to recall in sweetest memory the events of our college life; but as we grow old in our chosen calling and time will have recorded the flight of years, I verily believe, even more proudly than now, shall we refer to our connection with this great organization.

It is now many years since were revived at the Athens of Michigan the ancient tenets of our institution. I received the degree of Nu Sigma Nu while a medical undergraduate at Ann Arbor. For the past five years I have held positions of responsibility in our Grand Council, and I have observed in that short time the marvelous growth of our order, chapters and members having multiplied until to-day we are represented in almost every part of the civilized world. The work will go onward and upward, until our mission as a fraternity, the elevation of the moral and intellectual standing of medical practitioners in all lands has been accomplished.

I think I ought not to let this occasion pass without addressing some remarks to the memory of those who, having entered into rest, are joined to our Omega Chapter. Their going from among us has seemed like the golden departure of the setting sun. It bethe esteem, the love and attachment that we have for suffer from severe pains in his head, was very nerv-

one another, that the opportunity is given at this time of testifying to their eminent worth, and above all to their loyalty and devotion to the precepts of

It remains for our younger members, stimulated by their high attainments, to lend their energies in the direction of the best thought, the best study and the best learning, that they may become qualified to fill the places and follow the footsteps of our departed fraters; and it becomes us all, touched by the loss of our brothers, to soften the asperities of our chosen calling, making our friendship for one another more calm, constant and cordial; that we may, when sweet perfume, will make pleasant through all time

In conclusion I wish to say: in accepting, two years ago, at our World's Fair convention in Chicago, the exalted position of your Grand President, to which my fraters called me, my first thought was that while I must yield to their wishes to discharge the responsible duties of this, the highest honor in their gift to bestow, yet to none did I yield the measure of my appreciation of the high honor so liberally conferred. Not to my own fitness or worthiness, but to the high regard in which I have ever held this exalted station, did I trust in some slight way to prove a worthy successor to my brilliant predecessors who have, with unsullied honor and unerring devotion, fulfilled the best hopes of our fraters who raised them to the honored position I to-day relinquish.

They need no words of favorable mention from my lips. For the work they did-noble, humane-they live forever in our fraternity's history. Their faithful services and loyalty to our order are written in letters of living light in the hearts of a grateful brotherhood.

I leave the work with you, my brothers, and be-In all lands and among all classes of people, the lieve that my successor and his new staff of grand officers will carry our noble order onward and upward human sentiments. We, as physicians and students in its march of triumph toward a higher and better

> "The sweetest lives are those to duty wed,
> Whose deeds both great and small
> Are close-knit strands of an unbroken thread,
> While love ennobles all.
> The world may sound no trumpets, ring no bells.
> The Book of Life the shining record tells." 230 Third Avenue, Detroit, Mich.

ORIGINAL ARTICLES.

AN ORIGINAL OSTEO-PLASTIC OPERATION FOR THE REMOVAL OF LARGE VASCU-LAR TUMORS GROWING IN THE VAULT OF THE PHARYNX, ANTRUM OF HIGHMORE, SPHENO-MAXIL-LARY AND PTERYGO-MAX-ILLARY FISSURES.

Read in the Section on Surgery and Anatomy, at the Forty-sixth Annual Meeting of the American Medical Association, at Baltimore, Md., May 7-10, 1895.

BY JOHN A. WYETH, M.D. NEW YORK.

Mr. Charles Bull came under my notice early in December, 1894, with the following history: In December, 1892, the patient, a student, then 18 years of age, began to complain of some difficulty in breathlongs to the amenities of our profession, to the respect, | ing through the nose. In March, 1893, he began to