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HONOR SOCIETIES[1]

By Dr. E. P. LYON

DEAN OF THE UNIVERSITY OF MINNESOTA MEDICAL SCHOOL

THE other day a recent graduate of our school came in to see me. He had just completed his internship and was trying to decide whether to begin practice or to enter upon graduate study. Across his stomach—it was too low for his heart!—I observed a watch chain from which dangled four golden keys. There was Phi Beta Kappa. He was the best scholar in his class in a well-known college, and he hung that key on his chain when he took his A.B. degree. There was Sigma Xi. He gathered that in his second year of medicine by spending his spare time—oh, yes! a good man has spare time!—and his vacations in the bacteriological laboratory and writing a nice original paper. The third was Alpha Omega Alpha. Those present know how he got that. He stood second in his class in medical school, and the Minnesota Chapter took several dollars of his (father's?) money and presented him with the mystic emblem which goes Revelations one half better, for it says, "I am Alpha and Omega and Alpha over again." Finally there was the key of the licentiate of the National Board of Medical Examiners.

As I talked with this young man I remember thinking that each of those jewels stood for a good job of work. I knew he had earned each one of them. I also thought that each combination of Greek letters represented a motto—a phrase of admonition and guidance. And I thought, "This boy deserves his baubles, but I doubt whether he could tell in a single case what the letters stand for." And I thought, "What storehouses will those keys open for this man? Alas, they will open no locks. He will have to pick the locks. I think he can do it."

Just then one of his old classmates came in, hit my man on the back and scoffed: "O boy! Lamp the decorations! Looks like a row of anchors on the side of a battle-ship! Say, Saint Peter, you ought to get a key ring and carry those things in your hip pocket."

[1] Delivered before the Alpha Omega Alpha Society, St. Louis University Medical School.

But the proud possessor of the keys of heaven—fortunately he has a sense of humor—retorted without turning a hair: "You poor moron! What do you know? I might have had a Phi Lambda Oop., but they cut me off because I said I was going to be a doctor and not a chemist. I'll give you the bunch if you'll tell me where there's a good place to hang out my shingle."

Of the making of honor societies there is no end. The list of them reads like the roster of radio stations—so many and so varied that one wonders that the abbreviated Greek alphabet affords sufficient combinations. One hears faculty tales that in one college at Minnesota there are enough honor societies to provide membership for every senior student with a "C" average, though, of course, it doesn't work out quite that way. One actually learns of a super honor society—I forget its lettering—which takes only the best of the members of the regular honor societies. One contemplates the possibility of an extra, ultra, paramount and preeminent society which will initiate only the upper 10 per cent. of the super society. One waits breathlessly for the formation of an honor society for those who fail to make an honor society. One is told of Fi Beter Capper, at an eastern university, whose standard is said to be that candidates must flunk three fourths of their courses and yet remain in school.

What does all this mean? Or does it mean anything? Is the honorary fraternity just a mutual admiration organization—an amusing and harmless association of those afflicted with a superiority complex? Or is the honor society—are some honor societies—representative of real superiority, perhaps hard to define and analyze but a complex and actual force?

I am not sure that we can answer these questions. Perhaps they can not be answered. But before we try to answer let us simplify the task by eliminating from consideration all those societies in which a social or personality factor affects the selection of members. Let us leave to the barber and cosmetic schools the bestowal of honors founded on the color of eyes or hair. Let us leave to the Blue Book and Social Register prestige founded on good fellowship and social graces. Let us even omit—but regretfully, for we shall lose persons high in public esteem—let us omit those societies which stress physical prowess, the athletic honor societies. Let us be old-fashioned enough to consider scholarship as the aim of higher education and include in our discussion only those societies whose sole criterion of membership is scholarship.

Also before we try to answer the questions let us be clear to start with that we do not imply too much. Membership in an honor society means that, in the judgment of some body of persons, one has stood above his fellows in some particular group and situation and in some particular respect. Phi Beta Kappa means high scholarship in an arts college among a group of arts college seniors. Alpha Omega Alpha means high scholarship in the subjects of the medical curriculum, under the conditions prevailing in a particular school. One can not expect a group chosen at this age and in these conditions to be fully correlative with a group which might be chosen after ten years' further development in contact with the world.

Furthermore, the judging of scholarship involves the comparison of marks and brings in all the shortcomings of the marking system. We know that no system of grading is completely dependable. If we arrange 100 men in order of scholarship marks, we know that number 1 is surely better than number 100—better than number 50. But we are not at all sure that number 10 is better than number 11 or number 12. If we choose the upper 10 per cent. or 25 per cent. for an honor group we may reject some who ought to be included, may include some whom a perfect system would leave out.

This implies that reasonable humility is called for, and that we who wear the keys ought not to be too cocky in our attitude toward those who ornament their vests in some other way.

These errors in ranking students become greater when the comparison is made on the basis of an elective curriculum. For example, in the arts college, how is one to compare a student who majors in mathematics with one who majors in French literature? I have understood that there is more or less jockeying and more or less heartbreaking in Phi Beta Kappa elections because of interdepartment rivalry, particularly as regards the last and border-line cases under consideration. This may be less true in elections to Alpha Omega Alpha because of a more fixed curriculum. But to some extent a factor of uncertainty must always be there.

Note further that rank established by a comparison of marks is a judgment made on the cold facts of the record. It indicates just that and no more. Perhaps, however, number 10 on our imaginary list had all his time for study, whereas number 11 had to work for a living. Perhaps number 10 was well while number 11 had a sick spell. Under other circumstances their relative ranks might have been reversed. Nevertheless, the poorer man will always wear the key, and the other fellow must be content with a Red Cross button or join the Elks. There is no way of helping this situation.

Let us bear in mind, then, that elections to honor societies are subject like everything in life to fallible human judgment made on fallible human data.

Founded on averages for a large number of people, they represent fact. They are approximately correct for the limited situations and groups they cover, but not absolutely so as regards individuals. This may be some consolation for those who fail to get in and ought to exert a tempering influence on the superiority complex of those who make the honor group.

But going a step further let us assume that we have picked the upper 10 per cent. for an honor society and that they really are the top 10 per cent. They are the best men, the most intelligent, the steadiest workers. They deserve the honor. But what does it signify?

How much of their superiority did they make for themselves? Some, perhaps, but by no means all. They were born good. The honor by good rights should be shared with their grandparents. This seems certainly true for that part of our make-up spoken of in a limiting way as intelligence. It seems probable that it is true in considerable degree for the indefinite qualities sometimes called temperament. That one man works harder than another, has more ambition, is less easily discouraged, is able better to "put it across," has better health and more strength—all these may be partly hereditary.

The business instinct which caused the servant who received five talents to put them into trade and gain other five talents may have come from his father as truly in a material sense as the five talents of capital with which he began his financial operations came from his master. Perhaps he got it, as in a purse, included in the chromosomes of the parental sex cell. And the lack of imagination and initiative which caused the one talent servant to hide his money in the earth may just as truly have been inherited—doubtless from the maternal side of the house!

I am not belittling the influences of environment. I am not saying that education is futile. I am not maintaining that the formation of useful habits—whether of study or in other directions—is not to be striven for and is not immensely valuable when acquired. I am saying that in selecting any superior group a large hereditary factor comes in. Personally I believe it is the largest factor. Anyway it is a large factor. And admitting this, it behooves the wearer of keys to be moderately humble and take a short course in ancestor worship.

And now to proceed one step further in the debunking of our own group, Alpha Omega Alpha, what can be said on the proposition that election to this society is a prophecy of success in the practice of medicine? Does the brilliant man make a better doctor than his less well-endowed classmate?

A few years ago I should have fallen back on my favorite doctrine of averages. I should have said there will be some lack of success among the brilliant top men and there will be many successes among the much larger number of the average and poor men. But a larger share of the upper 25 per cent. will succeed than of the lower 75 per cent.

But gradually I changed my mind. I was impressed more and more that success in the practice of medicine depends largely on qualities which the classroom and examination do not reveal or test. These qualities are sometimes heaped together under the head of personality, sometimes opprobriously denominated "salesmanship." (Yes, it is a fact that a doctor must be able to sell himself before he can serve.)

He must be able to create confidence. He must be able to get the sick man's point of view. He must—or at least, should—have a sympathetic attitude. He must be able to mingle on a basis of mutual interest with all classes of people. He must minister to his patients. He must be a *minister!*

So true is this that I have sometimes characterized the practice of medicine as 50 per cent. science, 50 per cent. skill in technical procedure and 100 per cent. ministry! A 200 per cent. man—that is a good doctor!

Whatever you call that extra 100 per cent.—that indispensable, intangible, psychological something that makes a good doctor—our methods of choosing medical students take it very little into account. Our curriculum and teaching methods do not measure it or in large degree, I think, develop it. The graduate has it or has it not, finds it or does not find it, owing to influences beyond our knowing or, at any rate, beyond our immediate power to gauge and direct.

Now if a large part of one's qualification for making a success in the practice of medicine is beyond the purview of those who select the members of our honor group, you will not be surprised—nor was I—to learn that the successful men in medicine come about equally from those who stood in the upper, middle and lower thirds of their medical school classes. The survey was made by the Commission on Medical Education and included over 1,600 physicians. These were judged successful by fellow practitioners. The criterion was not financial but rather sound medical practice—good service to the people—which, you are aware, is a thing that fellow members of the craft know but which patients unfortunately do not know.

So, if the members of Alpha Omega Alpha here present have foreseen themselves successful beyond the average of their classmates, if they have envisaged crowded waiting rooms and a multitude of grateful patients, this is the time to debunk; this is the time to deflate. Apparently they will get no more of that form of success called success in medical practice than their key-less companions.

But now that we are all prostrate and reduced to the common level—let us key wearers reexamine our position and try to find out just what bulwarks and ammunition we have. It may be that the honor societies are justified after all.

Let us look at the history of a few of them.

Phi Beta Kappa is by far the oldest, having been founded in 1776. For more than fifty years it was a secret fraternity like the others we know so well, of which it was the first. In fact, all the rest are imitations of early Phi Beta Kappa. In 1831 it gave up its "secrets." Gradually it perfected its system of election until now it is practically speaking a scholarship honor society in arts colleges.

How do the members of Phi Beta Kappa show up in later life? I suppose no statistical study of the success of Phi Beta Kappa men in contrast with those college graduates who are not members has ever been made. But the list of great ones in the society is impressive. I quote from their booklet: "Eight have been chosen to the Presidential office. . . . The Chief Justice and four Associate Justices of the Supreme Court are Phi Beta Kappa men. A great host of them adorn the learned professions. Others are noted scientists." A copy of the *Phi Beta Kappa Key* recently before me is largely taken up with accounts of the installation of Phi Beta Kappa men as college presidents. Eight new presidents are listed in that particular number of the *Key*. One, Dr. Arthur Stanley Pease, was installed at Amherst, and the account of his inauguration modestly stated that all presidents of Amherst from 1821 to date, ten in number, have been Phi Beta Kappa members.

Yes, the *Key* does a nice job of advertising! But there can be no doubt that this honor society has among its members a very large number of persons who have become successful in callings requiring intelligence and scholarship. It does select a superior group.

Parenthetically, it must be said that it does not—can not—get *all* the good and great. How could it? It confines its membership to arts college graduates. At Minnesota high-grade graduates of the nearly related College of Education are not eligible. Moreover, not all good colleges have chapters. Hoover, as an engineering student, would not have been eligible even if there had been a chapter at Stanford when he graduated. And the Happy Warrior, poor fellow—he can never join a "frat," never wear a lettered sweater, never sport a key. Yet some of us think his cerebrum is a rather unusual and effective piece of architecture.

Ibsen calls the great of the earth—I have the quotation from a book of Hamlin Garland's—"an aristocracy of mind, of character and of will." Phi Beta Kappa includes among its members a goodly number of this nobility but by no means all. Nor should we think that all the aristocracy of medicine will wear the key of Alpha Omega Alpha. There are good fish that do not get into the net. Furthermore, as I indicated earlier, quite a few medium-sized fish get their gills entangled in the meshes during the fishing operations.

(This is the last debunking I shall do. Hereafter, Alpha Omega Alpha, you may raise your head, proud though somewhat battered about the eyes.)

And returning to Phi Beta Kappa let us ask what else the society has accomplished. Apparently customs differ among the chapters, but a frequent thing has been the support of annual addresses on appropriate topics by some of the country's best thinkers. Some of these addresses have been published by the society. Delving into the volume before me I note orations by such men as Ralph Waldo Emerson on "The American Scholar," George William Curtis on "The American Doctrine of Liberty," Wendell Phillips on "The Scholar in a Republic," Charles W. Eliot on "Academic Freedom," Woodrow Wilson on "The Spirit of Learning."

From Wilson's address I cull the following:

> What we should seek to impart in our colleges . . . is not so much learning itself as the spirit of learning. It consists in the power to distinguish good reasoning from bad, in the power to digest and interpret evidence, in a habit of catholic observation and a preference for the non-partisan point of view, in an addiction to clear and logical processes of thought and yet an instinctive desire to interpret rather than to stick in the letter of the reasoning, in a taste for knowledge and a deep respect for the integrity of the human mind.

I do not know of any better formulation of the general aims of our medical schools or the aims of Alpha Omega Alpha than these sentences by Woodrow Wilson. If he had used the expression "scientific spirit" you would all see that this is true.

We will admit, then, that Phi Beta Kappa in fostering its annual addresses has done something fine and worthy of imitation.

According to members of the Minnesota faculty the competition for Phi Beta Kappa is a salutary influence among undergraduates. One infers that the good effects are found both among those who are elected and among those who fail to make the fraternity. The boy who fails to get a key may be heartbroken at the time, but he has acquired the better thing—the habit and love of study. One opines that anything which stimulates a desire for scholarship in these days of extracurricular activities and of sentiment against serious study is to be commended.

We have made, it seems, a good case for Phi Beta Kappa; and those who have its emblem may now polish it up and restore it to a prominent position over the abdomen. With lapse of years adipose will collect there and tip the key more and more into the line of vision of colleagues and neighbors.

Sigma Xi is the next I shall mention. It was founded at Cornell in 1886 with the intention that it should be a scientific Phi Beta Kappa. Sigma Xi now has forty-five chapters. It has become more representative of productive scholarship than the older society. Its motto means "Companions in Zealous Research." Seldom, if ever, is membership granted on the basis of excellence in science courses alone. An original publication or evidence of investigative ability is required.

I consider that it is a great honor to a young man or woman to be admitted to Sigma Xi. I think that earnest striving for this honor has helped a good many students to grow. I wish high-grade medical students would oftener do the research work which would make them eligible to this society. It would stimulate able students in science methods and scientific thinking; and even if they did not become investigators, they would be better doctors.

Sigma Xi as an organization fosters activities quite similar to Phi Beta Kappa. Its annual addresses are on scientific subjects, and not a few of them have been distinguished.

The society and its individual chapters have helped research and aided in the spread of the scientific spirit in a variety of ways. There is quite an extensive literature on this society. If you have a Sigma Xi key, polish it up and put it out in front.

I might, if time permitted, refer to three or four other societies which are worthy of high rating. But now I must go on to Alpha Omega Alpha, the society under which this meeting was promoted and of which many of us are members. We may have plucked a few feathers out of its war bonnet, but we are proud of our tribe none the less.

This fraternity was founded in 1902 at the College of Physicians and Surgeons, Chicago, now the Medical School of the University of Illinois. The founder was William W. Root, a senior. Eight others with Root were charter members. It was purely a student movement. Not until later did faculty members have a hand in the organization.

It was a time of low standards in medical education—eight years before the famous Flexner report. There were about 160 medical schools in the United States—twice as many as now. Many of these were purely commercial in character. The standard of admission in almost all schools was nominally high-school graduation, but really lower. The schools advertised and proselyted in a shameful manner. The unsavory traditions of medical school life were intensified by a liberal sprinkling of uncouth and rowdy students. You who are accustomed to the average reasonably high culture and decency among medical students now would not have been at home among those who studied medicine twenty-five years ago. I remember when I went to St. Louis University Medical School in 1904 they killed all my frogs by spitting tobacco into the aquarium. They were a rough but jolly lot.

Character is a difficult thing to judge in the absence of "overt acts," but probably the common impression is correct that there were more drinking, sex irregularity, cheating and general dishonesty than among a similar group now. At any rate they were louder about it.

At Physicians and Surgeons Root and his companions undertook a "positive stand for better things." Their ideals included not only good scholarship but honesty and decency—in a word, character. Of course they could have had in mind no picture of what their little effort would grow into. But the germs of the present society were in the ideals of that group of seniors at the old P. and S. Root states that the first meeting was in the bacteriological laboratory. Perhaps there was prophetic significance in the presence of culture media and incubator. Just imagine what might have followed if the society had been born in the pathologic department!

Whatever may have been the external influences, there can be no doubt as to the viability of Alpha Omega Alpha's germ-plasm. In two months there was a chapter at Rush; a little later, one at Northwestern. There are now thirty-six chapters. So far as careful judgment can determine they are in the best medical schools of the United States and Canada. The society represents an honor group of colleges as well as of individuals.

While the original idea was wholly of student origin, the society owes much to faculty advice and help. Professor Winfield Scott Hall, of Northwestern, and Professor Walter B. Cannon, of Harvard, are two to whom the organization owed much during the formative period.

It is particularly enjoined by the constitution that "unpopularity of a student shall not be a bar to his election." Further, no student may be rejected on character grounds without a full statement of reasons and, presumably, of evidence. The motto means "To be worthy to serve the suffering." The key has an anatomical significance. The initiation consists of no more than the affirmation of the Oath of Hippocrates and the signing of the constitution. Usually there are explanatory remarks concerning the history, con-

stitution and aims of the fraternity, by some faculty member.

Just as the Oath of Hippocrates is to be observed not as literally applying to present-day medicine but rather in the spirit, so the force of Alpha Omega Alpha lies not in the formal organization but in its ideals. These again are but the highest ideals of the honorable profession to which you all expect to belong, with the addition of the desirable but not always attainable ideal of high scholarship. It may be said, therefore, that any physician who serves his patients according to the highest canon of the profession is an Alpha Omega Alpha in essential spirit.

The society merely marks or strives to mark those of the greatest intellectual capacity—as I have before said. It is a part—a part only—of the "aristocracy of mind, of character and of will." This aristocracy is largely, as I have remarked, as truly hereditary as any feudal nobility—only this one is governed by the laws of biology rather than those of primogeniture. The only common law is that of *noblesse oblige*.

Noblesse oblige—obliges what? Obliges all, it seems to me, that superior talent, character and will can accomplish. Obliges from the organization standpoint all that the united group can bring about for the common good of the profession in which this aristocracy exists. It should strive for better medical education, better teaching, fuller medical knowledge, better medical practice, better medical service for all the people, better public health, better understanding and respect for medicine and doctors on the part of the public. In these directions the society as a national unit and as chapter groups is moving.

Like the previously mentioned societies Alpha Omega Alpha has fostered annual addresses, usually before large audiences of medical men. Some of these have been distinguished contributions. Certain chapters have offered prizes for original investigation. Some have started loan funds for needy students. Some have conducted lecture courses or formal programs similar to those of medical societies. One at least has assisted the library of the school in which it is located. One has organized as a research club. One inaugurated tuberculosis clinics in a neighboring city.

There are many valuable things which a chapter can do. No chapter should be content with only an annual meeting, banquet and initiation.

All chapters, so far as I know, have exercised a stimulating influence on undergraduate scholarship. Inquiring into this matter I have met the suggestion that the influence would be greater if efforts were made to call the attention of freshmen and sophomores to the existence and aims of the society. One chapter offers a prize for the best student in the sophomore group. I pass these suggestions on to the local chapters.

Noblesse oblige—and what of the individual member? Surely to use his God-given ability to the fullest. "An aristocracy of mind, of character and of will." Woe to him who falls down on the last of the trilogy. Woe to him to whom the stimuli to highest achievement he had while in school fail when he gets away from the bracing atmosphere of the educational environment. He must become self-sufficient, self-starting. He must supply his own stimuli. "The sin I impute to each frustrate ghost is the unlit lamp and the ungirt loin." And sinner of sinners is he who lets his lamp, once lighted, go out, and drops the mantle once girt about his loins.

But more specifically and in conclusion, I think we must look to Alpha Omega Alpha for a large part in the progress of medical science. I think a goodly portion of the new and useful knowledge during the coming years will come from the members of this society. I think that in larger ratio than its membership indicates it will supply the medical teachers, writers, investigators and those who while in active practice make noteworthy contributions to medical knowledge and medical literature.

And why do I think so when I have told you already that you may expect only your proportion of the successful medical practitioners? Because I think that those qualities which make the teacher or investigator are the ones which scholarship signifies and this society represents.

The successful doctor needs a good but not a superior intelligence. The situations he faces, the associations of ideas he is required to make, the judgments he is called upon to pronounce are usually familiar situations, associations, judgments. It takes only reasonable ability and knowledge now to pilot a ship across the Atlantic. It took a genius in the day of Columbus. Almost any reasonably intelligent doctor with some technical skill can do now what McDowell or Marion Sims did. It took supermen to do it the first time.

The characteristic of high intelligence is the ability to make new associations, the ability to see new ideas and new arrangements or relations of ideas. The characteristic demand of research is first for new observation; but more, for new associations of new or old observations and for new methods. The research man is he who knows what to look for. The research man is he who sees what he isn't looking for. The research man is the one like Claude Bernard or Jacques Loeb who capitalizes his failures. These qualities go with the keenest intelligence.

I honestly believe, members of Alpha Omega Alpha, that another generation will see a large majority of

the professorships in medical schools, the directorships and other posts in research institutes, the editorships of medical journals held by those who as undergraduates were elected to Alpha Omega Alpha. New methods and instruments and diseases will be named for you. The author's index in medical literature will be, in large degree, an A. O. A. directory. The text-books will bear your names. The handbooks of research will contain your biographies. You will even be mentioned in "Who's Who," which is almost as bad as having a pyramid named after you.

Medical practice needs good men. Medical practice is an honorable and useful calling. But I believe that teaching and research need men of A. O. A. caliber even more than the practice of medicine needs them. I direct your eyes to the immensity of the unknown. I parody Browning:

Contrast
The petty Known, the Unknown vast.

Bring your great talents, Alpha Omega Alpha, like Columbus to the shore of the unknown. Chart new pathways, sound new depths, dare new winds and currents, visit strange lands, bring back new fruits—then shall ye be great. Then shall ye be dukes and kings in the aristocracy of intellect. Then shall ye deserve your heritage—and your key.

OBITUARY

RICHARD MILLS PEARCE, JUNIOR

DR. RICHARD MILLS PEARCE, JR., died on February 16, 1930, of heart disease. Born in Montreal on March 3, 1874, he received his early education at the Boston Latin School. Taking up the study of medicine, he entered the Harvard Medical School, from which he received his medical degree in 1897. After graduation there he came under the influence of Professor W. T. Councilman, and entered the department of pathology, where for a year he filled the position of instructor.

In 1900 Dr. Pearce was called to the University of Pennsylvania, becoming first demonstrator in pathology and, later, assistant professor of pathology. In 1903 he assumed the directorship of the Bender Hygienic Laboratory, in affiliation with the Albany (N. Y.) Medical College, in which latter institution he held the professorship of pathology and bacteriology. Five years later he became professor of pathology in the New York University and Bellevue Hospital Medical College, New York City. In 1910 he returned to the University of Pennsylvania, to fill the newly founded chair of research medicine, and thus became the first research professor in medicine in the United States. During the World War, Dr. Pearce gave valuable services with the American Red Cross in Washington as secretary of the Medical Advisory Committee and director of the Bureau of Foreign Medical Service, and later with the National Research Council as chairman of the division of medicine and related sciences. At the conclusion of the war he resumed his temporarily interrupted research work at the University of Pennsylvania. During three years of personal association with Dr. Pearce at the University of Pennsylvania, the present writer was able to appreciate his competence, talent and devotion both as teacher and as investigator.

In the course of his teaching and research, Dr. Pearce's own contributions to scientific knowledge in pathology were significant. He made real additions to the knowledge of cytotoxins at a period when that subject was in the formative stages of its growth, and, correcting current errors, diverted experiment into more accurate channels, through which distinct progress came to be made. With the aid of his pupils he carried through one of the comprehensive and substantial investigations of the pathology of the spleen, and embodied the results in a volume of permanent interest. In addition to these, which may be regarded as his major undertakings, he successfully investigated, either alone or with or through pupils, numerous other problems in pathology.

In 1920, Dr. Pearce entered upon activities through which he was soon to be known and respected in wider fields; he became associated with the Rockefeller Foundation, carrying out at first medical surveys in South American and other countries; in 1923, he became regularly attached to this foundation as director of the Division of Medical Education, which position he held up to the time of his death. The field was not new to Dr. Pearce; he had in 1912 delivered the Hitchcock Lectures at the University of California on the subject of "Research in Medicine,"[1] in which he had forcibly and lucidly discussed the historical and present-day problems of medical education and research. His association with the Rockefeller Foundation led Dr. Pearce to investigate personally the state of medical education in many parts of the world, and to devise means through which medical teaching and research might be advanced by judicious financial assistance. He made many visits to foreign countries, including a long stay in China, in order to assist in the organization of the Peiping Union Medical College, in addition to numerous visits

[1] Printed in "Medical Research and Education" by Richard M. Pearce and others. The Science Press, New York, 1913.