

W. Bruce Fye

EIGHTH ANNUAL MEETING



*American
Osler
Society*

University of Kansas School of Medicine

Kansas City

May 9, 1978

At the outset do not be worried about this big question — Truth. It is a very simple matter if each one of you starts with the desire to get as much as possible. No human being is constituted to know the truth, the whole truth, and nothing but the truth; and even the best of men must be content with fragments, with partial glimpses, never the full fruition. In this unsatisfied quest the attitude of mind, the desire, the thirst—a thirst that from the soul must rise!—the fervent longing, are the be-all and the end-all. what is the student but a lover courting a fickle mistress who ever eludes his grasp?

FROM "THE STUDENT LIFE", 1905

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May 9, 1978

- 11:00 a.m.: Board of Governors Meeting, Lido Room, Muehlebach Hotel
12:00 noon: Board of Governors Luncheon, Burgundy Room
2:00 p.m.: Presentation of Papers, Lido Room

Sir William Osler's Birthplace John Scott, Toronto

Osler's letters to Campbell and Otilie (Wright) Howard R. Palmer Howard, Oklahoma City

Lady Osler George T. Harrell, Timonium, Maryland

An Osler Society at Mayo Foundation 1920-1925 Ruth J. Mann, Rochester, Minnesota
Jack D. Key, Rochester, Minnesota

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Parallels and implications in the careers of Matthew Baillie Alvin Rodin, Dayton
and William Osler

Charles E. Simon: disciple of Osler A. McGehee Harvey, Baltimore
and pioneer American virologist

The Society of Pithotomists, 1897-1978 Peter D. Olch and Robert Sergott, Bethesda

4:30 p.m.: Annual Business Meeting, American Osler Society (Lido Room)

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6:30 p.m.: Reception, Burgundy Room

7:30 p.m.: Annual Banquet

Presidential Address: "A Patient's View of Medical Care
in Suburbia," Martin M. Cummings

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The AMERICAN OSLER SOCIETY has been founded for the purpose of bringing together members of the medical and allied professions who are, by their common inspiration, dedicated to memorialize and perpetuate the just and charitable life, the intellectual resourcefulness and the ethical example of William Osler (1849-1919). This, for the benefit of succeeding generations, that their motives be ever more sound, that their vision be on ever-broadening horizons, and that they sail not as Sir Thomas Browne's Ark, without oars and without rudder and sails and, therefore, without direction.



While medicine is everywhere tinctured with national characteristics, the wider aspects of the profession, to which I have alluded—our common lineage and the community of interests—should always save us from the more vicious aspects of this sin, if it cannot prevent it altogether. And yet I cannot say, as I wish I could, that we are wholly free from this form of Chauvinism. Can we say, as English, French, German or American physicians, that our culture is always cosmopolitan, not national, that our attitude of mind is always as frankly open and friendly to the French as to the English, to the American as to the German, and that we are free at all times and in all places from prejudice, at all times free from a self-satisfied feeling of superiority the one over the other?

FROM "CHAUVINISM IN MEDICINE," 1902