law to carry with her a bag containing all the necessary appliances. By the kindness of Dr. Matthews Duncan I am able to show you one of these bags. Here, in addition to the usual armament of catheter, scissors, tape, enema-syringe, etc., is all the apparatus necessary for disinfection, including the indispensable nail-brush; and, to give completeness to the arrangements, there is in every bag a book of instructions. If any midwife fails to use these things she is liable to punishment. The tendency of public opinion in this country is not in the direction of compulsory legislation in such matters. The use of antiseptics in Great Britain is, and is likely to remain, a question of individual responsibility, not of penal enactment. Surely it ought not on that account to be considered the less binding.

I have now stated my case. My plea has been on behalf not of the sickly, and aged, and useless members of the community, but of the mothers of this country, whose lives and health are of an importance quite incalculable. Tragedies such as those I have felt it my duty to relate to you are still being enacted in our midst. I know of a country town not far from London where, within the present year, puerperal fever has singled out the patients of one of the local practitioners exactly as it did at Plymouth and other places fifty and a hundred years ago. For six months every patient that he attended (with the exception of two, in whom labour was over before his arrival, and in whom, therefore, no examination was necessary) died of puerperal fever.

May I, in conclusion, borrow the words of one whom the whole English-speaking profession regards with affection and with pride, our venerable American *confrère*, Oliver Wendell Holmes, who, writing five and forty years ago of similar catastrophes, rose to an eloquence which even he has never surpassed? "It is," he says, "as a lesson rather than as a reproach that I call up the memory of these irreparable errors and wrongs. No tongue can tell the heart-breaking calamity they have caused. They have closed the eyes just opened upon a new world of love and happiness; they have bowed the strength of manhood into the dust; they have cast the helplessness of infancy into the stranger's arms, or bequeathed it, with less cruelty, the death of its dying parent. There is no tone deep enough for regret, and no voice loud enough for warning. The woman about to become a mother, or with her new-born infant upon her bosom, should be the object of trembling care and sympathy wherever she bears her tender burden, or stretches her aching limbs. The very outcast of the streets has pity upon her sister in degradation when the seal of promised maternity is impressed upon her. The remorseless vengeance of the law, brought down upon its victim by a machinery as sure as destiny, is arrested in its fall at a word which reveals her transient claim for mercy. The solemn prayer of the liturgy singles out her sorrows from the multiplied trials of life, to plead for her in the hour of peril. God forbid that any member of the profession to which she trusts her life, doubly precious at that eventful period, should hazard it negligently, unadvisedly, or selfishly."⁹

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AN ADDRESS

ON

MEDICAL EDUCATION AND THE DUTY OF THE COMMUNITY WITH REGARD TO IT.

Being a Report of an Introductory Address, Delivered at the Opening of the New Buildings of the Sheffield Medical School.

By SIR ANDREW CLARK, BART., M.D., F.R.S.,

President of the Royal College of Physicians, and Consulting Physician to the London Hospital.

I SUPPOSE that, next to the mere act of energising for its own sake, there is no higher and truer pleasure in life than the achievement of a laudable object towards which the energies of some persons or some community of persons have been for a season seriously bent. This pleasure to-night is yours; and, were it not for the indisposition of the venerable man who for so many years has lived and laboured amongst you, this pleasure would have been unalloyed as well as great. The task which you were undertaking when I had the privilege of addressing you a year or two ago is finished. The Medical School of Sheffield, rebuilt, fitted and furnished according to the best experience of the time, resumes on Monday its former work; and we have assembled here to-night to crown this high endeavour, to inaugurate the business of the session, and to give voice to our wish that in its renewed life the school may have a useful, prosperous, and high career.

I congratulate you cordially upon this important and memorable occasion, so worthy of the best traditions of Sheffield, and so

⁹ Holmes (O. W.): The Contagiousness of Puerperal Fever. *New England Journal of Medicine and Surgery*, April, 1843. Reprinted in a pamphlet entitled *Puerperal Fever as a Private Pestilence*, Boston, 1855. Also in *Medical Essays*, 1842-82. Boston, 1883.

characteristic of the intelligence, the enterprise, and the right-mindedness of its inhabitants. I trust that the sacrifices which you have made, and that the sacrifices which you have still to make, for the sake of this weighty work, will bring forth in due season their full and fit rewards. I must repeat with emphasis, the sacrifices which you have still to make; for your enterprise, though crowned, is not closed. You have made ready the school for work; but you cannot, therefore, leave it to its own resources. Your interests and your duty alike require that you should continue to watch it in its working, to maintain it in its place and use, and to make sure that, while it justifies the reputation of your medical faculty, it is worthy of the name and fame of Sheffield. And, indeed, it is a supreme necessity that you should see to all these things; for this is not, and ought not to be, the mere business of the medical profession. It is the business, and it is also the privilege, of this community; for the community is one and indivisible; and it is only through the practical as well as theoretical recognition of its truth that it can reach its fullest and highest life. I am not forgetting the subsidiary lives which collectively constitute the corporate life. I do not forget that there is the life of the individual and of the family; that there is the life of societies, of schools, of churches, of occupations; and that each one of these, in its place and work, must have needful freedom and independence. I do not forget these things. But then it is necessary to remember that not one of these organisations is complete in itself; that not one of them can live by itself; that it can fully live only through the other organisations with which it is associated; and that the fulness and freedom of their separate as well as their related lives must be strictly limited and conditioned by all that is necessary to the well-being of the community.

On the other hand, in view of what is highest and best in this matter, the community cannot contract itself into a mere official body. It cannot safely separate itself from all those separate lives and organisations. It cannot live to itself; it must live for them. They must find their highest life in it; and it must find their fullest life in them. What one feels all should feel, and the difficulties of any single organisation should become, if possible, the object of corporate concern. Furthermore, it seems necessary not only that the community should interest itself in the welfare of its several organisations, when such interest can help without hurt, but also that the interest which it may exercise should be of the truest kind—of such a kind that worth and service should be considered before material success. In such an institution, for example, as this Medical School, it would not be a sufficient discharge of the responsibilities of the community to help it when in need with grudging doles of money. It is necessary that it should take a personal interest in all its concerns; it is desirable that by some of its representatives it should take part in its administration; and in some way, if not in this way, it should be the duty of the community not merely to maintain the school in a state of active efficiency, but to make sure that the work done by it is the best that can be commanded at this time.

Now, the maintenance of this Medical School in its proper place and active work will require from you, not merely some continuous sacrifice, but also harmonious co-operation. Happy community to have laid upon you the yoke of such a happy demand; to have brought straight to your hearts the opportunities of such a splendid discipline; and to have to remember that the work purchased at the price of somewhat of ourselves is ever fruitful in growing good to others. Nothing of what is truest and best can be had without sacrifice. It is the law of the higher life; it is the one secret of righteousness; and if righteousness is in the subordination of ourselves to all that is pure and true and good and of service to man, it should be the supreme life of a community, as well as the exalter of the race. Now, a special form of sacrifice is necessary in achieving and continuing the success of a work such as the one which we are now inaugurating. This, as I have said, is the sacrifice of harmonious co-operation—at once the most difficult and the most desirable of all sacrifices to make. In our lower moments, when engaged with some large business in which others are concerned, we are sometimes disposed to restrict ourselves to our own work, to do it only in our own way, to continue it for our own ends, to disregard in it the experience of others, to make our own judgments the criterion of what is right, and even to shatter an enterprise in which our personal influence has ceased to be supreme. But however free from conscious evil work without sacrifice may be, it is bad work; it makes good work barren; it makes bad work fruitful;

and through lack of the wisdom of concession and of the capacity of sacrifice there come lapse of co-operation and the loss of all the good things which it might achieve. Little can they imagine who refuse to give of themselves for the good of a common object for others, how precious are the ulterior rewards of self-effacement; and still less can they understand the great spiritual paradox of humanity, that he who seeketh his own life shall lose it, and that he who giveth his own life shall find it again in a new and noble birth.

But of all those about to be engaged in this important work, the teachers and the taught will have to encounter the greatest difficulties, and to overcome them by the greatest sacrifices. Many things will be required from the teacher which it will be hard for him in his circumstances to give; things which, indeed, it would be impossible for him to give in any worthwhile measure without a loving interest in the work and in the workers. He has to undertake duties which are exceptionally difficult to discharge, and can return him no adequate material reward. He has to show forth in his own life and work what the life and work of the learner should hereafter become. He has to provide for his pupils all the newest and best knowledge of the time: and, corrected by his own experience and stamped with his own individuality, he has to convey it to men in the simplest language and in the most useful forms. Knowing and considering the impulsive waywardness of youth, he has so to blend necessary discipline with personal kindness, that whilst his pupils are passing through the irksome forms into the spirit of duty, they shall find needful help in the patience and sympathy of one who, more than their teacher, is their friend and guide. But the teacher has still another task to perform, one which is both supremely difficult and supremely important, and, strange to say, one which cannot be performed without the sacrifice of much that is vital in true education and essential to thorough work. The teacher must so frame his instructions, and so direct the studies of his pupils, that however much they may fail in most things, they must at least succeed in one. They must succeed in passing the examinations which, beyond admitting them into the profession, confer upon them degrees.

Now this is the age of examinations, and for qualifications in the various departments of art and science the questions to be answered are sometimes so numerous, recondite, and complex that the kind and degree of preparation necessary to answer them are becoming incompatible with true education, genuine study, and thorough work. For all these true knowledge is necessary, and true knowledge cannot be acquired by any mechanical habit, and could not continue to subsist as a mere addition to the mind. True knowledge is not in any high or just sense a mere acquisition—it is a living part of a living mind, growing, developing, reproducing, creating, in such proportion as it is properly fed and exercised. And this food and exercise are supplied through observing, doing, thinking—through comparing and classifying the objects in Nature—through critical consideration of the acts and facts of life. But it seems that the mere training of pupils to pass difficult examinations has become the business of education and the end of study. Examinations have unquestionably their place and use; but I regard it as certain that no acuteness of perception, no quickness of acquisition, no retentiveness of memory, no cleverness in learning artificially classified subjects will ever bring about results comparable with those of patient and thorough educational work. The mere process of cramming conducted by a clever coach may sharpen some of the lower intellectual powers; but it will sap the strength of the higher ones, and, whilst it may carry a student triumphantly through some difficult examination, which may have been made the end of his studies, it will place him in after years at a terrible disadvantage in dealing with the difficult problem of life and work. For the chief faculty employed in this showy but shallow method of learning is memory. But memory cannot be exercised excessively except at the cost of injury to all the other mental faculties. In such case they become weakened, atrophied, disordered. And although the mind may readily receive, retain, and when required return, naked facts and unreasoned principles, these constitute neither the means nor the material, neither the scope nor the purpose of education. Education is a very different and a much higher thing than that. It has for its object the growth and development, the exercise and the discipline of the mental faculties in just relation to each other; it has for its means observing, comparing, classifying, trying, doing; and it has for its end the enabling of a man not only to observe, reflect, reason, judge, feel, and act, but so to employ those powers

in studying the problems of life and mind that in striving after their solution he shall be neither put to confusion nor landed in error. This is the kind of education which makes the statesman and the scholar, the man of science, and the man of art; and this is the only kind of education which will enable the student to learn as it ought to be learned, and to exercise as it ought to be exercised, the science and art of medicine. Much then must we sympathise with the teacher who is forced to follow a fashion which his experience condemns, and to leave comparatively unused those higher methods of teaching which he knows and trusts.

Next in place and importance to the teacher is the life and work of the taught. And when we consider what the students are destined to become, the responsibilities which they will have to undertake, the temptations to which they will be exposed, the perils which from ignorance or inexperience they will have to encounter, and all the consequences for good or for evil which must follow right or wrong doing in the solemn things of life, you will agree with me in saying that in their co-operation in the work which we are inaugurating, the students have claims which cannot be waived upon our sympathy and our help. I shall, therefore, ask you to consider with me some of the difficulties and dangers of the student's life. I shall carry you to some simple family circle, in its home, with all its old-fashioned thoughts and ways, with all its pious beliefs and practices, with all its daily duties duly done, with all its affections and indulgences, all its counsels and cautions, all its restrictions and discipline, and all the sum of things that make up the round of life from morn to eve. Therein dwells the son who aspires to follow the doctor's life; and now the time has come when, to enter upon his studies, he must leave this haven of safety, and begin his independent life in the world. There, mixing with characters of every kind, he finds himself free. Half intoxicated by his freedom, and engrossed by the novelties surrounding him, he forgets the sacred traditions of home, and listens with too ready an ear to the unreasoned dogmatisms of half educated and presumptuous youth. At one time he goes in peril from the weak and frivolous, and at another time from the idle and dissolute. But his greatest danger lies in falling under the influence of the intellectual and unbelieving. For then, reasoned or ridiculed out of his sacred beliefs and practices, and shown, at least to the satisfaction of the reasoner, that they are groundless and unworthy superstitions, he rejoices in his emancipation from a barbaric faith, prides himself upon his growing reason, pities his people tied to the worn-out theology of home, and accepts unreservedly the latest gospel of life. If, now and then, some doubts and fears arise, they are silenced by the replies which the modern gospeller knows to be true. For the living God he gets a primitive universal force, for creative power he receives the promise and potency of eternal matter, for good and evil he is furnished with states suitable or unsuitable to man in normal environments, for sin there is returned disease, and for the causal explanation of things he is handed a statement of the order in which they are supposed to occur. And at last finally admitted to the full esoteric faith, our student is assured that the seen is the measure of the unseen, that true religion lies in loyal obedience to physical laws, that the criterion of morality lies in utility, that abstract right and wrong are unmeaning words, that life issuing out of matter, and whilst lasting the mere automatic reflex of the inner to the outer conditions of the organism, returns through death to the matter out of which it arose, and that immortality is nothing more than the silly dream of shallow and superstitious men. Finally, our student is taught that the consideration of this present life is the one thing needful for the happiness of men, and that he is the wisest man who can so arrange the whole business of existence that it shall be the freest from pain and the fullest in tranquillity and pleasure.

Now, it would be a calumny to say or even to insinuate that the preaching and practice of this gospel of modern Epicureanism is incompatible with a pure, simple, noble, and useful life. Men are often better than their theories would logically make them, and there are now living and working amongst us many persons distinguished alike by greatness of intellect, blamelessness of life, and activity of service to man, who are either teachers or followers of this materialistic faith. But charity does not prevent me from saying that such men are exceptional in constitution, that the development of their higher nature is in some way defective, and that they cannot be regarded as typical representatives of the ordinary man. For in every normal person there exists a religious

sense or faculty, and we seem justified both by empirical observation and by scientific inquiry in contending that it must have some corresponding objective reality whereon to exercise itself. The law of evolution indicates that wherever there is a living organ there is an active function; and therefore one might as well expect to see wings without the capacity of flight, and ears without the capacity of hearing, as to find in man a religious faculty without the capacity of exercising a spiritual function. The action of this faculty can be neither repressed or ignored. Almost every human thought, feeling, and action is more or less under its influence. It guides the course, settles the purpose, and determines the issues of almost all the supreme events in the community and the nation, and in the life-history of the family and the individual it is as necessary to reckon with the effects of the religious sentiment as it is necessary in the life-history of the world to reckon with the effects of gravitation.

And now, my dear fellow-students, I address myself more particularly to you, not merely as fellow-labourers in the work which to-night we are beginning, but also, I have already said it, as the chief objects of our interests, our sympathies, and our hopes. For the part which you have undertaken to play in this work is not an easy one; you are inexperienced in playing it, you are unacquainted with the best way of dealing with its difficulties, and yet all that is most desirable in your future, and all that will prove most precious to you in life depends upon your ability to perform this part aright, and to sustain it with vigour. Hence it happens that I, an elder student and also a teacher, am here to-night to help you out of the treasury of my experience with such counsels and cautions as may save you from the troubles which I and others have endured, and enable you to succeed where I and others have failed. Now, my counsels and cautions will relate only to your general work and life. For your special work in the various departments of medicine I must refer you to your different teachers, who are both able and eager to give you all the help that you may need.

My first counsel to you is to continue with a loving care the sacred traditions of your homes, to preserve a religious faith and life, and to regard as groundless the statements of those who, in the name but without the authority of science, declare that our ideas of God and immortality are but subjective superstitions. Do not be frightened from your faith by such allegations as these: That God cannot be personal because personality implies limitation, and that He is unknowable because His existence is incapable of verification. Such statements are ignorant, foolhardy, and unwarrantable assumptions. True science has made marvellous revelations to man concerning the universe, the plan upon which it has been built, and the order and relations of the events which happen in it. But it has told us nothing of the actual nature of things, it has proved nothing to extinguish belief in a Personal Ruler of the Universe; and it furnishes no justification of the cruel contentions of those who strive to rob man of his spiritual inheritance, and to leave him whereon to live between two barred eternities nothing but the compass of this little earth and the fleeting life that is lived thereon. I am not now, however, going to plunge you into the depths of a metaphysical-theological discussion. I content myself with saying to you, as young men engaging in the exercise of an art based and built upon experience, that if you strive to do the things belonging to a religious faith and life, you will discover for yourselves, beyond any possibilities of doubt, whether they be true or false.

My second counsel to you is to cultivate character. In the work to which you will be called you may succeed without comeliness of person, or engaging manners, or robust health, or signal abilities, or influential patronage, or troops of friends, but you cannot and you ought not to succeed without character. Your character is the outward expression of your moral life; your moral life is the manifestation of your conscience in action upon yourself and upon others with whom you come into relation, and conscience is the supreme revealer of right and wrong to man. Perhaps the saddest sight in all the world is the union of a large and cultivated intellect with a moral nature which is either blind or base. There are able and good men who declare that the moral life is self-dependent, and that it is the mere outcome of human experience transmitted with varying modifications and corrections from generation to generation. On my own part I regard such a view as at variance with the facts of consciousness as well as with the history of human thought. For if it were true, the moral ideal would stand no higher than myself, and would carry with it no imperative of duty. Unless in some manner divinely

illuminated and inspired, I could generate no confidence in the judgments of conscience, and acquire no abiding faith in its objective and supreme authority. And if it be proved, as I suspect it will, that morality has its roots in religion, then you have conclusive reasons for adopting my first counsel to seek after a religious faith and to follow a religious life.

The chief moral qualities essential to the right exercise of the art of medicine are truthfulness in manner, word, and deed, reverence for high things, purity, self-effacement, regard for others, gentleness, loyalty to conviction, the courage to speak when silence might become complicity with evil, an unfailing sense of duty and responsibility, and the avoidance of idleness, frivolity, and ease. It cannot be concealed that in all of us there is a somewhat which strives against these things; and that in you the natural movements of life, your social relationships, and even your very studies will create in you desires tempting you to the indulgence of your lower self. Then, apart from the constraining love of virtue, you will have to remember that in the moral world nature is as implacable as in the physical world; that here there is neither forgetfulness of facts, nor forgiveness of sins; and that as you choose to sow, you shall be compelled to reap. And now, my dear students, is the appointed time to make yourselves what you ought to be; yes, now or never. Your moral nature is like any other organ or function; its highest life is to be found in its fullest action; its ease is the prime condition of its disease; its inactivity is its death. If your moral nature is to be made strong, you must exercise it; if you would shun falsehood, practise truth; and then you will learn how your antagonists may become your helpers. Then you will feel how every idle moment which you redeem, every hard word which you repress, every weak indulgence which you resist, every evil habit which you conquer, every gross temptation which you overcome, will give you additional strength for fresh encounters; then you will discover with waning difficulty and waxing joy, how to sacrifice the lower to the higher nature, how to find strength for duty, safety from evil, love for sacrifice, and how to become partakers of that truer life which is life indeed.

The third counsel which I have to offer to you is this: take care of your health, for it will not take care of itself. The health which you are to have hereafter you must make to-day; and if it is wrongly made now, it will be hard to get it rightly made then. Health is an essential condition of the fullest bodily and mental work; it is a prime factor in the making of happiness; and it is furthermore an inheritance which you ought to transmit, if not improved, at least unmortgaged to succeeding generations. It may be thought to be but little worse than folly to injure your own health, but surely it cannot be less than cruelty to injure the health of those who are yet unborn. The rules of health for students are few and simple, and in following them you need encounter no greater difficulties than are necessary to the strengthening the will and the discipline of self-denial. Simple as they are they cannot be continuously broken with impunity. It is to more or less prolonged conscious or unconscious, and often petty violations of physiological laws that most of our chronic disorders and diseases are due. They are punishments of physical sin, and not paradoxes of spiritual life.

The last counsel which I shall offer you to-night is this: Give yourselves with all your desire and all your might to the work which lies before you to do. Let it be the chief and ever-present object of your life, and let nothing come between you and your duty to it. Medicine is a jealous goddess who neither shares her supremacy nor tolerates rivalry, and who never grants her favours to a divided worship. In this she shows what a true woman she is. Do not be afraid of overwork, which for the most part is one of the fashionable pretences of the time. If you will be fairly loyal to the laws of health—if you will live within the rules laid down for your guidance—you cannot overwork yourself if you would. But the work must be honestly done out of the measure of your own strength, and not from the stimulus of a spur, whether of alcohol or tobacco. For it is a truth too often forgotten that labour of every sort is not merely life, but in the highest conceivable sense the very life of life. Give respect to your teachers and their teaching. Make the best of both, and you will get the best. Make the worst, and you will get the worst with contentions, bitterness, and loss. Your teachers stand upon a height to which you have not yet ascended. They see further than your vision yet extends. They know more than as yet you can comprehend, and from their elevation they can guide you better than you can as yet guide yourselves. You cannot, therefore, with justice be their judges;

and there can be no greater humiliation than to discover hereafter that you had adversely criticised what you did not know, and tried to hurt those who were striving to give you help.

Read no more books than are absolutely necessary to master the subject of which they treat. Read only the best books, and read them from end to end with thought and care. Be sure that you understand one paragraph before you begin another; never skip and never skim. Superficial reading is the curse of knowledge and the chief hindrance to its highest uses. More than anything else, it is the cause of those intemperate controversies which deface the literature of science. Read your book once to cover your subject; read it a second time to apprehend the position and contentions of the author; read it a third time that by writing abstracts of the leading divisions, by reproducing from memory the substance of the author's contentions and arguments, and by making commentaries on doubtful positions, you may make your knowledge of the subject studied, not a mere addition to the mind, but a part thereof and your own. Next to reading in the method of your work comes the practice of examining and discussing with each other the immediate subject of your study. Rightly conducted, this practice is one of inexpressible value in the acquisition of knowledge. "It will rouse you from indifference, sustain your interest, and excite your emulation. If it will reveal your weakness, it will also increase your strength. It will teach you how to give ready expression to your ideas, and what to keep and what to cast away. And whilst it will cherish in you the ingenuousness which acknowledges defeat, it will inspire you with the courage which its renewal engenders. But it must be rightly conducted with singleness and sincerity of purpose for mutual help."

But before listening, or reading, or discussing, or examining comes doing. To learn to do is the aim of all your studies; to be able to do well is the crown of all your work. But to learn to do things yourself you must first see things done by others. See, then, as much doing as you can, and as often as you can, whether it be the doing of small things or of great. Then on your own part lose no opportunity of doing anything and everything that you are permitted to do. Do not despise the doing of small things; it is the best initiation into the doing of great things, and the true secret of mastery. Keep doing, and when you do anything badly, do not be discouraged by your unskilfulness, but let your failure become the mother of something better to come. Here and now your doing is to be done; for if you learn to do only when you have patients to practise upon, you will never discharge aright the responsibilities with which you will become entrusted, and you will justly suffer in your place and work. And, lastly, whatsoever be the work which you undertake to do, do it always with all your might, and in this endeavour the highest will happen to the work and to you. Here I must end my speaking. Let my closing words be the expression of an earnest hope that in this large assembly, each of us, according to his means and opportunities, may cordially co-operate in the maintenance of the important and admirable institution which we are now inaugurating; that it may fulfil its purpose, and that it may in all ways justify the interest which the community has justly and wisely shown in its re-erection. Lastly, as such a work as this needs encouragement, let us wish it success; not a meretricious success, not the success of expediency in morals, of intrigue in politics, of flattery in society, of cramming in education, of trickstering in arts, but a just success built upon high intention and honest work, and abiding with it in honour through growing service to men.

RAILWAY SURGEONS.—A National Association of Railway Surgeons has been organised in the United States; the surgeons of many of the different railways had formed associations some years ago, the first being the Surgical Association of the Wabash, St. Louis, and Pacific Railway, formed in 1882. The National Association held its first meeting in Chicago this year, and surgeons from over sixty of the most important railways were present. The subjects discussed were more or less nearly related with the special surgical work which surgeons to railway companies are liable to be called upon to do, and the Association has already found an organ in *The Fort Wayne Journal of the Medical Sciences*, which will henceforward be named *The Journal of the National Association of Railway Surgeons*, and is described as a "monthly journal devoted to the interests of railway surgery." The editor, Dr. C. B. Stemen, is also the permanent secretary of the association.