John Redman, Medical Preceptor

1722-1808

In his dark broad-skirted coat, his German jack boots, and a hat that flapped before and was cocked up smartly behind, mounted on a fat little swish-tailed horse, Dr. John Redman, president of the College of Physicians of Philadelphia, must have struck some of his fellow citizens in 1800 as a curious survival from an earlier, simpler age. To most of his professional colleagues, many of whom could not remember the time when Redman was fully engaged in active practice, he was a venerable relic who had known some of the first settlers of Philadelphia and had practiced medicine in the city before there was a hospital or anyone even dreamed of a medical school. At the opening of the nineteenth century he was in fact a very old man who had viewed the practice of medicine in Philadelphia through sixty years, seen medicine and the medical profession change, and helped make some of the changes. Odd though he may have seemed in his old flapping coat and full-bottomed wig, no one who knew John Redman laughed when he cantered by. To them—his patients, colleagues, coreligionists of the Presbyterian church—he was the doyen of the medical profession in Philadelphia.

Born in Philadelphia on February 27, 1722, educated at William Tennent’s Log College on the Neshaminy, young Redman was apprenticed to able but ill-humored Dr. John Kearsley, Sr. He was thus a member of that generation which saw far-reaching changes in medicine.

1 John F. Watson, *Annals of Philadelphia, and Pennsylvania, in the Olden Time...* (Philadelphia, 1881) II, 382. Everyone interested in Redman must be indebted to the researches of Dr. William N. Bradley of Philadelphia; his notes, including copies of many of Redman’s letters, carefully organized and neatly mounted in two great volumes, are in the College of Physicians of Philadelphia, and are hereafter cited as Bradley. A painting and a silhouette of Redman are also in the College.

the education of doctors and the status of physicians. When the second third of the eighteenth century opened, all but a handful of physicians in America were either native Americans trained as apprentices to older doctors, or else self-taught; or they were men recently come from Europe, most of them of dubious qualifications, many of them adventurers and quacks, who stayed a year or two and then moved on. Among such Philadelphia practitioners in 1748, for example, the year in which John Redman received his degree at Leyden, were persons named John Andrews Zwiffler, John Rowen, Spitzer, Anthony Noel, and Matthias Brackel Vanderkläyt. Native-born Americans had not yet begun to go abroad for medical training, and nowhere in the colonies was formal instruction offered.

Thirty years later much of this had changed. Then the leaders of the profession in America, especially in the middle and southern colonies, were men with degrees from Edinburgh, Leyden, or Rheims. Physicians with such training strengthened and improved the quality of the apprenticeship system, which remained the common pattern of medical instruction. In several colonies and cities medical societies were formed to guard and raise the standards of the profession and to exchange medical knowledge. A few individuals, like the elder William Shippen, experienced the changes in a personal way: as a drug seller in 1730 he advertised himself simply “William Shippen, Chemist”; within twenty years he had joined Kearsley, Thomas Graeme, Phineas Bond, and six others in signing a public statement by the “practitioners of physic” of the city.³ And in 1765 John Morgan and William Shippen, Jr., products of the apprenticeship system, but also graduates of Edinburgh, established at the College of Philadelphia the first regular medical school in British North America.

Having completed a rigorous apprenticeship with Kearsley, probably in 1743 or 1744 (he was still an apprentice on July 3, 1742, when he purchased a copy of Horace from Benjamin Franklin⁴), provided with a letter of recommendation from his master, Redman left Philadelphia and commenced to practice in Bermuda. After a short time, however, with an inheritance from his father and a loan from

³ Pennsylvania Gazette, May 18, 1749. The others were Christopher Witt, Lloyd Zachary, Samuel Preston Moore, Peter Sommans, Richard Farmar, and John Kearsley, Jr.
⁴ Benjamin Franklin Ledger D (1739–1748), 157, American Philosophical Society.
Chief Justice Allen, perhaps on advice from Phineas Bond, who had been a student there in 1742, he enrolled at Edinburgh University in October, 1746. The great age of the Edinburgh medical school was just opening, and Redman was in the first generation of Americans to study there. He attended the lectures of Alexander Monro *prima* on anatomy and physiology and those of Charles Alston on materia medica, and probably also attended clinical lectures at the Royal Infirmary, which John Rutherford inaugurated that year.  

The second winter, 1747–1748, Redman spent at Leyden, whose university still glowed from the luster Boerhaave had given it. Here Redman studied anatomy, surgery, and midwifery under Boerhaave's student and collaborator, Bernhard Siegfried Albinus, and medicine with Jerome David Gaubius, Boerhaave's successor in the chair. As his dissertation Redman presented a subject in obstetrics—miscarriage. He dedicated it to Kearsley and Judge Allen and closed it with a prayer: "God grant that my studies and labors may be directed to the glory of his name, and to the welfare of my neighbors." Albinus was his sponsor in the final examination, and Redman received his diploma as a doctor of medicine on July 15, 1748.  

Both at Edinburgh and Leyden, however, Redman's work was bookish and largely theoretical. For practical experience and observation Redman is said to have visited the Paris hospitals after leaving Leyden, and in the winter of 1748–1749 he walked the wards at Guy's in London. From the attending physicians of that ancient foundation he received a testimony to his "great application." In London a friend gave him a copy of Sydenham's works; on the flyleaf the donor inscribed the lines from Pope's *Temple of Fame* which end:

---

5 His notes of Alston's materia medica are in the College of Physicians, and of Monro's anatomy and physiology, in the National Library of Medicine (formerly Armed Forces Medical Library), Cleveland. A list of students and apprentices made by Monro gives the name of J. Redman and his payment of a fee of three guineas on Oct. 29, 1746. L. W. Sharp to W. N. Bradley, Aug. 10, 1948, Bradley, I, 53-A.  
6 Redman, *Dissertatio medica inauguralis de Abortu* (Leyden, [1748]). The Album Studiosorum at Leyden shows that Redman enrolled as a student on Oct. 6, 1747. Curators of the University to W. N. Bradley, Aug. 17, 1948, Bradley, I, 53-C. See also R. W. Innes Smith, *English-Speaking Students of Medicine at the University of Leyden* (Edinburgh, 1932), 191. Redman's diploma is in the College of Physicians.  
Unblemish'd let me live or die unknown;
O, grant an honest fame, or grant me none!  

In the spring or summer of 1749 Redman returned to Philadelphia; in November he purchased a Pennsylvania fireplace from Franklin; and, thus re-established in his native place at the age of 27, he left it seldom, and never for long periods, during the remaining sixty years of his life.

Within three years Redman had acquired such a reputation in Philadelphia that, with Thomas Graeme, Thomas Cadwalader, and Charles Moore, he was asked to serve as a consulting physician in the newly established Pennsylvania Hospital. In 1756 he was commissioned a surgeon in Captain Vanderspiegel's Independent Company of Volunteers, although he served but briefly and probably never left the city. When Benjamin Rush came as an apprentice to his house and shop in 1761, John Redman was said to have enjoyed for ten years one of the largest medical practices in the city. Though for his health's sake he eventually gave up obstetrics and, some time after 1765, surgery as well, his income was substantial. He managed it well, lived in great comfort, with a house in North Second Street and a country place a few miles from town, and retired after thirty years' practice. He kept his shop, however—Washington bought some articles there before returning to Mount Vernon in 1797—and

8 The volume is Opera Medica (Geneva, 1716); it was presented to the College of Physicians by Redman. The inscription is dated Feb. 16, 1748/9. Almost forty years later Redman spoke of himself in similar terms in his inaugural address as president of the College. He had never had, he asserted, "great desires of exaltation above the middle state, nor higher ambition than to conduct therein rather with integrity and usefulness than eclat." W. S. W. Ruschenberger, An Account of the . . . College of Physicians of Philadelphia . . . (Philadelphia, 1887), 80.


11 Robert Hunter Morris, Commission, Apr. 6, 1756, photostat, Bradley, I, 54, 55.


13 In the certificate he gave his apprentice Samuel Treat on Sept. 1, 1765, Redman declared that for nearly four years the young man had been "constantly employed in the practice of Physic and Surgery under my care. . . ." Stephen Wickes, History of Medicine in New Jersey . . . (Newark, N. J., 1879), 102.

when he was past eighty he was trying a new Indian herb and joined
his colleagues in a public recommendation of vaccination as "a
certain preventive of the small pox."\textsuperscript{15}

Such a rush of business made it necessary for Redman to accept
apprentices. Aspiring students, on their part, looked to Redman's
shop as one of the best places in the city to receive good instruction
and varied medical experience. He never took more than two appren-
tices at a time, and sometimes had but one—a limitation which,
though it made Redman work more, doubtless made his students
work harder too, and so promoted their education. Rush, who was
recommended to Redman by President Davies of Princeton, remem-
bered that in the five and a half years of his apprenticeship he was
absent from his master's business only eleven days "and never spent
more than three evenings out of his house." Rush kept Redman's
books, and when the older man was ill or out of town, the whole
burden of his practice fell on him.\textsuperscript{16}

Redman gave his pupils Boerhaave and Sydenham to study, had
them abridge Van Swieten's Commentaries, encouraged them to
keep a commonplace book to record observations from his practice.
He let young Benjamin Duffield copy his notes of Monro's lectures;
his grandson John Redman Coxe filled a notebook with copies of his
miscellaneous letters and papers on yellow fever.\textsuperscript{17} Rush gratefully
and warmly spoke of his master as unrivaled "in everything that's
good." "I have experienced kindness from Dr. Redman I had little
reason to expect," he continued. "I have ever found in him not only
the indulgent master but the sincere friend and tender father."\textsuperscript{18}

\textsuperscript{15} Rush to John Redman Coxe, Jan. 16, 1796, L. H. Butterfield, ed., \textit{Letters of Benjamin
Rush} (Princeton, 1951), II, 769; Redman to Rush, Sept. 25, [1804], Rush Manuscripts, XXII,
9; Cecil K. Drinker, \textit{Not So Long Ago} (New York, 1937), 101-102; "Washington's Household
Account Book, 1793-1797," \textit{The Pennsylvania Magazine of History and Biography (PMHBB),
XXXI} (1907), 346.


\textsuperscript{17} The notebooks of both Duffield and Coxe are in the library of the College of Physicians.

\textsuperscript{18} Rush to Ebenezer Hazard, May 21, 1765, Butterfield, I, 13. A few years later, however,
when Rush wanted Redman's support in his application for the post of professor of chemistry
in the College of Philadelphia and Redman thought he should wait until he returned home,
advising him to bring with him a certificate of his qualifications "as it will be more honorable
to you, and the Colledge, to ground their Election thereon," Rush spoke angrily of his pre-
ceptor. Rush to John Morgan, Jan. 20 and July 27, 1768, Butterfield, I, 49-50, 62; Redman to
feeling on Rush's part—there was never any on Redman's—soon evaporated, and Rush
subsequently dedicated the first volume of his \textit{Medical Inquiries} to Redman, and Redman put
his grandson in Rush's shop to study medicine.
Benjamin Waterhouse, writing in 1790, when he was a professor in the Harvard Medical School, assured him that his kindness sixteen years before was "still fresh in my memory."\(^{19}\)

Redman reciprocated the tenderness of his apprentices and young friends. He rejoiced in their success, advised and encouraged them like a wise father, called them with affectionate pride his "professional children." "As it is no small gratification to my ambition, to have been instrumental in initiating you and other young gentlemen of reputation into that part of life which is most important," he assured one, "so it is & will be one of the greatest joys of my increasing years, & declining age, to see you prosper. . . ."\(^{20}\) Each year he sent Rush—his "justly respected, & much esteemed Christian friend & medical son"—a friendly Christmas or New Year's greeting.\(^{21}\)

Boerhaave and Sydenham were Redman's two principal guides in theory and practice.\(^{22}\) It is perhaps significant that he presented a copy of the works of each to the library of the College of Physicians. Their doctrine, which put the patient at the center of every medical situation, appealed to Redman's personal humanity; he shared their practical good sense, and, like them, accepted truth where he found it. His master John Kearsley had once found the hint for a successful treatment in an old author. "And may not this be a hint also to us," Redman asked his brethren in the College of Physicians, not to slight or neglect the practical observations of even antiquated authors, because they do not quadrate with the more enlightened theories of the present day? Yea, tho' we may with some reason . . . smile at their mode of theorizing upon them, let us rather . . . give them all the credit we can, for their great and often painful attention to what might conduce to the progress of the healing art and the benefit of mankind; and but for which possibly we might not have yet been so far advanced in successful

\(^{19}\) Benjamin Waterhouse to Redman, Dec. 20, 1790, Manuscript Archives, 145, College of Physicians.

\(^{20}\) Redman to Rush, Apr. 4, 1767, Rush Manuscripts, XXII, 10.

\(^{21}\) Redman to Rush, Dec. 21, 1782, Jan. 1, 1793, Jan. 5, 1802, ibid., XXII, 21, 13, 17.

\(^{22}\) [Rush], "Memoirs," Philadelphia Medical Museum, V (1808), [51]-[52]. Mrs. Grace Growden Galloway, a friend and patient of Redman's, sketched a different picture. Ill, she sent two calls to Redman, "but he made excuses & wou'd not come." Next day, when he did visit her, he displayed "such Contempt & disregard that I wish I had not sent for him—he wou'd scarce hear what I had to say." But Mrs. Galloway, whose husband was a refugee under British protection and whose property in Philadelphia was threatened with confiscation, was overwrought at this time. Raymond C. Werner, ed., "Diary of Grace Growden Galloway," PMHB, LV (1931), 81.
practice as we now are, whatever we might have been in diversity of theories. Is not old Sydenham an eminent instance of the truth of the above observation?23

This moderate therapeutic practice, according to Rush, Redman subsequently modified. When William Cullen and John Brown called some of Boerhaave’s doctrines into question, Redman considered their arguments and adopted some of their views and methods. Still later he asked to read Rush’s “whole Course [of lectures on medicine] regularly thro’” for they pleased him “much.”24 Redman, Rush asserted in the obituary of his old preceptor, “considered a greater force of medicine necessary to cure modern American, than modern British diseases, and hence he was a decided friend to depletion in all the violent diseases of our country.” These views Redman held, if he ever held them, at the end of his life. While he was one of Philadelphia’s busiest doctors he practiced Hippocratic medicine. In the yellow fever of 1762, for example, he used saline purgatives successfully; in the more widespread epidemic of 1793 he still seemed to prefer them to bleeding and heroic doses of calomel and jalap.

Like all good doctors, Redman appreciated the patient’s mental state as an important condition of successful treatment. In the sick room, Rush remembered, Redman “suspended pain by his soothing manner, or chased it away by his conversation,” which was grave or gay, instructive or anecdotal, as the nature of the patient’s illness and psychological condition indicated. A woman whom he attended during a fatal sickness told one of her friends that death had nothing terrible in it when Dr. Redman spoke to her about it. (S. Weir Mitchell a century later envied Redman the secret of his “anaesthetic kindness.”25) When his patients kept well, Redman visited them two or three times a year all the same. Treating female patients, like Mrs. Elizabeth Graeme Ferguson, for example, he not only prescribed medicines, but often also wrote them letters, paid them visits which seemed merely social, counseled them on personal and business affairs quite unconnected with health and disease. “By no

23 Redman, An Account of The Yellow Fever as it prevailed in Philadelphia in the Autumn of 1762 . . . (Philadelphia, 1865), 39-40. The original manuscript is in the College of Physicians.


means” should Mrs. Ferguson sell the mansion house, he advised strongly in 1782, “and . . . you ought to keep two hundred acres with it.”

Redman’s practice, like his whole view of life, was deeply influenced by an invincible religious faith. If Redman’s appreciation of the moral causes of physical effects made him aware that the strongest medication may sometimes prove useless, his Christian conviction that God has ordained all things made him cautious in initiating radical treatments or claiming credit for their cures.

John Redman’s name first appears on the rolls of the Second Presbyterian Church in Philadelphia in 1744 as *juvenis*—a young man. Soon after he established himself permanently in the city, he assumed increased responsibilities for the temporal work of the church. He was a member of the committee of the congregation after 1760, a member of the committee appointed in 1761 “to wait on Robert Smith Carpenter for a plan for the Steeple,” one of the collectors of pew rent. On one occasion, “Application being made by Mr. Matthew Clarkson to the Committee to remove Mrs. Clymer & Betsey Roberdeau from his seat in the church, which they have no right to & refuse to give up to him—the Committee therefore requests Dr. Redman to speak to those ladies & entreat them to give up. . . .” Redman accordingly waited on the trespassing females and the matter was happily adjusted. When the Second Church was incorporated, Redman was elected a trustee; he was subsequently vice-president, and, from 1786 to 1803, served as president of the Consistory. He became an elder in 1784, for many years made an annual gift for the relief of poor women of the church, and was a constant reader of devotional literature. In this his taste ran to piety rather than disputations or dogmatic theology; he hailed the popular evangelical preacher and writer Elhanan Winchester, for example, a Baptist with Universalist leanings, as “our Theological Newton.”

---

26 See, for example, the letters of Redman to Mrs. Ferguson, May 3, 1773, June 6, 1776, Feb. 26, 1782, in HSP. Other data on Redman’s practice may be found in Drinker, 95 et passim.


28 Second Presbyterian Church, Consistory Book, 1744/5–1798, *passim*, typescript, Presbyterian Historical Society; Isaac Snowden *et al.* to Ashbel Green, Dec. 25, 1793, HSP.

29 Rush to Elhanan Winchester, Nov. 12, 1791, Butterfield, I, 611.
Such constant service to the church and contemplation of religious purposes through half a century was at once an expression of, and a stimulus to, his faith. When the church's minister Ashbel Green, vacationing in Princeton in September, 1797, debated whether to return to Philadelphia, where yellow fever was raging, Redman addressed him not as a physician but as a fellow Christian.

Mr. Falconer & myself still continue to conceive it to be your duty to venture, and beside other reasons offered to yourself before, we think that if it be deemed improper or unjustifiable for medical doctors, & natural parents to quit us at such times, it is equally if not more so, for our spiritual fathers to desert us altogether, or at least not occasionally to aid the remainder of their flock who cannot, or dare not emigrate, in their worship, & improvement on the present calamitous occasion. Nevertheless we do not pretend to dictate, much less to censure others, but leave them to judge for themselves, withall praying spiritual light, & supernal direction & strength may be afforded them therein.30

Like an ancient Christian John Redman looked forward to death. Doubtless the poor state of his health from middle age onward made him constantly aware of bodily weakness and the uncertainties of life. But there was nothing gloomy in his looking on "that Grim old Gentleman," as he once called death. On the contrary, he spoke of it, Rush declared, as other men speak of going to bed or journeying to a pleasant, distant country.

This stalwart Christian faith had some clearly definable effects on Redman's medical practice. Quite as much as his Hippocratic good sense, this seems to explain Redman's constant reminders to his students and colleagues that God rules and overrules the physician. He was skeptical of systems and theories, was no enthusiast for general reforms, not only because, as a man of science, he was conscious of the limitations of human knowledge, but because, as a Christian, he believed that God in his providence has decreed life and death, pain, suffering and health for each man. When Rush wrote him excitedly of the expansive ideas he was getting from his Edinburgh teachers, Redman reminded the young man that "however pleasing the prospect may be of returning to our friends fill'd with knowledge and qualified to be usefull, it is only a possession of the one thing needfull, that can make us happy in ourselves, a real

30 Redman to Ashbel Green, Sept. 20, 1797, HSP.
blessing in our generation . . . ,” and that “one thing needfull,” in Redman’s view, was not knowledge of medicine but faith in God.  

Similarly, when John Morgan proposed, in the interest of raising the standards of practice in this country and perhaps of carrying on some physiological researches, to practice medicine but not surgery and to sell no drugs, Redman addressed him a little sermon on Christian charity, clearly implying that a physician ought to “be every hour engaged in doing good to rich & poor, relieving the distresses of poor suffering fellow mortals, and perhaps receiving daily blessings of those who are ready to perish. . . . No life can be happy or pleasing to God but what is usefull to man.”  

And he expressed like ideas in his inaugural address as president of the College of Physicians in 1787.  

As he withdrew from practice and turned his mind increasingly to religious contemplations Redman seems almost to have come to accept disease as a part of the order of the universe, which it verged on impiety to alter. “The yellow fever,” Redman told Mrs. Elizabeth Drinker quietly in 1798, “is progressing, and will progress; ’tis according to the nature of things at this season of the year,” and he talked of going with his wife and daughter to the country. When Mrs. Redman, his “Fellow Traveller in the thorny mazes of time,” became ill, he half apologized for asking Rush to visit her.  

And though I hope the sickness is not unto death but for the glory of God; yet after a union of thirty years, the most distant prospect of a
separation . . . makes one shudder, especially in the present circumstances. And though to depart hence and be with Christ I know would be far better for her, but to remain longer here . . . I hope would be better for me; nevertheless . . . as all prudent means are rational . . . a visit from you will be very acceptable, and much oblige your old (paternal) friend.35

Another medical consequence of his Christian resignation was to discourage any inclination Redman might have had to carry out systematic observations or investigations into medicine. He wrote a defense of inoculation, which was printed in the Pennsylvania Gazette, July 3, 1760. His paper on the yellow fever of 1762, written at the time of the disastrous plague of 1793, was not a systematic study, but a collection of observations, an account of the treatments the doctors tried, based on his old daybook and the recollections of “an ancient woman and others” whom Redman remembered he had attended.36 Redman was, in short, as Benjamin Smith Barton complained, one of “the large number of those practitioners of the healing art, who mix, for years, with the sick, and who scarcely leave behind them one important memorandum of what they have observed, in regard to the nature of diseases, or the effects, whether good or bad, of medicines.” The capacity for making accurate observations, Barton conceded, was not common, even among physicians. “But every physician, possessed of a good understanding, has it in his power to augment the mass of medical facts, and thereby to extend the certainty and usefulness of the most important of all sciences.”37

John Redman was the first president of the College of Physicians of Philadelphia in 1786. He was not the founder of this medical society—the College was the work of others—and though he was one of the oldest Fellows, he was not the most famous. The names of Morgan, Shippen, and Rush were better and more widely known, but none of these men could have been elected head of a Philadelphia medical society without dividing it at its birth. Redman, on the contrary, a successful practitioner, wise and tolerant, was held in esteem by all. He was re-elected president annually until, at his own request, he was allowed to retire in 1804.38

35 Redman to Rush, Feb. 25, 1782, Rush Manuscripts, XXII, 12.
36 John H. Powell, Bring Out Your Dead (Philadelphia, 1949), 87–89.
38 Redman to Vice-President and Members of the College of Physicians, July 2, 1804, Manuscript Archives, 429, College of Physicians; Redman to Thomas Mifflin, Sept. 26, 1799, HSP; Drinker, 127.
As president of the College Redman reigned rather than ruled. He presided at regular meetings when he was well enough to attend; he called special meetings when the Fellows petitioned for them or the governor of the Commonwealth requested one; he received communications addressed to him as president, passed them over to the secretary to answer, and signed the replies when they were drafted. He rejoiced publicly that the vice-presidents of the College during these years were younger men and vigorous.39

One is left to wonder what the source of his reputation was; why, for example, despite his repeated absences and his constant disclaimers of capacity, the physicians of Philadelphia elected him president of the College year after year. What made him by common assent the Nestor of the medical profession in Philadelphia?

In the first place, John Redman was an able physician, the teacher of able men—Morgan, Rush, and Caspar Wistar, Ralph Assheton, Samuel Treat, and Isaac Cathrall—and he was devoted to his profession. Rush preserved a toast which Redman proposed on some occasion:

The dignity & success of the healing art.—And long health, competent wealth & exquisite happiness
To the individual practitioner, who makes the health, comfort & happiness of his fellow mortall one of the chief ends & delights of his life; and acts therein from motives that render him superior to all difficulties he may have to encounter in the pursuit thereof.40

The man who can offer that toast is at the head of his profession.

Another reason for Redman’s reputation has been suggested by W. B. McDaniel, II. Redman may have owed “the robes, at least, of power” to the “sedulously cultivated image of himself as an aged and infirm patriarch.” From the time he was forty John Redman spoke constantly in his letters of his age, his weakness, his sickness, pain, and forgetfulness in tones which could only produce concern, sympathy, and even love.41 The physicians were not alone in reacting as

39 Redman, Address on his re-election as president, 1791, Manuscript Archives, 393, College of Physicians.
40 “Dr. Redman’s Toast,” Rush Manuscripts, XXII, 8.
41 W. B. McDaniel, II, “’Your Aged Friend and Fellow Servant, John Redman,’” College of Physicians, Transactions & Studies, 4th Series, IX (1941), 35-41. Someone, possibly Rush, in a letter, Aug. 23, 1782, reminded Redman that he should count his blessings, that he had escaped all kinds of early death, had health and reason, reputation and prosperity. Evangelical Intelligencer, n.s., II (1808), 326-329.
Mr. McDaniel has suggested they may have—the trustees of the Second Presbyterian Church treated Redman in the same way, possibly for the same reason.

Finally, of course, Redman's contemporaries respected him because he was so patently a man of integrity and good will. His manners were antique; a new generation of physicians, taught by Rush, thought him too cautious in practice; and his gaze was too steadily fixed on heaven to make him an apt ally of those who were doing the world's work in Philadelphia. But there was nothing grasping, proud, or contentious about Redman. Only goodness came from him even as a young man, for if his temper overcame him and he spoke sharply to an apprentice, he never failed to apologize promptly; and as an old man, unlike others of his class and generation, he praised Thomas Paine and thought it "strange . . . & wonderfull, that even the madness . . . of the people in France, should be made the means of accomplishing the grand purpose of their own liberation, liberty, & political happiness, probably sooner, & possibly much firmer than would have been done by the exercise of their sober reason & senses. . . ."

The one humorous anecdote told of him seems out of character, seems in fact as though it should have been told of Abraham Chovet: that when a stranger importuned him in a public place for advice about a pain in the chest, Redman replied, after a solemn pause, that his advice in the case was that the patient—consult his doctor. In an age of loud, contentious Hippocrats, he was remarkable for sound sense, humility, charity, and quiet confidence. For these qualities Redman was respected by all and liked by many; and most men cheerfully allowed him the title he had assumed with modest but affectionate pride in 1787—that of the professional father of the physicians of Philadelphia.

Yale University

Whitfield J. Bell, Jr.

42 Redman's general civic activity was solid and unspectacular. He was a trustee of the College of Philadelphia, 1751-1791, and of Princeton, 1761-1778. He was a member of the American Philosophical Society, the Agricultural Society, and the Prison Society of Philadelphia, but in none of these was he as active as in the Consistory of his church.