

again "There was little dogmatic exposition and still less devotional literature, but the assaults of the Deists were met with masterly ability. In very few periods do we find so much good reasoning, or among the better class of Divines so sincere a love of truth, so perfect a confidence that their faith has nothing to fear from the fullest and most searching investigation." (14 Sup. p. 592).

The Christian Faith possesses in itself all the scattered grains of truth, be they many or few, which alone enable one-sided systems of Philosophy to stand. It has been the will of God to entrust the defence and propagation of that Faith to His Church. Even as its members fall astray, or grow cold at times, so also the Church has had its dark times and its cold times, but whenever the Apostolic Faith is preached in its fullness, it appeals to the whole man, to his Moral Nature, his Intellect, his Affections. The attacks upon the Christian Faith in the present century have been of a character widely differing from that of the eighteenth century, in method and extent, and we think are not a development of them, but rather the result of the application of the principles of Bacon and Locke to theology. The facts of Science interpreted materialistically have tended to give a far more serious aspect to that part of the attack which is of English origin. When the Doctrine of Evolution was first applied to all the Phenomena of Nature, it excited the liveliest apprehension in religious quarters. Yet, with certain necessary limitations, it now numbers disciples in all schools of theology. Signs are not wanting to show that materialism as a philosophy is being more and more felt lacking. Consequently there is also a reaction against an extreme Utilitarianism in morals. The results cannot but be favorable to religion since they tend to exalt spirit above matter, principles above expediency or consequences. For ourselves, we look forward with hopefulness to an Electric Philosophy, an harmonious blending of Idealism and Materialism, of Intentionalism and Utilitarianism. There are many who despise the "via media," but it appears impossible to think that all truth is centred in one extreme, and that the differing principles of all other sections are false. In an Electric Philosophy we shall reap the fruits of the thoughts of the great men of the seventeenth and eighteenth centuries far more successfully and beneficially than in yet further attempts to develop their extreme positions.

H: SYMONDS.

AN OCTOBER SUNSET.

One moment the slim cloud-flakes seem to lean
With their sad sunward faces aureoled,
And longing lips set downward brightening
To take the last sweet hand kiss of the king,
Gone down beyond the closing west acold,
Paying no reverence to the slender queen,
That, like a curved olive leaf of gold,
Hangs low in heaven rounded toward the sun,
Or the small stars that one by one unfold
Down the grey border of the night begun.

A. LAMPMAN, *In Memoriam*.

ADDRESS:

DELIVERED BY DR. SHEARD BEFORE THE LITERARY
SOCIETY OF TRINITY MEDICAL SCHOOL.

Ladies and Gentlemen,

I cannot but acknowledge my pleasure at having another opportunity of opening the session of the Literary Society of Trinity Medical School. I am convinced it is gratifying to us all to engage in these re-unions—which may be made profitable, not only in reviewing the collateral sciences and literature of medicine, but also in reviewing the attributes of the medical student as he appears apart from the drudgery of his class-room.

It is too much the fashion to attribute to medical students every youthful extravagance occurring in a city. That some of them are a little wild, that some may commit acts of which the more sober-minded may not approve, is but to state that young *shoulders* do not carry old heads. I am glad that it is so. Yet, to justify some broad-cast charges by exceptional cases, is a illogical as it is unjustifiable. Medical students, having become practitioners, pour oil as can or do few others into the gaping wounds of our social system. They bind and heal, not merely the limbs of patients, but the more formidable fractures which separate class from class. In hospitals and in warfare they are to be found the volunteers for forlorn hopes.

I would not wish to deter any one from the laudable pursuit of studying for the medical profession, for a physician's calling is one of the most honorable, ennobling, humanizing and useful in the world, but I would be partial if I did not warn you to prepare for its criticisms as well as its trials. My limited experience has been extensive enough to know how much the public criticise a young doctor.

If he go to synagogue regularly, it is because he has nothing else to do. If he do not go, it is because he has no respect for the Sabbath nor religion. If he speak reverently of Judaism, he is a hypocrite. If he do not, he is a materialist. If his wife do not visit, she is stuck up. If she do, she is fishing for patients for her husband. If he dress neatly, he is proud; if he do not, he is wanting in self-respect. If he have a good turn-out, he is extravagant. If he use a poor one, on the score of economy, he is deficient in necessary pride. If he do not write a prescription for every trifling ailment, he is careless. If he do, he deluges one with medicine. If he give parties, it is to soft-soap the people to get their money. If he do not give them, he is afraid of a cent. If his horse be fat, it is because he has nothing to do. If he be lean, it is because he is not taken care of. If he drive fast, it is to make people believe somebody is very sick. If he drive slowly, he has no interest in the welfare of his patients. If the patient recover, it is owing to the good nursing he received. If he die, the doctor did not un-