

to the educated and refined. The relations the physician sustains in life are in many respects singular. Although a private individual, he is in many respects a public man. His conduct, his success, his failures are the constant subject of public comment, and it behoves him to always comport himself with the dignity which belongs to his office. I need hardly tell you that your mission is a noble one. To relieve pain of mind and body, to remove disease and deformity, and to rescue from death, is indeed an excellent calling. And I would tell you to frown down and repudiate the statement sometimes carelessly and thoughtlessly, and sometimes simply, made, that the physician lives upon the miseries of others. This is an unfair, nay, a foul, way of putting the matter. The physician's calling is to relieve, to save, to spare from pain, and from death. He does not cause the pain, he does not create the disease. These come to the people independently of the physician; and often as a result of indiscretion, and in spite of his advice. And should he not live by his calling? Surely he works hard enough, he suffers anxiety enough, he feels responsibility enough, his own life is uncertain and short enough to entitle him to the bread he thus earns.

At the very outset you will meet with a very trying difficulty, at least most medical graduates do. The chances are that for months, perhaps years, you will have but a limited amount of work to do as a practitioner. This is unquestionably a severe trial. After spending four or five of the best years of your life in hard mental work, and having invested a considerable sum of money in acquiring a profession, it seems very hard to have to wait quietly and patiently for an opportunity to exercise your qualifications and earn the bread of life. This is always a critical period. There is a strong temptation to depart from the noble rules which guide our profession, to obtain practice. But it is better to wait than to seek by unquestionable means the patronage of the public. The tree which grows the speediest is not the strongest, nor the longest to live. Public confidence, to be lasting and sound, is necessarily of a somewhat slow growth. By unseemly advertising, or unjustifiable promises to cure, one may secure an early practice, but sooner or later there will be a reaction. During this period of waiting, there is another danger frequently encountered. With little to do, the mind, after years of activity, becomes tired of inaction, and often seeks unnatural means of occupation and enjoyment. And, too frequently, a course of dissipation is entered upon, of mind and body. In this connection I would recommend to your consideration the advice given by Mr. Haliburton in his lecture to the young men of the Dominion. He argues, with respect to the habit of using spirituous drinks, upon all, to religiously refuse at all times either to