

this world no awakening. There is, however, a slavish fear of death, which renders those who are its subjects, the most miserable and unhappy of beings. It is not confined solely to persons who are living in habitual violation of moral law, but is found as well to embitter the existence of upright and God-fearing men.

"Men," says Lord Bacon, "fear death as children fear to go into the dark; and as that natural fear in children is increased with tales, so is the other." Were men educated to look upon their dissolution, not only as an event certain to take place, but as one which as "a tribute due to nature" ought to be met calmly and manfully; were they to make it more frequently the subject of their conversations and private contemplations, it would be greatly shorn of its terrors and divested of much of that repulsiveness which now render its approach so terrifying to the majority of mankind. "It is worthy the observing," says the greater thinker I have already quoted from, "that there is no passion in the mind of man so weak but it mates and masters the fear of death; and, therefore, death is no such terrible an enemy when a man hath so many attendants about him that can win the combat of him. Revenge triumphs over death; love slights it; honour aspires to it; grief fleeth to it; fear anticipateth it; nay, we read, after Otho the emperor had slain himself, pity (which is the tenderest of affections) provoked many to die out of mere compassion to their sovereign, and as the truest sort of followers. Nay, Seneca adds, niceness and satiety; "a man would die," says he, "though he were neither valiant nor miserable, only upon a weariness to do the same thing so oft over and over." What Lord Bacon says is doubtless true, as numerous instances attest, but the rule certainly is, that men dread to die, and hence arises that sense of insecurity and desire for self preservation which have given origin to medicine. In the early periods of the world's history, diseases and bodily injuries must have carried consternation to the minds of men, for observation and experience would tell them that these conditions placed life in jeopardy, as they were exceedingly apt to prove fatal. What more natural, then, than that they should apply themselves to the discovery of means whereby they might ward off the threatened danger. Of necessity the knowledge accumulated, must for centuries, have been limited.

We may form an approximative idea of the condition of medicine in these early times by observing the amount of knowledge on this subject possessed by savage communities. An approximative idea, I say, as these communities have gradually added, through a long series of years, to their stores of such information.

If we take the aborigines of this continent, we find that they are acquainted with the medicinal properties of a number of the more common indigenous plants of the country, which they administer with benefit in certain simple diseased states of the body; but it is true, nevertheless, that their "medicine men" whenever they have difficult cases to deal with, trust more to incantations and *diablerie* than in herbs and nature.

Diseases and bodily injuries, however, being common to all times and to all conditions of society we find the same dread of death to prevail now as at all former ages. And, as human life is held in higher estimation among civilized communities, a more thorough cultivation of medical science, in these latter days