

amuse the leisure of the great, by either their grimaces or stupidity. Jockeys and little grooms were afterwards an improved modification of that type.

19. Man, forgetting himself thus, still presents for meditation a point of deep philosophy. It was thus that in remote times as the centres of population were getting denser and more compact, two classes of men became formed: the one, composed of strong, robust and powerful men, superior to others by their moral and intellectual endowments as well as by their physical capacities. This was the Nobility or Noblesse; and if as such, it had traversed ages, it would still be the honor and glory of society. The other class was composed of all kinds of degenerated people, resulting either from impure connections or errors of education.

These two classes bore different denominations according to the epochs. In the time of our Saviour there were the Pharisees and the Publicans; under the Romans there were the Patricians and the Plebeians; and in more modern times we had the Noblesse and the Roture (nobles and commoners.) The one of these two classes grew proud and disdainful; the other, vilified and abject, had no other *reason of being* than slavery and servitude. The first class did not always keep up the prestige of its noble feelings; it gradually lost its influence; whereas the second class began to refine itself. From its bosom sprung, at intervals, sparks of intellect which cast in the shade the upper class. Christianity came to teach men that they had but a common origin and that before God there was no inequality.

20. These great truths for a long time violently convulsed society; but at last, calm was established and every one could breathe at liberty and express his feelings.

We must not confound equality before God with *absolute equality* between men; the first is the basis of our religion, and the second is an *utopia*.

Intellectual inequality is an essential condition of the existence of man on this globe. It must constantly contribute to the general welfare of society. Without it there is no improvement possible. If every man owes something to the promotion of general improvement, there is one whose position and education enable him to contribute the largest share in mitigating the miseries of this life, as well as in the promotion of its comforts. It is the *medical man*.

21. The mission of the physician being the most extensive and the most fruitful in its results (without prejudice to the minister of religion) implies necessarily aptitudes not less limited. He should not confine himself to the expectation of disease in order to oppose his art, but he should also prevent its occurrence by all the means which intelligence and knowledge of human nature suggest to him. His endeavours, in a word, should tend to make every member of society enjoy an amount of health in proportion to the strength of his constitution. Constitutions being very varied afford indications which are not less so.

If the practitioner who relieves suffering is a necessity, the physician who prevents you from being ill is still more essential. In many cases, you may do without the first, nature alone effecting the restoration to health; but the state of manners, degree of civilization, and the inaptitude of men in general to