

rhage with heated stones, as surgeons were accustomed to do, in Europe, in the time of Ambroise Paré; and sometimes they amputate their own limbs with more *sang-froid* than many young surgeons will display when operating on others. The stumps of limbs amputated in this primitive manner are well formed, for neatness is the characteristic of all the Indians' handiwork.

The aborigines are familiar with, and practise extensively, the use of warm fomentations. In every tribe, their old women are credited with the possession of a knowledge of local bathing with hot water and of medicated decoctions. The herbs they use are known to a privileged few, and enhance the consideration in which their possessors are held.

The Turkish bath, in a simpler but not less effective form, is well known to them. If one of their tribe suffers from fever, or from the effects of long exposure to cold, a steam bath is readily improvised. The tent of deer skin is tightly closed; the patient is placed in one corner; heated stones are put near him, and on these water is poured till the confined air is saturated with vapor. Any degree of heat and any degree of moisture can be obtained in this way. Europeans often avail themselves of this powerful sudatory when suffering from rheumatism.

The aborigines have their herbs—a few, not many. They have their emetics and laxatives, astringents and emollients—all of which are proffered to the suffering without fee or reward.

The "Indian teas," "Indian balsams," and other Indian "cure-alls"—the virtues of which it sometimes takes columns of the daily journals to chronicle—are not theirs. To the white man is left this species of deception. The necromancing *medicine man* doubtless practises deception, but he is, in turn, impressed by the energy of his own incantations; and failure on his part to cure exposes him to personal

danger. This hurried allusion to the red man seems to me as if chanting his sad funeral dirge. He has been associated with a flora passing,—nay, that has passed away. He represents a race much older than the races which have supplanted him, for did he not occupy this land ages before the Aryan race left its Asiatic home? He has, indeed, been supplanted in Canada, but he has been tenderly dealt with by us as a minor, and with all a minor's rights. Treaties with him have always been honorably adhered to, and we have never qualified him (as he has been qualified by writers south of us) as useless lumber to be got out of the way.

In many parts of Canada, as in other countries not yet wholly covered by the flowing tide of civilization, practitioners have to cope with difficulties unknown to those whose lines are cast in less primitive places. Now and then the surgeon of practical trend of mind has opportunity to turn that quality, essential in a new country, to advantage. I could in illustration relate many instances, but shall confine myself to one or two. My predecessor in the surgical clinic, the late Dr. Munro, an eminently practical surgeon, was travelling in a wild part of the country when he was asked to see a man suffering from retention of urine. Munro had no catheter with him; many miles interposed between him and an instrument, and the roads were well-nigh impassable. He looked around the log cabin for something where-with to enter the bladder, but saw nothing. He noticed, however, that the floor was cleanly swept, and that implied the use of a broom. He asked to see the broom. A corn broom was brought to him, and with it he soon entered the man's bladder. How? some will ask. With the handle? No. With the corn tops? No. He had noticed that the corn tops were bound to the handle with wire; this he quickly unrolled; made a loop at the free end;