

anatomy by drawing one-sided and far-fetched deductions from discoveries they claim to have made in these branches. For my own part I can see no particular harm in endorsing the views of Wallace, Darwin, Huxley, Lyell and others of the same school, and, without prejudice to certain ideas of mine, I might even be brought to believe in the somewhat irreverent statement of Dr. Francesco that "man, made in the image of God, was also made in the image of the ape;" but on the other hand if these doctrines are calculated to take away from the Creator His attributes of omnipotence and omniscience, to reduce Him to the same level with ourselves and make Him obedient to those laws which He has framed for the guidance of our mortal bodies, then I think such scientific knowledge is put to an unworthy and improper use, for true science is constantly bringing to light facts which instead of striking at the foundation of Christian belief help to strengthen it more and more. Now and then we encounter seeming contradictions, contradictions, too, which some men would render much more difficult to explain than they really are, but I feel certain that, sooner or later, as the world becomes more enlightened upon the subject, these difficulties will be satisfactorily cleared up. It will be found that when a scientific discovery seems opposed to the teachings of Holy Writ, such opposition arises, not from want of harmony between the writings of inspired men and what seems to us to be natural laws, but rather from the comparative ignorance of man concerning those mysterious ways in which an all-wise Creator works out His designs for the government of the Universe.

As medical men we continually make a study of that source from which many of the supposed arguments in favor of materialism are drawn—I refer to the human body, and for this reason I wish to be allowed to say a few words on the subject. In Canada we perhaps do not hear as much of this consoling doctrine as in some parts of France and Germany, where men who, knowing more of medicine, natural history and theology than I ever hope to be able to learn, nevertheless would have us believe that death does not mean the beginning of another life, but oblivion only; that we are born, we live, we die, and that's the end of it.

Not only do they reject the idea of a better world, but they will not even allow us the privilege of again appearing in this life in another form. Oh! Pythagoras, ere we descend to the depths of materialism, give us even a temporary refuge in thy poor belief! Better transmigration than total elimination.

Why, I would rather argue after Lord Byron's style, and say "I'll be a Christian, because if there be a hereafter I shall enter into enjoyment of the happiness promised me, and if there be no hereafter I can only, with the infidel, sink into an eternal sleep."

Time will not permit of my entering into a prolonged discussion of this subject. I would merely say that atheism and materialism are two doctrines that bear within the breasts of all men who are in possession of healthy minds and bodies their own refutation. People of every grade of intelligence look up to some superior being to whom they acknowledge obedience. It was no disordered imagination that suggested such thoughts as these:

"It must be so; Plato, thou reasonest well;  
Else whence this pleasing hope, this fond desire,  
This longing after immortality?  
Or whence this secret dread, and inward horror  
Of falling into naught? Why sbrinks the soul  
Back on herself and startles at destruction?  
'Tis the divinity that stirs within us,  
'Tis Heaven itself that points out an hereafter  
And intimates eternity to man.

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The soul, secure in its existence, smiles  
At the drawn dagger and defies its point:  
The stars shall fade away, the sun himself  
Grow dim with age, and nature sink in years,  
But thou shalt flourish in immortal youth,  
Unhurt amidst the war of elements,  
The wreck of matter, and the crash of worlds."

Joining diligent attention to the splendid opportunities now afforded us in the way of efficient medical works, journals, and medical associations, and assisted by a thorough course of practical work in hospital and elsewhere, we may, if we are sufficiently active, hope for our sure reward. The brightest prospects are open to those who start out with a fixed determination to succeed. The attainment of success is due, not so much to the amount of knowledge one has, but rather to the continued and faithful diligence with which one strives to use that knowledge. Because Medicine and Surgery have gone forward with so great strides in late years let none of us indulge in a