

corresponding error, is of daily and universal application in all our practical affairs. This applies just as much to the health of our bodies as to our business; any deviation from the laws of either bring corresponding loss. We know that everything is governed by law, every leaf that falls, as well as every grain of cosmic dust is under the reign of law.

Every violation of the organic laws, brings corresponding suffering both physically and spiritually, every evil word, or thought, or act, leaves its indelible impress on through all time, as well as eternity, just as a scar on the body, no matter how small the wound. This law cannot be too strongly enforced on the minds of the rising generation. Our bodies being formed of mutually dependent parts or organs, anything which prevents due performance of its duty by one part or organ, must react injuriously on all the others.

There was a time when all diseases were supposed to be caused by evil spirits. When a person became sick, it was taken at once to be a case of obsession; one or more evil spirits were supposed to have taken possession of the victim. At first, in all those cases, they had recourse to priests. Thus we see that the first medicine men were ecclesiastic and their treatment consisted solely of charms, prayers or incantations, coupled, of course, with some rich offerings to the gods. The Old Testament attributes such diseases as the leprosy of Miriam and Ussiah, the boils and hæmorrhoids of Job, the dysentery of Jehoram, the withered hand of Jeroboam, the fatal illness of Asa, and many other ills to the wrath of God, or the malice of his satanic majesty.

Luther, as is well known, ascribed his own disease to "devil spells," declaring that Satan produces all the maladies which afflict mankind, for he is the prince of darkness and death, that he poisons the air we breathe, etc.; but no malady comes from God. So that down to the Reformation there was no sudden change in the theory of medicine from fetishism. In all times, and now among all savages, when very bad spirits are supposed to be in possession of any one of their number, they fight them out with bad odors or very abominable doses. Here we see the origin of "*Similia similibus curantur*."

It was not till the time of Pythagoras, in the sixth century B.C., that sick persons were visited in their own homes. Previous to that date, when the priests held rule, the sick had always to be carried to the temples to be healed. And it was not till a hundred years later, fifth century B.C., that Hippocrates, the father of medicine, appeared, and quietly but thoroughly broke away from old traditions, developed scientific thought, and thus laid the foundation of medical science upon experience, observation, reason, etc., and his teachings are to-day the most precious of our race. Yet he believed that all diseases had their origin in the four humors of the body, "blood, phlegm, black bile and yellow bile."