

ledge has grown, gradually becoming more and more defined, facts were weighed, great truths were established.

Let us look for a moment at the origin or early history of our own beloved profession, in other words, "our ancestry." Melchisedek, King of Salem, whose name signified King of Righteousness, who brought forth bread and wine and blessed Abraham, was both king, priest, and physician. He is regarded as the great proto-type of Christ, the God-man, who went about preaching, healing the sick and raising the dead.

In Melchisedek, as was usual in Egypt and India, we find a combination of the priesthood and physician. Melchisedek, being both king, prophet, priest and physician—a noble ancestry!—our profession has, as we have seen, both a royal and priestly origin.

In Hellenic history, the first allusion to medicine of an authentic character is found in the Homeric poems, which were written somewhere about 1050 B. C. In allusions there made it is clear that medicine had already a history. We find a distinct and organized profession, with rules and regulations as to the treatment of injuries, which must have taken many ages to formulate; also we meet with terms in nomenclature which, long after, were used by Hippocrates.

The Homeric heroes, themselves, are represented as having considerable skill in surgery and able to attend to ordinary wounds and injuries. But there appears to have been a professional class represented by Machaon and Podalirius, the two sons of Aesclepius, who were treated with great respect. It would appear, too, from the Aethiopis of Archinus that the duties of these two were not precisely the same. Machaon's task was more especially to heal the injuries, while Podalirius had received from his father the gift "of recognizing what was not visible to the eye, and tending what could not be healed." Here we have the first indication of the Separation of Medicine and Surgery.

Aesclepius or Esculapius appears in Homer as a Thessalian King, not as a god, although in later years, divine honors were paid him and he was worshipped as a god.

From this, it appears, that the origin of our profession both in profane, as in sacred history, has a most noble ancestry, being both royal and sacred in character, dating from time immemorial.

Seeing then, the very high position which our profession occupied in the past, and the very important, nay, essential part it plays in the welfare of civilized nations, in the present age, how necessary is it, that its members be men of culture.

In the early pioneer life of this continent, especially the newer settlements, the chief struggle consisted in providing homes and other