

(it is always the women who are closest to the mysteries of nature), while at one side was the patient, too weak to sit up, but supported by a couple of sympathizers. Facing her was the Indian Medicine-man trying to cure her disorder by directing his energies to overcome the supposed cause of her disease. My diagnosis was tubercular pleurisy with effusion, but my Indian confrere had diagnosed possession by an evil spirit, and as he was in charge of the case, I could only look on. Each woman, with a stick in either hand, was beating on a piece of wood before her, making as much noise as possible, and adding blood-curdling explosives to the incantations of the Medicine-man, in a vain endeavor to drive out, to scare out, the possessing spirit. But unfortunately this kind comes not forth by such rude wooing. And so, from the gray dawn of time, down to what we imagine is the mid-day splendor of to-day, such forms of practice have persisted through all the ages.

But let us not imagine the air clear yet; the fog is only getting thinner. In other times the sun has attempted to shine through. Five hundred years before Christ, Hippocrates broke away from the old traditions of healing, the supernatural methods, and laid the foundations of medical science on experience, observation and reasoning. Later his teaching influenced the school of Alexandria, where positive knowledge was developed by the adoption of anatomic studies; and centuries later under Moslem patronage, the medical sciences reached their highest development in the Middle Ages. But Europe was less fortunate under Christian influences. There was a return to the belief in the supernatural origin of disease, and in the practice of supernatural methods to combat it. Retrogression prevailed over progression. Still believing in demoniacal possession, the various phases of exorcism were practiced, even combined with such practical methods as the following: "To disgust the demon with the body he was tormenting, the patient was made to swallow or apply to himself unspeakable ordures, with such medicines as the livers of toads, the blood of frogs and rats, fibres of the hangman's rope, and ointment made from the body of gibbeted criminals." For myself I would prefer the simpler methods of the British Columbia Medicine-man. Cures effected by relics, by pilgrimages and sacred observances obscured the horizon, while even the Divine Right of Kings gave the world the blessings of the Royal Touch for King's Evil. All these practices were injurious to the development of medical science, for "why should men seek to build up scientific medicine and surgery when relics, pilgrimages and sacred observances, according to an overwhelming mass of concurrent testimony, had cured hosts of sick folk in all parts of Europe?" But finally the tide turns. The discoveries of