

chosen a noble profession. In what, then, does its nobility consist? Not, surely, in pouring nauseous medicine down the throats of patients unable to resist, or in gratifying the whims of old women who fancy they are sick by prescribing harmless pills. No, the physician, situated as he is—looked up to as authority in all matters of health, has intrusted to him interests, pregnant with the greatest responsibility, and has in his keeping the very destiny of the race to come.

Its nobility consists not so much in alleviating the pain and prolonging the life of the broken-down invalid as it does in teaching those in health how to avoid the conditions which develop disease. In truth we enter a crusade more holy than that which defended the Christians of Jerusalem when we enter the list against unwholesome food, foul air, and perverted physical strength.

The grand end of medical science of this age is prophylaxis, and this cannot be brought about better than by hygienic living and physical culture. The former is of too vast a scope to allow of discussion here to-night; but its importance cannot be over-rated, as it goes hand in hand with the latter,—the very foundation stone upon which we would build our perfect physical manhood. If it is the physician's place to persuade men to develop their bodies, how can he do it? What reason can he adduce to support his claims? Let us first consider the relation of the physical to the moral. We pride ourselves in living in the most pious age in the world's history, but we still preserve the spirit of the ascetic of middle ages, who, having named his body Balaam's ass, rose several times a night to beat it. We blame our poor bodies for all sins committed by our sensuous dispositions. Rousseau has said:—

"The stronger the body the more it obeys;  
The weaker the body the more it commands."

The will and strength of mind are in direct ratio to the strength of body.

When the body is enervated by disease, the mind too has lost its tone and yields at once to the lawlessness of unrestrained passion. We too often blame the sins committed by men poor in health, to their harmless natural being instead of blaming the man for contracting the habits which have ruined his health. Alive to the intimacy of the relation of which we have just spoken, Voltaire has said that "the fate of nations depended upon the digestion of

its prime ministers," while Motley has gone so far as to say that "the gout of Charles V. has changed the destiny of the world." Here, then, is a truth for medical men to teach. Educate people to believe that to be sick is a crime committed by themselves, their ancestors, or those by whom they are surrounded. To abuse the physical is likewise to abuse the mental and moral, for all must suffer together. He who does not "present his body a living sacrifice to God, holy and acceptable, which is his reasonable service," commits as great a crime as if he had violated any one of the commandments in the category. The attempt to reform the world while it is ignorant of the laws of health, is a silly tilt against a windmill. Would you look for a mild, forbearing Christian in a man who has a faulty digestion or a torpid liver?

That cadaverous individual who shakes his head ominously when you speak of a game of cricket or any athletic exercise as though you were irretrievably gone on the broad road to ruin, is not the one to lead you in the ways of pleasantness and paths of peace. But that jolly specimen of muscular christianity, who, doing everything to the honour of God, enjoys his dinner as well as his devotions, leads you into the way of thinking before you are aware of it. So much for this aspect of the question—now for the relation of the intellectual to the physical.

That much hackneyed phrase "*Mens sana in corpore sano*," expresses an ideal to which we should all strive to attain. But here again arises an old popular prejudice, an idea that mind and body are at enmity with each other. That a strong, muscular, well nourished body is incompatible with a well-stored and developed mind. But the intellectual and physical have a mutual relation to each other. The mind though immaterial, acts through a material organ—the brain—and you can no more expect strength of thought or vivacity of wit from a poorly nourished brain, than you could power of endurance and agility from a poorly nourished body. This material organ requires the same as any other—nourishment and exercise. The exercise of thought subjects the brain to the same wear and tear that physical exertion does the body. They both must be nourished by the blood, and if that be deficient in quantity or impaired in quality, the brain becomes as ill adapted for the exercise of vigorous, manly