

and at others evil in their effects. Without speaking of the personal revelations of God to man, we find an almost universal regard paid by races, even in their most primitive condition to some existing or legendary hero, with whom were associated some special virtues and qualities. But, further than this, the daily contact with physical phenomena caused these to appear to the untutored mind as the embodiments of some mysterious power, at times benevolent, at others malevolent. Thus Neptune with his trident became the personification of the ocean's power; while Aesculapius, the son of Apollo, was symbolic of the air, and had Hygeia, or health, as his wife. The miasms, arising from the Lernean marshes, became personified into a Hydra-headed monster; while the entrance to Tartarus was the volcano's crater. At one time it is with the good Llama physician of Thibet, who, by his paper pill with a magic remedy written thereon, exorcises the demon of disease, that mysterious powers are associated; at another it is the Indian medicine-man who, with charms, incantations, and personal lacerations, allays the fever and drives away famine.

Such examples show us how the god, the priest, and the physician have been, amidst the confused ideas of the early races of mankind, and of all in their primitive state, so intermingled that to them all virtues, great, mysterious and unknown—all the greater because mysterious and unknown—were ascribed. And thus it has happened that priests and physicians have long been viewed in a peculiar light, from the fact that they have been supposed to have relations with the unknown, whether it has been with the spiritual influences surrounding and overshadowing mortals, or with the subtle essences derived from Nature's stores, as the secret

distillation from the leech's mysterious alembic, or the wizard's philtre, potent for good or ill.

But we need not advert to primitive conditions alone amongst men in order to find a close relationship still existing between the two professions. Not to linger discussing how Hippocrates and Galen—centuries ahead in knowledge of the times in which they lived—advised invocations to their deities, and the wearing of charms and amulets to ward off physical evils, we have only to pass to the times when churchmen drove away evil spirits, and by blessing amulets protected their possessors against physical evils, or to the times when the witches' song in *Macbeth* was written, in order to behold the two professions propped up and sustained, venerated and feared for their supposed influence with the unseen, mysterious and unmeasured forces of both the spiritual and physical worlds.

Nor has the spirit of the past ceased to breathe the sentiment into the minds of many, that the ministerial presence somehow insures a safe and happy passport to the soul in its passage from the visible *here*, to the invisible, unknown, *hereafter*; and that medical men possess in some degree those magic virtues, which were attached to the king's person in the days when Charles the Second pampered a popular belief, that the royal touch could cure the King's Evil.

Whether the greater evil has been on the side of excessive credulity or of incredulity in the past, we need not here inquire. Suffice it to say that in regard to their relations with both professions, men during every age have been often cozened, played upon and injured; but in spite of this, the pleasing fact is evident and undoubted, that from both sources mankind has for ages received spiritual consolation and balm for physical ills.