

he is willing to inflict upon himself the most austere spiritual and physical restrictions and obligations. In defense of them he is ready to endure persecutions, waged with relentless cruelty, and to face death, though inflicted with merciless torture.

Another equally well established fact is, that for many centuries in the past there was a very intimate bond of union between religion and medicine. What has been facetiously called the "Angelic Conjunction"—priest and physician, in one person—was considered thoroughly ethical. Scientific medicine is deeply indebted to many of the ancient ecclesiastical orders, for valuable aid rendered by these bodies. Great universities were established by the church, and in these were chairs for the teaching of medicine. The fame of several of these was in a large measure due to the condition and high moral character of the medical teachers.

A third fact looms up with rather ominous significance. It is the steady growth during the past four, or five decades, of an attitude of persistent antagonism between religion and medicine. Every physician who has been in practice for thirty, forty, or fifty years must notice a very striking difference in the attitude that existed between religion and medicine in his early days, and that which exists now. In bygone days the family physician was welcomed to the home almost as "An Angel of Mercy." Benedictions were showered upon him as he came and went—now he comes into the sick-room as a professional, whose services have to be paid for. His visit awakens no sentiment of gratitude for medical aid in time of need. The commercial attitude chills religious emotion. The physician relies wholly upon his scientific training and experience to make a diagnosis, and to outline a course of treatment. To the modern physician, "Time is Money"; and it can't be wasted on an interchange of religious sentiment. He leaves that for the preacher and speeds away in his "auto."

But a man is a religious being, his religious sentiments can no more be held down by commercial or scientific mandates, than steam can by a lid. The charlatan and the religious cult have recognized this fact—which the modern physician seems so completely to ignore—and have taken full advantage of it. Faith, prayer, miraculous power; in brief, anything, and everything that appeals to the religious sentiment, is utilized by charlatan and cult. It is in the interests of these impostors, to create an attitude of antagonism between religious sentiment and ethical medicine. That their efforts are attended with only too much success is very evident.

Amongst the clergy are many who are now ready to exploit the nostrum vendor, and extol his nostrums. The Ladies' Aid, missionary and other societies have amongst their numbers many whose chief