

point he would not think of silencing his opponent by quoting from some ancient authority, and the more ancient the more convincing. In a dispute in Nosology he would not think he had demolished his opponent by quoting in support of his views Hippocrates, who gravely tells us that the body contains four fluids, blood, phlegm, yellow bile and black bile, a right proportion and mixture of which constituted health, improper proportion or irregular mixture disease; but he would set about to convince his opponent by verifying the experiments of Koch or Virchow. St. Paul's admonition comes to him in all its force, "Prove all things, hold fast that which is good." He becomes doubtful, calm and judicial. This mental training is continually being called into play, for there are so many theories of diseases and modes of treating them, that for his own guidance and for the safety of the people he has continually to sit in calm judgment. For instance in the matter of Christian science so called, the correctly educated physician approaches the matter with a perfectly unbiassed mind. He is presented with certain testimony as to the healing of the sick, he is told that certain conditions being fulfilled certain results will always follow. On investigation he finds this to be false, but he admits that certain conditions being fulfilled cures do sometimes follow. Then he asks why? If the causes as set forth by the Christian Scientists be the true ones, the conditions being fulfilled cures should always follow. A case of Scirrhus should yield as readily as one of Hysterical Paralysis. One temperament should be as susceptible as another. This he finds is not so but his own experience has taught him that mental impressions, no odds how produced, acting on the brain and the whole nervous system affect the nutrition of the body by stimulating or obstructing its functions. He realizes that there is such a thing as Psychic Therapeutics. He sees here a force employed irrationally and capriciously and it is for him to give it its proper place in Therapeutics and to take it out of the hands of quacks who have so abused it, and to select those cases where it will be of use, and naturally employ it. This power of looking at natural phenomena naturally is not peculiar to the profession in this age, but it has been a great power for good from the very earliest of historic record. It is not centuries ago that they were hanging witches on this continent. When we realize how much easier it is to accept authority than to investigate or even think, and how little we know to day of the relation of mind to matter, we are not much surprised that our forefathers seeing the manifestations of epilepsy and insanity should conclude that they were due to possession of evil spirits. Nor are we surprised that the poor victims were imprisoned, tortured, and put to death to rid the world of these demons. But we find Hippocrates, Galen, and the Arabian physicians thinking in advance of the age in which they lived and contending that insanity and epilepsy were diseases and that those thus affected should be treated mildly.

During the middle ages, that time of intellectual gloom when authority was the only court of appeal, when in Germany alone during a hundred years no less than one hundred thousand were put to death as witches, and when those afflicted with nervous and mental disorders were treated with a cruelty only exceeded by that of religious persecutions, the physicians, (but not all of them by any means,) were the only ones who raised a voice against this brutal way in which man tried to enforce nature's great law of the survival of the fittest. And we make bold to say if it had not been for the medical profession and its allied workers we would still be hanging witches and casting out

devils by exorcism and torture. But we find in this age great need of that organized common sense which comes of the study of science. The student of nature believes as sincerely as he can that an idiot is born into the world by no accident, but by immutable laws; but we find many who believe and teach that such a misfortune as this, that plagues, epidemics and sickness, do not come about in a natural way, are not in any way preventable, but are a peculiar way, which a benign Providence has of manifesting His kind especial interest in a community or an individual. While men are taught this they will be longer in learning what it is the physicians duty to teach, that all illnesses are to a great degree preventible, and if men would escape disease they must know nature's laws and live in harmony with them.

A child of three or four summers, of fragile beauty, winning in ways and precocious in its intellect, sickens and dies of some tubercular manifestation. The parents are convinced by being told that it was too fair a flower to bloom in this world of thorns and that out of love for them it has simply been translated to a heavenly garden. To tell them the plain, bitter truth would be cruel indeed, but how much better had the parents known the conditions under which such offspring have been produced and knowing those conditions to have avoided the calamity of such children being born and the sorrow incident to their untimely death.

We cannot conceive of a body of physicians sitting in solemn conclave to legislate to prevent marriage to a deceased wife's sister, but we can conceive in the near future of their securing legislation to prevent those afflicted with diseases which they are sure to transmit to their offspring, from thus perpetuating their weakness and disease.

If this mental discipline which comes of the study of nature's laws were diffused among the masses quackery would not ride rampant as it does to-day. People would not demand humbug and would not go away dissatisfied if they did not get it. They would not pin their faith to such charlatanism as Christian Science, Faith Healing, the laying on of hands, of the seventh son and a hundred kindred humbugs, but would come to think that knowledge in a profession which knows would be found in the diligent student and careful observer rather than in one pretending to a knowledge of the black art.

While the student of our science and the practicer of our art becomes an honest doubter he grows however, in the truest sense religious. Says St. Chrysostom "The true shekmah is man," while another devout ancient says: "There is but one temple in the universe and that is the body of man. We touch heaven when we lay our hands on a human body." This is no mere sentimentality but it is scientifically true, for could we but know the how, the why, the when, and the whither, of the veriest wretch living we should know all things worth knowing.

In the study of the mechanism of the human body and the wonderful adaptation of each part to perform its function, the physician sees as much to excite his wonder as he would in the harmony and immensity of the stars. And as in silent awe he wonders he worships, for as Carlyle says: "Worship is simply transcendent wonder." As he stands ever in the presence of sublimities and profundities which he knows he can never know he feels a humility unknown to him who flippantly reads as he runs and thinks that he understands. But as far as he can comprehend he sees a harmony, a power making for the good of the whole race, the working of inexorable beneficent laws which are unknown to him who has not worshipped in nature's temple, and whose homage