

believed, with reason, that the young physician practised first in Jerusalem, and at the services in the Temple became acquainted with Zacharias the High Priest and his wife and, through them, with the Holy Family. In the introduction to his Gospel St. Luke claims to "have perfect knowledge of all things from the very first," and he must have acquired information from the High Priest and, above all, from Our Lady. The late Principal Marcus Dods, of Edinburgh, said that the first two chapters of St. Luke might be styled the Gospel according to St. Mary. None but she could have known the story of the Annunciation, the visit to her cousin Elizabeth and the latter's inspired greeting to the Mother of God, "Blessed art thou among women . . . and whence is this to me that the Mother of my Lord should come to me?" a salutation that called forth that glorious anthem of Mary's which the Catholic Church recites. Who but Mary could have told of the journey from Nazareth to the city of David, the birth of the Child Jesus, the marvellous vision of the shepherds, and so on? "But Mary kept all these things and pondered them in her heart."

It is a very common mistake to suppose that St. Joseph was a poor village carpenter. The proper translation of the Greek word is not "carpenter" but "builder." The first medical reference we find in St. Luke's Gospel is where he carefully repeats the words of the angel Gabriel to Zacharias when he was told that this child of such wonderful, we may almost say miraculous, birth was to drink neither wine (*i.e.*, the light wine of the country) nor strong drink; the latter, according to the Greek word used, was a powerful form of alcohol distilled from the palm. St. Luke knew well the distinction between the two, and it was a light wine which St. Paul advised Timothy to use as a tonic and digestive. There is an old tradition that St. Luke attended St. Joseph in his last illness.

Apart from the fact that St. Paul speaks of St. Luke as the Beloved Physician, it is abundantly clear from his own writings that he was an expert physician. These, in the original, teem with medical terms, and he draws sharp distinctions between the various diseases and gives definitions regarding them. For instance, he distinguishes between, and uses different terms for, the ordinary illnesses and those due to Satanic agency. That there were diseases due to supernatural and malign influences is shown by our Lord's own words when he spoke of the daughter of Abraham which "Satan hath bound, lo, these eighteen years." Not only did St. Luke give exact accounts of the cures, but these narratives of his are pen pictures given in a very few words, but so graphically that we almost feel as if we were eye-witnesses. Take, for instance, the wonderful account of the ten men that were lepers, a story which he alone of the Evangelists narrates. "As he entered into a certain village there met him ten men that were lepers." (The Greek implies more than our English text and means ten men full of leprosy, *i.e.*, in an incurable state). As they were in the act of fulfilling the Lord's command to go and show themselves to the priest they were cleansed. "One of them, when that he saw that he was healed, turned back . . . and fell on his face at His feet giving Him thanks," and then comes the graphic and beautiful touch which is lost in our version, "but Jesus answering said 'Were there not ten cleansed but the nine—where?' " We can visualise the Lord looking after the thankless nine pursuing their way. Dr. Currie for the second time referred to the poor woman, the "daughter of Abraham." Here again Luke with his wonted accuracy describes the case as one of incurable spinal curvature of eighteen years' duration. In this case no cure was asked, but Jesus said, "Woman, thou art loosed from thine infirmity, and he laid his hands on her and immediately she was made straight," *i.e.*, upright. It is impossible within the limits of time to go into more of these miracles and so we come

to Maundy Thursday night and St. Luke's account of those events. There is good reason, from a sequence of events, for believing that the master of the house, where the Last Supper was taken, was St. Luke himself. Dr. Currie made other references to the Last Supper, and stated that St. Luke was not in Gethsemane, and his brief account of the agony was told him by St. John; but some of these events made a powerful impression on him, for he alone tells of the angel of the agony and he alone tells of the sweat of blood, uses professional language, and probably called to mind that Aristotle had described two cases of sweating blood. There is ample evidence that St. Luke was a witness of the Crucifixion, heard the Saviour's loud cry of anguish, and knew that it was a sign of heart rupture, as is proved by St. John's account of the piercing of the sac containing the heart when there came forth blood and water.

Next came references to certain details in the Acts of the Apostles, particularly to what Dr. Currie described as "a characteristic Lucan touch"—Paul gathering faggots to throw on the fire and the venomous serpent that came out of the fire and fastened on his hand. The Greek means that it bit him on the hand and the bystanders waited to see the usual symptoms of rapid general extreme swelling with speedy death before means could be used to avert the catastrophe. Then reference was made to the cure of the father of the Governor of Malta of a dangerous fever and dysentery, for St. Luke went about as a physician attending to the sick, and not only did Paul effect cures by prayer and laying on of hands but Luke took a part also from what might be described as a more scientific aspect of healing. The only reference to himself in this connection is when he tells that "when we departed they loaded us with many honours." In Corinthians ii the chief of the Apostles tells of a severe illness he had in Asia when he was attended by St. Luke; the expression used by the former indicates that St. Paul was suffering from a deadly illness and despaired of life. Another reference tells of how he was under the Beloved Physician's care for seven days at Philippi. There is little, if any, possible doubt that "the thorn in the flesh" from which St. Paul suffered was frequent attacks of malaria, possibly associated with ophthalmia. St. Luke was with the Apostle throughout his first imprisonment at Rome, and when the latter had to appear before the Emperor or the Imperial Tribunal he said "only Luke is with me." After the martyrdom of St. Paul, Luke left Rome and appears to have settled in Pergamos. Pergamos was a pagan city where the serpent was worshipped, and a Christian writer who lived soon after the martyrdom of St. Luke has left a careful account of it. He tells how St. Luke was subjected to terrible tortures to make him reject Christianity, "but he was strong in the faith of Christ crucified wherefore he was dragged to the temple of Diana, and still persisting in his faith, he was thrown into a brazen ox which had been previously heated by a fierce fire, and he ended his life in prayer and thanksgiving." It is to be noted that the sign of St. Luke the Evangelist was the Bull. The body of St. Luke was buried in Pergamos and later transferred to Ephesus. Seventy years ago Mr. Wood discovered at Ephesus a tomb of white marble of which much remained. One of the pillars had two carved panels, the upper one with a large cross and the lower with a bull with a small cross on its back. At the side of the same pillar were the remains of the figure of a man. It had been almost chipped away, but there still remained an incised halo which had encircled the head. The explorer himself said that this was sufficient evidence that the tomb was that of a saint or martyr and the bull being the emblem of St. Luke shows what saint was represented by the figure.

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