

in the past. We ought not to lose sight of the fact, especially in these practical modern times, that one of the best forms of general education which a professional man can receive is the intelligent study of the history and development of his subject from its earliest scientific form to its present condition. Wisely treated, such a course of study would give him the key to the whole intellectual and much of the social history of humanity. It would illustrate for him every great phase of thought, every great period of effort and achievement in the history of civilization. To most students it would probably be worth more than any course in general history or philosophy which they could take, for it might be made to include both history and philosophy in their most vital forms. They would learn the different forms which the problems of research assume in every age, and they would be taught in this way, better, perhaps, than in any other, to appreciate the long struggle of humanity and the ideals involved in it. At present, however, as far as University training is concerned, I am inclined to think no learned profession gives so little attention to its past as the medical profession.

The medical science of Europe had its origin in Greece, and the name of the Greek physician, Hippocrates of Cos, stands at the head of medicine in much the same way as that of Aeschylus stands at the head of tragedy, or that of Aristotle at the head of logic. Hippocrates, also, is one of the great names of the age of Pericles, and not unworthy to appear along with those of Plato, Sophocles, Thucydides, Phidias and the others, as representing the intellectual splendour of ancient Greece.

Hippocrates was born about 460 B.C. in Cos, one of those Aegean islands so famous in ancient history. His family belonged to a priestly race of Asclepiads who served in the temples of the god Aesculapius, and amongst whom an independent medical guild seems eventually to have developed. A member of such a family would certainly inherit a large stock of traditional lore about disease and its remedies, from old priestly charms and spells to the use of certain drugs, ointments and foods, and observations on the symptoms of diseases. But the best evidence that the traditional knowledge of the