

who aspires to teach in certain secular departments. He is not regarded as safe, and he is accordingly ostracized. When we consider the difficulties that the course of truth encounters one is reminded of an incident related by St. Augustine. On one occasion when his teacher was explaining the course of Creation and how the Almighty had in six days created the heavens and the earth, one student asked if the Almighty had taken just six days to do all this, what was He doing before He created the Universe. He received the crushing reply: "Alta Gehennas scrutantibus parabat." "He was employed in preparing hell fires for those of an inquiring turn of mind."

Science then is merely the body of organized knowledge concerning the world about us and within, the Scientific Spirit is that attitude of mind which will not content itself with tradition, with authority, and which, further, will not refrain from employing the only method which will bring certainty to knowledge, the method which involves observation, test, trial and experiment. The Scientific Spirit does not confine itself to finding out facts for these themselves may be intellectually valueless, but it strives to bring them all into some relation with each other and all into proper places under that order. Science then is not facts, but the organization of our knowledge of them.

Having now made clear what is understood by the Scientific Spirit I shall next discuss its relation to medicine.

There is probably no line of human development in which the Scientific Spirit is to play in the near future a greater part than in medicine. As to the past all the advances in medicine have had their origin in that intellectual influence.

Medicine began nearly three thousand years ago as a series of observations on disease. It is the current idea that Hippocrates, who lived in the fifth century B.C., laid the foundation of rational medicine by studying the votive tablets and offerings dedicated to Asclepius in gratitude for the cures which he, as a god, effected in the sick who visited and worshipped in his temples. This is a wholly erroneous idea, as even a superficial study of the Coan Prenotions shows. These are a series of aphorisms attributed to Hippocrates, but undoubtedly of a much earlier origin, and probably represent the results of the observations of several generations of rational physicians in the island of Cos. These Coan Prenotions further show that in that remote time the types of disease were carefully studied and the facts collected and related. It was these facts which formed the basis of the physical diagnosis in which Hippocrates and his Coan predecessors were so adept. Hippocrates, indeed, extended and amplified the concepts which were thus