

earth and other planets around the sun. His cosmogony is very curious. He conceived of the universe as a *cosmos* or animated whole, whose members were divine intelligences. From unity, the essence of Nature, is derived the name of the universe. Unity is the principle of everything. It is God. He represented his ideas in a concrete way by the figure one, unity, and two, denoting material things. Thus, the universe is represented by the number twelve, obtained by the juxtaposition of the figures one and two. This idea was perhaps derived from the Chaldeans, to whom we owe the signs of the zodiac. In this system, absolute unity, or God, represents the spiritual soul of the universe, the principle of existence. Between the Supreme Being and man is an uninterrupted series of intermediate beings, whose perfections decrease in proportion to their distance from the creative principle. Man alone is the bond which unites divinity with matter, which brings heaven to earth. He has a body, soul, and spirit, manifesting themselves by three distinct faculties, sensibility, consciousness, and intelligence.

When persecution had dispersed the Pythagorean society, which event took place within the lifetime of its founder, the serious practice of medicine began. His pupils introduced the practice of visiting the sick in their homes. They went from house to house, from city to city. History has designated them the peripatetic physicians. Alcmaeon of Crotona, who wrote on the anatomy of animals and on physics, the great Hippocrates himself, and Empedocles of Agrigentum were the most famous of these practitioners.

It is not likely that the philosophers contributed much that was of value to the practical side of Medicine. Their supreme merit was that they introduced more exact and more correct modes of thought and so paved the way for the great revolution, the substitution of naturism for occultism, of reason for superstition. When the times are ripe for a change, there usually arises some individual to act as leader and standard bearer. In this case it was Hippocrates.

Before proceeding to the discussion of Hippocrates' work let us glance for a moment at the state of medicine in his time.

There seem to have been five or six classes of practitioners. First in time come the Asklepiades or priests of Asklepios, of whom we have already dealt sufficiently. They represent the theurgic or wonder-working school.

Next, we have the surgeons, who maintained clinics to which those who were able might repair. In their surgeries, which were often adjacent to their houses, there were facilities provided for treating what we would term minor cases, but also operating rooms and beds for the more serious disorders. Excavations have revealed a great variety of surgical instru-