those who attempted to explain the laws of organized bodies by the laws of the universe. In their works we find the first applications of philosophy to medicine. It is unfortunate that time has left few vestiges of the productions of the early medical schools from which to judge of their scientific attainments. All that remain are the Hippocratic collection, emanating from the school of Cos, and the Knidian Sentences of the rival school of Knidos. Some have thought that certain parts of the former, notably the second and third books of Diseases, which contain references to pleuritic friction and the succession splash met with occasionally in connexion with pleural exudates, are interpolated productions of the latter. So far as we can judge, two opposing principles in philosophical medicine make their appearance even at this early age, the influence of which is apparent to-day. The one pretends to localize all maladies and sees therein only a simple organic manifestation or symptom; the other attributes maladies to a generalized disturbance of the economy, modified in the exercise of its functions. The school of Knidos represents the first of these principles; that of Cos, the second. In course of time, the Knidian theory led to the surcharging of medical science with a multitude of useless details, while the Coan hypothesis led to the gradual exaltation of theory to the detriment of observation.

It was when the bonds of priestcraft, superstition, and mysticism were being broken and the study of science was being relegated to the philosopher and scholar, that Pythagoras appears, the master whose teachings form the point of departure for the naturism of the school of Cos, the influence of whose doctrines is felt to-day.

Pythagoras was born at Samos about 582 B.C. He was an athlete or gymnast by profession and as such must have been familiar with those matters of hygiene and physical culture which were in Greece, as we know, closely identified with certain lines of medical practice. Hearing one day a disquisition on the immortality of the soul he became enamoured of the study of philosophy. Renouncing his profession, he travelled through Egypt, Phœnicia, Chaldea, and India, studying the manners and customs, the religious doctrines and practices in these countries. He returned to the Peloponnesus, but remained there only a short time, finding his way eventually to Crotona in Italy, where he made the acquaintance of the celebrated athlete Milo. There he began his reform in philosophy. His success was immediate and immense. Scholars crowded about him whom he placed under a rigorous and almost monastic discipline. It was Pythagoras who invented the theorem of the square of the hypothenuse, familiar to us in our youth, who also divided the year into 365 days and 6 hours, almost as if he suspected the movement of the