

they were wrapped in the hide of the slaughtered animal and placed to sleep at the foot of the statue of the god (incubatio or *ἐγκοίμησις*). The god indicated the cure usually in a dream. To impress the simple mind and to stimulate faith, the deity was often made to reveal himself in an apparition or in some other striking way. The serpent played a prominent part in these various incantations, being used in this way as a means of grace. It will readily be understood that such a system lent itself readily to the perpetration of the greatest frauds, and there can be no doubt that in later times the priests of Asklepios used their power over the minds of the vulgar for the purpose of gain and to maintain their personal ascendancy. Eventually they became utterly discredited and their system became synonymous in the popular estimation with the grossest jugglery. We see some indications of this distrust even in the time of Hippocrates, for the comic poet Aristophanes puts the following in the mouth of one of his characters: "The sacrificing priest of the temple of Asklepios, after having put out all the lights, told us to sleep, adding that if anyone heard the signal of the arrival of the god he should not stir. Consequently, we took our places on our beds without any noise. As for me, I could not find sleep, because the odour of a basin of excellent soup, which an old woman was holding near me, tantalized fearfully my sense of smell. Wishing to slip over to it, I lifted my head gently and saw the sacristan taking up the cakes and figs upon the sacred table, and, making the tour of the altars, one after the other, put into a bag whatever he found. I thought there was considerable merit in following his example, and I got up to go and ask for the basin from the old woman." The spirit of skepticism, of which we have indications here, is attributable to the influence of a new study which was now beginning to make itself felt.

It was about the sixth century before the Christian era that philosophy first made its appearance in Greece. The keener intellects began to speculate on the origin and nature of the universe and the composition of matter. The relationship of the animal body to the general cosmos not unnaturally came in for a good deal of attention, and this led in time to an enquiry into the nature and etiology of disease and the means of alleviating it. Of course it was several centuries before there was much progress in the matter of pathology, for anatomy and physiology had to be created first, but we soon see the effect upon Medicine of a more correct method of reasoning, and, if at first superstition and mysticism seemed strongly entrenched, at least a beginning was made of breaching their strongholds.

Thales, Zeno, Empedocles, and Pythagoras were prominent among