

evolved by herdsman or shepherd began to be applied to man. The diseases peculiar to the female sex were first treated by the wise old woman who had lived through the mysteries of the life of that sex. Of the nature of disease in general and particular the ghost of a true idea did not exist. Obscure diseases were regarded as instances of demoniacal possession. Prayers, chants and sacrifices to healing gods were universal. Devils were exorcised chiefly through the medium of priests. The priestly art and that of the physician were often combined. In China, in India, in Chaldea, in Egypt, the development of early medicine followed the same fundamental principles, though each country manifested special peculiarities. The medicine of the Greeks interests us as much as any. Philosophers all, with an intense longing for the good, the true and the beautiful, they have left behind them records which, in many respects, make modest even the reader of to-day. In Heraclitus, Democritus and Empedocles, and above all, in Hippocrates we meet with much that is practically good in modern medicine and philosophy, especially as concerns the individual life, the ideal development of the personality. Though infants in anatomy and physiology and almost entirely ignorant of the nature of specific diseases, the Greek physicians had accumulated an account of symptoms and conditions and a therapeutic armamentarium that surprises the modern who for the first time reads his Hippocrates. The treatment of fractures and dislocations, the trepanning of the skull, the tapping of the abdomen and chest, the mode of dealing with hernia show us how daring they were in surgical measures. Had they known how to control hemorrhage, who can tell what operations these cool-headed Greeks might not have devised. They were far less happy in the more difficult field of internal medicine. Most of their ideas about internal diseases were wrong, but some of their descriptions of individual cases are magnificent. Concerning the therapy of internal diseases, Hippocrates had many sound principles, and described some good practice. He recognized the healing power of Nature and urged his followers to aid and follow Nature—"quo natura vergit, eo tendere oportet." In Hippocrates can be found the tenets of many of the famous schools which have followed him. The principles of *contraria contrariis* and that of *similia similibus* are both in his pages, but wiser than some who came after him he limited himself to neither. "According to its kind and the circumstances underlying it, a case must sometimes be treated by agents acting unlike the disease; in another case, on the other hand, the treatment must be undertaken by agents acting similar to the disease. The reason for this lies in the weakness of the human organism." Perhaps the strongest part of the therapy of that