

suffering any more Phœbus "Phœbi nundum impatiens Bacchatur vates, magnum si pectore possit excusisse deum." The poor epileptic, impatient of Phœbus, strives to disburden her soul of her tyrannic ruler but the more effort she makes, the more her terrible god fatigues her foaming mouth and subdues her ferocious heart; the sybil bellows in her cave while Apollo shakes the reins over her as she wildly rages. He tames her and breaks her in, but also he lashes her to fury.

This description is nothing but one of the scenes witnessed every day in our epileptic asylums. But no longer is the sad fate of our patients considered a favour of heaven nor a curse of the Almighty. The insane has been raised to the dignity of a sick person. He is no longer lashed in order that he might recover.

Such being the belief about the nature of insanity, it is evident that the treatment in those days consisted chiefly in religious ceremonies and practices. The Asclepiades, the priests in charge of the temple of Esculapius, had received the appointment of curing those suffering from mental disorders but their science was made to procure them wealth rather than profit the sick.

Hippocrates, the creator of mental medicine, was a member of that priestly family who claimed to be issued from Asculapius (the Asclepiades) and had in ancient Greece the monopoly of the curing of insanity.

First, he had the merit of distinguishing the pathological nature of insanity. With the most praiseworthy insistence, he applied himself to oppose the medico-religious practices of the Asclepiades in order to substitute a treatment more rational and medical. To ablutions, exorcisms, incantations succeeded the bleeding, purges, emetics, vegetable diet, hygienic exercises, music and travel. It seems that even at that time there were sanatoria for the insane, "iatria", but most of them were left at liberty in their homes under the supervision of a servant or a relative.

Hippocrates ends the Hippocratic period: his successors were but imitators and added nothing to his medical ideas on mental alienation.

The scientific tradition then passed from Greece to Egypt with the dismemberment of Alexander's Empire.

Herophilus and Erasistrates, who lived about 300 years before Christ represent this period of transition from Hippocrates to Gelsus.

The Greco-Roman period which brings us to the middle ages, is represented by Asclepiades of Bythinia, Celsus, Areteus, Goelius and Galienus.

Asclepiades has established a formal delimitation of insanity into acute and chronic alienations. He, the first, tried the substitutive medication and advised intoxication in the general treatment of mental alienation.