

One of his greatest merits is that he was the first to dissociate medicine from priesthood, but his knowledge of anatomy, physiology and pathology was necessarily very defective, as the Greeks precluded all dissection. He was the first to make use of the phrase "*Vis Medicatrix Naturæ*." Trepanning and phlebotomy was known, but little practised. The pulse was not even spoken of in any of the works attributed to Hippocrates. He attached great importance to diet, etc., medicine, in his estimation, being only of secondary importance, although there were no less than 265 drugs in existence in his time. From what we can learn, Hippocrates was entirely ignorant of the use of nerves, and made no distinction between veins and arteries; nevertheless, he has the distinguished honor of laying the foundation of medical science.

For a long time a battle waged between priest and medicine-man for the mastery. The church was up in arms against medical men for any new discovery, doctors were denounced, charged with sorcery and unlawful compact with the devil. In 1203 the Popes ordered all medical books from the monasteries, and forbade their study. Doctors have been under the ban of the church down to the last part of the last century, for no physician could practise in England without the signature of the Bishop of London to his parchment.

Petrarch called the doctors "men who deny Genesis and bark at Christ." They were called atheists, Mahomedans, sorcerers, magicians, and all other titles likely to embitter the ignorant and superstitious against them. As late as 1722 the Rev. Ed. Massey said that all diseases were sent by Providence for the punishment of sin, and any attempt to prevent them was a "diabolical operation."

And would it not be expecting too much from human nature to imagine that pontiffs, who derived large revenues from the sale of the Agnus Dei, or priests, who derived both wealth and honors from the cures wrought at shrines under their care, or lay dignitaries, who had invested heavily in relics, should favor the development of any science or discovery which undermined their special interests. During a dreadful pestilence in the year 590 a great ecclesiastic made the remark that "pestilences were the harvests of the ministers of God."

As late as 1663, Beecher's "*Medicinalis Illustratus*" contained, among other equally quaint yet loathsome therapeutics, the following: Powdered human bone in red wine to cure dysentery. The marrow and oil distilled from human bones is good for rheumatism. Prepared human skull is a sure cure for falling sickness. Moss grown on a human skull a hæmastatic. Mummy dissolves coagulated blood, relieves coughs. Human fat, when properly rubbed into the skin, restores weak limbs; and druggists during