

powers of observation and his rationalistic mind kept him from attaching himself to any school or sect of philosophy and from indulging in those useless and utterly fanciful speculations which have proved quagmires to the human mind ever since. Quite in contrast with him his contemporary Plato, an intellectual giant, a pupil of the great master who never wearied asserting his own ignorance and who paid for it with his life, spun "a huge cobweb of absurdities out of his inner consciousness and imposed it upon mankind as the reality of nature." How little he was capable of standardizing reality may be judged from his opinion that good physicians "had better not be robust in health and should have had all manner of diseases in their own persons!" He also held that if they could not cure their patients quickly they were worse than useless, for they only prolonged lives worthless to the state!

The School of Cos, however, was the most famous of all, simply because it had a long line of great teachers and because further it was exceptionally situated. The island to-day is unhealthy, ill-cultivated and badly governed by the Turk, and with a population not exceeding 10,000. From the published reports of travellers in the last twenty years one learns there is not a single physician on the island and there is no resident apothecary. In ancient times it was otherwise. It then had a population of 50,000, and it was cultivated to the very crest of the high limestone ridge which runs through the length of the island. It was also the home of industry, for in it was manufactured the Coan Stuff, transparent robes for women's wear of so surpassing an excellence that it was famous in the ancient world. In the town of Cos itself was a school or academy of learning to which came young men from all parts of the Greek world and amongst them Theocritus, the great Sicilian poet. What life on this island was in his time may be best learned from his seventh Idyll, the scene of which is placed in Cos, and it is a wonderful picture of old-world, peaceful, joyous existence. What helped to make it so was that it was rarely the scene of strife, for although close to the coast of Asia Minor, it could not readily be invaded, as there was only one harbor and landing place.

In the town of Cos was also an Asklepiion, or Temple of Health, from the votive tablets of which Hippocrates is held by all his chroniclers to have acquired his knowledge of diseases, their symptoms and their cure. The fact that this passes unquestioned, nay, is accepted by all writers on Hippocrates, shows that the uncritical stage of learning has not yet passed away so far as Hippocrates is concerned. One of the works sometimes attributed to him is the Coan Prenotions, but it without doubt is a collection of observations made by pre-Hippocratic teachers and disciples, and in these we find evidence of how little votive tablets contributed to the Hippocratic lore. No. 424 of the Prenotions, illustrating this, is as follows:

"The emyematious when their shoulders are shaken and thereby is produced much sound, have less pus than those have in whom is produced little sound who also have greater dyspnoea and more flushed face; finally those in whom is produced absolutely no sound and who have marked dyspnoea and livid nails are full of pus and in a dangerous state."

An examination of this from all points of view demonstrates quite clearly that no such facts as those detailed could ever be inscribed on ever so many votive tablets. Of those votive inscriptions which are accessible to us to-day, and they are not a few, there is not one from

which the slightest fact of any value can be gleaned or could be gleaned for medical science. Indeed, every one of the 650 Coan Prenotions completely negatives the old tradition, and they further show that they are no generalizations made by careful observers at the bedside. The extract given shows that the Coan physicians used auscultation and resorted to post-mortem dissections. Other extracts would show that they also knew the value of, and used, percussion and palpation which, with auscultation, were methods of diagnosis not employed again until the close of the eighteenth century.

It would take too long to give all the leading details of the work of Hippocrates and the School of Cos, and I may point out further only that in his treatise on the sacred disease (epilepsy) he was twenty centuries in advance of his time and that he recognized and described the variety which was rediscovered by Dr. Hughlings Jackson in the last century and which is now known as Jacksonian epilepsy. But his great merits as an observer may be gathered from the records of cases which he left, and I give one extract to illustrate the exactness and brevity of his language:

"The daughter of Nerios, a beautiful maiden aged twenty, was playing with a girl friend who struck her with the open hand on the top of her head. She saw a blackness before her eyes, lost her breath, and on getting home was taken with severe fever, with headache and redness of the face. On the seventh day there issued from the right ear more than a cupful of foetid pus and she seemed a little relieved. But the fever returned, she became comatose and speechless; the right side of her face was drawn; spasms, tremor and breathlessness followed; her tongue and eyes became paralyzed; she died on the ninth day."

Much more may be said regarding him, but remembering his words that "the occasion is fleeting," we must take leave of the Old Man of Cos. For a better view of his genius, of what he achieved and of his methods of generalizing in which he anticipated the inductive method of Bacon, each must go to his works and learn for himself. I shall be satisfied if I know that I have stimulated a few to do so, and I can promise that they will say of his attainments and of his services to culture and civilization what he said with regard to the Art which was old in his time:

"We ought not to reject the Ancient Art as if it were not and had not been properly founded, because it did not attain accuracy in all things, but rather, since it is capable of reaching to the greatest exactitude by reasoning, to receive it and admire its discoveries made from a state of great ignorance and as having been well and properly made and not from chance."

THE GLEE CLUB TOUR.

No doubt you have heard of the Glee Club, it is on harmonious organization of incipient vocal artists—and others—banded together for the delectation of that muse whose name I forget, but whose sphere of influence is the musical temperament. In order properly to fulfil its mission it becomes annually incumbent on the club to make a tour, partly for the dissemination of that culture which only music can impart and partly for unfortunate economic considerations which are the gentle dream of the more official portion of the organization. With the usual preparations—and the expenditure of postage stamps—a tour was planned and carried into execution this year. The execution began on the morning of Janu-