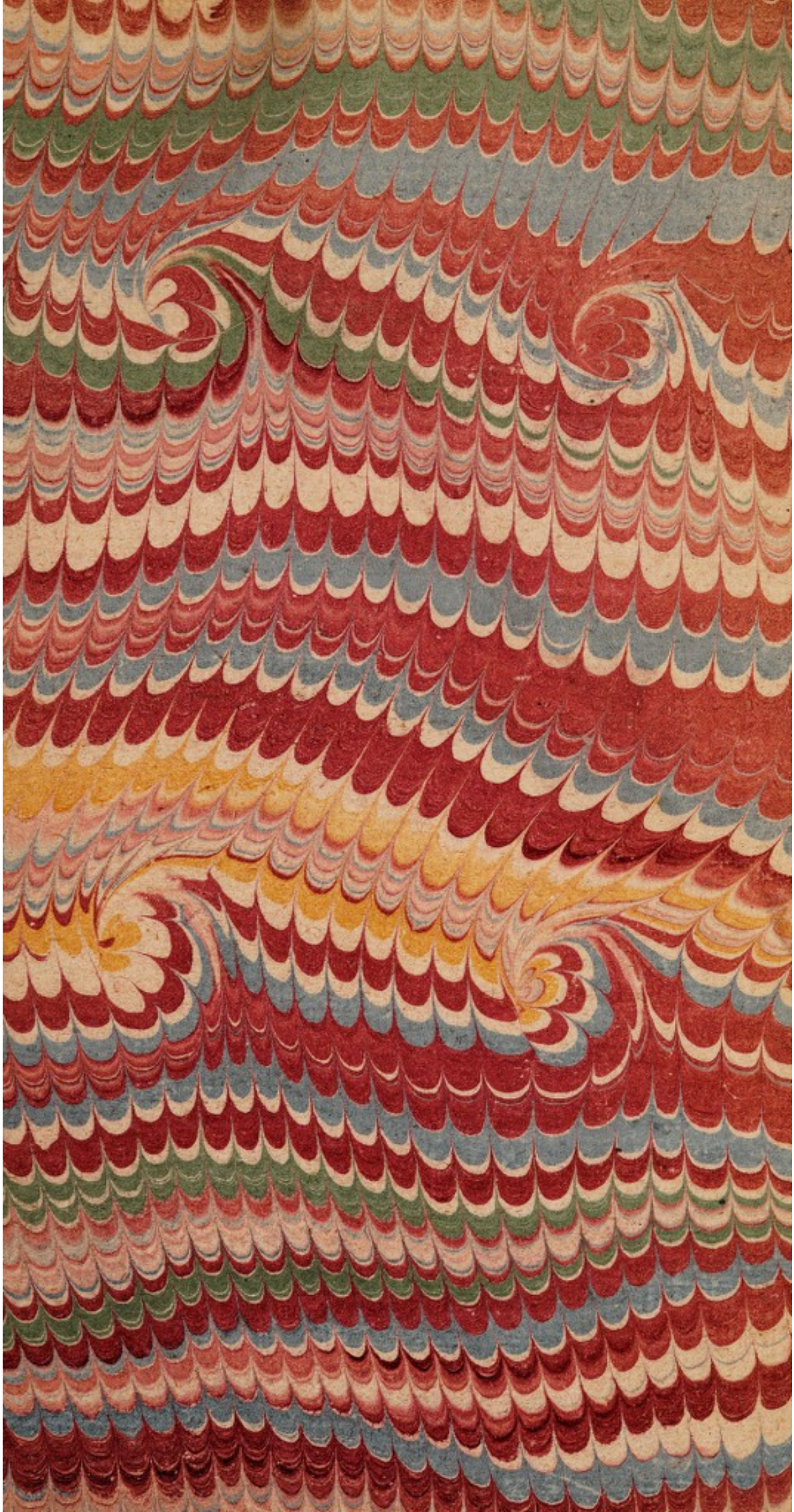
The state of physick, ancient and modern, briefly consider'd: with a plan for the improvement of it / By Francis Clifton.



THE STATE OF PHYSICK, ANCIENT *and* MODERN, Briefly conſider'd:

WITH A

PLAN for the IMPROVEMENT of it.

By *FRANCIS CLIFTON*, M.D.
Phyſician to his Royal Highneſs the PRINCE of *WALES*, Fellow of the College of PHYSICIANS, and of the ROYAL SOCIETY.

The authors, who have improv'd this art, are not a few; but they are not to be comprehended within the compaſs of a few years. A thouſand writers, perhaps, for a thouſand years, have been improving this Art and Profeſſion: and he that induſtriouſly ſtudies thoſe authors, will, in the ſhort period of life, find out as much as if he had liv'd a thouſand years himſelf, or employ'd thoſe thouſand years in the ſtudy of Phyſick.

FREIND's Hiſtory of Phyſick, Vol. II. p. 63.

LONDON,
Printed by W. BOWYER, for JOHN NOURSE without *Temple-Bar*. MDCCXXXII.

TO HIS

ROYAL HIGHNESS

THE

Prince of *WALES.*

SIR,

THE Arts and Sciences have been long found of ſuch great importance to the well-being of mankind, that the

wiſeſt and beſt of Princes, in all Ages, have made the encouragement and protection of 'em their ſtudy and delight.

Your Royal Highness is ſo well vers'd in the Hiſtories of former Ages, that it is needleſs to produce any inſtance of this nature. Every Nation has had its *Mœcenas*. But Learning of all kinds was never ſo univerſally promoted, nor ſo remarkably diſtinguiſh'd, in this Country, as we have lately ſeen it under the mild

and

and auſpicious Government of the moſt illuſtrious *Houſe of* HANOVER.

Encourag'd by this noble example in Your Royal Parents, and Your own natural good diſpoſition, I have preſum'd, SIR, to lay before You, *The State of* PHYSICK, *ancient* and *modern:* an Art, of the utmoſt conſequence to the eaſe and comfort of Life.

To make it more ſimple and agreeable to *Nature*, and by that means more uſeful to mankind,

DEDICATION.

is the deſign of the preſent undertaking: a deſign, that is always ſure of proper encouragement from a Prince, whoſe *Generoſity* is ſo extenſive, and whoſe *Benevolence* ſo univerſal.

Your ROYAL HIGHNESS's

moſt humble and

moſt dutiful Servant,

FRANCIS CLIFTON.

THE

PREFACE.

A *Short view of the ſtate of Phyſick, as it ſtood among the* Ancients, *and as it now ſtands among the* Moderns, *having been recommended to me (by a particular friend) as a curious and uſeful ſubject, fit to be conſider'd at this time, I have been put upon reviſing ſome papers I had by me; which, as they were wrote at firſt for my own private uſe,*

were drawn up in too conciſe a manner to be fit for the Publick, without conſiderable alterations and additions.

My deſign from the beginning was to repreſent the affair to my ſelf in as clear and as ſtrong a light as I cou'd, in order to form a right and impartial judgment, which of us have the advantage, the Ancients *or the* Moderns? *a point, that, when once ſettled, might enable us (perhaps) to think of ſomething farther, to make the Art ſtill more uſeful*[a]. *The ſteps that were neceſſary upon this occaſion, tho' troubleſome enough at firſt, have yet been taken, and, I hope, carefully: and as to the additional part, (which is conſiderable) tho' it came upon me at a time when I*

[a] If any Perſon thinks this point out of the queſtion, I deſire he would read with care the concluſion of Dr. *Freind*'s hiſtory of Phyſick, Vol. I.

was

was fully employ'd in preparing my edition of Hippocrates; *yet, as the ſubject was of great importance, I thought it better to ſteal a little time from that edition, than neglect an opportunity of obliging ſo worthy a friend: eſpecially as I ſhou'd be more in the way of vindicating my ſelf at the ſame time from a reflection that had been caſt upon me, on account of my book of* Tabular Obſervations for the improvement of Phyſick, *publiſh'd laſt year; as if out of an over-fondneſs for the* Ancients, *I had ſlighted the* Moderns *too much: an opinion that ſome Gentlemen were pleas'd to entertain; but with how much juſtice, the Publick is the beſt judge. I ſaid then what I really thought; and I have had no reaſon ſince to alter my opinion, as to the uſefulneſs of* obſervations *in Phyſick in oppoſition to* Schemes

and

and Theories. *The* method *there propos'd may perhaps receive ſome advantages from the various* ſyſtems *here conſider'd: and therefore the reader is not to be ſurpriz'd, to find many things in this book, that were ſaid in the other; eſpecially as that is now out of print, and the deſign in both the ſame, viz.* the improvement of Phyſick *in the plaineſt and moſt natural way.*

Hippocrates, Celſus, Pliny, Cælius Aurelianus, *and* Galen, *among the* Ancients; *and* Le Clerc *and* Freind, *among the* Moderns, *are the principal authors I have conſulted: and, to ſay the truth, whoever reads the* Hiſtoire *of* Le Clerc, *and the* continuation *of it by* Freind, *may, if he pleaſe, ſave himſelf the trouble of reading much of the hiſtorical part of this book. Not but the conciſe view here attempted, and the*

many

many remarks that are interſpers'd up and down, will, 'tis hop'd, make it far from nauſeous, even to thoſe who are beſt acquainted with theſe authors. And as to the reſt, thoſe I mean who are not well acquainted with 'em, they will here find ſeveral things, in a plain and ſimple dreſs, uſeful at leaſt, if not entertaining. And, for their farther encouragement, I can aſſure 'em before-hand, that nothing is here ſtrain'd to ſerve a turn, or miſrepreſented to make diſturbance: a practice, that I have always had an abhorrence of. As the affair has appear'd to me, upon a thorow conſideration, I have fairly ſet it down for the conſideration and uſe of others. The freedom I have taken in commending, cenſuring, *and* comparing, *the opinions and practices of different men in different ages, may perhaps*

perhaps be diſagreeable to ſome perſons, as not carrying with it always that decency and complaiſance that the politeneſs of the preſent times have made in a manner faſhionable. If this ſhou'd be the caſe, I ſhall be ſorry: for I wou'd not willingly offend any one; and I am very ſure I never intended it. But unleſs a man can ſpeak his mind freely, what ſignifies ſpeaking at all? How ſhall we ever come at the Truth, if our real ſentiments are artfully diſguis'd? I may be out as well as another; (every man is liable to miſtake) but I am not ſo deſignedly. Nor am I ſo bigotted to my own opinion, but that, if any man will be ſo kind as to ſhew me my error, I will readily quit it, and thank him for giving himſelf the trouble. Truth is what I wou'd always arrive at, if I cou'd, eſpecially

ly in an affair of ſuch conſequence as Phyſick. Miſtakes *or* frauds *here are worſe than any: and therefore 'tis better that a Phyſician ſhou'd ſpeak his opinion* plainly *and* candidly, *even tho' he ſhou'd ſuffer a little in his character as an* author, *than lead mankind into errors by an* oſtentatious ſhew of Philoſophy. *What ſignifies tickling the ears of the reader, and making him believe more than is true? The* Art *is the thing to be ſtudy'd, and not the* craft. *Diſeaſes are not to be cur'd by charms or flouriſhes, but by a regular and conſtant obſervance of their ſeveral appearances, and a judicious application of remedies accordingly. An affair of ſuch importance, that nothing ſhou'd be able to diſcourage us from attempting to preſerve the lives of our fellow-creatures in this manner; even tho'*

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the contempt *and* obloquy, *that generally fall to the ſhare of ſuch Practitioners, ſhou'd, by the malice of deſigning men, be doubled upon us. He, who has nothing baſe or wicked in view, ſhall never want friends enow to ſupport him: whereas the man of other principles, tho' he may flouriſh as it were for a moment, ſhall after that be ſoon diſcover'd, and ſnar'd in the works of his own hands. 'Tis a difficult taſk, no doubt of it, to touch upon ſome vices, to purpoſe, without raiſing a great many enemies, and ſo hurting one's ſelf more than reforming the abuſes. Some people are ſo malignant as to oppoſe every thing that is good, or that they themſelves have had no hand in. Defamation is their chief, if not their only delight. But even theſe, who are the very* peſts *of mankind, ought never to have ſuch*

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an influence over us, as to fright us from attempting what is really uſeful. Vices attended with profit are the hardeſt of all to be parted with or ſuppreſs'd: but yet it is ſometimes neceſſary to look into 'em, to ſee whether any thing can be mended or not. That many things in Phyſick, which may properly be conſider'd as the vices or abuſes of the Art, might be chang'd for the better, is moſt certain; and that, if no body ſets about it, ſuch a change will never happen, is as certain.

That Quackery, *for inſtance, ſhou'd be rather ſuppreſs'd than countenanc'd, is what every body will grant.*

That the encreaſe and reputation of Noſtrums, *which have been of late ſo ſhamefully encourag'd, and that by men of* learning and figure, *ſhou'd be prevented, if poſſible, is likewiſe obvious: for if this way of proceed-*

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ing ſhou'd prevail, the foundations of the Art wou'd ſhake, and there wou'd ſoon be no difference left between the moſt ignorant pretender, *and the* wiſeſt Phyſician; *and, which is worſt of all, the conſtitutions of people wou'd be entirely ruin'd.*

Once more; that the making the practice of Phyſick eaſier and leſs expenſive to the Patient wou'd be a benefit to every body, is alſo evident at firſt ſight: and ſo are ſeveral other things that might eaſily be mention'd. I ſhou'd be glad therefore, (and 'tis all that I deſire) "*that the* "*Practice was put upon ſuch a* "good *and* humane *foot, that no* "*body might be afraid of Phyſick* "*when they really want it; but re-* "*ceive from it all the benefit it is* "*capable of affording.*" *This is the Centre of all my deſires and all my endea-*

endeavours: and I hope no man will be ſo weak or ſo malicious as to conclude from theſe, or any expreſſions in the book itſelf[a], *that I am an enemy to the* Apothecary: *if he ſhou'd, give me leave to tell him, his concluſion is falſe. I am an enemy to no man, but him who under falſe pretences deceives and injures his neighbour. As it is highly reaſonable that a* Phyſician, *who has been at a great expence in his education, and devotes himſelf entirely to the ſervice of the Publick, ſhou'd be handſomely conſider'd for his* advice *and* care; *ſo it is equally reaſonable that an* Apothecary, *who has likewiſe been at ſome expence to learn the art and myſtery of his profeſſion, and is conſtantly oblig'd to give due attendance, (let the diſ-*

[a] Particularly in p. 16, 45, 54, 55, 56, 65, 72, 73; and eſpecially 152, 154, 155, 156, &c.

tance from the Patient be what it will) *ſhou'd alſo be conſider'd, not only for his* medicines, *but his* trouble *too, whenever the caſe requires but little Phyſick.*

There is but one thing more that I wou'd premiſe, and that is to prevent any miſtake about the word Philoſophical, *as ſometimes applied here to Phyſicians. By it I mean no more than* theoretical, *or ſuch Phyſicians as, out of an over-fondneſs for any particular opinion, are above conſidering how the caſe really is in Nature; and, rather than give up a favourable Scheme, will run the hazard of loſing the Patient. This has been the caſe too often among the* Ancients *and the* Moderns, *where Philoſophy has been too haſtily or injudiciouſly applied to Phyſick, and will be the caſe again, if* Obſervation *does not prevent it.*

In

The PREFACE.

In all other inſtances Philoſophy is highly commendable. This is all I have to premiſe: and if what is now to follow, does but anſwer, I ſhall think my ſelf well paid for all my time and labour.

New Bond-Street,
Oct. 30, 1732.

A general view of the WORK.

N. B. *The Reader will here find an account of all the eminent* Sects *in Phyſick, with their reſpective* Founders, *for above two thouſand years paſt*, viz. *the* Dogmatiſts, *the* Empiricks, *the* Methodiſts, *the* Epiſyntheticks, *the* Eclecticks, *and the* Pneumatiſts; *beſides the moſt remarkable among the* Galeniſts.

THE

THE

CONTENTS.

SECT. I.

Of the ſtate of *Phyſick* among the *Greeks.*

Prodicus,

Nicander

SECT. II.

Of the ſtate of *Phyſick* among the *Romans*.

Aſclepiades

Soranus,

Celſus's

Galen

Ætius,

SECT. III.

SECT. III.

Of the ſtate of *Phyſick* among the *Arabians, &c.* to the *reſtauration of Learning.*

SECT. IV.

Of the State of *Phyſick* from the *reſtauration of Learning* in 1453 to the preſent times.

Some

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Sect. V.

A Plan for the *Improvement* of *Physick.*

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THE STATE OF PHYSICK ANCIENT and MODERN.

SECT. I.

Of the State of Phyſick *among the* Greeks.

THERE has been a good deal of pains taken to make the world believe, that *Phyſick* was never in a better ſtate than now; and it is not the eaſieſt mat-

The reaſon of the preſent enquiry.

ter to offer any thing in oppoſition (how decently or judiciouſly ſoever it may be managed) without raiſing many Adverſaries. The modern Diſcoveries in *Philoſophy*, *Anatomy* aud *Medicine*, ſay they, have ſet the affair in ſo clear a light, that we can ſee farther in one day than the *Ancients* could in an Age. This is a popular way of talking; and in ſo philoſophical an Age as this, believed without any manner of difficulty; eſpecially as no body can deny, that the advantages from theſe Diſcoveries are indeed very conſiderable. But I am of opinion, notwithſtanding all theſe Diſcoveries, there was a time once, when Phyſick was in a better ſtate than it is at preſent; and for any thing I ſee to the contrary, there may be a time hereafter, when it may be better than it is now, or than it was then. Two or three things well managed would do the buſineſs effectually, or I am much miſtaken. But before we come to the conſideration of theſe points, it may not be amiſs to take a ſhort view of the ſtate of Phyſick among the *Ancients*, and the

the ſtate it is now in among the *Moderns*; in order to form a right judgment, and enable us to ſtrike out with more eaſe a clear and regular Method of improving the Art to the utmoſt.

The Practice of the Ancients.

To begin then with the *Ancients*. They contented themſelves for many Ages with a diligent obſervance of plain matters of fact, without attempting to explain the manner how thoſe facts were produced; and to this they added an induſtrious enquiry after the beſt remedies, without attempting to reaſon upon their ſeveral effects; eſteeming *accurate Obſervations* and *good Medicines* infinitely more uſeful than all the reaſoning in the world without them.

Of the Aſclepiadean Family.

The *Aſclepiadean* Family, that laſted above ſeven hundred years, and were in a manner the ſole proprietors of Phyſick, were remarkable for this kind of Practice. And perhaps, if the Philoſophers had not interpoſed, Phyſick would have been a ſtranger to this day to the many Theories, that have ſince confounded it. Though indeed it muſt be confeſſed, that

before *Pythagoras's* time (who was the firſt that introduc'd Philoſophy into Phyſick, and that about eighty years before *Hippocrates*) there was a ſtrange inclination in Phyſicians to Enthuſiaſm; and what they would not be at the pains to cure by dint of Obſervation and Experience, they were very ready to attempt by Charms and Amulets. Theſe were common in the days of *Æſculapius*, who, as *Celſus* and *Galen* tell us [a], was the firſt that reſcued Phyſick from the hands of the vulgar, and, rejecting the idle part, adhered to the ſolid. This was the *Æſculapius* of the *Greeks* (the Son of *Apollo*, and the Pupil of *Chiron* the Centaur) ſo famous in all Antiquity for his divine ſkill in Phyſick, of which he himſelf gave ſome noble proofs in the *Argonautick* expedition; and his Sons *Podalyrius* and *Machaon*, at the ſiege of *Troy*, about fifty years after.

Æſculapius, *the Founder.*

To him we owe the *Medicina Clinica*, or the cuſtom of viſiting the Sick in their

Medicina Clinica, *his invention.*

[a] See *Celſus*'s preface, and the firſt chapter of *Galen*'s book called *Medicus*.

beds;

beds; without which the nature and progreſs of a Diſtemper could hardly ever have been found out, or any judicious Obſervations ever taken. For how can men ſtand in the ſtreets to examine the Sick, as the *Babylonians* and *Aſſyrians* were uſed to do in the infancy of Phyſick [a]?

To him we owe likewiſe the *Medicina Gymnaſtica*, another noble improvement. I am very ſenſible that *Herodicus* (who is ſaid to have been *Hippocrates*'s Maſter) is generally looked upon as the Inventer of this; and it cannot be denied, that he carried the matter farther than any of his Predeceſſors, and was the firſt, who eſtabliſhed it as an Art to preſerve or recover Health by, under certain rules and precepts, which have been loſt for many Ages, but were once in great eſteem, even though the obſervance of them proved ſo fatal to ſome perſons, eſpecially in Fevers, as *Hippocrates* has remark'd, and that with an uncommon degree of

Medicina Gymnaſtica, *his too, and not* Herodicus's.

[a] See *Herodotus*, *Strabo* and *Pliny*.

ſeverity [a]. But *Galen* does expreſly aſſure us [b], that *Æſculapius* actually preſcribed Exerciſe of various kinds to his Patients, and therefore may very well be counted the Inventer. So *Pliny* makes *Hippocrates* the Inventer of the *Medicina Clinica* [c]; and yet it is very plain, that he was only an Improver of it; the cuſtom itſelf having exiſted in the Family long before he was born.

Æſculapius deſervedly honoured.

No wonder then, that *Æſculapius*, who had done ſo much for the good of mankind, ſhould be ſo remarkably diſtin-

[a] L. 6. Ep. Sect. 3. Aph. 23. I confeſs I had rather underſtand this of *Prodicus*, a Diſciple of *Hippocrates*, than of *Herodicus*, his Maſter; for it does not appear that *Herodicus* was ſo injudicious a Practitioner; but as to *Prodicus*, he was for going out of the way that his Maſter had taught him, as we ſhall ſee preſently, and was as liable to a miſtake of this kind as any man, if we may judge of him by his vanity. Add to this, that the ſixth book of *Epidemicks*, from which this remark is taken, has never been allow'd to be genuine, but rather the work of *Theſſalus*, the Son of *Hippocrates*, who might very well be acquainted with the Practice of *Prodicus*. And beſides, all the printed Editions, except *Linden's*, read it Πρόδικος and not Ηρόδικο; though indeed the Tranſlators read it *Herodicus*, and two MSS Ηρόδικο, but all the reſt Πρόδικος.

[b] See his firſt book *de Sanitate tuenda*, c. 8.

[c] See his preface to the twenty-ninth book.

guiſhed

guiſhed by them, and have had ſo many famous Temples erected to his honour. Great Benefactors will always be diſtinguiſhed. The method he took was certainly juſt at that time, though it extended only to Obſervations and Medicines. It would have been ridiculous to have applied Philoſophy; becauſe the Anatomy of the parts, and the nature of Diſeaſes were then but imperfectly underſtood: And without a right knowledge of theſe things, the fonder we are of Philoſophy, the farther we err from the Truth. *Æſculapius* therefore wiſely applied himſelf to Obſervation, and his Deſcendents carefully improv'd it upon the plan that he had left them. *Anatomy* was taken in afterwards, as a uſeful and neceſſary part, but yet inferior to the other, even in their own opinion, as appears by the ſmall improvements they made in this, compared with what they made in that. *Galen* imagines (for what reaſon I cannot ſee) that Anatomy was in perfection in their days: And beyond all queſtion, the Sacrifices

Anatomy *ſtudied, but not much, by the* Aſclepiadeans.

and Embalmings of the *Ægyptians* (from whom the *Greeks* had their Phyſick) could not but inform them of many things relating to the ſtructure of the Body, that otherwiſe would have been unknown. But I am ſure, by what we find of it in *Hippocrates* (who is the oldeſt *Greek* Phyſician now extant) the caſe appears quite otherwiſe. However, be this as it will, it is on all ſides agreed, that *Obſervation* was their chief ſtudy, and this they cultivated with the utmoſt care, till Philoſophy broke in upon them.

Pythagoras *introduced* Philoſophy.

Pythagoras was the man, who firſt introduced *Philoſophy* into Phyſick, and undertook to explain the Cauſes of Diſeaſes, and ſeveral things of that kind, by it. 'Tis true, he, and moſt of his followers, went no farther than the Theory, and ſo could not do much harm. But *Empedocles* (one of his moſt famous Diſciples, who at laſt paid dear for his curioſity at *Ætna*) concerned himſelf with the Practice, with all that Magick and ſtuff about him, that his Maſter had taught him; and yet (to do him

him juſtice) was remarkable for ſeveral extraordinary cures, ſo little did his Philoſophy influence him ſometimes. What his way of thinking was, may be ſeen in *le Clerc* [a], who has given us a ſhort and ingenious account of it. And whoever would ſee more, may meet with it in the book *de Principiis*, and that *de Natura Hominis* among the works of *Hippocrates*, ſuppoſed to be wrote by *Democritus*, an acquaintance of *Hippocrates*, and a Diſciple of *Pythagoras*.

Thus clogg'd with falſe Philoſophy, *Hippocrates* found Phyſick; and yet (which is very wonderful) neither his Reaſonings, nor his Obſervations, nor his Remedies, diſcover any, or at leaſt very little, tincture of the weakneſs and ſuperſtition that then prevail'd. On the contrary, his good ſenſe got the better of all that, and retaining only ſo much Philoſophy, as was of real uſe in Phyſick, he wiſely join'd Reaſoning and Experience together, which none of the

Hippocrates's *character and conduct.*

[a] *L'hiſtoire de la Medecine, premiere partie*, l. 2. c. 4, 5.

Philo-

Philoſophers or Phyſicians had ever attempted before: the one inſiſting upon Experience without Philoſophy, and the other upon Philoſophy without Experience. Thus was Phyſick freed at that time from the jargon of the Philoſophers, and the buſineſs of obſervation cultivated with all the care and exactneſs imaginable; beyond what former Ages had done, or even what ſucceeding Ages have known. And for this he was eſteem'd by all the Ancients, *the great Reſtorer and Eſtabliſher of Phyſick*, next to *Æſculapius* (the God of Phyſick) who liv'd about ſeven hundred years before him. I know it will here be objected, that the books *de natura hom. de principiis, de natura pueri*, and the firſt book of *Diet*, (not to mention any more) are a proof, that *Hippocrates* was not ſo free from the Philoſophy that then prevail'd, as has been pretended, how little ſoever he might be influenced by it in his Practice. To which I anſwer, that it cannot be deny'd, there are many Philoſophical pieces among the works of *Hipp.* which, without any injury to Phyſick, might very

An objection anſwer'd.

very well be ſpar'd. But then it is to be conſider'd, that almoſt all thoſe pieces have been, time out of mind, ſuſpected to have been wrote by ſome other hand, *viz.* ſome by *Polybus*, others by *Heraclitus*; ſome again by *Democritus*, and others by *Herodicus*. Nor is it at all probable, that a man ſo intent, as *Hippocrates*, upon the improvement of Phyſick by Obſervation, in oppoſition to the Philoſophy then in faſhion, and withal ſo capable of accompliſhing what he had undertaken, ſhould find either time or inclination for ſuch amuſements, as he could not but know, rather retarded than promoted his deſign. Thoſe things might do very well for men of a common genius, from whom no great matters could ever be expected in Philoſophy or Medicine. *Hippocrates* was above it. And therefore, while others were beating their brains about Cauſes and Principles, and the philoſophical reaſon of things, he wiſely applied himſelf to the conſideration of the true ſtate of Diſeaſes, and of what we call the *Nonnaturals*, in order to find out what it was, that brought

His chief ſtudy, and the reſult of it.

brought about all thoſe great changes, ſo common and ſo ſurpriſing, in a human body. The reſult of his enquiries was, that a Diſeaſe does not happen without a change in the Fluids or Solids, or both; and that an error in the Nonnaturals is generally the occaſion of it; and laſtly, that the Phænomena or Symptoms that follow upon it, are the natural effects of the Mechaniſm of the Body, when the powers, of which it is compoſed, are permitted to exert their proper force. Thus for inſtance, when we take in any thing that is injurious, but yet not ſtrong enough to put an end to life, either the Stomach returns it, or the Inteſtines diſcharge it; or, if a part of it gets into the Blood, we either fall into a Sweat, or make a great quantity of Urine, or bleed at the Noſe and other parts, or find a Swelling ſomewhere: And all this, without any knowledge or deſign on our part, but merely by the mechanical operation of the Fluids and Solids upon one another, to throw off the offending matter. This *Hippocrates* calls *Nature* in us, which, upon the wiſeſt

His notion of Nature.

and

and ſtricteſt ſearch that ever man made, he pronounces to be ſufficient of itſelf for every thing, in the main, and wherever it is not ſufficient, the way to relief is plainly pointed out. Perſuaded of this doctrine, his principal care was, ſo to examine the courſe of Nature in the progreſs of Diſeaſes, as not only to know the *paſt*, the *preſent*, and the *future* appearances, but alſo to deſcribe them in ſuch a manner, that others might know them too. And in this he has acquitted himſelf ſo well, that no man ſince has been able to deſcribe or prognoſticate any thing like what he could. The weak, the lazy, and the voluptuous part of the Faculty had been tempted to look upon theſe things, eſpecially his Prognoſticks, as matters of Curioſity, not much to be depended on; having never been able to meet with any thing like them themſelves: Nor indeed can they ever fall in the way of ſuch perſons. But the wiſe, the induſtrious, and the ſober part, have always look'd upon them as the moſt judicious and moſt uſeful remarks, that ever were yet made;

His Prognoſticks variouſly receiv'd.

made; and have found them to hold ſurpriſingly true from time to time, in inſtances without number; ſo conſtant and uniform are the Operations of Nature, and ſo judicious and candid the Obſervations of *Hippocrates.*

The diætetick part, his Invention.

Nor did his great Genius ſtop here. He invented for us that excellent part of Phyſick, which we call the Diætetical, or that which regards the Nouriſhment or Diet of Patients: an affair of ſuch importance, that he made it not only his principal, but oftentimes his only Remedy, eſpecially where the power of Nature was very ſtrong. And to ſay the truth, his other obſervations would not have been of half the ſervice that they now are, had he not added this excellent part to them. For to know a Diſeaſe well, though it be neceſſary to the cure, is not always ſufficient of itſelf: But to know the Diſeaſe, and to know at the ſame time what is proper for the Patient, both as to Diet and Medicine, is to know every thing that one would wiſh to know. This *Hippocrates* was very ſenſible of, and therefore

therefore was as curious in the choice of his Diet, as in examining his Patient: And in what he has left us upon this head, eſpecially where he treats upon the Diet in acute caſes, he has ſhewn himſelf a compleat Maſter.

Nor was he leſs expert at *Surgery*; every part of which, except cutting for the Stone, he ſeems to have practiſed himſelf, and with a judgment little inferiour, if not equal, to the very beſt of the moderns. *A great Maſter of* Surgery.

As to the *Materia Medica*, it was conſiderably inlarged in his time to what it was among the *Cnidians*, (a branch of the *Aſclepiadean* Family) who were remarkable for uſing very little Phyſick, and that of the ſimpleſt kind imaginable, *viz. Milk*, *Whey*, and *Elaterium*. But then *Hippocrates* imputed this ſimplicity of theirs to a want of induſtry and inquiſitiveneſs, and not to any extraordinary dexterity in thoſe Phyſicians above others; as though with the ſimpleſt Remedies, they could cure the greateſt Diſorders [a]. Far from it. And for *An Improver of the* MateriaMedica.

[a] See the book *de Diæta in acutis*, at the beginning.

this

this reaſon, the *Materia Medica* was ſo much inlarged in his time, in order to bear ſome proportion to the variety of caſes that continually happen: And in this too he ſucceeded ſo well, that the greateſt part of his Remedies are in uſe to this day. How ſome of them were prepared, it is not eaſy to demonſtrate; his *Pharmacopœia* (that he refers to more than once) having never yet been publiſh'd: So that we can only judge of them by what we find in the Books of the Diſeaſes of Women, and a few other places. However it appears very plain, that he himſelf uſed but few, and thoſe as ſimple as could well be contrived. His greateſt quantity, as well as variety, was in the Diſeaſes of Women, where, every body knows, the caſe is ſometimes exceedingly difficult.

His Pharmacopœia *never yet publiſh'd.*

We find no mention of *Noſtrums* or Specificks in this great Author. All is fair and above-board. And he ſeems ſo far from envying others the knowing as much as himſelf, that he has been at the pains to inſtruct us ſtep by ſtep from our firſt

His Candour and Generoſity.

firſt ſetting out to the end of our Practice in every thing that is likely to make us great, and our Art famous. *Aſtronomy* he ſeems to have had a good opinion of, as a proper qualification for a Phyſician; and the doctrine of Attraction (a doctrine ſo much in vogue now-a-days) he was by no means a ſtranger to, but thought it of great conſequence in the animal œconomy. In a word, conſidering the ſtate he found Phyſick in, and the ſtate he left it in, it is not at all to be wonder'd at, that he has ever been eſteem'd the Prince of Phyſicians. It is much more to be wonder'd at, that a ſcheme ſo good ſhould ever have been neglected. He certainly put us in the right way of proceeding; and if ever Phyſick be brought to perfection, it muſt be by his method, *viz. judicious obſervation* and *wiſe reaſoning*.

His opinion of Aſtronomy *and* Attraction.

But as all ſublunary things are in a ſtate of fluctuation, and the wiſeſt ſchemes not always the longeſt-liv'd; ſo it far'd with this of *Hippocrates*. His ſons, *Theſſalus* and *Draco*, (ſure of immortality for their father's ſake) did no great matters them-

The conduct of his ſons.

ſelves to ſpeak of, though ſome parts of *Hippocrates*'s works have been attributed to them: the one paſſing the greateſt part of his time in the Court of *Archelaus* King of *Macedon*, and *Draco* living ſo obſcurely, that we know nothing more of him, than that he was the ſon of *Hippocrates*, and had a ſon of the ſame name himſelf, who was Phyſician to *Roxana* the wife of *Alexander* the great.

And of Polybus, *his ſon-in-Law.*

Polybus indeed, their brother-in-law, was a man of another temper. He had made himſelf maſter of the *old man's doctrine*, and kept cloſe to it all along, without indulging himſelf in ſloth or pleaſure; and was the Author of ſeveral famous books, ſome of which are in being to this day, excluſive of thoſe in the works of *Hippocrates*, which were antiently attributed to him, ſuch as the book *de Natura Pueri*, *&c.* a book that does great honour to the Author, let him be who he will.

Prodicus *a great trifler.*

But *Prodicus*, a diſciple of *Hippocrates*, (who was next in reputation to the family itſelf) ſoon grew weary of his maſter's method;

thod; and inſtead of purſuing the buſineſs of Obſervation, gave himſelf up to criticiſe upon words, the much eaſier work of the two: in which, however, he acquitted himſelf but indifferently, if we may believe *Galen*[a]. This, though a great Injury, came far ſhort of that which *Plato* did to Phyſick, who lived about thirty-two years after *Hippocrates*, and was cotemporary with *Cteſias* the *Cnidian* Phyſician, who afterwards wrote the hiſtory of *Aſſyria* and *Perſia* from the records of the Country: for he ſtudied it upon the *Pythagorean* ſyſtem, and undertook to explain by it the greateſt difficulties, ſtill profeſſing a high eſteem for *Hippocrates*. His notions were extremely odd in many reſpects; and yet the greatneſs of his name made them all go down, groſs as they were. He imagined, for inſtance, that the firſt form Matter received was triangular, and that from theſe triangles were produced afterwards the four ſenſible Elements, *viz. Fire*, *Water*,

Plato *did Phyſick greater injury.*

His odd notions.

[a] See l. 8. de *Hipp.* & *Plat.* placitis c. 6, *&c.*

Air, and *Earth*, from which all other bodies were form'd. And with regard to the human body, that the ſpinal marrow was the firſt part formed, and all the reſt from that. That the ſoul has its ſeat there: that the rational ſoul is lodged in the brain; and other ſouls (or rather emanations of the ſoul) in different parts, for venery, valour, and the like. That the womb is an animal that wiſhes to conceive; but if it be too long diſappointed, it grows angry, and runs about the body, ſtopping up the paſſages for the air, taking away reſpiration, and occaſioning an infinite number of diſeaſes. And with regard to Fevers; that, if the *fire* exceeded, continual and ardent fevers were occaſioned; if the *air*, quotidians and intermittents; if the *water*, tertians; and if the *earth*, quartans. And thus he reaſoned upon other parts of Phyſick, puzzling the mind with unintelligible ſtuff, and diverting it from the buſineſs of Obſervation.

A little

A little after him came *Ariſtotle* (a deſcendent of *Æſculapius*, and præceptor to *Alexander*) who wrote two books in Phyſick (which are loſt) and a great deal upon Anatomy, *viz.* the *Anatomy of Brutes*; human bodies not being diſſected till *Eraſiſtratus* and *Herophilus*'s time. He was very particular in deſcribing the uſes of the parts, and made ſeveral diſcoveries in Anatomy, that had not been made before: but as to his Philoſophy, that was no better than his maſter *Plato*'s.

Ariſtotle *a great improver of Anatomy*, &c.

While the philoſophers were trying their ſkill with Phyſick, *Diocles Caryſtius* (a Phyſician of the firſt rank) appeared among them. He was cotemporary with *Ariſtotle*, and ſurvived him; but troubled himſelf very little about the notions of the Philoſophers, preferring the doctrine of *Hippocrates*, as being the doctrine of *Nature*, to all that had been ſaid by the others. And indeed he was ſo great an admirer of *Hippocrates*, that the *Athenians* called him the ſecond *Hippocrates*. *Galen* commends him too as a good and humane Phyſician,

Diocles Caryſtius *no friend to the Philoſophers, but fond of* Hippocrates.

and a great promoter of Anatomy. His works (which were not a few, and very valuable) are all loſt, except ſome fragments. *Cælius Aurelianus* has given us an account of him, and mentions his ordering a leaden bullet to be ſwallowed in an *Ileus*; which was going a ſtep farther than his great maſter *Hippocrates*.

Praxagoras *ſich another.*

Praxagoras, the third remarkable Phyſician next to *Hippocrates* and his ſons, was not long after *Diocles*. He was a *Coan* too, and of the *Aſclepiadean* family, but indeed the laſt, according to *Galen*, and ſtood up very much for rational Phyſick, (*viz.* Phyſick that is founded upon Reaſon and Experience) and is mentioned by *Galen*, as a Maſter of his profeſſion. His works are all loſt, except what we find in *Cælius*; who ſhews us plainly, that though he followed *Hippocrates* in general, he went beyond him ſometimes, as in the caſe of Vomits for inſtance, which he uſed to promote to exceſs; and even beyond *Diocles* too, as in the caſe of an *Ileus*; where, when other remedies failed, he would open the

the belly, and put the guts to rights. He was likewiſe look'd upon as a good Anatomiſt, and the maſter of *Herophilus*.

Theſe were the principal Phyſicians, who ſtood up for the *Hippocratick* method of Phyſick in oppoſition to that of the Philoſophers, who had made it much eaſier to follow their way of thinking, than *Hippocrates*'s way of acting. Nor was the oppoſition confined to Philoſophers only. For about the ſame time a *Cnidian* Phyſician appear'd, in oppoſition to the Phyſicians laſt mention'd, and declar'd himſelf at once againſt ſeveral things in Phyſick, that were univerſally eſteem'd, particularly againſt *bleeding* and *purging*; and by an extraordinary way of babling [a], did what he could to overturn the maxims of the Ancients, that had been founded upon many Ages experience. This was *Chryſippus* (not *Chryſippus* the philoſopher, but) the maſter of *Eraſiſtratus*, who came in with his maſter in ſome things, according to the account

Chryſippus's *conduct.*

[a] Horum placita Chryſippus ingenti garrulitate mutavit, *are the words of* Pliny, l. 29. c. 1.

that *Pliny* and *Galen* give us. Not but *Eraſiſtratus* was a man of a better turn'd head than the other; and though he agreed with him as to *bleeding* and *purging* (in the room of which they uſually ſubſtituted *abſtinence*, *vomits*, *gliſters*, and now and then *exerciſe*) yet he maintain'd a great reverence for the Ancients, and made uſe of many things recommended by *Hippocrates*, even though he wrote expreſly againſt the *Coan* Phyſicians, among whom he included *Hippocrates*. He is ſaid too, to have diſcovered a love-ſickneſs of *Antiochus*, the ſon of *Seleucus Nicanor*, by a nice obſervation of the circumſtances that attended it; for which he was rewarded in a moſt extraordinary manner. But his greateſt excellence was *Anatomy*, which in conjunction with *Herophilus*, he carried much farther than any of his predeceſſors. They had indeed better opportunities for it, *Ptolemy Soter*, and *Philadelphus* (the founders of the *Alexandrian* Library) furniſhing them with ſubjects at *Alexandria* out of the malefactors who had forfeited their lives to juſtice.

He and Herophilus, *famous Anatomiſts.*

Some

Some of theſe they are ſaid to have diſſected alive. And even *Celſus* himſelf, in the famous diſpute between the *Dogmatiſts* and *Empiricks*, repreſents them, as opening them, *etiamnum ſpiritu remanente*, which he complains of afterwards as a cruel and unneceſſary thing [a]. But perhaps they no more deſerved this character, than *Medea* that of *boiling* people, only for being the firſt that recommended *warm-bathing*; or than *Carpus* lately (that great reſtorer of Anatomy) who is ſaid to have opened two *Spaniards* alive, and was accordingly baniſhed for it, ſoon after the appearance of the *Lues venerea* in *Europe*. But to return to theſe famous Anatomiſts, who were each of them the founder of an eminent ſect, or rather the head of a conſiderable party, that laſted many Ages after. They are, as has been mentioned before, the firſt upon record who diſſected human bodies; and ſeem to have underſtood almoſt as much of ſeveral parts of the body, the

[a] See his preface.

brain

brain and *nerves*, for inſtance, as thoſe who have come after them. *Herophilus* in particular (who appears to have been the abler man of the two) has had the honour to have moſt of the names preſerved to this day, that he gave to the parts; and was ſo highly eſteemed by *Fallopius* (no bad judge) "that his authority in anatomical matters "was like that of the *Goſpel* to him: For, "ſays he, when *Galen* confutes *Herophilus*, "he appears to me to confute the *Goſpel of* "*Phyſicians*[a]. "But this is going too far. He was undoubtedly a great man in his way, and for his time; but there have been many greater men ſince; and yet even their diſcoveries are not all ſo ſtrictly true, as to admit of no amendment or alteration. And perhaps nothing human can be perfect, even though it be confined to the things about us, and ſuch as are the immediate objects of our ſenſes. But this by the by.

Herophilus *the chief.*

[a] See his book *de materia medicinali in* l. 1. *Dioſcoridis*, c. 1. *de prænotionibus circa Dioſcoridem.* Where are theſe words, *viz. Cujus quidem authoritas apud me circa res* Anatomicas *eſt* Evangelium. *Nam, quando* Galenus *confutat* Herophilum, *cenſeo ego ipſum confutare* Evangelium medicum.

Herophilus

Herophilus was a great lover of *Botany* as well as Phyſick and Surgery; the laſt of which *Eraſiſtratus* was particularly famous for, though ſomewhat cruel in his operations. He would, for inſtance, open the belly in a ſcirrhus of the Liver, and apply his Medicines directly to the part. *Herophilus* never did any thing of this kind; but following, in a great meaſure, the ſentiments of *Praxagoras* his maſter, and thoſe of *Hippocrates*, practiſed upon much the ſame foot with them. However as to the uſe of medicines, *ſimple* as well as *compound*, he differed from them both; and was the firſt of all the *Dogmatiſts*, who dealt much this way. He was the firſt too, who wrote with exactneſs upon the doctrine of the *Pulſe*, (notwithſtanding what is ſaid of *Hoamti*, the third King of *China*, who lived two thouſand years before *Hippocrates*, and wrote ſeveral books in Phyſick, eſpecially upon the *Pulſe*, which books, as the *Chineſe* ſay, are ſtill in being) but as his works are all loſt, we can only know from *Galen*, what his opinion was. *Pliny* indeed has obſerved

Herophilus *the firſt, who dealt much in Phyſick.*

obſerved in general, that to underſtand his doctrine well, a man muſt underſtand *Muſick* and *Geometry*; the ſtudy of which was ſo difficult, that many of his followers ſoon deſerted him. He wrote too againſt the *Prognoſticks* of *Hippocrates*, as great an admirer of him as he was in ſome caſes. Nor is it to be wonder'd at, that a man ſo intent upon Anatomy, *&c.* as *Herophilus* was, ſhould be of another opinion; not having leiſure enough to examine how far the *Prognoſticks* were true or falſe. Nothing but a large ſhare of practice, and a diligent obſervation from time to time, can make a man a judge of theſe things. They are founded intirely upon obſervation; and conſequently he who does not obſerve in ſome ſuch manner (I won't ſay, with the ſame accuracy) as *Hippocrates*, can never ſee the juſtneſs of his concluſions; and ſo may eaſily be led into miſtakes, that a wiſe and diligent obſerver would almoſt always avoid. And this is the reaſon that none but Phyſicians of the greateſt application have looked upon this part of *Hippocrates*'s works,

as

as ſurpriſing, and in a manner *oraculous:* while others of no obſervation, or of but little, have not been able to make any thing of them; and for the ſame reaſon never will be able. But of this we ſhall have occaſion to ſay more hereafter. As to the Anatomiſts before us, notwithſtanding ſome few miſtakes in point of reaſoning, they were worthy of all the honour that was paid them, for the eminent ſervices they did Phyſick by their Anatomical diſcoveries; among which that of the *Lacteals*, which were known to them both, was none of the leaſt.

The conduct of their diſciples.

Their diſciples were numerous enough, but came far ſhort of their maſters; (a thing that often happens) ſeveral of them entertaining notions much out of the way, as *Philotimus* (a diſciple of both) who thought the Brain of no manner of uſe; and yet *Galen* mentions him as a good Anatomiſt otherwiſe; and a good practitioner [a]: ſo far from neceſſary is a perfect knowledge of many things in A-

[a] See l. 8. *de uſu partium*, c. 3.

natomy,

natomy, to make a man ſucceſsful in the Practice of Phyſick. Others turn'd *Empiricks*; and ſome of them ſet up for themſelves, as *Cleophantus*, who wrote a treatiſe upon the uſe of *wine* in diſeaſes, contrary to the opinion of other Phyſicians, and by this means became the head of a ſect, that went by the name of *Cleophantines:* of which number was *Mnemon*, who is ſuppoſed to be the Author of thoſe characters at the end of the hiſtories in *Hippocrates*'s third book of *Epidemicks*. But the Phyſician of moſt note at this time was *Nicander*, ſome of whoſe works are well known to this day. Not that *Theophraſtus* the Philoſopher (who ſucceeded his father-in-law *Ariſtotle* at the beginning of *Ptolemy*'s Reign, the ſon of *Lagus*, and inherited his Library, which by the by is ſaid by *Strabo* to have been the firſt that ever was made) is to be paſs'd by in ſilence, for the conſiderable ſervice he did us by his curious account of Plants, and ſome other Things in the philoſophical way; even though he could not forbear reaſoning,

Cleophantus *and his ſect.*

Nicander *and* Theophraſtus.

reaſoning, as the other Philoſophers had done before him.

But the moſt remarkable event of all was the diviſion of Phyſick into three branches, *viz.* The *Diætetick*, the *Pharmaceutick*, and the *Chirurgick*. The firſt of which reſpected what we call the Regimen of the ſick, or that part which relates to his *Food*; the ſecond, his Medicines, or, as we now call it, his *Phyſick*; and the third, manual operations intirely, or, what we now call *Surgery*. Theſe were the three famous diviſions, which were then made, and have continued in a manner ever ſince. For though ſome Phyſicians would not come into it, but ſtood up for the old way of Practice, and kept ſervants at home to do the ſervile part, and that even in *Celſus*'s time (witneſs *Caſſius*, who, in the judgment of *Celſus* [a], was the moſt ingenious Phyſician of the Age;) yet the generality of 'em were very well contented to be eaſed of ſo much trouble by this new diviſion.

The diviſion of Phyſick into three branches.

[a] See his preface.

All

The occaſion and conſtitution of the Empiricks, *under* Serapion.

All theſe diſcoveries and contrivances notwithſtanding, Phyſick ſtill ſeemed to be but in a bad way. The reaſonings of the Philoſophers, and the notions of the Anatomiſts had almoſt quite deſtroyed the doctrines of the Ancients. Every body was for ſhewing his parts in the philoſophical way, and for making the moſt they could of the new diſcoveries; and before they were half qualified to make a right uſe of either, undertook to explain and account for every thing, how intricate or obvious ſoever. The buſineſs of obſervation was quite neglected; and had they gone on in the ſame way, Phyſick muſt in time have been as rude and as unintelligible, as it was before the days of *Æſculapius*. But, to his immortal honour, *Serapion* of *Alexandria* oppoſed this mighty torrent, and was the firſt who had reſolution enough to maintain, "that "reaſoning was of no uſe in Phyſick, and "that we ought to adhere intirely to Ex-"perience." This was certainly going too far, if we underſtand it literally; and therefore we may very well ſuppoſe, the run of the

the times made ſuch expreſſions neceſſary. This happen'd about the beginning of the thirty-eighth century, in the reign of the ſecond or third *Ptolemy*, and gave riſe to a famous Sect in Phyſick, call'd the *Empirick*, who have always look'd upon *Serapion* of *Alexandria*, or *Philinus* of *Cos*, (a diſciple of *Herophilus*, who was a half-*Empirick* himſelf, according to *Galen*, and cotemporary with *Serapion*) to be their head. Not but ſometimes they carry their original higher; and in their diſputes with the *Dogmatiſts*, have gone as far back as *Hippocrates*, or *Acron* of *Agrigentum* [a], (who was ſomething older than *Hippocrates*) or even farther. But though the Phyſicians before *Hippocrates* were undoubtedly *Empiricks*, having nothing but Experience to go upon; yet as a Sect they never were known in the world, till *Serapion*'s time, or thereabouts. What their tenets were, and how they differ'd from the *Dogmatiſts* (who look'd upon *Hippocrates* as their

[a] See *Pliny*, l. 29.

head too) may be ſeen at large in *Celſus*, and *Galen* [b]; or *le Clerc*, who has given a fine deſcription of them. They have always had ſome or other of their ſide, ever ſince their foundation; eſpecially after they admitted of a little reaſoning, which the moſt judicious of them ſoon did, but were very cautious of carrying it too far. The opinion, that moſt prevail'd among them was, "that three ſorts of experiments were "neceſſary to diſcern the uſeful from the "hurtful in Phyſick. The firſt and ſimpleſt of all was, that which is produc'd by "*accident*, or by nature alone, without "the help of any remedy; the ſecond, "that which is produc'd by *deſign*; and "the laſt, that which is produc'd by *imi*-"*tation.*" The effects of every one of theſe, well conſider'd, were neceſſary, in their opinion, to conſtitute the Art, as it ought to be: and upon this account *obſervation* was their ſtudy, and *hiſtory* their delight. But then the hiſtories were to be

Their principal opinion.

[b] See *Celſus*'s preface, and *Galen*'s books upon the Sects, and eſpecially that *de ſubfiguratione Empiricæ Sectæ.*

drawn

drawn up by men of the beſt credit and the beſt capacity; (for which reaſon *Hippocrates* was always preferr'd by them to *Andreas* the *Herophilian*, who, though he was known to be a great writer, was not look'd upon to be an honeſt one) and when they were ſatisfied in theſe particulars, they relied upon them intirely; eſpecially if they could have the concurring teſtimony of ſeveral obſervators. The reaſon of the different appearances they never troubled themſelves with, judging it ſufficient to be able to obſerve them right, and to provide for the patients ſafety accordingly, whether the immediate cauſe of the ſymptoms was known to them or not. The *Dogmatiſts* on the other hand did not neglect *obſervation*; but yet were of opinion, "that the Prin-
"ciples of our bodies, the ſtructure of the
"parts, the cauſes of diſeaſes, ſecret as well
"as obvious, and the like, were all neceſſary
"to be well underſtood by every Phyſician,
"before he attempted to ſet up for practice."
This open'd a vaſt field, and afforded them all the opportunities they could wiſh for to

The Dogmatiſts *opinion.*

ſhew the brightneſs of their parts. And though they were ſo wiſe as to agree with the *Empiricks* in the importance of *obſervation*, and were perhaps as curious in their remarks this way as the others, yet it too often happen'd, they ſo puzzled the caſe with their nice and ſpecious reaſoning, that it was hard to tell what they really intended. *Celſus* thinks they were both to blame; the one, for being ſo afraid of reaſoning; the other, for being ſo extremely fond of it: and therefore, like a wiſe man, would not liſt himſelf of either party, but choſe to be an *Ecclectick*, or one of that Sect, who allow'd themſelves the liberty of chuſing out of all others whatever they thought was beſt. The *Empiricks* were likewiſe to blame, in thinking *Anatomy* uſeleſs. The knowledge of the parts is moſt certainly uſeful, though perhaps not altogether ſo much, as ſome perſons have thought it. And if they had not been ſo ſhock'd at the living diſſections at *Alexandria*, (or rather the report of ſuch things) very probably they would not only have admitted

Celſus's *wiſe opinion and choice.*

The Empiricks *cenſur'd for neglecting* Anatomy.

admitted of Anatomy, but even improv'd it. In a word, they form'd their plan upon ſuch wiſe and good conſiderations, that many Phyſicians of great note have join'd with them ſince; among whom was *Glaucias* in *Celſus*, who us'd to call *obſervation*, *hiſtories*, and *imitation* (three things that the *Empiricks* looked upon as the foundation of their Art) the *Tripod* of Phyſick.

But the greateſt of all the *Empiricks* was *Heraclides* of *Tarentum*, who, though a *Herophilian* by education, ſoon turn'd *Empirick*, but would never ſtretch the truth to ſerve the cauſe of his party; chuſing rather the character of an honeſt man, and one who never related any thing, that he had not had experience of himſelf. His maſters in the practical part, were *Hippocrates*, *Diocles*, and *Praxagoras*; and except in the buſineſs of *abſtinence*, which he carry'd to an exceſſive length (ſometimes to the *ſeventh* day at the beginning of a Fever) he was generally eſteem'd as judicious and wiſe a Phyſician, as any that went before him. He admitted of a little more rea-

Heraclides *of* Tarentum, *the moſt famous of all the* Empiricks.

ſoning, than the generality of the *Empiricks*, as appears by *Cœlius Aurelianus*, and was a diligent enquirer into the nature of Plants, Animals and Minerals, as well as of Diſeaſes. He is ſuppos'd to have liv'd about the cloſe of the thirty-eighth Century, and was more famous than any of his ſucceſſors; *Sextus Empiricus* being the only one of note before *Galen*'s time, and *Marcellus* (who liv'd at *Rome* under *Theodoſius*) after it; unleſs we except the ornament of our own country, *Thomas Sydenham*, who 'tis plain was an *Empirick* in the main, though we don't find among his works the expreſs tenets that they held.

SECT.

SECT. II.

Of the State of Phyſick *among the* Romans.

THIS was the ſtate of Phyſick among the *Greeks* for about 1000 years. But when the *Romans* began to aim at univerſal Monarchy, and the *arts* and *ſciences* to travel from *Ægypt* and *Greece* to *Italy*, (which happen'd about the reign of *Ptolemy Philopator*, *A.* 3730) *Arcagathus*, a *Greek* Phyſician, went to ſettle at *Rome* in the beginning of that King's reign, when *Lucius Æmilius* and *Marcus Livius* were *Conſuls*; and was the firſt of all the *Greeks* who attempted to introduce their kind of Phyſick into *Italy*. At firſt his coming was very agreeable to them, and many marks of diſtinction were paid him: but when he came to the *cutting* and *burning* part (which every body knows is neceſſary ſometimes) they

The ſtate of Phyſick under Arcagathus.

they chang'd their opinion, and conceiv'd ſuch an averſion to him and his profeſſion, that he was forc'd to leave the place. *Cato* was then at *Rome*, but too young to be of any conſequence; though ſome have given out ſince, that *Arcagathus* was baniſh'd in his *Conſulſhip*. Be this as it will, *Cato* had, beyond all queſtion, a particular way of thinking in Phyſick, very different from that of *Arcagathus*. Nothing but plain empirical Phyſick would down with him; with now and then a *charm*, to reduce a fracture or diſlocation: a practice much in vogue among the *Africans*, and the *Pſylli* in particular. The *Greek* Phyſick was of all other his averſion, as appears by his caution to his Son *Marcus* [a]; and indeed if he really imagin'd, that the *Greeks* intended to poiſon the *Barbarians* that way (under which name the *Romans* were then included) 'tis not at all to be wondred at, that his enmity to all the *Greek* Phyſicians ſhould be carried to ſuch a length. But whatever might be the true

[a] *Pliny*, l. 29.

reaſon,

reaſon, certain it is, that their averſion was founded upon ſomething very extroordinary: for, from the time of *Arcagathus*'s baniſhment to *Aſclepiades*'s coming, (which was at leaſt a hundred years) they were without any foreign Phyſicians. But when he came there (which was in *Mithridates* and *Pompey*'s time, about the middle of the thirty-ninth century) Phyſick ſoon appear'd with a quite different countenance. The death of *Arcagathus*'s enemies; the inefficacy of *magical charms*; the honour that had been lately done the Faculty by *Attalus*, the laſt King of *Pergamus*, who made the *Roman People* his heir, and was ſo great a promoter of medical knowledge, as to cultivate a *Phyſick-garden* in his own palace, in order to try experiments upon malefactors for the good of his other ſubjects; and the reputation *Aſclepiades* was in with *Mithridates* (who was allow'd by every body to be a good judge in Phyſick) all concurr'd in his favour, and in a ſhort time procur'd him the good opinion of the people; eſpecially when he gave out, that his

Then under Aſclepiades.

his deſign was to avoid all manner of cruelty, and to cure his Patients *cito, tuto, jucunde* [a], *viz.* with diſpatch, ſafety, and pleaſure; in oppoſition to the practice of *Arcagathus* on the one hand, and ſome of the Phyſicians then living on the other, who by *vomits* and *purges* fatigued their Patients to death, in a manner. But, notwithſtanding his pretences, he would ſometimes by *abſtinence*, and ſometimes by *exerciſe*, give them trouble enough; eſpecially at the beginning of a Fever: though in the main he was very induſtrious to find out all the pleaſant and agreeable things for them, that could be thought of; and what with *baths*, and *cradles*, and *ſuſpended beds*, and the like, amus'd them very artfully, and turn'd the edge of their ſevereſt complaints. But yet there was one thing that *Galen* and *Cælius* found great fault with him for, and that was, his ill treatment of the Faculty; a thing, that nothing but the moſt indecent treatment on their part could excuſe. He would often condemn a reme-

[a] *Celſus* l. 3. c. 4.

dy

dy, that another had preſcrib'd, even though it was one he himſelf was fond of in the like caſe; but whether from a ſpirit of contradiction, or a cunning way of management, let others judge. The like has been done ſince (and with very good ſucceſs) by ſome of his brethren, who have been more remarkable for policy than ill-nature. Whatever his views were, this is certain, that Phyſick never underwent ſo great a change, as it did in his time. He reduc'd it all to the knowledge of the cauſes of diſeaſes, in oppoſition to obſervation and experience, and by that means made the whole affair conjectural. His philoſophy was of the *corpuſcular* or *Epicurean* kind; and by the diſpoſition of the pores and the ſize of his corpuſcles, he could eaſily account for every diſeaſe and every ſymptom. Thus, for inſtance, if the pores were too ſmall for his largeſt corpuſcles to paſs through, *quotidians* were occaſion'd; if for corpuſcles of a leſs ſize, *tertians*; and if for thoſe of the leaſt ſize, *quartans*. Thus far there was no harm in what he ſaid: but when

Aſclepiades's *Innovation and Philoſophy.*

when he came to reduce this doctrine to practice, then it was he committed many fatal miſtakes; a thing very common among philoſophical Phyſicians. For inſtance, he would bleed in a *Pleuriſy*, becauſe it was attended with pain; but not in a *Peripneumony*, becauſe there was commonly no pain; and pain, according to him, was occaſion'd by the retention of the largeſt of the ſmall corpuſcles, and theſe corpuſcles were made of *blood*, as the ſmalleſt corpuſcles of all were made of *ſpirit* or *heat*. For the ſame reaſon he would not *bleed* in a *Fever*, nor even in a *Phrenzy*; but yet he made uſe of *geſtation* in *Fevers*, and even *ardent Fevers*, and that from the beginning too; and would ſometimes indulge them the uſe of *wine*, even to exceſs; eſpecially in a *Phrenzy*, in order to bring on ſleep; but deny'd them the uſe of ſo much as a drop of *cold water* the two firſt days, even though they were parch'd up with thirſt, for want of it: ſo that he was not always ſo pleaſant, nor yet ſo ſafe, as he undertook to be, though he was much more

His practice not always right.

agreeable

agreeable than the generality of Phyſicians; his whole practice lying in a ſmall compaſs, conſiſting chiefly in *abſtinence*, (which generally laſted *three* days) *friction*, *walking*, *geſtation*, *bleeding*, and *wine*; of which *Cælius* has given a very particular account. *Purges* were his averſion, *as being offenſive to the ſtomach, and a diſturber of the humours*; but *gliſters* were in great eſteem with him, and ſo was *cold water*. In a word, he was generally look'd upon as an excellent Phyſician, and eſteem'd by ſome next to *Hippocrates* himſelf, although he was no ways related to the Family, but was of *Pruſa* in *Bithynia*. He could by no means agree with *Hippocrates* about the *power of nature*, the *critical days*, and the *doctrine of Attraction*, (by which one may gueſs at his real depth) and by way of raillery would ſay, that the practice of the Ancients was a meditation upon death. I ſuppoſe from their not being in haſte to preſcribe, till they ſaw their way clearly. His firſt profeſſion was Rhetorick, and that not anſwering, he took to Phyſick, but was always as remarkable

An enemy to purges.

able afterwards for Eloquence as Phyſick.

His followers favourite ſubject.

There were ſeveral others of the name, among whom was one ſurnam'd *Pharmacion*, who is ſaid by *Galen* to have wrote very exactly upon *the compoſition of medicines*; a ſubject that the followers of *Aſclepiades* were afterwards very fond of. Of theſe the moſt conſiderable, next to *Themiſon*, was *Caſſius* ſo remarkably diſtinguiſh'd by *Celſus* [a], and who is ſuppoſed to be the author of thoſe ingenious problems in Phyſick now extant in *Greek*, in which the reader may find (perhaps) as good, and as ſatisfactory anſwers to ſeveral difficulties in our way, as we generally meet with in the works of the moderns, notwithſtanding the many diſcoveries that have been made ſince.

Of his cotemporaries.

It were ſuperfluous to mention the cotemporaries of *Aſclepiades*, becauſe nothing extraordinary was done by them; though many of them had the favour and

[a] See his preface, where you will find theſe words, *viz. Ergo etiam ingenioſiſſimus ſeculi noſtri medicus, quem nuper vidimus, Caſſius, &c.*

friendſhip

friendſhip of the chief men of thoſe days, to countenance and ſupport them, as *Aſclepiades* had of *Mithridates* and *Cicero:* And ſo I chuſe to paſs them all by, to come the ſooner to *Themiſon* of *Laodicea*, (who liv'd before and under the reign of *Auguſtus*) the moſt famous of all the *Aſclepiadæans*, and the founder of the *methodick* Sect, ſo beautifully deſcribed by *Celſus.*

The origin of the Methodiſts, *under* Themiſon.

The difference that had ſubſiſted ſo long between the two ancient Sects in Phyſick, the *Dogmatiſts* and *Empiricks*, and the innovations that had been made by *Aſclepiades* in oppoſition to both of them, gave occaſion to the riſe of this Sect; a Sect, that from their endeavour to find out an eaſier method of practice, took upon themſelves the name of *Methodiſts.* They made no ſcruple to differ from *Aſclepiades* about the cauſes of diſeaſes; and were ſo far from thinking, that the knowledge of theſe things was the main point, that they look'd upon it as unneceſſary, provided they did but obſerve what was *common.*

And

And as to the vaſt number of diſeaſes, that had been diſtinguiſh'd with ſo much care by the two former ſects, they were for reducing them all to three general claſſes, *viz.* the *aſtrict*, the *lax*, and the *mix'd*; a diſtinction not altogether ſo clear, as to admit of no diſpute; and ſo in fact they found it. They were however very exact, as well as the *Empirics*, in deſcribing diſeaſes; and agreed with *Hippocrates* in his diſtinction of acute and chronick caſes, and in the periods belonging to them, *viz.* the *increaſe*, *heighth*, and *decreaſe*; and theſe diſtinctions they regarded as a principal point in Phyſick; regulating the cures according to the genus, let the cauſe from whence they came, the part that laboured moſt, the country in which it happen'd, the age of the patient, or the ſeaſon of the year, be what it would: and all this, without any aſſiſtance from Philoſophy or even Anatomy. They agreed with the *Empiricks* too in rejecting every thing that is obſcure; and with the *Dogmatiſts* in admitting reaſoning a little,

Their three general Claſſes.

ſo

ſo far as it depends upon nothing but what is evident: And therefore what *Aſclepiades* had ſaid about his pores and his corpuſcles, they ſet no value upon at all, as being dark and intricate, and as likely to be falſe as true. And yet with all this good Senſe, there was one great miſtake in their ſcheme, and that was, the Diſregard they ſhew'd to particular obſervations, out of an over-fondneſs for what was general or common. Whereas what is common in diſeaſes, and what is particular in certain caſes, is as much the object of a Phyſician's conſideration, one as well as the other, as the knowledge of the kind or ſpecies, to which any diſeaſe belongs; as *Galen* has ſhewn very clearly, in the caſe of a bite by a *mad-dog:* where if the wound be treated like a common wound, the patient will ſoon go mad; but if it be treated as a wound from ſuch a bite, he may perhaps recover. This was in a great meaſure the plan that *Themiſon* went upon; but not till he was in the de-

[a] *L. de Sectis.* c. 4.

cline of life, as *Celſus* tells us. And this perhaps is the beſt reaſon, why he has left us no ſcheme of practice agreeable to this ſyſtem; which in all probability he would have done, having been a curious man in many reſpects, as appears from *Cælius*; who mentions alſo a very odd Story of him, and that is, that after his recovery from the bite of a mad dog, whenever he attempted to write upon that ſubject, he always relaps'd [a].

The conduct of Theſſalus.

The ſect we have been ſpeaking of had not been long founded, at leaſt not above fifty years, before *Theſſalus* of *Tralles* in *Lydia* became eminent under *Nero*. He was the firſt that enlarg'd the ſyſtem, and had the reputation of bringing it to perfection, and by his own account would have paſs'd for the founder of it. His extraction was very mean, and yet by flattery, and cringe, and impudence, he rais'd himſelf ſurpriſingly. His impudence to the Faculty was ſo great (as *Galen* tells the Story [b]) that he would often ſay his pre-

[a] C. 3. l. 3. *acutorum.* [b] Book 1. of his *methodus medendi.*

deceſſors

deceſſors knew nothing as to the preſervation of health, or the cure of diſeaſes; (and this character he gave of them in a letter of his to *Nero*) but would call himſelf the *conquerour of Phyſicians*; a title that *Pliny* ſays was grav'd upon his monument in the *via Appia*. The ſame author tells us too, that he not only quarrell'd with all the maxims of the ancients, but alſo treated the phyſicians themſelves with the utmoſt indecency; *delentem cuncta majorum placita, & rabie quadam in omnis ævi medicos perorantem*, are the very words of *Pliny*. But to the Nobility and great men no body was more obſequious than he; ſo that mean and unmannerly as he was to the Faculty, the figure he made among the others was conſiderable. Sometimes he would pretend, that he could teach any body Phyſick in ſix months, he was ſuch a maſter of it himſelf; and yet wrote ſeveral large volumes that would take up more time to read them over. This, how much ſoever it may look like Rhodomontade, falls far ſhort of what has been pretended to

ſince by a certain great Phyſician, who reſembled *Theſſalus* in more inſtances than one. But not to digreſs. He was ſomething particular in his way of thinking, as to the cure of diſeaſes. *Aſclepiades* and *Themiſon* (till he grew old) were both of opinion, that ſickneſs and health conſiſted in a certain ſymmetry or proportion between the pores and the corpuſcles, and that an alteration in this or that particular part was all that was wanting: but *Theſſalus* was of opinion the change ſhould be univerſal, or elſe it would not do. This change was what was afterwards call'd *Metaſyncriſis*; to which belong'd certain medicines call'd *Metaſyncritick* medicines, the uſe of which was exceedingly tedious, as may be ſeen at large in *Cælius* [a]. *Theſſalus* was the firſt who introduc'd, or rather who eſtabliſh'd (for *Aſclepiades* is ſaid to have begun) the *three days* abſtinence, that the *Methodiſts* began the cure of all diſeaſes which after-

His way of thinking in Phyſick.

[a] C. 1. b. 1. of chronical diſeaſes.

wards

wards; and with regard to *purging*, was of *Eraſiſtratus* or *Cryſippus*'s opinion.

Soranus of *Epheſus*, who liv'd firſt at *Alexandria*, and afterwards at *Rome*, under *Trajan* and *Adrian*, put the laſt hand to the *Methodick* ſect, and was the moſt dexterous Phyſician of them all. *Cælius* ſays, that all he himſelf has wrote is only a tranſlation of *Soranus*; but reports of this kind are, we know, not always true. Add to this, that he ſometimes ſpeaks of him as a third perſon. However, as the other's works are loſt, we have but this one way of coming at the knowledge of them. Soranus.

As to this laſt Author, *viz. Cælius Aurelianus*, he was an *African* of *Sicca*, a town in *Numidia*, and is thought to have liv'd about *Galen*'s time, or rather later, though they don't mention one another. We are much oblig'd to him for the account he has given at large of the *Methodiſts*, as well as the *Principles* and *Practices* of a great many *Ancient* Phyſicians, whoſe works are now in a great meaſure loſt, (particularly of *Diocles*, *Praxagoras*, *Eraſiſtra-* Cœlius Aurelianus.

tus, Herophilus, Serapion, Heraclides Tarentinus, Aſclepiades, Themiſon, and *Theſſalus*) unleſs he did by *Soranus*, as *Juſtin* did by *Trogus*. He is very exact, and ſo were all the *Methodiſts*, in diſtinguiſhing diſeaſes by their ſigns, and induſtriouſly avoids all definitions, and nice enquiries into the cauſes of them, or into the parts principally affected, as in a *Phrenzy*, for inſtance, ſtudying rather the agreement between them, and the things in common. However, when the cauſe is evident, or eaſy to be come at, neither he nor they reject it as uſeleſs; as in the caſe of *voiding blood by the mouth*, a caſe that requires a particular conſideration, and a different way of proceeding. He and *Soranus*, and indeed the generality of the *Methodiſts*, were very averſe to *ſpecificks*, *purges*, (except in a *Dropſy*; though *Themiſon* himſelf made uſe of *purges*) *ſharp gliſters*, *narcoticks*, *diureticks*, and all kind of *painful* remedies, ſuch as *cauteries* and the like; but made great uſe of *vomiting*, *bleeding*, *fomentations*, and *exerciſe* of all kinds; and were as ſtudious of the patient's eaſe

The Methodiſts *way of practice.*

eaſe, as *Aſclepiades*, eſpecially with regard to their *beds*, *air* and *food*; receiving this as a maxim among them, " that diſeaſes are to " be got the better of by the ſimpleſt things, " and ſuch as we uſe in the time of health; " only diverſifying them, as occaſion re- " quires [a]." The *Air*, for inſtance, that we breath continually, they thought was of more importance, or at leaſt of as much, as the *food* that we take occaſionally: and for this reaſon, no ſect was ever more careful to accommodate the air to the circumſtances of their Patients, than the Sect we are now ſpeaking of. To make it more or leſs *aſtringing* or *relaxing* was all that they endeavour'd or wanted, conſidering the ſcheme they went upon of the *aſtrict* and *lax*. And with this view they not only made uſe of *large or ſmall apartments* (as occaſion requir'd) turn'd to the *north*, or where the Sun came but ſeldom, but even *grotto's* and *places underground*; not omitting the *leaves* and *branches* of trees, or

[a] Book 2. of chronical diſeaſes, c. 13.

ſprinkling *cold water* upon the floor, and the like, whenever they wanted to *cool* the air; as in *Fevers*, *Peripneumonies*, &c. and *fires*, *ſteams of aromaticks*, a *ſouth Sun*, and the like, whenever they wanted to *warm* the air; as in *Catarrhs*, *Dropſies*, &c. Nor is this practice of theirs, as uncommon or out-of-the way as it may ſeem, at all to be deſpis'd; ſince the reaſonableneſs of it is very obvious, and a very great Phyſician among the *moderns* (a man of unqueſtionable underſtanding) has approv'd of it himſelf in ſome of the like caſes, as appears from his own writings [a]. Even *abſtinence* itſelf, which at firſt they injoin'd for three days, was afterwards moderated and reduc'd to *two*; at leaſt it was not ſo ſtrictly inſiſted on. But indeed the great Remedies, ſuch as *bleeding*, (which they hardly ever us'd above *once*, in any one diſtemper, except *Madneſs*) *vomiting*, *nouriſhing*, *&c.* were ſeldom made uſe of, till the *third* day; of which, and a vaſt deal more, you may ſee

[a] Boerh. Aph. de morbis internis, &c.

a par-

a particular account in this author; who, beſides the mention of theſe things, quotes ſeveral paſſages from *Hippocrates*, that are not now to be found in his works; as in the cure of a *Peripneumony*, for inſtance, book the ſecond of acute caſes, and in the chapter *de cæliacis*, &c.

The *Methodiſts* were famous for a long time after, and are made by *Sextus Empiricus* to come nearer the *Pyrrhonians* or *Scepticks* in *Philoſophy* than the *Empiricks*. *Theodorus Priſcianus*, who liv'd about three hundred years after *Soranus*, made bold to break through ſome of their rules, and though a *Methodiſt*, dealt in *purges* and even *ſpecificks*, as you may ſee in his works printed by *Aldus* among the *Latin* Phyſicians. *Moſchion* too, who liv'd about *Nero*'s time, and was the Author of a curious book upon the diſeaſes of women now extant, was not afraid of *ſpecificks*; though he was ſo far a *Methodiſt* in all other reſpects, that, in conjunction with *Cælius*, he may be ſaid to compleat the account of the practice of that Sect. And *Proſper Alpinus* was ſo

The Methodiſts *famous many ages.*

Priſcianus.

Moſchion.

Pr. Alpinus.

ſo pleas'd with their conſtitution, that he attempted to revive them, as appears by his book *de Medicina Methodica*, printed in 1611. but a new philoſophy was then appearing, and every body more intent upon that than reviving an old Sect, even though it had been ſo famous a one: ſuch an itch is there in mankind after any thing that is new.

The objections of Celſus *and* Galen *to their ſcheme.*

But before we diſmiſs this ſubject it may not be amiſs to obſerve, that *Celſus* and *Galen* could not agree with the *Methodiſts* in the neglect of external cauſes, particular circumſtances, and the like; but thought that theſe things as much deſerv'd to be taken into conſideration, as any other: and for this reaſon wrote againſt 'em, eſpecially *Galen*, whoſe principal book upon this Head is loſt. Nor cou'd the *Methodiſts* recommend themſelves univerſally among their cotemporaries. Some wou'd not give up the *Dogmatiſts*, but remain'd attach'd to *Hippocrates*, *Eraſiſtratus*, *Herophilus*, and *Aſclepiades*. Others were for the *Empiricks* altogether. And among the *Methodiſts* themſelves

Several Sects ſprung out of 'em.

ſelves ſo many alterations were made, firſt by *Vectius Valens*, a famous Phyſician in *Claudius*'s time, who was remarkable for his familiarity with *Meſſalina*, the wife of *Claudius*; then by *Theſſalus*; and after him by almoſt every member; that there was very often ſuch jangling and diſputing, as ſoon ended in the riſe of two new Sects, *viz.* the *Epiſynthetick* and *Eclectick.* The chief of the firſt was *Leonides* of *Alexandria*, who liv'd not long after *Soranus*, and wou'd fain have reconcil'd matters, and united the three Sects together, the *Dogmatiſts*, the *Empiricks*, and the *Methodiſts*; and from this deſign of his, they were call'd *Epiſyntheticks.* And as to the *Eclecticks* (of whom the chief was *Archigenes* of *Apamea* in *Syria*, who liv'd, according to *Suidas*, under *Trajan*, and dy'd at *Rome* in his ſixty-third year, after having acquitted himſelf very honourably, according to *Galen*) they truly wou'd not engage on one ſide or other, but left 'em to themſelves, to ſettle it as well as they cou'd; and what they cou'd pick out for their purpoſe from one and another (no matter

The Epiſynthetick *and* Eclecticks.

matter of what denomination) that they made the moſt of. This was the *Eclectick* ſcheme, and many a wiſe man ſince has come into it.

The Pneumatick *Sect under* Athenæus.

There were however ſome of a different way of thinking from every one of theſe; and as it was become in ſome degree faſhionable to be of one party or other, or elſe to ſtrike out a new ſcheme, different from all the reſt, another Sect ſoon ſprung up, call'd the *Pneumatick*, (a kind of *Dogmatiſts*) the founder of which was *Athenæus* of *Attalia*, who liv'd about *Pliny*'s time. He maintain'd, among other things, that *Fire*, *Air*, *Water*, and *Earth* are not the true Elements, but that the *four cardinal Qualities* are; the two firſt of which he look'd upon as the *efficient* cauſes of things; and the other the *material*. To theſe he added a fifth, which he call'd *ſpirit*, and imagin'd it penetrated all bodies, and kept 'em in their natural ſtate. This was the doctrine of the *Stoicks*; upon which account *Galen* call'd the philoſopher *Chryſippus*, the Father of the *Pneumatick Sect*. But whatever *Athenæus*'s

thenæus's notions were in *Philoſophy*, *Ariſtotle* was his Maſter in *Anatomy*; and he is ſaid to have wrote more univerſally upon Phyſick than any of his cotemporaries. His works are now all loſt, except a few chapters in *Oribaſius*, of no conſequence at all to his doctrine or practice [a]; relating intirely to the vertues of *wheat*, *bread*, *barley*, the *power of aliments*, the *purification of water*, the *ſeveral kinds of air*; and the *ſituation of places*.

His diſciples were pretty numerous and eminent; among whom was *Herodotus*, a famous practitioner at *Rome* mention'd by *Galen*, and a great zealot in his way. He was likewiſe the Author of the *Lexicon* for *Hippocrates*, as ſome think; while others attribute it to *Herodotus* of *Lyſia*, perhaps without ſufficient authority. *Archigenes* too was brought over, after he had been an *Eclectick* for ſome time; but the moſt eminent of all was *Aretæus* of *Cappadocia*, who was likewiſe a *Methodiſt* in many re-

His diſciples, Herodotus.

Archigenes.

Aretæus.

[a] See book 1. 2. 5. and 9.

ſpects

ſpects (*viz.* the *air*, the *bed-chamber*, and *exerciſe* of the patient) and is ſo well known, and ſo highly eſteem'd among us to this day, for the politeneſs of his ſtyle, the exactneſs of his deſcriptions, and the ſoundneſs of his judgment; notwithſtanding the badneſs of his *Anatomy*, and the falſeneſs of his *Theory*. He is the firſt too of all the *Antients*, eſpecially if *Archigenes* be excepted, who made uſe of *Cantharides* by way of *bliſter*.

Of Celſus. Theſe were the moſt eminent among the *Sectariſts*; but a more eminent Phyſician than any of them, and yet no *Sectariſt*, was *A. Cornelius Celſus*, a *Roman*, or as ſome think, a *Veroneſe*, who liv'd in the reigns of *Auguſtus* and *Tiberius*. He was a Man of univerſal learning, and the moſt eloquent of all the *Latin* Phyſicians. His Style may be look'd upon as the Standard of *Roman* Eloquence. It was matter of diſpute a great while, whether he was a Phyſician or not, *Pliny* not allowing him to be one. But as the controverſy is now at an end, and almoſt all parties are agreed,

greed, that he muſt have been a Phyſician, and a Practitioner too, to have made ſuch judicious remarks in *Phyſick* and *Surgery*, I ſhall not concern myſelf at all with the controverſy, but rather obſerve, that his two great favourites in phyſick were *Hippocrates* and *Aſclepiades*. The firſt of theſe he was ſo converſant with, and took ſo much from, eſpecially as to the *Prognoſtick* part and the *Surgery*, that he has been often call'd the *Latin Hippocrates* [a]. But yet he was not ſo wrapt up in him, as never to differ from him. The *critical days*, for inſtance, he could not come into, as depending, in his opinion, too much upon the *Pythagorean Philoſophy*; nor the manner of *bleeding* in *Hippocrates*'s time, as being too ſeldom and too much limited; nor the manner of *purging*, as being too rough, too frequent, and injurious to the ſtomach; though in the main *Hippocrates* was the

Hippocrates and Aſclepiades, his great favourites.

His objection to ſome part of Hippocrates's doctrine.

[a] Let any man read but the eight firſt chapters of the ſecond Book, and after that the *chirurgical* part of his works, eſpecially that part upon *diſlocations* and *fractures*, (not to mention the *diætetical* part) and he will ſoon ſee, what great uſe *Celſus* made of *Hippocrates*.

man,

man, that he eſteem'd above all others. As to *Aſclepiades*, *Celſus* choſe to imitate him in the other parts of phyſick, eſpecially in that which relates to *exerciſe*, and often quotes him, as a good and wiſe phyſician, but not to be follow'd in every thing; in his averſion, for inſtance, to *vomiting* and *purging*, of which he had wrote a great deal in his book *de tuenda ſanitate*, which is now loſt. But yet *Celſus* was ſuch an admirer of him and his diſciples, as to be thought by ſome a *Methodiſt*; though he was ſo wiſe in fact, as to keep clear of all parties, preferring Liberty of opinion to all the advantages the others could propoſe. In ſhort, he ſeems to have been a compleat Phyſician, and a moſt excellent ſurgeon, and as ſuch has been always eſteem'd by the beſt Judges. And yet *Salmaſius* (a man of learning) would not allow him to know any thing in Phyſick: but perhaps he meant any thing excluſive of *Hippocrates*, not that even this would have done, though we may venture to ſay, if *Hippocrates* had not wrote

And to ſome part of Aſclepiades.

Salmaſius *much miſtaken in* Celſus.

wrote firſt, *Celſus* would not have made the figure that he has. There is one thing very remarkable in this Author; and that is, that he dealt very little in *internal phyſick*, having no great opinion of any thing that offends the *Stomach*; but made great uſe of *externals*, of which he has given us a large variety of forms. I mention this, becauſe I think it of much more conſequence to know the practice of one wiſe man, than a hundred others. But then, where the practice of any wiſe man differs ſo much from the common practice, one would be glad to know the reaſon of it; becauſe ſometimes even wiſe men have their failings, and are capable of being prejudic'd in favour of a particular opinion. *Celſus* founded his general practice in the cure of Fevers upon this maxim, *viz.* "That the matter which cauſes a Fever diſperſes of itſelf, when the Patient takes nothing that is capable of producing a change [a]." And upon this per-

His practice very ſingular, and why.

[a] See book 3. ch. 4. de curationum diverſis generibus.

ſuaſion, be very rarely admitted of either *purges* or *glyſters*, but thought, that *abſtinence at the beginning*, *drinking but little*, *ſleeping moderately*, *and nouriſhment well adapted*, might do the buſineſs effectually; eſpecially the laſt, which he look'd upon as the beſt of all remedies. How far this way of thinking was right, I ſubmit to the reader. *Phyſick* is certainly neceſſary ſometimes, and it is almoſt as great a fault to omit it then, as it is to give it, when there is no occaſion. *Nouriſhment* too is likewiſe neceſſary; and no body, perhaps, knew better how to order it than *Celſus*. But though the matter above mention'd was the moſt general one he went by, yet when the body was either too *lax*, or too *aſtrict*, he then had recourſe to ſuch remedies, as the *Methodiſts*, and other judicious men, had found uſeful. So that though he did not deal ſo freely in *internal* Phyſick, as ſome others did, yet he was by no means averſe to it, whenever he thought the Patient wanted it. And this I hope will prevent any cenſure, that

the

the character of him already given might, perhaps, have otherwiſe brought upon him.

Cotemporary with *Celſus* was *Antonius Muſa*, the famous Phyſician of *Auguſtus*, who firſt introduc'd *cold-bathing* into Phyſick, or rather eſtabliſh'd the uſe of it; (for *Aſclepiades* is ſaid to have recommended it ſometimes, and *Hippocrates* makes frequent mention of ψυχρα λουτρα as well as θερμα λουτρα) and by that means cur'd the Emperor, but by an injudicious uſe of it kill'd *Marcellus*, the Emperor's nephew. A ſad inſtance of the great miſchief phyſick does in the hands of thoſe, whoſe education is inferiour to the profeſſion. *Muſa* was a *ſlave*, before this lucky accident rais'd him; and conſequently may very well be preſum'd (and that without any reflection) to have been unacquainted with many things, that as a Phyſician he ought to have known; though he might by chance be acquainted with ſome things, that men of much greater underſtanding were ſtrangers to. This is a common caſe, and muſt in

Antonius Muſa.

Ignorance, the cauſe of much miſchief in Phyſick.

the nature of the thing continue ſo. Thus we have, to this day, many miſtakes committed, and ſome of them fatal ones, merely by the ignorance of the undertaker, and not from any fault at all in the medicines themſelves: for the ſame medicines that ſhall kill one man in the hands of a blockhead, ſhall ſave another in the hands of a Phyſician; and that from the timing and the doſing it, as it ought to be: two circumſtances of great importance in Phyſick. *Muſa* however was rewarded nobly, and permitted to wear a *gold-ring* (a diſtinction peculiar to the *nobility* till then) and had a *ſtatue of braſs* ſet up for him by the ſide of *Æſculapius*; which was carrying the compliment as far as it could well go. The faculty were honour'd with the *ring* too upon his account, and were exempted from *all taxes* for ever; privileges more conſiderable than thoſe that *Julius Cæſar* (who was a great friend to Phyſicians) had honour'd them with. After this he wrote ſome books upon the

compo-

compoſition of medicines, which *Galen* ſays were very good, but did nothing elſe that was extraordinary.

His cotemporaries.

There were ſeveral other noted Phyſicians about the ſame time, ſuch as *C. Valgius*, who was the firſt of all the *Romans*, (after *Pomponius Lenæus* and *Cato*) that wrote upon *the properties of plants*, or *their uſe in medicine*; and is ſuppos'd to have had the care of *Auguſtus* before *Muſa*: *Æmilius Macer* of *Verona*; *Apuleius Celſus* of *Centorvi* in *Sicily*; *Philo* of *Tarſus*, the *Author* of the *Philonium*, and ſome others; beſides a vaſt number of *ſlaves*, that practis'd Phyſick, and got immenſe fortunes by it: But as no remarkable alteration was made by them, to inlarge upon them is needleſs.

A ſchool of Phyſicians at Rome.

There was likewiſe a *School* of Phyſicians at *Rome* in that part of the town call'd *Eſquilia*, but what they did there, is ſtill a ſecret. Riches and Honours pour'd in upon them apace, from all quarters; and whether theſe might not take them off from the ſeverer ſtudies of their profeſ-

ſion, may very well be queſtion'd. Improvements, we know, ſeldom come from the Great: and wherever *greatneſs* can be had by *favour*, or *fortune*, or any other way, independent of *merit*, ſuch men will not only be above giving themſelves trouble, but will alſo be ſtrongly tempted to make a jeſt of thoſe who do; the better to keep their own ſloth and luxury in countenance. *Botany*, however, was ſtudied very much, particularly by *Antonius Caſtor*, who, according to *Pliny*, was the greateſt *Botaniſt* of the Age. Natural hiſtory was enquir'd into with more than ordinary care, eſpecially by *Fabius Papyrius*, who liv'd under *Tiberius*, and for his curious book upon *animals*, *&c.* is call'd by *Pliny*, *naturæ rerum peritiſſimus*. The *Materia Medica* was likewiſe improv'd, as appears from *Scribonius Largus*; and prodigious ſums got by remedies of one kind or other. But notwithſtanding all their ſearches in this way, when the *Mentagra* broke out in *Claudius*'s reign, (a diſtemper that was brought from *Aſia*

Improvements made in thoſe days.

The Mentagra *very puzzling.*

to

to *Rome*, and then appear'd for the firſt time, affecting only men of the firſt quality, leaving women, ordinary people and ſlaves, entirely free (as *Pliny* tells us [a]) beginning at the *chin* like a *tetter*, and ſpreading itſelf all over the the *face* (except the *eyes)* and then the *neck*, the *breaſt*, and *hands*, ſoon appear'd in *branny ſcales*, that were exceedingly offenſive, though no ways dangerous) the Phyſicians were at a great loſs to cure it; and ſo ſome were ſent for from *Ægypt*, who by the help of *Cauteries* got the better of it. Not but ſome of the *Roman* Phyſicians, and eſpecially *Pamphilus*, found out a medicine afterward, that did as well [b]; for which 'tis almoſt incredible to think what vaſt ſums were given: *Manilius Cornutus*, the Governour of *Aquitain*, having agreed with his Phyſician for his cure (if *Pliny* does not miſtake [c]) at the rate of 200 great ſeſterces, *i. e.* about 1600 *l.* ſter-

[a] Book 26. ch. 1.

[b] See *Galen*'s fifth book of *the compoſition of medicines ſecundum locos*, i. e. according to places, and particularly that part of the third chapter, where he treats *de excoriatoriis Lichenum.*

[c] B. 26. ch. 1.

ling. Nor were theſe the only profitable remedies that were then made; the *Theriaca Andromachi*, that has made ſuch a noiſe ever ſince, was made about the ſame time; as well as ſeveral other famous ones mention'd at large by *Le Clerc* p. 3. l. 2. c. 2. As to the *Theriaca* (which was celebrated in a poem made by *Andromachus*, and dedicated to *Nero)* it was form'd upon the plan of *Mithridates*'s, which till then had bore the bell, but after that loſt ground a-pace, and none but *Andromachus*'s was talk'd of. It was in ſuch high eſteem at that time, as to be prepar'd with the utmoſt care in the Royal Palace, but had not the name of *Theriaca* given it till *Crito*'s time, who liv'd under *Trajan*; the original name being γαληνη *i. e.* the *pacifier* or *quieter*. *Pliny* was a great enemy to all ſuch compoſitions, and preferr'd *ſimple* medicines to them [a]. *Hippocrates* himſelf us'd but little Phyſick, and that as *ſimple* as poſſible, relying more upon *Diet* than *Phyſick:* And the *Cnidians* us'd much leſs,

The Theriaca Andromachi *much eſteemed.*

[a] B. 22. ch. 24. and b. 24. ch. 1.

as

as we have ſeen already, and that from a perſuaſion, that it is not ſo much we that cure, as *nature*, which is in a manner ſufficient for every thing, if not impertinently or knaviſhly interrupted. But the *Herophilians* dealt much in Phyſick, *compound* as well as *ſimple*, and have never been at a loſs ſince for ſome to keep 'em in countenance: ſo much eaſier is it to amuſe and impoſe upon the Patient, than to underſtand the profeſſion thoroughly.

Anatomy was not intirely neglected in thoſe days; *Marinus* who was *Quintus*'s Maſter, (the ſame *Quintus*, who was baniſh'd in *Trajan*'s time for killing all his Patients, or, (which is more likely) by the calumny of his cotemporaries, as *Galen* tells us) having wrote admirably well upon the *Muſcles* and ſome other parts of *Anatomy*. *Rufus Epheſius* too, who liv'd under *Trajan*, turn'd his thoughts this way, as we find by what remains of his works among us; and does not ſeem to have wanted either judgment or application. To theſe may be added *Galen*'s Maſters, who were all

Anatomy *not neglected at that time.*

all of 'em men of eminence, in *Adrian*'s time or *Trajan*'s, and eſpecially for *Anatomy*. But the *Materia Medica* was moſt taken care of, and that by *Dioſcorides* of *Anazarba* in *Veſpaſian*'s time, whoſe works are now extant and much eſteem'd. They had the honour too of being the firſt of all the *Greek* Phyſicians, that *Aldus* printed, after the taking of *Conſtantinople*. But there is a finer copy of 'em in the library at *Vienna*, which has been there near twelve hundred years, according to *Lambechius*, all illuminated; and yet was never publiſh'd; which is ſomething extraordinary. *Theophraſtus* indeed, who liv'd four hundred years before, is much more copious, in the affair of *Botany*, than our Author; but then he wrote as a *Naturaliſt*, and not as a Phyſician: whereas *Dioſcorides* propos'd to treat of nothing but what he himſelf had had ſome experience of, and was then us'd in Phyſick; and that not only with reſpect to *plants*, but alſo *animals* and *minerals*. This he executed ſo well, as to ſatisfy *Galen*, and many other learned men.

The MateriaMedica, *moſt taken care of, by* Dioſcorides.

The difference between Theophraſtus *and* Dioſcorides.

By

By his account it appears, that *ſalt* of *vipers* was in uſe in thoſe days [a], and *mineral waters* both for *bathing* and *drinking*, but not *iron*, or the preparations of it, which have been ſo frequently order'd ſince in *obſtructions* and *cachexies*. 'Tis true, the *ruſt* of *iron* was given then in caſes of *obſtructions* [b], and ſo it was, if the ſtory may be credited, by *Melampus* to *Iphiclus*, a great many ages before [c]; but the preparations of *iron*, or of *antimony*, *&c.* were not then given. Salt *of* Vipers, *&c. then in uſe.*

In the ſame reign flouriſh'd that great Naturaliſt, *Pliny*; who, notwithſtanding his employments as a courtier, found time to write the moſt learned book of the kind in the world, and yet was ſtifled at *Veſuvius* before he was ſixty. 'Tis ſurprizing to think what ſome men have done who ſeem to have been cut out for originals. The reader need only reflect upon *Hippocrates*, *Ariſtotle*, *Pliny*, and *Galen* among the *Ancients*; and *Bacon*, *Boyle*, *Newton* and *Boerhaave* among the *moderns*; and then conſi- Pliny.

[a] Book 2. c. 18. [b] B. 5. c. 93 [c] *Le Clerc* p. 28.

der,

der, if the works of Ages have been comparable to theirs. But this by the by.

Reflection upon all that is paſt.

We have now ſeen what the ſtate of *Phyſick* has been among the *Greeks* and *Romans* for near fourteen hundred years; in which ſpace (eſpecially from the time of *Pythagoras*) 'tis ſurpriſing to think what a variety of opinions have ſtarted up, ſometimes among the Philoſophers, and ſometimes among the Phyſicians, all of 'em calculated to ſhew the ingenuity of the Authors, rather than to do any real ſervice to *Phyſick*. And yet theſe opinions, trifling and inſignificant as they were, had ſo far got the better of the doctrine of *Hippocrates*, that the buſineſs of *obſervation* was quite neglected, and nothing thought of but the explanation of diſeaſes in a *philoſophical* manner. And had it not been for *Diocles Caryſtius* at one time, *Serapion* at another, and *Themiſon* at a third, no body can ſay, how far this humour of *philoſophizing* might have been carried: ſo bewitching a thing is *philoſophy* ingeniouſly applied to *Phyſick*. The foundation, that was laid by *Hippocrates*, cou'd never

never have been ſubverted by it; that we are certain of; becauſe it was laid in *nature* her ſelf, and ſo above the reach of humane art to undermine: but then it might have been ſo cover'd with duſt and rubbiſh, as to have been conceal'd for many Ages, and by that means rendred uſeleſs. Happy for us, however, it prov'd otherwiſe. The many opinions that were ſtarted, ſerv'd only as ſo many foils to ſet the other off; one opinion ſwallowing up another, and a third a ſecond, and ſo on, while the doctrine of *Hippocrates* remain'd firm, and in the main unconteſtable, varying only with particular circumſtances, that the ſituation of the place, the diet of the Patient, and the like, made abſolutely unavoidable.

Neither did *Anatomy*, that made ſo great a figure in *Eraſiſtratus* and *Herophilus*'s time, ſeem to do any mighty ſervice; but rather was the occaſion of ſeveral new and out-of-the-way notions, which laid the foundation of more diſputes, to the farther neglect of *obſervation*. Nor did the dividing

ding the profeſſion into *three* diſtinct branches, or the freer uſe of *internal remedies*, turn out ſo much to the Phyſicians honour, but that there ſeem'd to be a neceſſity of changing the whole ſcene, and trying once again what could be done by *obſervation*, *Hiſtories* and *Imitation*; the ground-work of the *Empirical* ſcheme. But alas this was a ſcheme too laborious for the philoſophical heads of thoſe days to comply with; and therefore, tho' a few had reſolution enough to ſet about it, yet the generality were in another way of thinking: and *Aſclepiades*, we find, no ſooner got footing at *Rome*, but he began to ſet up for himſelf in a new way, and with his *pores* and his *corpuſcles* would have it believ'd, that he knew as much, or more of the matter, than any body before him, not excepting even *Hippocrates*. The *Romans* knew no reaſon to the contrary at that time; and therefore *Aſclepiades* was as much or more to them, than *Hippocrates* to the *Greeks:* and even afterwards his reputation was always great among 'em, having been the *firſt* of note, who had made a figure

a figure there in Phyſick, and ſo was look'd upon as a *founder*. But how did it turn out at laſt? I mean the Syſtem, that he had laid down. He was ſcarce cold in his grave, before *Themiſon*, a diſciple of his, took him all to pieces, and made a jeſt of his fine ſcheme, putting no value at all upon that, which he had laid the greateſt ſtreſs on. Not that *Themiſon* himſelf was able to erect a ſyſtem univerſally agreeable, tho' it was infinitely beyond what had been taught 'em by the other. Many ſects ſprung out of the *Methodiſts*, as we have ſeen already, and almoſt every Phyſician was of one party or other, except *Celſus*, who was wiſe enough to keep clear of all parties. Nor was his conduct in this reſpect diſapprov'd in general: for after his time, the love of party and the invention of Sects ſeem'd to abate mightily; but yet the buſineſs of *obſervation* was not carried on in proportion. On the contrary, they ran into *medicines* univerſally; and he who could invent the moſt pompous, was the greateſt Phyſician. Add to this, that as riches encreas'd, honours were

coveted

coveted, and *titles*, never known among Phyſicians before, were thought of. *Andromachus*, who had made himſelf great by his *Theriaca*, was made greater ſtill by the title of *Archiater*; a title that he had the honour to bear *firſt*, before it was made common. *Anatomy*, 'tis true, was not intirely neglected even at that time, tho' it does not appear, that any great advantages attended it; but *cold bathing*, which was then become familiar, and has ever ſince continued with ſo much ſucceſs, had many advantages attending it. Thus the affair ſtood among the *Greeks* and *Romans* to the time of *Galen*, who, as he was the greateſt and the ableſt Phyſician next to *Hippocrates*, (eſpecially if we except *Celſus*) made the greateſt alteration of any that went before him, as we ſhall ſee preſently.

Of Galen. *Galen* was born in *Adrian*'s time *A. D.* 131, and was about four or five years old, when that Emperor dy'd. He was of *Pergamus* in *Aſia minor*, the ſon of *Nico*, an honeſt, rich, and learned man, who ſpar'd no coſt for his ſon's education. After he had

had gone thro' all the learning of the ſchools, he turn'd his thoughts to Phyſick, when he was about ſeventeen, and, as he himſelf ſays, by vertue of a *dream*[a]; and at nineteen he ſtudied a little while under a diſciple of *Atheneus*; and after that, under ſeveral maſters, all men of eminence, as appears by his own account up and down his works: beſides, he travell'd much, and made a long ſtay at *Alexandria*, where all the Sciences then flouriſh'd; and at the age of twenty eight return'd to *Pergamus*. His health, which had been very bad till then, grew better after that (the manner of it he tells you himſelf[b]) and remain'd firm and good to the laſt, tho' he liv'd to be a very old man. He did not appear at *Rome* till he was thirty two, and then met with great oppoſition from the Faculty, for pretending to know what they did not or wou'd not know: a pretenſion, that always did and always will raiſe a man enemies, how well grounded ſoever it may

[a] See his Epiſtle to *Eugenianus*, about the order to be obſerv'd in reading his books.

[b] See his book *de curatione per V. S.*

happen to be. However he had the good fortune to pleaſe many of the principal men (among whom was *Sergius Paulus* the *Prætor*; *Barbarus*, uncle to the Emperor *Lucius*; *Boethus*, the *Conſul*; and even *Severus* himſelf) by his *diſſections* and *prædictions*, and other parts of his profeſſion; and yet was forc'd to leave the place four or five years after; the clamour of the Phyſicians was ſo ſtrong againſt him. But he had not been long in his own country, before he was ſent for by *Marcus Aurelius* and *Lucius Verus*, and after that never left *Rome*; at leaſt not for good and all. He was certainly the greateſt ſcholar, as well as the beſt Phyſician then living, as appears by his works, which are very learned and numerous; and have been more numerous; there having been once above *five-hundred* books in *phyſick* only, and about half as many more in *other Sciences*, all of his own writing. In Phyſick he certainly did wonders, and was the great reſtorer of the *Hippocratick Syſtem* in oppoſition to the *Methodiſts*, who till that time had kept their ground remarkably.

The greateſt ſcholar of the age.

All

All the Sects were then ſubſiſting, *viz.* the *Dogmatiſts*, the *Empiricks*, the *Methodiſts*, the *Epiſyntheticks*, the *Eclecticks*, and the *Pneumatiſts*; but the *Methodiſts* were in moſt vogue; diviſions among the *Dogmatiſts* running high, ſome crying up *Hippocrates*; others, *Eraſiſtratus*; and others, *Aſclepiades*, *&c.* However *Galen* declar'd himſelf of no party, and yet ſwallow'd 'em all up afterwards. His favourite view from the firſt was the eſtabliſhment of the *Hippocratick* doctrine. He had ſtudy'd *Hippocrates*, perhaps, the moſt of any man living, and founded his way of thinking on what he had met with in thoſe writings, eſpecially with regard to the *power of nature*, the *doctrine of attraction*, the *ſigns of diſeaſes*, the *circumſtances of a criſis*, *&c.* but in ſome of theſe he was apt to carry his ſpeculations too far, and multiply other things beyond their bearing; his *temperaments*, for inſtance, and his *pulſes:* upon which he wou'd reaſon very freely, but not always very juſtly, for want of knowing ſome things better, that nothing but the *Anato-*

All the ſects ſubſiſting in his time.

my and *Philoſophy* of the *moderns* cou'd diſcover.

His conduct to phyſicians. As his *education* and *genius* had ſet him above the level of his brethren, he was ſometimes too free with them, and too full of himſelf; looking with contempt upon what they did, and comparing himſelf to *Trajan* in point of uſefulneſs [a]. This behaviour naturally created him the ill-will of the Faculty, who in return plagu'd him as much as they cou'd.

His practice. In his *practice* he was much influenc'd by two maxims: the one was, "that a diſeaſe ought to be got the "better of by that which is contrary to it;" the other, "that *nature* ought to be pre-"ſerv'd by ſomething a-kin to her ſelf:" and both theſe were taken from *Hippocrates*, the Phyſician of all the *Ancients* that he ſtuck the cloſeſt to, except where the diſcoveries in *phyſick* or *pharmacy* (and eſpecially *pharmacy*) ſeem'd to have taught 'em a nearer way. But in theſe deviations it too often happen'd, that he went out of the

[a] See the book of his *methodus med.* c. 8.

way

way for the worſe. The knowledge of the parts, which had been much improv'd ſince the time of *Hippocrates*, as it had taught 'em many things relating to diſeaſes, that it was impoſſible to come at by conjecture only, ſo it generally led 'em into diſputes and reaſonings, that were of very little uſe to the Patient. Nor were theſe confin'd to diſeaſes only. The *Materia Medica* was to be conſider'd in a new light, and the operation of every *ſimple*, and indeed of every *compound*, to be accounted for, in an entertaining, ingenious manner. *Galen*, who knew as much of *Anatomy* and *Philoſophy* as any of his Predeceſſors or cotemporaries, was far from backward upon this occaſion, even tho' he met with ſo little encouragement from *Hippocrates*, and the wiſer part of the *Ancients*; but regarding theſe things as matters of conſequence, thought he cou'd never do enough to repreſent 'em all in the ſtrongeſt and cleareſt light; and yet after an infinite deal of labour in this way, and particularly in reaſoning upon the *virtues* of *Medicines*,

and explaining 'em all by the *four cardinal qualities*, and their ſeveral combinations, tho' he has ſhewn us indeed the fineneſs of his genius, he has at the ſame time left this part of phyſick in a much worſe ſtate than he found it. And yet he declares elſewhere (*viz.* where he is finding fault with his maſter *Pelops*, for attempting to give a reaſon for every thing[a]) that, if he is not perſuaded he knows a thing himſelf, he never attempts to convince another: ſo natural is it for a man, for even the beſt of men, to ſee the failings of another, and to overlook the ſame failings in himſelf.

As to *bleeding* he practis'd it oftner than *Hippocrates*, and is the firſt upon record, who mentions the quantity to be taken away. 'Tis remarkable too, that he bled at all times, by night as well as day, but no children under *fourteen*, and very ſeldom old men. And where *bleeding* and *purging* were both neceſſary, he always began with *bleeding*,

[a] *De ſimplic. medicam. facult.* l. 11. N° 24. *de caneris uſtis.*

but

but never us'd *Leeches*; a manner firſt introduc'd by *Themiſon*, or at leaſt the *Methodiſts*. *Bathing* and *friction* were in great eſteem with him, and ſo were *opiates* and *anodynes*, eſpecially in the cure of *fluxes* and *pains*. In a word, his practice agreed in the main with that of *Hippocrates*, but yet with this difference; the one's was founded chiefly upon *experience* and *obſervation*, the other's upon *reaſoning*: ſo that *Hippocrates* has occaſion'd very little diſpute among phyſicians, while *Galen* has laid a foundation for eternal diſpute.

A material difference between the practice of Hippocrates *and* Galen.

In *Anatomy* he certainly excell'd all that ever went before him, and diſſected *men* as well as *brutes*; but had much fewer opportunities of humane diſſections than the other. *Apes* were his chief ſubjects, and theſe he recommends to his pupils to begin with; that, when an opportunity ſhould offer of a *humane* body, they may more readily know how to improve it for the beſt. Children, that had been expos'd by the barbarity of their parents, or a man baſely murder'd in the fields, were in a manner all the

Galen *remarkable for* Anatomy.

humane ſubjects that they could now and then lay hold of. As to *publick diſſections* there were none. *Skeletons* were exceeding ſcarce, and thoſe that were, were found by accident, in mountains, caves, and the like places, but not prepar'd by any *Anatomiſt:* and therefore he adviſes his pupils to go to *Alexandria* for that knowledge; *Oſteology* being taught there from *Skeletons.* What proficiency he himſelf made in *Anatomy* is to be ſeen at large in his *admin. Anatom.* and his ſurpriſing books *de uſu partium.* But this muſt always be underſtood of *brutal* more than *humane Anatomy*; *Veſalius* having demonſtrated, that he deſcribes the parts from *Apes,* or ſome other creatures, and not always from *men.* Be this as it will, he has certainly ſhewn himſelf a man of vaſt application and ingenuity, and worthy of all the honour that has been paid him ſince.

The great injury he did Phyſick, and what.

But yet there is one thing, that I cann't but take notice of, and that is, the great injury he did Phyſick in the main, by *reaſoning* ſo ſubtilly upon ſeveral parts of it, from his *elements, cardinal qualities,* and the

the like: an injury, in a man of his ſenſe, hardly ever to be forgiven. I muſt needs ſay, it has often appear'd to me very wonderful, that a man, who underſtood *Hippocrates* ſo well, and had ſo great a regard for *his* obſervations preferable to all other, ſhould ever have been inſtrumental to eſtabliſh another doctrine ſo contrary to the former, and ſo liable to diſputation. No body could ever have a higher opinion of *Hippocrates*, than *Galen* had; no body could be more ſenſible of the uſefulneſs of *obſervation* than he; and yet no body has done more to alienate the mind from that noble and important part, to the ſpeculative and uncertain. How much better would it have been, upon all accounts, to have only preſs'd the ſtudy of the beſt Authors, making them as plain and as agreeable as poſſible, than, by a new way of thinking, to draw us off from what we ought always to have in view? but alas! to our great misfortune, *Galen* thought otherwiſe; (perhaps out of deſpair of ever coming up to *Hippocrates* in his own way) and

and the generality of Phyſicians ſince, finding it eaſier to ſatisfy themſelves from *Galen*'s principles, and to recommend themſelves to the publick by his way of writing, than *Hippocrates*'s method of obſerving, have, in a manner, univerſally given in to that pernicious ſcheme; ſo that for many Ages little or nothing was done for the advancement of phyſick; the remaining *Greek* Phyſicians (except *Trallian*) and almoſt all the *Arabian* Phyſicians, treading in the ſame tract that he had mark'd out.

Greek *phyſicians after* Galen.

As to the *Greek* Phyſicians, the moſt famous are *Oribaſius*, *Ætius*, *Alexander* and *Paulus*; all of them collectors (in a great meaſure) from the writings of other Phyſicians, and from *Galen* in particular; from whom they have given almoſt every thing that is valuable in *Anatomy*, *Phyſick* and *Surgery*, (as they then ſtood) beſides ſome remarks of their own, by no means uſeleſs. What theſe remarks are, and how far they may be truſted to, has been elegantly ſhewn by a late *famous* Phyſician of our own country, Dr. *John Freind*

Freind[a]; ſo that to deſcend to particulars is needleſs. Some things however it may not be amiſs to take notice of from him, *viz.*

Oribaſius was born at *Pergamus* (the place of *Galen*'s nativity) bred up in the ſchool of *Zeno* the *Cyprian*, and prov'd the greateſt ſcholar and phyſician of his time. His attachment to his towns-man was ſuch, eſpecially in the *Anatomical* part, that he was ſometimes call'd *Simia Galeni*; a circumſtance that lets us at once into the manner of his writings, which were very large at firſt, but are now in a much ſmaller compaſs. He practis'd at *Conſtantinople*, where he dy'd about the end of the *fourth* century. Oribaſius.

Ætius was of *Amida* in *Meſopotamia*, and brought up at *Alexandria*. He practis'd *Surgery* himſelf, and gives ſome account of almoſt every operation, except *fractures* and *diſlocations*. He is a clearer and fuller writer than *Oribaſius*, but inferiour to *Paulus* (in the opinion of *Fab. ab* Ætius.

[a] See his hiſtory of *Phyſick*.

Aqua-

Aquapendente) and excels even *Celſus* in caſes of the *Eyes*. In a word, he was a good Practitioner in general, but ſometimes very tedious, as in the uſe of his remedies for the *Gout* for inſtance; and ſometimes very troubleſome, not to ſay painful, as in the cure of an inveterate *Aſthma* and *Empyema*; for which he would order the body to be cauteris'd in ſo many places, that it was cover'd almoſt all over with *eſchars*. He was a great lover of *outward* applications, and far from a bad reaſoner upon the virtues of ſome of them. The *ſpells* and *charms*, which were ſo much in vogue among the *Ægyptians* (together with ſeveral things relating to their *pharmacy*) he has given ſome accounts of; and is the firſt of all the *Greek* Phyſicians, among the *Chriſtians*, who mentions them. He has likewiſe preſerv'd ſeveral other fragments of antiquity, that are no where elſe to be met with; and liv'd about the end of the *fifth* century.

Alexander was born at *Tralles*, a famous city of *Lydia* (the place of *Theſſalus*'s

lus's nativity) where the *Greek* tongue was ſpoke in perfection. He liv'd about the time of *Ætius*, whom he quotes; and was in great eſteem in the reign of *Juſtinian*. His father (who was a Phyſician) had the firſt care of his education, and after that he travell'd much, and was highly eſteem'd at *Rome*, and wherever he went. He had a different way of thinking from *Ætius* or *Oribaſius*, and has more the air of an *original* writer than they. His works are ſo *methodical* (tho' he was no *Methodiſt* in opinion) that he may very well be look'd upon (together with *Aretæus*) as the moſt valuable author ſince *Hippocrates*'s time. The *diagnoſtick* part is admirable, and eſpecially where he diſtinguiſhes between two diſtempers, that have a near reſemblance to one another, as a *pleuriſy* and *inflammation of the liver*; the *ſtone* and the *cholick*, and the like; in which both *Ætius* and *Oribaſius* are very deficient. He is likewiſe very punctual in relating the *virtues* of *medicines*, and the time and manner of uſing them; but is ſomewhat Alexander.

too

too credulous in this affair, and not intirely free from *ſuperſtition.* But yet his method of cure is, generally ſpeaking, wiſely adapted to the circumſtances of the caſe; and whatever he attempted to reaſon upon, as for inſtance upon *bleeding* in a *Quincy*, he ſucceeded in it to a wonder. This perhaps was owing to his not writing till he was very old, and ſo had had great experience. Not that experience always goes with age. A man may live to a hundred, and know very little of the matter, if he has not taken care to make wiſe and regular obſervations, as he went along. Tumultuary obſervations are good for nothing, and are ſo far from informing us, that they rather confound us.

Jacobus Pſychreſtus.

Cotemporary with *Alexander* was *Jacobus Pſychreſtus, Archiater* to *Leo the Great*, a very ingenious and learned Phyſician, and ſo belov'd by the Emperor and the people, that the *Senate* ſet up a *Statue* for him in the baths of *Zeuxippus* built by *Severus*; and there was another for him at *Athens.* He was ſo accurate an obſerver (which is very

very remarkable for thoſe days) that it is ſaid of him (among other things) his *Prognoſticks* never fail'd. In his *practice* he frequently order'd *Gliſters* and *Suppoſitories*; in his *Surgery* ſeldom us'd either *fire* or the *knife*; and was no friend to *bleeding*. They add too, that his humanity was not leſs remarkable than his ingenuity; and from his eagerneſs to improve his art, the ſoul of *Æſculapius* was ſuppos'd to be transfus'd into him.

As to *Paulus*, the *fourth* and laſt of the *Greek* Phyſicians, he liv'd in the *ſeventh* Century, and ſtudied at *Alexandria*, before *Amrou* plunder'd it [a]. *Alexander* was his favourite Author, from whom he tranſcribes a great deal, not the ſenſe only, but the words. In his deſcriptions he is ſhort and full, and ſeems to be the firſt upon record who profeſs'd *midwifry*. As to the *operations in Surgery*, he is by far the the compleateſt writer among the *Ancients* [b], Paulus.

[a] *Prideaux* in his *connection* part 2. b. 1. p. 23. calls him *Amrus*.

[b] See his ſixth book.

and

and to be preferr'd to *Celſus* in ſome reſpects. *Fabricius ab Aquap.* had ſo high an opinion of him, as to lay down every where the doctrine of *Celſus* and *Paulus* for his text; and his inferences and obſervations conſiſt chiefly in explaining theſe two writers.

The Greek claſſical *phyſicians.*

Theſe *four* (for *Pſycreſtus* is mention'd merely for his amiable character) are call'd by our learned countryman, the *Greek claſſical phyſicians*, a name that ſuits 'em very well, conſidering their ſtyle, their judgment and ingenuity. As to the other *Greek* phyſicians of a lower rank, and a later date, the chaſm that there is of 500 years in the *Greek* hiſtory, *viz.* from 560. to the reign of *Iſaac Comnenus* in 1060. has left us very few of any note, but *Palladius* the *Sophiſt*, who was brought up at *Alexandria*, and wrote a commentary upon *Hippocrates*; and *Theophilus*, who wrote *ex profeſſo* upon *Urine*, and is the *firſt* author of the kind now extant. He has handled his ſubject very ingeniouſly, but was much beholden to *Hippocrates* and *Galen*. He

Palladius *the Sophiſt.*

Theophilus.

wrote

wrote in the like manner upon the *fæces*; and alſo upon *Anatomy*.

But the greateſt of all the *inferiour Greeks* is *Actuarius* of *Conſtantinople*, who, though he wrote chiefly from *Galen*, *Ætius*, and *Paulus*, and mentions no diſtemper but what is treated of by the *Greeks*, has many curious obſervations of his own, eſpecially upon the *urine* and the *pulſe*, from which together he us'd to take his indications. He wrote *ſeven* ingenious diſcourſes upon the *urine*, and in a manner exhauſted the ſubject. He is the firſt of all the *Greek* Writers, who has taken any notice of the *milder purges*, ſuch as *Caſſia*, *Manna*, *Senna*, and the like; and was no ſtranger to ſome of the *Arabian* writers, from whom 'tis very probable that he came to the knowledge of theſe medicines. In his deſcriptions he is very curious; in his philoſophy, a *Galeniſt* and *Ariſtotelian*; and in his ſtyle, by no means impure, having intermix'd a great deal of the *old Attick*; eſpecially in his philoſophical works. Actuarius.

SECT. III.

Of the State of Phyſick *among the* Arabians, &c. *to the* Reſtauration of Learning.

The ſtate of Phyſick among the Arabians.

THIS was the ſtate of *Phyſick* among the *Greeks* and *Romans*. We are now to take a view of it among the *Arabians*; a people rude and barbarous, who firſt met with the *Greek* writers at *Alexandria*, when it was taken by *Amrou* in the year 640, and were then ſuch enemies to *Learning*, that they deſtroy'd all they could lay their hands upon. The *famous library* was deſtroy'd in the baſeſt manner imaginable. Inſtead of burning the MSS all together, they were diſpers'd among the *Bagnio*'s, which at that time amounted to 4000, and yet they were *ſix* months in conſuming

conſuming them. Hardly any eſcap'd, but what were preſerv'd by a few private hands, or what they ſav'd themſelves for their own particular Uſe, among which the *phyſical* MSS were the principal. This, by the by, was not the *Ptolemæan* library, that conſiſted of ſo many hundred thouſand volumes, and had coſt ſuch an immenſe ſum in collecting; but the library founded by *Cleopatra*, after the greateſt part of the other had been unfortunately burnt in the wars between *Cæſar* and *Pompey*: And as *Attalus* the King of *Pergamus*'s curious collection, and the collection of ſeveral private perſons, had been procur'd by *Cleopatra* and her ſucceſſors, (of whom it may be truly ſaid that they ſpar'd no coſt nor pains to ſupply the loſs of the firſt) this new library was then the compleateſt, and moſt valuable in all the world. The *Schools of Medicine* were kept up for ſome time after, but in the year 721 were remov'd to *Antioch* and *Harran*; though even this did not entirely deſtroy medical knowledge there. It was ſtill cultivated as well as it

could, but never made any great figure afterwards.

The translations how manag'd.

The firſt verſion of the *Greek* Authors was into *Syriack*, the *Syrians* being better ſcholars than the *Arabians*; and from the *Syriack* they were afterward tranſlated into *Arabick*. And here it is to be noted once for all, that whatever the *Arabians* tranſlated or imitated, was rather made worſe by them [a].

Their Phyſicians conduct and education.

As to their Phyſicians, they follow'd *Hippocrates* and *Galen* in all the *Theory* of diſeaſes, and now and then put in an idle fiction of their own; but have added very little to ſignify, notwithſtanding all their pretenſions and appearances. Their education was in the *Eaſt*, where the *Hippocratick* doctrine was well known, the Emperor *Aurelianus* having ſent ſome *Greek* Phyſicians there, as a compliment to his daughter, who was married to *Sapores* King of *Perſia*, and reſided at *Niſabur*, the *Capital* of *Choraſan*.

[a] See *Freind*'s Hiſtory, Vol. II. p 20.

The

The oldeſt as well as the fulleſt and beſt account we have of the *ancient Arabick Phyſick*, and the *writers of that nation*, is left us by *Haly Abbas*, who about the year 980 wrote his *Almaleci* or *royal work*, which he deſign'd as a compleat ſyſtem of phyſick; undertaking by it to ſupply the defects of others, and ſpecifying where *Hippocrates*, *Galen*, *Oribaſius*, and *Paulus* had fail'd. By him we learn, that the original works of *Meſue* are loſt; and that the works which we now have under the name of *Serapion*, are genuine, and may be reckon'd as the *firſt* book of phyſick in *Arabick*, *Meſue's* being very probably wrote in *Syriack*.

Haly Abbas, *the oldeſt and beſt author.*

Rhazes, who was born at *Rhei*, a City of the *Perſian Irack*, (or rather perhaps in the province of *Choraſan*) and dy'd in 932, is the chief, and one of the oldeſt of the *Arabian* Authors; out of whom the reſt, even *Avicenna* himſelf, compos'd their books. He deſign'd his *Continent* (which is taken chiefly from *Ætius* and *Paulus*) as a whole body of Phyſick, as far back as *Hip-*

Rhazes, *the principal Phyſician.*

pocrates, but it is very immethodical; tho' he was a man of parts and learning for his time, as appears from his treatiſe of the *ſmall-pox* (a diſeaſe that firſt appear'd in *Ægypt*, near eleven hundred years ago, *viz.* in the time of *Omar*, *Mahomet*'s ſucceſſor, and was firſt deſcrib'd by *Rhazes*, and with that exactneſs, as to have little or nothing added to it for five hundred years) his book upon the *diſeaſes of children* (the firſt of the kind too) his remarks upon *a good phyſician* and *a quack*; and the like. In ſhort he was ſo famous among the *Arabians*, as to be call'd by 'em their *Galen*; and yet his *Compendium of phyſick*, that was made out of his large work (the *Continent*) and was much eſteem'd for ſome hundred years, comes far ſhort of the *Greek* Authors, tho' it is taken in a great meaſure from them. He is ſuppos'd to have had great ſkill in *Alchymy*, and is the firſt phyſician who mentions any thing of *Chymiſtry*.

Avicenna. *Avicenna*, their next famous writer, was born in *Bochara*, in *Choraſan*, about *nine hundred and eighty*, and dy'd about *fifty-eight*.

eight. He was a man of extraordinary parts, but ſo addicted to pleaſure, that it became a proverb at *Iſpahan* (the place of his reſidence) " that all his philoſophy cou'd not " make him moral, nor all his phyſick heal- " thy". His works, which were very famous till the *reſtauration of learning*, were call'd by him his *Canon*, and taken almoſt intirely from *Galen*, *Rhazes*, and *Haly Abbas*, but yet inferiour to *Abbas*'s.

Avenzohar, another famous *Arabian*, practis'd at *Seville* in *Andaluſia*, the ſeat then of the *Mahometan Chaliph*, and liv'd hearty and ſtrong to *a hundred and thirty-five.* He was a man of great buſineſs and obſervation, and has taken notice of ſeveral things, that had not been mention'd before, *viz.* an *inflammation* or *abſceſs* in the *mediaſtinum*; an *abſceſs* in the *Pericardium*; and a *dropſy* of the heart. He was an enemy to all thoſe who pretended to ſquare medicines to the conſtitution of their Patients, as *Alkindus* did; and not quite free from ſuperſtition in other things. Extracting the *ſtone* for inſtance, he thought was an inde- Avenzohar.

cent and immodeſt thing, and as ſuch ſhou'd not be attempted, at leaſt by a religious man. He applied himſelf much to *Pharmacy*, and was particularly fond of *black Hellebore*, as a purge; and is the firſt phyſical Author, that mentions *Bezoar*; *three* barley-corns of which he order'd in a *Jaundice*, ſuppos'd to be occaſion'd by *poiſon*. He applied himſelf too to *Surgery*, and treats particularly of *diſlocations and fractures*, not without an apology for meddling with all the *three* branches, which were then divided as before.

Averrhoes. *Averrhoes*, call'd the *commentator*, (from writing ſo much upon *Ariſtotle*) was born at *Corduba*, and dy'd at *Marocco*. He was acquainted with *Avenzohar*'s ſon, and ſo cou'd not live long after him. His *Compendium of phyſick* is taken from others, with very little variation or addition, but has more of the *Ariſtotelian philoſophy* mix'd with it than the other *Arabians*. His *Anatomy* is intirely *Galen*'s; his practice has very little new in it, nor does he ſeem to have had much ſhare of it.

After

After him came *Alſaharavius*, who is ſuppos'd to be the ſame with *Albucaſis*, or at leaſt to have taken all his *Surgery* from him. He is reckon'd to have liv'd about the *twelfth* century from his deſcription of the *Turkiſh arrows*, and is mention'd by none of the *Arabians*. His *method of Practice*, which is divided into *thirty-two* treatiſes, is taken moſtly from *Rhazes*. His *Surgery* is very large and very exact; and with reſpect to *lithotomy*, he deſcribes the very ſame place of ſection, that *Frere Jacques* and *M. Rau* choſe to cut in. He had a great opinion of the *Cautery*, and was by much the hardieſt operator of all that went before him. Alſaharavius *or* Albucaſis.

Phyſick thus mangled and disjointed by the *Arabians* in general, was yet improv'd by 'em in ſome reſpects. *Chymiſtry*, for inſtance, was firſt introdu'd into phyſick by their means. *Botany* and the *Materia Medica* were conſiderably enlarg'd, and *Pharmacy* much improv'd. *Anatomy* indeed ſtood as it was; but *Surgery* was much the better for *Albucaſis*. But conſidering the advantages they had (and that for ſo ma- *Phyſick improv'd by 'em in ſome reſpects.*

Centuries)

Centuries) the improvements they made were very few. Nor indeed was there any thing done remarkable, till the *Greek* MSS were brought from *Conſtantinople.*

The College *of* Salernum, *when founded, and what.*

'Tis true there were *Hebrew*, *Arabick*, and *Latin Profeſſors of Phyſick* at *Salernum* in the middle of the *ſeventh* Century, and in *eight hundred and two Charles the Great* founded a *College* there (the firſt of the kind then in *Europe*) but what came of it? No body can ſay, Phyſick was much the better for it, when he conſiders the *Schola Salernitana*, that was compil'd ſoon after *eleven hundred*, and inſcrib'd in the name of the whole community to *Robert* Duke of *Normandy*, ſon of our *William* the *Conquerour*, who was wounded in the *holy war*, and ſtopp'd at *Salernum* for advice in his way home. That book ſhews you the Genius of the School, even tho' it had been founded ſo long. What it was after *Conſtantine the African*'s time (who belong'd to it about the end of that Century) it is not eaſy to ſay. He was a great compiler in phyſick, chiefly from *H. Abbas*, and ſeems to be

Conſtantine, *a famous member of it.*

to be the firſt, who introduc'd either the *Greek* or *Arabick* phyſick into *Italy*. However their progreſs does not appear to have been very conſiderable; becauſe the *Jews* (who had taken care to make themſelves maſters of the *Arabick* language) were the phyſicians moſt talk'd of in thoſe days, and were got into almoſt all the Courts in *Chriſtendom*. They had a ſort of *Univerſity* of their own at *Sora* in *Aſia* about the year *two hundred*, and have been remarkable for dealing pretty much in phyſick ever ſince.

The Jews *the greateſt phyſicians then.*

There were likewiſe ſeveral great *Schools of phyſick* in *Spain*, in *Avenzohar*'s time, particularly one at *Toledo*, the profeſſors of which he ſtyles *wiſe men*; but it does not appear, that any thing extraordinary was done by 'em. The ſame rout was purſu'd, and learned commentaries handed about upon this or that Author, juſt as the humour took 'em, without ever thinking of growing wiſer, or going out of the way, for the ſake of improvement.

Schools *of* phyſick *in* Spain.

The

Another at Monpelier. The Univerſity of *Monpelier* was likewiſe in a flouriſhing ſtate about the ſame time, eſpecially in the *twelfth* Century, but yet nothing new was thought of. The *Arabian* doctrine ſtill prevail'd, and he was counted the beſt phyſician, who cou'd write the fineſt commentary.

The ſtate of phyſick after the twelfth century. After the *twelfth* century indeed, Phyſick began to decline in *Aſia*, and to flouriſh a little more in *Europe*. *Chymiſtry* was cultivated very much in *England* by *Roger Bacon* (commonly call'd *Fryar Bacon*, the ornament of his age and nation) who was born at or near *Ilcheſter* in 1214. (a *hundred* years after *Averrhoes*, or thereabouts) and dy'd in 1292. *Arnoldus de villa nova*, a *Milaneſe* (the famous commentator upon the *Schola Salernitana*, and an acquaintance of *Raymond Lully*'s) was a great cultivator of it too. But ſtill the Phyſicians retain'd a great deal of the old jargon, and were forc'd to make uſe of many tricks and ſtratagems, to conceal their ignorance. Thus for inſtance, *John of Gaddeſden* (a famous *Engliſh*

John of Gaddeſden's *craft and ignorance.*

Engliſh phyſician, who took his degree at *Oxford* in 1320) when he was ſent for to Court to take care of K. *Edward*'s ſon, who was ill of the *ſmall-pox*, order'd the *Prince* to be wrapt up in ſcarlet, and every thing about the bed to be of that colour; that by the pompouſneſs of appearances, he might amuſe the court, and paſs among 'em for a phyſician of great penetration. It was frequent with him to uſe ſuch ſtratagems, when he cou'd; and yet, as ridiculous as this may ſeem, he was the firſt phyſician in *England* who was employ'd at Court, the *Royal* phyſicians having all been *foreigners* before; and was univerſally eſteem'd as a man of parts and learning: to ſuch a wretched paſs was Phyſick then brought.

Surgery indeed had far'd better for ſome time. *Albucaſis* was a great maſter of it, and his works were ſoon brought into *Italy*. *Paulus* too and *Ætius* (but eſpecially *Paulus*) were famous for it univerſally. And afterwards *Placentinus*, otherwiſe call'd *Gul. de Saliceto* (who was the firſt practical writer that preſcrib'd any *chymical remedies*, *The ſtate of* Surgery.

and dy'd about 1280.) grew famous for it; and ſo did *Lanfranc*; but eſpecially *Guido de Cauliaco*, who did not live long after, and is compar'd to *Hippocrates* by *Fallopius*, no ill judge. *Guido* was profeſſor at *Monpelier*, and afterwards phyſician to *Pope Clement* V^th^, and his ſucceſſor. He has given us an account of the great *plague* in 1348, that travell'd all the world over, and deſtroy'd a *fourth* of mankind. He was at *Avignon* himſelf at that time. *Paulus* and *Albucaſis* are his favourites; but *Celſus* a perfect ſtranger to him.

Anatomy *reviv'd by* Mundinus.

Anatomy began to be look'd into by *Mundinus*, a *Milaneſe*, who in 1315. compil'd a regular body of that ſcience; which, tho' a very mean performance, was in ſo much vogue till the *reſtauration of learning*, that the Statutes of *Padua* allow'd of no other ſyſtem to be taught in their *Schools*.

Valeſcus de Taranta, *the beſt obſerver.*

But among all the phyſicians, there was hardly one, except *Valeſcus de Taranta*, who wrote from *experience* and not from *books* only. He underſtood no *Greek*, and wrote but ill *Latin*; but having been a practi-

practitioner for *thirty-ſix* years together at *Monpelier*, and *Archiater* to *Charles* VI^th^ about the year 1400, made a great many good obſervations which are now in being.

About the ſame time they began to make ſome curious enquiries into the nature of *mineral waters*, eſpecially thoſe of the *hot* kind; and *Michael Savanorola*, a *Paduan* of a noble family, wrote a treatiſe between 1440 and 1450 upon all the *hot* baths then known in *Italy*; beſides a great deal upon Fevers.

Mineral waters *enquir'd into.*

SECT.

SECT. IV.

Of the ſtate of Phyſick *from the* Reſtauration of Learning *in* 1453, *to the preſent times.*

THIS was the ſtate of Phyſick, after the Library of *Alexandria* was deſtroy'd. The maſculine phyſick of the *Greeks* was ſo far overpower'd by the *Arabians*, that even the language, in which thoſe noble records were wrote, was almoſt intirely loſt: hardly any body knew, for many ages together, what they really contain'd, excluſive of what they cou'd gather from the dull and tedious writings of the others; a ſet of conceited men, who were ſo far from improving what they met with among the *ancients*, that, as has been already obſerv'd, both their *tranſlations* and *commentaries* were much worſe than the *originals*. And in

And in this wretched and deſpicable condition the affair ſtood, from the *ſeventh* century to the *fifteenth*; ſcarce any phyſicians attempting to make *obſervations* themſelves, or to diſtinguiſh themſelves from the common herd, unleſs by trick and ſtratagem at one time, or by tireſome explanations of crude and trifling Authors at another.

But, before the expiration of this century, ſeveral things concurr'd to introduce the *ancient Learning* among us, that has made ſo fine an appearance ſince. *Conſtantinople* was taken in the year 1453, and the *Greek manuſcripts*, that were found there, were many of 'em brought into *Europe* at that time by *Theodore Gaza*, and ſome other learned men. The noble art of *Printing* was found out about the ſame time, which ſoon diſpers'd theſe ineſtimable treaſures all over *Europe*; the learned men, that then were, applying themſelves this way, for at leaſt *fifty* years, with all the diligence imaginable; ſupported by the generoſity of ſeveral Princes, thoſe of the Houſes of *Medicis* and *France* in particular. Not that

Conſtantinople *taken in* 1453.

Printing *found out about the ſame time.*

the generoſity of our K. *Henry* VIII^th^ is to be forgot, who, by the intereſt of that great Patron of Learning, *Cardinal Woolſey*, founded the *College of Phyſicians in London* ſome time after, of which ſo many famous men have been members ſince; but none more famous, except *Harvey*, than *Linacre*, by whoſe munificence and ſollicitation the *Cardinal* was engag'd to ſtir in the affair, and the *College* afterwards ſupported and endow'd.

The progreſs of Learning, in ſpite of the Lues venerea.

Learning thus begun by private men, and powerfully ſupported by Princes, advanc'd apace in ſpite of all difficulties. Nor cou'd even the *Lues venerea* itſelf hinder the progreſs of it; tho' it happen'd to break out in *Italy* in the year 1492, and at the ſiege of *Naples* in 1494 was communicated to all *Europe*, making terrible havock for a long time. On the contrary it rather help'd to advance the grand work, as it excited an inſatiable deſire to find out the cauſe, if poſſible; or at leaſt to know, whether the *Ancients* had taken any notice of it. *Anatomy* was reviv'd upon it immediately by *Ja-*

Anatomy *reviv'd by* Carpus.

cobus

tobus Carpus, a famous ſurgeon of *Bologna*, in hopes of finding out ſomething that might give light into this new diſeaſe. And with this view he is ſaid to have diſſected above a hundred bodies himſelf, but was forc'd to leave the place afterwards, for having diſſected (as his enemies gave out) two *Spaniards* alive. However, if he fail'd in his enquiries this way, he was more ſucceſsful another; and by a *mercurial ointment*, that he then hit upon, ſoon became maſter of a vaſt fortune. *Fallopius* ſays, *fifty thouſand ducats* of gold: and no wonder.

Anatomy thus reviv'd was continu'd by ſeveral able hands, till at laſt it came to *Veſalius*, who, before the laſt century but one, had brought it almoſt to a degree of perfection. And ſoon after, *Columbus* and *Euſtachius* (not to mention any more) carried it as far as it cou'd well be carried, without the diſcovery of the *Circulation*; a diſcovery reſerv'd for the honour of our own country-man, *Harvey*. *Continu'd and almoſt perfected by* Veſalius, &c.

While *Anatomy* was thus improving, the *Greek* phyſicians were much ſtudied, by means *The Greek phyſicians much ſtudied.*

means of the *Venetian*, the *Roman*, and the *Paris* editions; and 'tis ſurpriſing to think what advances were made, firſt by the *Italians*, and then the *French*, and that in the compaſs of a few years, to eſtabliſh Phyſick upon a right foot, and free it at once from all the jargon and nonſenſe of the ſchools. *M. F. Calvus*, *Mercurialis*, *Martianus*, and ſome others among the *Italians*; *Fernelius*, *Duretus*, *Jacotius*, *Ballonius*, and ſome others among the *French*, will ever be remember'd with honour for their ſervices of this kind. To theſe I wiſh I cou'd add ſome of my own country-men, that we might come in for part of the honour due upon this occaſion: but except *Linacre*, *Caius*, and the late Dr. *Freind*, and perhaps one or two more, we have as little to boaſt of, for publiſhing the writings of the *Ancients*, or attempting to make 'em eaſy and uſeful to the *moderns*, as any nation in *Europe*, eſpecially in the *medical* way; and yet, which is the more ſurpriſing, we have not wanted men of letters and ingenuity any more than our neighbours. But the misfortune

misfortune is, our learning and ingenuity have lain another way; in *philoſophy*, for inſtance, *mathematicks*, and the *mechanical arts*, rather than *Phyſick*; and this ſeems to be the reaſon, why, while other arts have been vaſtly improv'd by us, ſince the *reſtauration of learning*, phyſick alone has been but little improv'd, in compariſon.

Chymiſtry *much abus'd.*

But to proceed. While matters were going on in this chanel, and a ſolid foundation was laying for the advancement of Medical knowledge among us, (firſt by publiſhing the genuine works of the *ancient Greek* phyſicians, with judicious and learned commentaries; and then by the ſurprizing *anatomical* diſcoveries of the *moderns*) *Chymiſtry*, that is capable of being made ſo ſerviceable to phyſick, was ſhamefully abus'd by a ſet of ignorant enthuſiaſtical men, with *Paracelſus* at the head of 'em, and had like to have overturn'd the whole ſcheme. This however was happily prevented, partly by the diſappointments that frequently happen'd among thoſe who put the greateſt confidence in 'em; and partly by the con-

But kept from doing the intended miſchief.

duct of ſeveral famous men at that time, who made it evident to demonſtration, that *Arts and Sciences* are not to be improv'd but by judicious experiments and fair concluſions, let *pretenders* ſay what they will to the contrary. This doctrine was ſoon after confirm'd by the great diſcovery of the *Circulation*; a diſcovery, that let in more light upon the *animal œconomy* in one day, than whole Ages were capable of before. All the diſputes about *bleeding* (ſome of which ran very high, eſpecially in the beginning of the *fifteenth* century) and in ſhort all the *Theories* of the *Ancients* were deſtroy'd in a manner at once, by this ſingle diſcovery. And as *Gaſſendus* well obſerv'd (after he had been convinc'd by *Pecquet*) the *Circulation* of the Blood and the *Ductus Thoracicus* are the two Poles, upon which all phyſick for the future ought to turn. To theſe great diſcoveries we muſt not omit to add another, which indeed in point of time is ſomething older than *Harvey*'s, but in point of uſefulneſs little inferiour, if at all, to any of the foregoing.

The diſcovery and advantage of the Circulation.

Medicina Statica, *another noble diſcovery.*

That

That the whole body is capable of imbibing as well as of diſcharging, or that it is (to uſe the words of the *Ancients*) εκπνοον and εισπνοον, *i. e. exſpiring* and *inſpiring*, is a doctrine as old as any records in phyſick [a]. And that health depends upon ſome kind of proportion between what we take in at one time, and what we let out at another, is likewiſe a doctrine of as great antiquity. But how the evacuations were made, or what proportion they bore to one another, and to the food we live upon, was very imperfectly underſtood, till a famous *Italian* phyſician, about the beginning of the laſt century, try'd many new and curious experiments upon himſelf, in order to come at the true ſtate of this affair. The reſult of his experiments we now have in that ſmall but excellent book, well known by the name of *Medicina Statica Sanctorii*; a book, that for its real uſefulneſs may, perhaps, challenge any book in phyſick now extant. The doctrine of *perſpiration*, ſenſible and inſenſible, *The advantages of it.*

[a] See *Hip.* l. 6. *Epid.* Sect. vi. *Aph.* 1.

inſenſible, the effects of different *airs* and *waters*, *meats* and *drinks*, *ſleep* and *watching*, *exerciſe* and *reſt*, *venery* and the *paſſions*, are all ſo ingeniouſly conſider'd here, and that not from any *Theory*, or philoſophical ſpeculation, but from regular and judicious experiments, made, for greater exactneſs, by weight and meaſure, (the Author weighing himſelf, and every thing he either eat or drank or diſcharg'd, from day to day, in a chair made for that purpoſe, till the courſe of the experiments was at an end) that we are now much abler to give directions in every one of theſe caſes, than any of the phyſicians who liv'd before *Sanctorius*. And 'tis ſurpriſing to think, what a vaſt influence theſe things have upon a human body, ſometimes in producing, and ſometimes in preventing or removing diſeaſes. This diſcovery therefore is to be look'd upon as one of the greateſt that ever was made, and muſt in the nature of it be one of the moſt uſeful and moſt laſting. No wonder then that the phyſicians of thoſe days ſhou'd have entertain'd hopes of ſeeing their

Great reaſon for expectation.

their Art in a ſtate of perfection. The Learning of the *Greeks* and *Romans* was become familiar; *Anatomy* was vaſtly improv'd; *Chymiſtry* much enlarg'd, and in great eſteem; *Experiments* frequent and judicious; and at laſt, to crown all, the *Circulation* prov'd to demonſtration. What is it, under all theſe circumſtances, that might not have been expected? all was plain and evident, without any pompous, idle *Theories*, to amuſe and miſlead the reader; ſo that if they expected to ſee the Art brought to its utmoſt perfection, I don't ſee how they can be charg'd with an unreaſonable expectation. For the way they were then in, well purſued, wou'd certainly have done the buſineſs. Add to this, that the *philoſophy* then in faſhion was of a different ſtamp from that of the *Ancients*, and much more to be depended on, as it was the reſult of plain and evident experiments, and not the *chimœra*'s of an inventive head: and conſequently, if any good was to be expected from that quarter, there was more reaſon to expect it then than ever. The proſpect

forward

ward was as promiſing too, as the diſcoveries before 'em. All the world was full of curioſity; *Arts and Sciences* flouriſhing apace; and every thing, that had but the leſt tendency to promote uſeful knowledge, encourag'd and purſu'd with uncommon ardour and ingenuity; and that not only by ſingle perſons, but alſo by *Societies of learned men.* The phyſicians were far from being backward on this occaſion, and eſpecially the *Italians*, who were very induſtrious to improve their Art by theſe new diſcoveries; and accordingly made themſelves maſters of all the learning then in faſhion, and eſpecially the *mathematical* part, the better to judge, and apply it right to phyſick. But whether the Art is too difficult and extenſive for the humane mind intirely to comprehend; or whether the knowledge of the *Circulation*, and ſome other things lately diſcover'd, is not of ſo much importance as was at firſt apprehended; ſo it has fallen out, that we are but little the better for theſe diſcoveries, and in ſome degree worſe. The minds of phyſicians have taken

Great diſappointments, and why.

ken a quite different turn, and been almoſt intirely employ'd ever ſince with *Diagrams* and *Theories*, and a thouſand things of that kind (all of 'em pretty amuſements in their ſeaſon) to the neglect of other matters really important. The *body* has been ſurvey'd inch by inch, and the ſuppos'd force of every fibre computed with a ſhew of ſurpriſing exactneſs. The *fluids* have been examin'd by all the ways that cou'd be thought of; and ſeveral ingenious books wrote, to ſhew their nature, their changes, and the conſequences. Nay, ſo extremely nice have the enquiries of this kind been, that we are now ſo happy as to be able to talk as much of *animal ſpirits*, which we have not ſeen, as of any other matters, which we have ſeen. In a word, the *ſpeculative* part of phyſick, which the wiſeſt of the *Ancients* ſet but little value on, has been vaſtly improv'd within a *century:* and, to ſay the truth, by the ſagacity and induſtry of the *moderns*, we have in many reſpects the advantage of the *ancients*; eſpecially in *Anatomy*; ſo far at leaſt, as the know-

ledge of the *ſituation*, the *ſtructure*, and the *uſe of the parts*, is a real advantage in phyſick. Theſe things have been inquir'd into with more than ordinary care and application; particularly by the late famous profeſſor *Ruyſch* of *Amſterdam*, whoſe preparations and injections have let us more into the true ſtructure of the parts than all the books of *Anatomy* before. But yet the buſineſs is far from done. Diſeaſes are known much leſs than might reaſonably be expected. The ſtudy of the *Ancients* has given way, in a great meaſure, to the philoſophy of the *moderns*: and, tho' we have *Theories* in abundance, and treatiſes without number; yet, to our great misfortune, we can find but little in 'em to be depended on. *Ferments*, and *Lentors*, and *Salts* of various kinds have been the common ſubjects; and all of 'em under the management of their ſeveral patrons. This has been our amuſement, for the moſt part, ſince the grand diſcoveries were made. Almoſt every phyſician has had a ſyſtem of his own, with a mixture of more or leſs of his own country's

The chief reaſons of theſe diſappointments.

try's philoſophy in it: and this ſeems to be the reaſon, why ſo many unaccountable things have been ſaid and unſaid by phyſicians of every nation in *Europe*; and that not by the ignorant and trifling part of them, but by ſuch as don't ſeem to have wanted either ſenſe or learning in every thing elſe but Phyſick.

The conduct of the obſervation writers.

As to the writers of *obſervations* (which are very few, in compariſon) they, for the moſt part, have truſted to their memories for almoſt all the caſes they have left us: a very fallacious way of inſtructing, and by no means proper for a phyſician. *Baglivi's character and conduct.* *Baglivi* (a famous practitioner at *Rome* within theſe *thirty* years) was ſo ſenſible of this, and of the tendency of the courſe phyſicians were then in, that he wrote a treatiſe on purpoſe to ſhew the uſefulneſs and neceſſity of *regular and judicious obſervations*, preferable to any thing elſe in Phyſick: and has laid down a great many ingenious rules for that purpoſe, both for private perſons and publick ſocieties. But I'm afraid the method he preſcribes will never be made uſe of. A work of this kind ſhou'd be contriv'd

triv'd as ſimple as poſſible, or elſe the Faculty will never come into it. And for this reaſon I wou'd always prefer a tolerable good ſcheme, that cou'd be eaſily made uſe of, before a compleat one, that is more difficult. No body doubts but that many caſes in *Hippocrates* might be better told than they are; but yet I wou'd be glad to ſee an Author who can write as well in the main now. When that is done, we may very well hope for ſomething farther, and not before. Even *Baglivi* himſelf, who cou'd preſcribe ſo well to others, cou'd not always follow his own preſcription, and has given us a more imperfect account of ſome things than might have been expected, even from a plan leſs perfect. This however is to be imputed to want of leiſure and a longer life, rather than want of genius or application in him: for, ſince the days of *Hippocrates*, no man ſeems to have been more ſagacious, or better acquainted with the power and courſe of *nature* in the cure of diſeaſes than he, altho' he dy'd before he was *forty*. And indeed one may venture

venture to ſay, from what he has left behind him, that had he liv'd but *twenty* or *thirty* years longer, he wou'd have been as great a phyſician, as ever the world has known; ſo far I mean, as the art of knowing how to cure diſeaſes in the *plaineſt*, *quickeſt*, and *moſt natural* way, can make a phyſician great. Not but he had cut himſelf out work, that wou'd perhaps have interfer'd a little with the buſineſs of *obſervation* (which was all along his darling ſtudy, and in which he infinitely excell'd all the moderns) as appears by what he hints at more than once in his books *de fibra motrice & morboſa*. However, as he did not live to compleat his deſigns, and has left behind him proofs enow of his great genius, it is but reaſonable to think, that whatever elſe he might have given in to, the main point in view wou'd always have been the *improvement of phyſick* upon the foot of *experiment* and *obſervation*. And indeed he who is cut out for *obſervation*, and gives himſelf up to it as he ought, will always find employment enough in this way, without

Obſervation, *taſk enough for one man.*

out medling with other things of leſs importance. I wou'd not be underſtood, as if I meant, that a phyſician ſhou'd turn his back upon the diſcoveries of the *moderns*. Far from it. He, who is a ſtranger to theſe diſcoveries, will make but a poor figure in phyſick; and ſo will he, who looks upon 'em as the main things. For, as *Celſus* finely obſerves[a], "quanquam multa ſint ad "ipſas artes proprie non pertinentia, tamen "eas adjuvant, excitando artificis ingenium. "Itaque iſta quoque naturæ rerum con-"templatio, quamvis non faciat medicum, "aptiorem tamen medicinæ reddit." *i. e.* tho' there are many things that don't properly belong to the arts themſelves, yet they are of ſervice to 'em, as aſſiſtants and quickners of the artiſt. And ſo the ſtudy of *natural philoſophy*, tho' it cann't make a man a phyſician, will however make him a better phyſician. And this, no doubt of it, is true. But then it is equally true, that *regular and judicious obſervations* have done

[a] See his preface.

more

more good in Phyſick than all the *Theories* and all the *diſcoveries*, that have ever been yet found out. What may be done hereafter by theſe diſcoveries is another queſtion; the foundation having been laid but lately, and no body has built upon it to ſignify, except the ornament of his age and country, *Hermannus Boerhaave*. He indeed has wiſely applied theſe noble diſcoveries; and from a variety of *chymical*, *mechanical*, and *anatomical* experiments, and a compleat knowledge of the *Ancients*, has form'd the *conciſeſt and beſt Syſtem* [a], that has ever yet appear'd: a *Syſtem*, free from all manner of *trumpery*, and that very probably will ſtand the teſt of all ſucceeding ages. This is the ſervice that great man has done us, and by it has given us a much greater advantage over all the *Ancients*, than either the diſcoveries in *Anatomy* or *Philoſophy* were able to give us before. We have now a fair proſpect of ſeeing Phyſick improv'd to the utmoſt degree of perfection; provided,

Boerhaave *recommended.*

[a] See his Inſtitutes.

that to what he has done for us we only add the diligence and accuracy of the *Ancients* in making our *obſervations* for the future: and without this, I will be bold to ſay, that wiſe and good as the *Boerhaavian Syſtem* is, it will ſoon be ſwallow'd up, or neglected, as others have been before it. For, if the buſineſs of *obſervation* is thrown by, no body can anſwer for the luxuriance of fancy. We ſhall ſoon grow as childiſh and as poſitive in our opinions as ever, and there will be no end of ſchemes and diſputations. But *obſervation* will put a ſtop to every thing of this kind, and enable us to compleat the work, that he has ſo wiſely begun. *Hippocrates* is by far the beſt example in this way, and as ſuch is recommended by that great judge in all parts of learning, my lord *Bacon*. The words of this Author are ſo expreſſive of the thing I aim at, that I cannot forbear tranſcribing them. In ſetting down the *deficiencies of Phyſick* [a]; "the firſt is, "(ſays

Hippocrates *recommended by Ld.* Bacon.

[a] *Primum eſt intermiſſio diligentiæ illius* Hippocratis, *utilis admodum & accuratæ; cui mos erat, narrativam componere*

" (ſays he) the diſcontinuance of that uſe-
" ful method of *Hippocrates*, in writing
" *narratives* of particular caſes, with dili-
" gence and exactneſs; containing the *nature*,
" *cure*, and *event* of diſtempers.—This con-
" tinuation therefore of *medicinal reports*
" we find deficient; eſpecially in the form
" of an entire body, digeſted with proper
" care and judgment. But we mean not
" that this work ſhould extend to every
" common caſe, that happens daily; nor
" yet exclude all but *prodigies*. For many
" things are new in their manner and cir-
" cumſtances, which are not new in their
" kind: and he who looks attentively, will
" find many matters worthy of *obſervation*
" in what ſeems vulgar".

ponere caſuum circa ægrotos ſpecialium; referendo qualis fuiſſet morbi natura, qualis medicatio, qualis eventus—— Iſtam proinde continuationem medicinalium narrationum deſiderari video; præſertim in unum corpus cum diligentia & judicio digeſtam. Quam tamen non intelligo ita fieri debere amplam, ut plane vulgata excipiat; nec rurſus tam anguſtam, ut ſolummodo mirabilia complectatur. Multa enim in modo rei, & circumſtantiis ejus, nova ſunt, quæ in genere ipſo nova non ſunt. Qui autem ad obſervandum adjiciet animum, ei etiam in rebus, quæ vulgares videntur, multa obſervatu digna occurrent. Bacon de augment. Scientiar. Lib. IV. Cap 2.

Sydenham *commended.*

By following this method, Dr. *Sydenham* ſeems to have done more real ſervice, than all the reſt of the *Engliſh* phyſicians together. And had there been but a few ſuch men ſince *Harvey*'s time, I make no doubt but *Phyſick* wou'd have been quite another thing to what it is now. However, 'tis never too late to mend; and for ought I know, the proofs we have had of the inſufficiency of *Theories* may the eaſier bring us to a juſt eſteem for the *Ancients*, and make us more judicious in our obſervations and conduct for the time to come. I hope we are all at preſent convinc'd, that *Phyſick* is improvable only by *Obſervation.*

Theoriſing *diſapprov'd*

The *Theories* of late have wanted no ingenuity to frame 'em, or authority to ſupport 'em; but for want of a good foundation in *Nature*, the very beſt of 'em have many flaws; and the Art, that was intended to be illuſtrated by 'em, is thereby made ſo much the more obſcure and contemptible. And indeed this muſt always be the caſe, whenever men allow themſelves to deſpiſe that, which is the only means of coming at the

Truth. He wou'd be a phyſician of immortal honour, who cou'd *cure* diſeaſes with as much eaſe, as others have fancied they cou'd *explain* 'em: but alas between *Theory* and *Practice* there is a wide difference; and without attending nicely to the *Symptoms*, eſpecially in *acute* caſes, let a man's learning be as great as you pleaſe, 'tis impoſſible his practice ſhou'd not be very precarious. There is ſomething in every man's caſe, that requires a particular conſideration; for want of which many a one has been loſt, who might eaſily have been ſav'd: agreeable to what *Celſus* has obſerv'd at the end of the *ſecond* chapter of the *ſecond* book, *viz. Sunt enim quædam proprietates hominum, ſine quarum notitia non facile quicquam præſagiri poteſt. i. e.* there are ſome things ſo particular in ſome perſons, that, without taking 'em into conſideration, no prognoſtick can eaſily be made. A man may happen to become eminent, but can never underſtand Phyſick, without *Obſervation*, which is certainly all in all. *To obſerve well, very difficult.* But then as it is the moſt important part,

ſo it is by far the moſt difficult. And this perhaps is the chief, if not the only reaſon, why we have ſo little wrote upon this head worth the reading. What a vaſt difference is there between the works of *Hippocrates*, and the works of ſome of the very beſt of the *moderns?* to know what is proper to be obſerv'd, and to range our Obſervations in the beſt and eaſieſt manner, is a work of more than ordinary nicety and application. And unleſs a Phyſician has a great love for the Art, and is withal a man of *probity* and *ſagacity*, 'tis not to be wondred at, if he ſhould jog on, as others have done before him, without once thinking of going out of the way for the ſake of *improvements*. There is a *ſheepiſhneſs*, a *faint-heartedneſs*, and I may add a *ſluggiſhneſs*, in ſome people, that won't ſuffer 'em to puſh forward: *others*, ſay they, *have done very well without it, and why may not we? Common experience has ſhewn us, that ſo much knowledge is not neceſſary, in order to be eminent; and why ſhould we give our ſelves more trouble than is neceſſary?* This is the way of thinking among

Slothfulneſs, &c. reprov'd.

mong ſome people. But, with ſubmiſſion, a man ſhould never undertake the practice of Phyſick, without reſolving to do it in the beſt manner he can, faſhionable or not faſhionable. He, who is above theſe conſiderations, ought to give it up.

Why a Phyſician ſhou'd be careful.

There's a great difference between the practice of Phyſick, and the practice of other Arts. A man may be ignorant or negligent in the noble Art of *Painting*, for inſtance, and yet paint on, without injuring any body but himſelf. But the caſe is quite otherwiſe in *Phyſick*. If a man undertakes the cure of diſeaſes, without knowing their *nature*, their *appearances*, and their *conſequences*, together with the *beſt remedies* in uſe; or if he knows theſe things, and yet neglects to obſerve the caſe as he ought, 'tis a very great chance, if he does not injure every body but himſelf.

The College of Phyſicians erected upon a noble foot.

Time was, when the practice of Phyſick was thought ſo difficult and important, that none but men of *the greateſt ſagacity*, *learning*, and *humanity*, were permitted to manage it; and upon this foot *the College of*

Phyſicians was erected. But alaſs the face of Phyſick has been much chang'd ſince; and many a one has got more by the craft, (I'm ſorry to ſay it) than ever he wou'd have got by the Art of Phyſick. But ſurely, there is ſomething in Phyſick above all this; ſomething truly valuable, and that does not need any mean ways of recommendation. To free a man from pain, and to ſave him from deſtruction, is in it ſelf *noble* and *Godlike.* This is the buſineſs of Phyſick; and this it will often do, where it is well underſtood, and judiciouſly apply'd: provided, the Patient is at the ſame time conformable to the directions of his Phyſician; but not elſe. For if the Phyſician takes never ſo much care on his part, and the Apothecary ſends in the beſt Medicines that can be prepar'd, the Patient may eaſily ſpoil all by his own bad management; and yet (which is very hard) neither the Phyſician nor Apothecary ſhall eſcape cenſure in this caſe. It were therefore to be wiſh'd, that every Patient wou'd endeavour to get the better of unreaſonable objections, and reſolve to conform

The buſineſs of Phyſick, and the duty of Patients.

form to his Phyſician's directions, or elſe not ſend for him. This wou'd certainly be the caſe, if private perſons cou'd be ſenſible of the uneaſineſs and vexation that Phyſicians and Apothecaries often feel, when a promiſing caſe is made deſperate, (a thing that frequently happens) merely by the frowardneſs and miſmanagement of the Patient. Add to this, that the character and reputation of both parties ſuffers ſometimes conſiderably by it; an injury, that ought never to fall upon thoſe, whoſe conduct all along has been judicious, honeſt, and unblameable. Whereas by the joint and hearty concurrence of all parties concern'd, little diſeaſes might ſoon be cur'd, and vehement ones ſubdu'd in time. At leaſt, many a one might be preſerv'd for the future, who without this concurrence will be expos'd to the utmoſt danger; the Art of Phyſick, under judicious management, being able to work almoſt miracles. No wonder then, that the firſt Phyſicians were *deify'd*, or that thoſe who have excell'd in it ſince, have always

ways been highly eſteem'd [a]. Where there is an intrinſick excellence in any Art, (as there certainly is in *Phyſick*) the profeſſors of it, who underſtand it well, cannot fail of being much eſteem'd. *Hippocrates*, who is ſuppos'd (and with very good reaſon) to have underſtood it the beſt of any man, has, upon this very account, been always allow'd to be the *Prince of Phyſicians*; and no man has ever pretended to rival him in it. Nor is it any more to be wondred at, that he ſhould excel in *Phyſick*, than that *Homer* ſhou'd excel in *Poetry*, or *Cicero* in *Oratory*. A great genius will always ſhow it ſelf. If any man cou'd diſpute it with him, 'twas *Galen*, a man of vaſt learning. But he is ſo far from pretending to it, that he every where ſpeaks of him in terms of the higheſt reſpect; and particularly in his ſurpriſing work *de uſu partium* [b], where he has theſe remarkable words; " again we " ſhall begin with the words of *Hippocra-*

[a] Ιητρος φιλοσοφος, ισοθεος. A philoſophical Phyſician is Godlike, ſays *Hipp. L. de dec. hab.*

[b] Και παλιν ουν, ωσπερ απο Θεου φωνης, της Ιπποκρατους αρξωμεθα λεξεως. L. I. c. 9. *ad initium.*

tes

" *tes*, as with the words of a God." Which is ſomething the more wonderful, becauſe, next to *Hippocrates*, he himſelf was certainly the greateſt Phyſician; and civilities of this kind are, we know, very rare among men of the firſt rank.

The Progноſtick *part, honourable and uſeful.*

Next to the freeing a man from preſent pain, and ſnatching him, as it were, from the grave, is the art of *foretelling* the changes and events of diſeaſes: a part of Phyſick of great honour to the Phyſician, and of great importance to the Patient. And this indeed is the chief mark of diſtinction between a wiſe and an ignorant Phyſician, and can never be acquir'd but by a diligent and cloſe obſervation of what paſſes from day to day. Many diſeaſes are cur'd without any great ſkill in the Phyſician; eſpecially where the conſtitution is not ſhatter'd before. *Hippocrates* expreſly ſays [a], that " *Nature* is the Phyſician, or what

[a] Νουσων Φυσιες ιηΐροι---ανευρισκει ἡ Φυσις αυτη ἑωυτη τας εΦοδους, ουκ εκ διανοιης· τα μεν, οἱον το σκαρδαμυσσειν· τα δε και ἡ γλωσσα ὑπουργεει, και ὁσα αλλα τοιαυτα. απαιδευτος ἡ Φυσις εουσα, και ου μαθουσα, τα δεοντα ποιεει. L. 6. Epid. Sect. 5. Aph. 1, & 2.

" cures

Nature, the beſt Phyſician.

" cures diſeaſes; and that ſhe finds out ways " for her ſelf, not as an intellectual being, " but as we ſee in *winking* for inſtance, " *uſing the tongue*, and the like; and " *untaught* performs her office". And again [a], " *Nature* is ſufficient for every thing". By which, and the like expreſſions, he means no more than this, that, by the natural *mechaniſm* of our bodies, whatever proves injurious to us is thrown off ſome way or other; provided, the courſe of *nature* be not interrupted. Conſequently the ſtudy of *nature*, *i. e.* the ways by which diſeaſes go off, is of the laſt importance to the Phyſician and the Patient. For how can a Phyſician, who is a ſtranger to theſe things, preſcribe right, any more than a blind man can walk ſtrait? or how can the Patient expect relief, when the ways, by which he ſhou'd have it, are either not known, or (which is all one) not regarded by his Phyſician? 'Tis true the power of *Nature*, or, as 'tis commonly call'd, *ſtrength of conſtitution*, is ſo extraordinary in ſome

And therefore to be ſtudied diligently.

[a] Φυσις εξαρκεει παντα πασιν. L. de Alim. p. 381.

people

people (and 'tis happy for ſuch it is ſo) that, in ſpite of all the blunders that are committed, they often recover; and that not from common caſes, but even the moſt dangerous. This, however, ſhou'd make no man preſumptuous; for there is ſo much difficulty in the cure of ſome diſeaſes, that let the power of *Nature* be what it will, and the ſkill of the Phyſician as great as one can wiſh it, they will often baffle even the wiſeſt endeavours. Whether this proceeds from our not being ſufficiently acquainted with the nature of diſeaſes, or that our preſent remedies are not ſtrong enough to reach 'em, I will not pretend to determine. Certain it is, that we muſt all die one time or other; and therefore 'tis by no means to be expected, that Phyſick ſhould make a man immortal: tho' perhaps 'tis very poſſible to arrive at a much more perfect knowledge of diſeaſes than we now have, notwithſtanding all the late diſcoveries; and with me it is no queſtion that *Hippocrates* did really know 'em better. He ſeems to have ſtudied them ſo much, as to have been able to tell,

Hippocrates *a better judge of diſeaſes than the* moderns.

tell, what the Patient had ſuffer'd before he ſaw him, and what the conſequences would be afterwards, many days before they happen'd, eſpecially in *Fevers*, *Pleuriſies*, and the like; and recommends it to others, to be very careful to *tell what is paſt*, to *know what is preſent*, and to *foretel what is to come*[a]. And yet it does not appear, that he went upon any particular ſcheme for this, but only viſited his Patients often, and noted down the *Symptoms* from day to day, in the beſt manner he cou'd; and thus, by a number of obſervations, acquir'd the ſkill that has made his name immortal. What his method of cure was, he tells us in many places, particularly in his admirable book *de diæta in morbis acutis*; in which, beſides the part that directly anſwers to the title, are many excellent inſtructions, that ought never to be forgot by thoſe, whoſe buſineſs it is to help and recover mankind, when they are moſt in want of aſſiſtance from others, and leaſt able to help themſelves. In-

His method of cure, where to be found.

[a] Λεγειν τα προγινομενα, γινωσκειν τα παρεονλα, προλεγειν τα εσομενα· μελεΐᾶν ταυΐα. L. I. Epid. p. 948.

ſtructions

ſtructions of this kind *Hippocrates*, as a wiſe and tender Phyſician, is full of in every part of his works, and expreſly adviſes us to remember two things carefully, i.e. *to do good*, or, *at leaſt no hurt* [a]: intimating, that it is a much eaſier matter to oppreſs than relieve a Patient. And they, who are ſenſible of the care and pains, that are requiſite to make a man a good Phyſician, will eaſily ſee, what great reaſon there is for ſuch a wiſe caution. But yet, as great a maſter of Phyſick as *Hippocrates* was, there does not ſeem to be any thing in his works *ſupernatural*, or above the power of human nature to comprehend, or, if occaſion was, repeat. All is *plain*, and *wiſe*, and *regular*, built intirely upon *judicious obſervations* and *rational concluſions:* ſo that, in ſhort, it is more for want of ſuch a genius as his, and the application he us'd, than any impoſſibility in the thing it ſelf, that none of his ſucceſſors have been able to come up to him. He himſelf was of opinion, "that what was

[a] Ασκειν περι τα νουσηματα, δυο· ΩΦΕΛΕΕΙΝ Η ΜΗ ΒΛΑΠΤΕΙΝ. L. I. Epid. p. 948.

farther

The defects of Phyſick, how to be ſupply'd.

" farther wanting in Phyſick might eaſily " be found out, if any man of capacity, " who was already acquainted with the diſ- " coveries of others, would from thence " briſkly and induſtriouſly purſue it[a]." And no doubt it is ſo: for *Nature* is *Nature* ſtill, and as ſubject to diſeaſes as ever, perhaps more ſo. Nay we have the ſame diſeaſes among us, as he had in his country; beſides ſome few that he knew nothing of; the *Small-pox*, for inſtance, from the *Arabians*; the *Venereal diſeaſe* from the *Spaniards*; the *Scurvy* from the *Portugueſe*; and the *Rickets* from *our own country*. How far his obſervations will hold good with us, is uncertain; for it does not appear, that any of our Phyſicians have made the experiment. Perhaps they are better than we imagine. They are certainly wrote in a very maſterly way, independent of *Hypotheſes*; and if they ſhou'd hold good here, as well as there, they wou'd ſave us infinite trouble, and be a great benefit to the

The obſervations of Hippocrates *not ſufficiently known.*

[a] Και τα λοιπα ευρεθησεται, ην τις ικανος τε ων και τα ευρημενα ειδως, εκ τουτων ορμωμενος ζητεῖ. L. de Pr. Med.

publick.

publick. That many of 'em hold good here, I am very certain; and perhaps, as I have opportunities of trying the reſt, I ſhall find 'em equally valuable. Not but great allowance is to be made for the difference there is between the *Ancients* practice and *ours*; in *acute* caſes eſpecially. That the difference muſt be very great, will be obvious to every one, who conſiders the following particulars, *viz.*

The Ancients and Moderns differ much

1. *In the* Materia Medica.

Firſt of all, the *Materia Medica* of the *Ancients* was very different from that of the *Moderns:* the *milder purges* of the *Arabians*, the *drugs* of the *Weſt-Indies*, and all the *chymical* medicines (which make up ſo great a part of our *Materia Medica*) being intirely unknown to them. *Bliſters* too, that are now in ſuch great vogue, were likewiſe unknown, till the time of *Aretæus.*

2. *In* Bathing *and* Exerciſe.

2. *Bathing* and *Exerciſe* of various kinds, which were ſo frequently us'd by them, are very ſeldom us'd by us; eſpecially *Bathing:* and yet there is ſcarce a Phyſician in town, who is not convinc'd in his own mind, that if this was more in faſhion, the number of

diſeaſes wou'd not only leſſen, but the reſt wou'd (many of 'em at leaſt) be cur'd with much more eaſe. If this pleaſant remedy ſhou'd be us'd, for inſtance, in the *Small-pox*, (I don't mean in every ſort, but only in the *confluent* kind; and in this not upon all occaſions, but) where the eruption does not come forward kindly; or where, after the puſtules are form'd, a ſudden check is given, and they all fall at once; or laſtly, when the diſeaſe is at the heighth, and the whole body is becoming, as it were, one intire ſcab. In all theſe caſes what more agreeable or more effectual remedy can be thought of, in conjunction with other things, than *warm-bathing?* Nothing relaxes more, nothing promotes perſpiration better, and nothing operates eaſier: therefore one wou'd think that nothing can be more uſeful. For in the firſt caſe, if the ſtraitneſs of the ſkin is taken off, the reſiſtance is in proportion abated, and the eruption will not only come out with more eaſe, but, by a judicious management of the *Bath*, may be turn'd from the *face* and *breaſt* to the *extreme parts*: a con-

Bathing of great uſe in the Small-pox.

a conſideration of ſuch importance, that *Sydenham* (the beſt writer on this ſubject) aſſures us, the danger is to be eſtimated from the number of puſtules about the *face*, and not from thoſe about the other parts. So that if the *legs* and *arms* be never ſo full, and the *face* clear, or with but few upon it, there is no danger at all; whereas, if the *face* be full, and the *extremes* clear, the danger is never contemptible. Nor is this at all to be wondred at, conſidering how much the *brain*, and the organs of *reſpiration* will be here affected. For the reſiſtance the blood will meet with in the external parts, from the *tenſion* and *ſwelling* that are ſo remarkable in this diſtemper, muſt naturally cauſe a greater quantity than ordinary to be thrown upon the internal parts, from which a difficulty of breathing, and a great diſorder of the brain are, in a manner, unavoidable. But if the puſtules can be turn'd another way, and the *face* and *breaſt* kept tolerably clear, the oppreſſion now mention'd will be in a great meaſure prevented, his breathing will be eaſy,

and a *delirium* in leſs danger of coming on. Whereas, as the caſe now ſtands, the *Small-pox* is the worſt, and moſt dangerous diſtemper of any we are here ſubject to. Nor has that hazardous and unwarrantable practice of *Inoculation*, which has lately been introduc'd among us, been able to take off the dangerous part ſo far, but that almoſt every body at preſent chuſes to receive it in the common way, rather than ſtand the chance of ſuch a bold experiment. It is therefore worth while to try, what effect *warm-bathing* wou'd have in this caſe, under judicious management: for nothing ſeems to agree better with the nature of the diſtemper, or bids fairer to take off the dangerous part; and I'm ſure no remedy can be pleaſanter.

Inoculation condemn'd.

The *Arabians*, who were firſt acquainted with this diſtemper, us'd this remedy frequently, and with great ſucceſs, as appears from *Rhazes*[a]: and a very good judge among the *Moderns* recommends it too, a-

The Arabians us'd Bathing in this caſe.

[a] See his book upon the peſtilence, c. 7.

mong

mong other things [b]. Nor can any reaſonable objection be form'd againſt it, ſo far as I can ſee. Ill-natur'd people will object againſt every thing; but among the better ſort, the behaviour of ſuch generally goes for nothing. Theſe are ſome of the advantages, that, in all probability, wou'd attend the uſe of *warm-bathing* in the *firſt* caſe, *viz.* where there is any difficulty in their coming out. And it is, for the ſame reaſons, as likely to be ſerviceable in the *ſecond* caſe, *viz.* where, after they are come out, they all ſubſide again; eſpecially if ſome warm and comfortable cordial is given inwardly at the ſame time. But in the *laſt* caſe, *viz.* where the diſtemper is at the heighth, nothing can more effectually prevent, or at leaſt mitigate, the *ſecondary fever*, or that fever which attends the patient upon the *turn*, and is oftentimes ſo fatal, in ſpite of all the Phyſicians ſkill. For this fever is occaſion'd, in the opinion of all Phyſicians, by part of the purulent matter

It's advantage very great, upon the turn.

[b] See *Boerhaave*'s aphoriſms.

of the puſtules being abſorb'd, and return'd into the blood, while the reſt is diſcharg'd outwardly, and dry'd up by the bed-cloaths, the air, and the like. A late ingenious Phyſician attempted to prevent the ill effects of this abſorption, by opening an outlet in another place, and ſo carrying the Matter off by *ſtool*: but this method, how ſucceſsful ſoever it might have been under his own management, has often prov'd fatal ſince in the hands of other Phyſicians, who wanted (perhaps) that ſkill and dexterity, that he himſelf was ſo famous for. Beſides, to ſay the truth, it does not ſeem to be the moſt natural way of curing; and whatever is againſt *nature*, or whatever does not concur with *nature*, eſpecially at a *criſis*, is hazardous. Here's a diſcharge attempted by the ſkin, why ſhou'd we think of any other part? there's as much ſafety here as any where; and we can eaſier come at this part than many others. If the reſorption of the Matter occaſions the fever, why ſhou'd not we try to prevent it? *warm-bathing*, if it does not carry all the Matter off,

Bathing *preferable to* purging.

off, will certainly carry off a vaſt deal, and by that means, if the fever be not intirely prevented, it will, however, be very much mitigated; and (which is not the leſt part to be conſider'd) thoſe frightful *ſcars*, that ſo often follow a ſevere *Small-pox*; and the intolerable *noiſomneſs*, that generally attends this laſt ſtate, will, by this method, very rarely happen; the putrid matter, that is ſo apt to corrode the parts, and make the bed-chamber ſo offenſive, being waſh'd away by the warm water, or at leaſt ſo attenuated, as to loſe its Acrimony. I don't deny, that *gentle purging* may be uſeful too, in order to carry off the Matter of the *internal puſtules*; but then I think *Bathing*, which is the moſt natural, the moſt pleaſant, and the moſt ſecure remedy, ſhou'd not at the ſame time be omitted. It were eaſy to expatiate upon the virtues of *warm-bathing*, but this is not a proper place. The *Ancients* were very ſenſible of 'em, and I wiſh the *Moderns* wou'd think of 'em a little more.

3. *In the management of* Diet.

3. *Diet*, which had ſo great a ſhare in their cures, enters but little into ours, in compariſon. This affair indeed has of late been more conſider'd than it us'd to be, and that by *two* or *three Gentlemen* of great abilities; and ſo we may reaſonably hope for more benefit in this way, than we have had.

4. *In obſerving* Nature.

4. *Nature*, which was ſo carefully obſerv'd from day to day by *them*, is ſeldom regarded by *us*. *Hippocrates*, and the wiſeſt of the *Ancients*, and eſpecially the *Methodiſts*, were extremely cautious of *evacuations*, or *exerciſe*, and the like, while the humours were crude, for fear of interrupting the courſe, or weakening the power of *Nature*; and thought that *Diet*, judiciouſly adminiſtred, was preferable to *Phyſick* at that time. Nor did they ever approve of giving *Phyſick*, without an evident indication in *Nature* firſt: and then in ſuch a manner, as never to overcharge or oppreſs the Patient, for fear of making the remedy worſe than the diſeaſe. The *Moderns* on the contrary are very fond of Phyſick,

(and

(and that from the beginning) and ſeem to rely much more upon *Art* than *Nature*, *bleeding*, *vomiting*, *purging*, and *bliſtering*, by rule as it were, whether there be indications in *Nature* for every one of theſe, or not: a practice that muſt needs make a very great alteration.

I am very ſenſible it will be here ſaid, in juſtification of it, that by this method the *criſis* is haſtned, and the Patient ſooner freed from his uneaſineſs. To which I anſwer, that 'tis very probable the *Criſis* will be haſtned this way, but then it muſt not be forgot, that it may as well come on too ſoon, as be protracted too long[a]. And in either caſe, a ſpeedy relapſe, or ſomething worſe, is to be expected. No *Criſis* is to be depended on, that is not *perfect*; and no *Criſis* can be *perfect*, that is not according to the courſe of *Nature*. If therefore the courſe of *Nature* be interrupted, and a *Cri-*

An objection anſwer'd.

[a] See *Celſus*'s third book, c. 4, where ſpeaking of *Aſclepiades*'s method of curing, *cito, tuto, jucunde*; he adds, *id votum eſt: ſed fere periculoſa eſſe nimia & feſtinatio & voluptas ſolet*; *i. e.* this is the thing to be deſir'd; but too much haſt, and too much indulgence is generally attended with danger.

ſis

ſis brought on before the humours are digeſted, the conſequence will be, that the Patient will either not ſurvive it, or a relapſe will certainly follow; and perhaps the foundation be laid of a long and tedious illneſs: nothing being more common than for a *chronical* caſe (ſuch as a *Dropſy*, *Conſumption*, &c.) to follow upon an *acute* one (ſuch as a *Fever*, *Pleuriſy*, &c.) *injudiciouſly* or *præcipitately* cur'd. Or elſe how comes it about, that the number of *chronical* diſeaſes is ſo much increas'd of late? how much better is it therefore, to wait a day or two longer for a *perfect Criſis*, than ſtand ſo bad a chance, for want of it?

The exceſſive uſe of Phyſick condemn'd as pernicious.

Again, the *Moderns*, beſides their frequent uſe of Phyſick without indications, are grown ſo exceſſively fond of it, that the Patient is too often overloaded with it; and ſo the *Art*, that was intended for his *preſervation*, is thereby made (I'm ſorry to ſay it) the inſtrument of his *deſtruction*; *Nature* being unable to recover her ſelf from one oppreſſion, before another is thrown in upon her. Sometimes indeed ſhe

ſhe gets the better, even under theſe circumſtances; but then 'tis after the Patient is grown quite weary of taking, or the Phyſician aſham'd to cram down any more; and ſo is forc'd to declare, that the reſt muſt be left to her intirely. Surpriſing are the effects of *Nature's* power at ſuch a time; and yet, whenever the like caſe happens, the Phyſician (which is aſtoniſhing) too often goes on in the ſame road, without once reflecting, that, for want of acting cautiouſly, and in concurrenee with *Nature* before, he himſelf was the occaſion of the former danger, and is in a fair way to involve his new Patient in the like danger. *Good God!* how is it poſſible that men of underſtanding ſhou'd ever have acted ſuch a part as this? and yet, as injudicious or as cruel as this may ſeem, *experience* convinces us, that this part has been too often acted, notwithſtanding the complaints of friends, and the entreaties of expiring Patients. What a vaſt difference muſt this make between the practice of the *Moderns*, and that of the *Ancients?* a difference, that

is

is infinitely more than a ballance for the advantages we have above them from the modern diſcoveries. What does all our knowledge ſignify, if we are above obſerving thoſe things, that are abſolutely neceſſary to make a man a wiſe and good Phyſician? how eaſy and agreeable to all parties, might the cure of diſeaſes be, if Phyſicians wou'd but allow themſelves time to obſerve the courſe of the diſeaſe accurately, and to let the virtue of one medicine appear, before another be thrown in? no body expects to be cur'd without phyſick; and why any perſon ſhou'd be diſcourag'd from the uſe of it, when it is really wanted, for my part I can ſee no good reaſon. *Phyſick* is ſometimes as neceſſary for us as *Food*; this every body muſt allow; and conſequently the better opinion the people have of it, ſo much the better wou'd it be for themſelves, and for all the branches of the Profeſſion. I wiſh therefore, that it was put upon ſuch a good and humane foot, that every one might have the benefit of it, in proportion to their wants on the one hand,

and

and their circumſtances on the other. This would make it the greateſt bleſſing to mankind in the world; and I hope I ſhall one day have the pleaſure of ſeeing it ſo.

Our Materia Medica *not ſo uſeful to us as it might be.*

But to return. Whoever conſiders the particulars above mention'd, will eaſily ſee what a great difference there muſt needs be between the practice of the *Ancients* and the *Moderns*. And yet no body of underſtanding will preſume to ſay, that the *Ancients* did not know Phyſick very well. The moſt that can be ſaid is, that as our *Materia Medica* is better than theirs, we can cure ſooner than they. I grant it, provided we be as careful to obſerve the courſe of *Nature*, as they were; but not elſe. For, tho' we can *ſweat*, *purge*, or *vomit*, eaſier perhaps than they cou'd; yet, if we are not as careful to obſerve the time for every one of theſe, as they were, their *weak* remedies, *concurring* with *Nature*, ſhall do much more good, than our *ſtrong* ones, *not concurring*. And this is really the caſe. We loſe the benefit of many *excellent* remedies, merely for want of obſerving the caſe more accurately,

and

and ſubmitting our ſelves to the conduct of *Nature* (whoſe ſervants we are, or ought to be) rather than follow any particular ſyſtem, how ingenious ſoever the contrivance may ſeem to us [a]. There is, it muſt be own'd a good deal of difficulty in following *Nature* cloſe. The *Attention*, the *ſagacity*, the *diſintereſtedneſs*, and the *diligence*, that is neceſſary, fall to the ſhare of but few [b]. 'Tis much eaſier to make a learned harangue in the modiſh way, than to do this part of the buſineſs like an *Artiſt*: or elſe how comes it about, that among ſo many *famous* Phyſicians in *England* we have had but *one Sydenham*. But, however, difficult as it is, it may be got the better of, and it ought to be got the better of, by e-

Qualifications neceſſary for a good Phyſician.

[a] Of this I ſhall have occaſion to be more particular, when I can find time to prepare for the preſs the *Gulſtonian Lectures*, that I read this year in the *Theatre* of the *College of Phyſicians*; eſpecially in that chapter where the difference between the Practice of the *Moderns* and the *Ancients*, in the diſeaſes there treated of, will be conſider'd at large.

[b] If any man thinks this ſentence too ſevere, I only deſire, that he wou'd turn to the ſixth chapter, book 2, of the ſecond part of *Le Clerc*'s *Hiſtoire*, or (which perhaps will pleaſe him better) to *Rhazes*'s deſcription of a good Phyſician and a Quack; in the ſecond Vol. of *Freind*'s hiſtory, *p.* 60. 69, and he will then find leſs reaſon to be offended.

very

very one who ſets up for a Phyſician; or elſe the Patient ſtands but a bad chance, and 'tis often an even wager, in an *acute* caſe, whether he is *kill'd* or *cur'd* by Phyſick. This doctrine, how harſh ſoever it may ſeem to ſome, is the doctrine of *Truth* and *Nature*; and may be ſupported by teſtimonies without number from the wiſeſt of the *Ancients*, and the moſt judicious of *Moderns*. In ſhort, there is no ſuch thing as practiſing Phyſick ſafely, but under the conduct of *Nature*; even tho' the Phyſician is maſter of all languages, and profeſſor of all ſciences. If *Learning* alone cou'd do the buſineſs, or if this was the principal qualification, how happy wou'd the preſent Age be, in compariſon of thoſe that are already paſt? But alas, this, as great and as uſeful a qualification as it is, comes far ſhort of what is wanting in Phyſick, and we find the *learned* as much at a loſs ſometimes, as the *unlearned*; and ſo both are forc'd to leave the affair to *Nature*, after having try'd every thing they cou'd think of, to no manner of purpoſe.

Nature *always to be the guide.*

How neceſſary is it therefore to ſtudy the ways of *Nature* in time, in order to go hand in hand with her in the cure of diſeaſes, that if we cann't relieve ſo much as we wou'd, we may at leaſt have this ſatisfaction, " that the Patient is not the worſe for us." To be oppreſs'd by the diſeaſe and the Phyſician too, is intolerable. The *Father of Phyſick* never did any thing of this kind; but, on the contrary, ſtudiouſly obſerving what turn the diſeaſe wou'd take, either forbore to act, if *Nature* was ſtrong enough of her ſelf, or elſe judiciouſly aſſiſted, in concurrence with her, without attempting to alter her courſe, for fear of ſacrifiſing the Patient to a particular *Hypotheſis*. Wou'd to God the ſame *candour*, the ſame *wiſdom*, and the ſame *diligence* had continu'd to this day. *Phyſick* wou'd have now appear'd in another dreſs, and all mankind wou'd have eſteem'd it the moſt amiable, as it is undoubtedly the moſt noble, of all the Arts they have yet known. This it may ſtill be, but not by *Theories* and *philoſophical fancies*. *Nature* muſt be ſtudied

Hippocrates's method.

The beſt way of improving Phyſick.

ſtudied hard, and that according to the doctrine of *Hippocrates*; for the method he took was the only one to come at the *Truth*; and whoever copies after him will be able, in time, to know the diſeaſes of the place he lives in with as much readineſs and certainty, as *Hippocrates* ſeems to have known thoſe in *Greece*, or in the other places that he mentions; allowing only for the difference of *Genius*.

Neglect of obſervations, the grand impediment all along.

Had the *plan* he laid down been carefully follow'd, no reflections of this kind wou'd have been now wanted: but alas! by an unaccountable fate, his works have been but little ſtudy'd, in proportion to their goodneſs. *Schemes* and *Syſtems* were too common among the *ancients*, and *Anatomy* and *Philoſophy* have been the chief favourites of the *moderns*; as if every thing was to be done by them, that a Phyſician can wiſh for: and yet, conſidering the curious frame of our body, and the *mechanical* laws that it is ſubject to, much benefit is undoubtedly to be expected from this quarter; but, perhaps, not till we

know a great deal more of the *nature*, the *relation*, the *criſes*, and other circumſtances of diſeaſes; which are all as ſo many *data* to purſue our enquiries by. And for want of conſidering theſe things properly, all that has been done in the new way is hardly worth mentioning: for what ſignifies *reaſoning* or *philoſophizing* without matter of fact to go upon? The *editors* of *Hippocrates* (convinc'd of the uſefulneſs of *judicious* and *candid hiſtories)* have done what they cou'd, to bring us back again to *obſervation*; as if without this no improvements cou'd ever be expected: and our learned country-man, *Harvey*, might have been of more ſervice to us, than all the *Theoriſts* put together, if we cou'd have prevail'd upon ourſelves to have ſtudy'd *facts* more, and the natural conſequences of 'em. But inſtead of that, many of his followers (notwithſtanding his good example) have dealt wholly in *Theory*, and amus'd the publick with little elſe than *idle inventions* and *learned conundrums*: a ſtrange way of improving an Art, that depends

depends intirely upon *Experiment* and *Obſervation.* Another *Hippocrates*, perhaps, the world is never to be bleſs'd with; but what then? Are we to be indolent or indifferent upon that account? We certainly know many things at this time, that he did not know; and by a right application of our knowledge may go farther than we are aware of. Let any one turn to *Baglivi*, and ſee what a vaſt way that man went in a few years; and when he has read him through, let him aſk himſelf this plain queſtion, *viz.* Whether, if *Baglivi* had liv'd to *ſixty* or upwards, he wou'd not have left us the beſt and moſt valuable collection of *Obſervations*, that ever yet appear'd? I am very much miſtaken, if he wou'd not be intirely of this opinion. But then thoſe Obſervations were confin'd to *Rome* chiefly; and the author ſeems to deſire, that the reader may never forget this circumſtance; and therefore he puts him in mind frequently, that what is ſaid of this or that diſeaſe is ſaid by one, who liv'd and wrote in *urbe Roma & in*

Baglivi *again commended.*

aere Romano: ſo that whatever the *Italians* may have to boaſt of upon *Baglivi*'s account, we certainly have room enough left for the fineſt Genius to ſhew itſelf. In the midſt of all our knowledge, we ſtill want a ſet of good Obſervations for this country. *Sydenham*'s are the beſt, but they are not always ſufficient. What pity is it, that in an Art ſo noble and ſo copious too, we ſhould have had ſo few Artiſts? The *ſtructure* of the Body is well known; the *materials* we work with are known too; and nothing remains but a more perfect knowledge of diſeaſes. Hard, that we cannot compaſs that! For my part, I ſee no reaſon why we may not, provided we ſet about it in earneſt. At leaſt it is worth while to try. The compleat knowledge of one diſtemper wou'd be, perhaps, as a key to all the reſt; or if not, we ſhou'd be better able to deal with the reſt: and who can tell, if we allow'd ourſelves time to find 'em out, but that they wou'd all appear as regular in their courſes as any other Phænomena; and poſſibly might be cur'd

Encouragements to Obſervation.

cur'd as eaſily as they are now contracted? If it ſhould ever come to that, it wou'd be a fine improvement of the Art indeed; and yet I ſee no manner of reaſon why we ſhou'd deſpair of it. Many things in nature, as hard as this, have been conquer'd; and are now within the compaſs of common underſtandings. Beſides, the experiment is attended with no manner of inconvenience or hazard to the Patient, (a circumſtance well worth conſidering) but on the contrary manifeſtly tends to his greateſt ſecurity. For if a Phyſician has ſkill enough to examine him right, and will be at the pains to ſet his caſe down from day to day, is it not much more likely, that he ſhould be a better judge of the caſe, than one who ſees him ſeldom, and truſts entirely to his memory? Certainly: and the better the caſe is known, the better chance the Patient ſtands, beyond all doubt. So that, take it which way you will, *a wiſe and diligent obſerver* will always have the advantage of any other Phyſician, who either has not ſkill enough to obſerve, or time enough to write down the caſe.

SECT. V.

A Plan for the Improvement *of* Phyſick.

HAVING thus gone through what I all along intended, and given a ſhort view of the *ſtate of Phyſick* from the earlieſt Ages of the *Greeks* to the times we now live in, (by which the reader is convinc'd, I hope, of the inſignificance of *Hypotheſes*, and the importance of *Obſervation*) I come now to propoſe the *plan* for *improving Phyſick*, and making it more uſeful in our days, than ever it was before. This, I apprehend, may be brought about " by Phyſicians rejecting every thing that " is doubtful or perplex'd, and cultivating " the buſineſs of *Obſervation* in the beſt " manner it is capable of." By this means we ſhall come (if ever we can come) to the

Obſervation *the beſt way to improvement.*

the true knowledge of diſeaſes, and the readieſt method of curing 'em; eſpecially as the *Materia Medica* is ſo vaſtly improv'd to what it was among the *Ancients*. Whereas, while we are ignorant of the true ſtate of diſeaſes, or at leaſt not ſufficiently acquainted with their *natural appearances*, *periods*, and *terminations*, is it to be wonder'd at, that miſtakes ſhou'd often happen, both in the *explanations* that are attempted by ſome, and the *remedies* that are adminiſter'd by others. Some Phyſicians (perhaps) may think, we can't well be in a better condition, as to theſe things, than we are at preſent: but that the diſeaſes of our times are not known ſo well as the diſeaſes of former times were, is moſt certain. Who is there now ſo converſant with 'em, or ſo curious in his Obſervations, as to be able to *prædict*, with any tolerable credit or certainty, the changes and event of *Fevers*, *Pleuriſies*, and the like, ſome days before they happen? And yet this is very poſſible to be done, where the Phyſician has made proper remarks all along;

Prædictions *very rare and imperfect at this time.*

along; as appears from what has been done already by *Hippocrates*, *Galen*, and ſome others. I don't ſay, that the *critical days* of the *Ancients* are always *critical days* with *us*; tho' I am perſuaded at the ſame time, that there is a great deal more in 'em than the generality of Phyſicians imagine: but I will venture to ſay, that whoever will be at the pains to make the experiment fairly, will often find the days ſet down by *Hippocrates* hold true to a wonder; notwithſtanding the jeſt that ſome Phyſicians have been pleas'd to make of 'em, pretending in excuſe, that the *ſituation* of *England*, the *diet*, the *manners*, the *phyſick*, and other circumſtances of the inhabitants are ſo different from the *ſituation*, *&c.* of *Greece*, that the compariſon can by no means hold good. Difference in circumſtances muſt undoubtedly make a difference in appearances; but I cou'd wiſh, the Gentlemen, who are ſo offended at theſe things, had at the ſame time given us reaſon to believe that they had made themſelves proper judges. If a man is a tolerable

tolerable maſter of the *Ancients*, and as careful as he ought to be in *obſerving* his Patient from time to time, ſuch a perſon is moſt likely to tell us, how far the *Ancients* are true or falſe: and indeed no other perſon can be judge. To talk therefore againſt the doctrines of the *Ancients*, without being able to prove the truth or falſity of 'em, tho' it has nothing new in it, has, however, ſomething very ſurpriſing. Suppoſe the *Ancients* were miſtaken in ſome particulars, will any man, who conſiders the curious frame of our body, and the wiſe laws by which it is preſerv'd, preſume to ſay, that there is no order or regularity in the progreſs of diſeaſes, but all is caſual and uncertain? Thoſe who have conſider'd the affair moſt, and ſeem'd every way capable of conſidering it right, have declar'd the contrary; and by repeated experience have found, that as diſeaſes have a time to *begin*, ſo they have alſo a time to *increaſe*, *to be at the heighth*, to *decreaſe*, and to *end:* and this progreſs, unleſs it be *injudiciouſly* interrupted, is as conſtant

conſtant and as regular, as any other *Phæ-nomena* in nature. Now, if this be true, it certainly is of importance to know the times for every one of theſe: for if *Nature* is attempting a *criſis*, for inſtance, and the Phyſician in the dark about it, infinite miſchief may happen before we know where we are. The affair therefore deſerves to be ſeriouſly conſider'd in time: and if the *Obſervations of the Ancients* are of no uſe in *England*, let us carefully avoid what they have told us, and induſtriouſly enquire how the caſe really ſtands *here*; in order to know the days that are *critical* with us, as well as they cou'd thoſe that were *critical* with them. The knowledge of theſe things wou'd be of admirable uſe, and make the practice of Phyſick much eaſier, and more ſucceſsful than ever: for this can never be had, but by a diligent obſervation of the courſe of diſeaſes, and the effect of medicines; ſo that we ſhou'd plainly ſee what is done by *Nature*, and what by *Art*; and conſequently be able to diſtinguiſh with more exactneſs, and pre-

ſcribe

ſcribe with more honour to ourſelves, and more advantage to the Patient.

Add to this, that when we have got a number of *facts* together, ſufficient to ground a good ſyſtem upon, the *Philoſophy* and *Anatomy* of the preſent times may help us abundantly more than we can now expect: but till this be done, the leſs we refine and *philoſophize* in phyſick, the better it will be for the Patient, whatever it may be for the Phyſician.

In order therefore to procure this valuable collection, I humbly propoſe,

Firſt of all, that three or four perſons of proper qualifications ſhou'd be employ'd in the *Hoſpitals*, (and that without any ways interfering with the Gentlemen now concern'd) to ſet down the caſes of the Patients there from day to day, *candidly* and *judiciouſly*, without any regard to private opinions or publick ſyſtems, and at the year's end publiſh theſe facts juſt as they are, leaving every one to make the beſt uſe of 'em he can for himſelf. Wou'd not ſome ſuch method as this let us more into

A propoſal for the Hoſpitals.

into the *Nature* of diſeaſes in a few years, than all the books of *Theories*, or even the books of *Obſervations*, hitherto publiſh'd? Certainly it would: and yet if proper encouragement was given, 'tis not at all unlikely, but that perſons enow wou'd ſoon be found, every way qualified for ſuch an undertaking. And if even good ſalaries were allow'd 'em, and every thing made as eaſy and agreeable to 'em as they cou'd deſire, the benefit the publick wou'd receive from 'em wou'd vaſtly more than balance the expence.

Another for the College *and* Surgeons Hall

Or if this be too great an undertaking, ſuppoſe that only every *uncommon* caſe ſhou'd be oblig'd to be recorded in the *College of Phyſicians*, or *Surgeons Hall*, according as it might happen to be in *Phyſick* or *Surgery*. This wou'd make it better than it is at preſent; and in time we ſhou'd come to know many things, that without this method we never ſhall know.

Quackery, *&c. wou'd be ſuppreſs'd by this means.*

Add to this, that nothing wou'd more effectually ſuppreſs thoſe *idle* pieces, that come out from year to year, to the ſcandal

of

of Phyſick, and the ſhame of Phyſicians. Such ignorant pretenders wou'd be treated as they ought; the Art wou'd gather ſtrength, and flouriſh more and more; and all contempt and ridicule (for which, I fear, there is at preſent too much reaſon) wou'd be quite out of countenance. Nor wou'd the *Gentlemen of the Profeſſion* meet with ſo many ſlights and mortifications as they now do; but wou'd have the pleaſure of ſeeing themſelves treated with the reſpect due to their character; while *pretenders* of every kind (who have now ſo great a ſhare of the buſineſs in their own hands) wou'd meet with no manner of encouragement, but dwindle away to nothing.

The publick beſt able to do theſe things, but private men not altogether unable.

Theſe wou'd be the conſequences of ſome ſuch method, as I have been mentioning; and nothing but a publick countenance of it can ever do the buſineſs effectually. Private men may labour and tug at it, as much as they will, but they can never bring it to a bearing like the publick. Not but the countenance and concur-

concurrence of *a ſociety of Phyſicians* might do great matters, if they could but keep from growing ſhy and jealous of one another; which I am afraid wou'd be as difficult a part as any. If this jealouſy cou'd be got over, and a ſet of Phyſicians, of *ſufficient* abilities, wou'd undertake it heartily, confining themſelves to *Obſervations* in the plaineſt manner, without any regard to the fancies and opinions of others, and making no ſecret of the matter, but candidly communicating their *Obſervations* to one another from time to time, they wou'd be able, in a few years, to write as well upon the diſeaſes of *England*, as ever *Hippocrates* did upon thoſe of *Greece*, &c. At leaſt they would be able to write the *ſecond beſt book* that ever was wrote in Phyſick.

The tabular *method recommended.*

The eaſieſt and moſt effectual way of doing this, is, in my opinion, by the uſe of the following *Table*, which I have us'd for that purpoſe ſeveral years, and find it anſwers every thing I intended by it. There was another column at firſt for the *Weather*; but having ſince that got a book by itſelf for

for thoſe obſervations, in which I every day ſet down the *courſe of the Wind*, and the *dryneſs and moiſtneſs of the Air*, &c. I have long left this article out, and reduc'd the *Table* to the form it now appears in, *viz.*

TABULA MEDICA GENERALIS.

Sexus, Ætas, Species, Temperies, Occupatio, & Victus Ægri.	Dies Morbi.	Morbi Phænomena.	Dies Menſis.	Remedia.	Eventus.

To ſhew the application and uſe of this *General Table*, I think proper to ſubjoin two caſes, not as abſolutely perfect, but only by way of example.

An Objection answer'd.

I'm very ſenſible, that many of my readers will be of opinion, that this method is too tedious to be comply'd with, eſpecially by men of much buſineſs. To which I reply, that I know of none ſhorter to anſwer all intentions; and to do a thing of this kind by halves, is much the ſame with not doing it at all. We have imperfect caſes enow already. Beſides, the trouble is not ſo great, as at firſt ſight may be apprehended. The *firſt* column is ſoon fill'd; tho' under the laſt article I generally comprehend not only the way of life, as to *eating*, *drinking*, and *exerciſe*, but alſo ſo much of the cauſe of the diſtemper, I mean as to *cold* and *heat*, and the like obvious cauſes, as I can inform my ſelf of. The *ſecond* is the largeſt; but then 'tis only from day to day, and by the help of *abbreviations* may be conſiderably ſhorten'd.

The method of uſing the Table.

Tabula Medica, Prima.

To be plac'd at *Page* 176.

Sexus, Ætas, &c.	Dies Morbi.	MORBI PHÆNOMENA.	Dies Menſis	Remedia.	Eventus.
Chirurgus quidam, annos circiter triginta natus; formâ gracili & humili; colore fuſco; viribus neque infirmis, neque tamen robuſtis; temperie adeo bilioſa, ut ter quaterve quotannis in conſuetudine fuiſſet vomitus; victu, nullis legibus obligatus; febre bilioſa nuper graviter exercitatus; poſt equitationem & pleniorem cænam ægrotare cepit 20° Maij 1731. ſequebatur moleſta nox, cum inſomniis multis, turbidis: poſtridie horrores crebri, & laſſitudines per totum. Veſperi ſua ſponte ſumpſit emeticum ex Ipecacuanha, quod alvum & ſupra & infra probe ſollicitabat. Nocte male requievit, ſiti inexpugnabili & febre pene confectus. Mane accerſitus fui.	3	Vultus naturalis. Spiritus facilis. Lingua alba, flaveſcens, non valde ſicca. Pulſus velox, ſed regularis. Calor febrilis, ſed mitior quam nocte. Leves artuum dolores & laſſitudines. Caput liberum. Urina bilioſa, clara, pauca, & ægre reddita. Sub meridiem ſurrexit, & in conclave deſcendit. Parce prandebat, ex jure vitulino. Manebat calor. Inquietudo levis, & longa. Obrepente ſomno terrores multi. Flatus plurimus. Dolores veſperi miteſcebant, ſed perparum remiſit calor. Cænabat ex cocto hordeo.	22	Præſcripſi hauſt. Riverianum 6ta quaque hora ſumendum. Pro potu ordinario Infuſum Salviæ, cum ſucco Lim. & Saccharo.	Salus.
	4	Melius requievit, ſed ex ſomno terrores. Sudabat multum. Urina, ut heri. Mane, quum aderam, calor modicus. Pulſus regularis & vix febrilis. Sitis extincta. Vultus laudabilis, & in omnibus ſe melius habuit. Diem totum placide tranſegit. Repetebatur jus vitulinum.	23	Perſiſtat in uſu hauſtuum.	
	5	Mediocriter requievit, calore tempeſtatis quam febris turbatus. Purimum ſudabat. Nihil minxit. Mane febris prorſus expers; agilis & ſibi ſuavis viſus eſt, ut in ſanitate integra. Diem iterum placide egit. Alvus ſponte ſolvebatur. Poſt duos dies, hauſta aqua Actonienſi, probe ſubducebatur alvus, & perfecte convaluit.			

To follow *Tab. Prima.*

Tabula Medica, Secunda.

Sexus, Ætas, &c.	Dies Morbi.	MORBI PHÆNOMENA.	Dies Menſis.	Remedia.	Eventus.
Juvenis, Annos 18 natus, gracilis, ſpecioſus, agilis, filius incolæ de *Little Chelſea*, tuſſe fuit correptus ſub 20^{m} Octobris 1729. quæ uſque ad 29^{m} diem mediocriter vexabat; tum gravior facta eum valde exercuit. Nocte febricitavit, ſed nihil ſumpſit remedii uſque ad 2^{m} Novembris. Tunc vomuit ex Ipecac. & 3° die mittebatur ſanguis. Morbum ορθοπαδην ſuſtinuit uſque ad 6^{m}, quo die decubuit; teſtaceis pulveribus incaſſum adhibitis. Eodem die λυγμοι crebri & alti; deſipientia levis, cum vigilia. Inter Scapulas applicabatur veſicatorium. tremuit ſequenti die, & aſtricta fuit alvus, quæ per clyſterem ante noctem ſolvebatur. Magis autem delirabat, graviterque tremebat, præſertim nocte antequam accerſitus fui.	11	Χειρων τρομοι. Οφθαλμων ερευθος. Pulſus nec velox nec intermittens. Calor ſat ſuavis, caput autem valde calidum. Lingua aſpera, non valde ſicca. Fauces liberæ. Dolor nullus niſi in capite. Urina copioſa, fuſca, nigricans, cum pauco ſedimento nigricante. Alvus mane dejecit. Levis deſipientia. Sub veſperam recruduit febris, cum multo βλεστρισμω, & furore; adeo ut vix contineri potuerit in lecto. Calor magnus per totum. Spiritus difficilis. Oblata, quæ prius bene ſumpſerat, renuit; præſcripta tamen remedia probe ſumpſit. Sub mediam noctem Urina multa, quæ mane οἱη ὑποζυγιου apparuit, cum turbido ſedimento & πιτυρωδει. Diluculo ceſſabat febris. Alvus intra 4 aut 5 horas ter dejecit. Ὑπνος brevis ſed ταραχωδης. Nihil ſudabat.	Nov. 9.	Temporibus applicentur hirudines quamprimum, & mittatur ſanguis ad ℥vj. Raſo capiti & cruribus applicentur veſicatoria, & plantis pedum ſequens cataplaſma. ℞ Fol. Rut. Raph. ruſtic. ana m. ij. Sapon. n. & c. ana ℥j. Sem. Sinap. ℥ſs. m. ℞ Lap. Contray. ℈j. Ent. Ven. gr. xij. Camph. gr. ij. Conf. Alk. q. ſ. m. f. bolus 6^{a} quaque hora ſumend. cum C. iv. Jul. ſeq. ℞ Aq. Meliſſ. Ceraſ. n. Theriac. ana ℥iij. Syr. croci ʒvj. m. Pergat in uſu Sp. c. c. & liberrime hauriat Emulſ. comm.	Convaluit.
	12	Mane rediit Mens. Diſcrete reſpondebat; tremebat adhuc, & pulſus erat ut heri. Diſparuit ερευθος. Sp. minus laborioſus. Prompte loquebatur, & facile deglutiebat. Vultus non multum turbatus. Epiſpaſtica bene cedebant. Dolor, ut heri. Urina mane reddita, fulva, clara, pauca. Calor ſuavis. Sub meridiem rediit febris, & cum multa ταραχη & delirio uſque ad veſperam durabat; tunc miteſcebat; tamen nocte delirabat, inſaniebat, dentes ſtridebat, artus diſjiciebat, & in lecto vix contineri potuit. Adhæc, tremula vox, & etiam hæſitantia, una cum βοη πολλη ſubinde. Minime dormiebat. Ουρον και κοπρανα λαθραιως; tamen ante noctem ter reddidit, rogatus, Urinam, quæ & rubra erat & clara, cum nubecula tenui prope fundum.	10.	Pergat in uſu Emulſ. cui adde Aq. Cinn. ſ. ℥iſs. & cataplaſmati Camph. ʒſs. Croci p. ℈ij. ℞ Lap. Contr. ℈j. E. Ven. ℈ſs. Sal. vol. Succ. gr. v. Conf. Alk. q. ſ. m. f. bolus 6^{a} quaque hora ſumendus, cum præſcripto Julapio.	
	13	Χειρων τρομοι graves. Φωνη τρομωδης. Οφθαλμοι εξεχοντες, καθαρωτατοι και ορθοι. Calor moderatus. Diſcrete reſpondebat, ſed paulo poſt deſipiebat. Rogatus prompte deglutiebat. Lingua valde ſicca & aſpera. Ουρον και κοπρανα λαθραιως, ut heri. Veſperi rariſſime loquebatur, pene αφωνος. Νυξ δυσφορος. Multum delirabat, ſed in lecto ſe continebat. Hauſtum ſumpſit paregoricum.	11.	Brachiis applicentur veſicatoria magna duo. ℞ Lap. Contr. Pulv. ad Gutt. ana gr. xij. Caſt. gr. vj. Croci gr. v. m. f. pulvis 8^{a} quaque hora ſumendus ex Julapio ſeq. ℞ Aq. Rut. Puleg. ana ℥iij. Pæon. C. ℥ij. Syr. Pæon. ℥j. m. ℞ Aq. flor. Paralyſ. ℥ij. Cinnam. ſ. ʒvj. Syr. e Mecon. ʒſs. m. f. hauſtus paregoricus hac veſpera, finito paroxyſmo (ſed non prius) ſumendus.	
	14	Adſui ſub meridiem. τρομοι μεγαλοι, cum comate. Ρις οξεια. Το μελαν οφθαλμου δεξιου ὑπο το ανω βλεφαρον κρυφθεν, το λευκον ερυθρον· Λημια περι αμφοτερον, cum inflammata & inverſa palpebra. Invocatus reſpondebat, & me probe novit; bibebat etiam, & bene deglutiebat. Calor aliquantulum debilior. Pulſus non pravus. Σκελεα, ὑπτιον κειμενου, ξυγκεκαμμενα ἰσχυρως και διαπεπλιγμενα. Caput extenſum, & projectum mentum; velut in opiſthotonicis. Perpetuo & totus tremuit.	12.	Nihil.	
	15	Abſui.			
	16	Omnia in melius inveni. Tremores vix apparebant. Oculi clari & compoſiti. Lingua humida & rubra. Vox libera. Mentis rarus leviſque error. Calor capitis & totius corporis ſuaviſſimus. Febris penitus extincta. Urina & fæces non amplius λαθραιως. Alvus bis bene dejecit, & quidem figurate; & æger ad exonerandum ſurrexit è lecto, & ſeſe prompte erexit. Urina κριμνωδης cum rubro ſedimento prope fundum. Jus pulli gallinacei crebro hauſit, una cum infuſo pane; cibumque crebro petiit. N. B. Ante finem 14 diei bis nigreſcebat, teſte tota familia, & ſtatim moribundus viſus eſt, graviter convulſus & ſpumans. Noctem quietius quam ante egit, 14 horas, plus minus, dormiens. Ad ſeſe mane rediit, & dormiturivit toto die. Urina tamen & fæces in lecto. Subinde deſipuit interdiu, & ſequenti nocte deliravit, & vix contineri potuit; tamen poſt ſomnum omnia mitiora. Jucunde collocutus eſt, riſit, ſe facile erexit, oblata ſumpſit, & mire refocillatus fuit.	14.	Sumat hauſtum paregoricum præſcriptum 11° die.	
	17	Dormiebat a media nocte uſque ad meridiem fere. Sub 10^{m} horam eum alte dormientem inveni, ſed aperto ore, & ſemiapertis, ut mos ei eſt, oculis, febris prorſus expertem & tremorum. Calor ſuaviſſimus. Urina, quam heſterna veſpera reddebat, craſſa, albida, cum copioſo albo ſedimento, uſque ad fundum ſubſidente; & ſuper album apparuit rubra, pauca, ſabuloſa materies. Nocte ſemel aut bis ex Jure dicto & ſero lactis tenui hauſit, & perparum deſipuit.	15.	Veſperi repetatur hauſtus paregor. urgente vigilia. ℞ Pulv. Sacch. alb. ʒij. Marg. ppt. ʒj. Gum. Arab. gr. v. Ol. Cinn. g^{tt}. ij. hiſce, probe tritis, adde Aq. Ceraſ. n. Cinn. h. ana ℥iij. Pæon. c. Cinn. ſ. ana ℥j. m. f. Julapium, cujus cochl. ij. aut iij. ſumat, cum langueant vires.	
	19	Bene ſe habuit. Plurimum dormiverat a die 17°, raro expergiſcens, niſi ad mingendum aut ſorbendum. Alvus firma. Appetitus longe melior. Urina multa & valde laudabilis. Valedixi. Notandum inſuper, quod per aliquod ante hoc malum ſpatium animo cruciebatur; & durante morbo, de valetudine rogatus ſemper reſpondebat, ſe optime valere.			

ſhorten'd. A man may eaſily invent *characters* for words that frequently occur, ſuch as *ſweat*, *urine*, *ſtool*, *heat*, *pain*, and the like, and alſo for ſhort ſentences, and by this means ſave himſelf much trouble. Add to this, that the *Latin* tongue will be ſhorter for him than the *Engliſh*, and ſometimes one *Greek* word will expreſs that which requires many words in *Latin*, and more in *Engliſh*. I often uſe *Greek* words in mine; I mean the words of *Hippocrates*, on purpoſe to ſee how far that great man's *Obſervations* may be depended upon in our country: a ſpecimen of which I have juſt before given in one of the *Tables*. And whoever ſhall think fit to copy after it, will find, that what he eſteem'd very tedious at firſt, will by cuſtom be made very eaſy. But wherever *abbreviations* are us'd, it wou'd be beſt to have 'em all explain'd at the beginning of the book, for the ſake of thoſe who come after: otherwiſe a man may take a great deal of pains to no manner of purpoſe. I deſire it may

likewiſe be remember'd, that he will have no occaſion to ſet down every caſe, but only ſuch as he has reaſon to believe he ſhall attend to the end. And if a Phyſician ſhou'd have half a dozen ſuch in a day (which wou'd not often happen) I am very well aſſur'd, that where he has made his obſervations regularly and judiciouſly, and not in a careleſs and confus'd manner, he may ſet 'em all down in an hour or two; and that with a degree of exactneſs ſufficient for every thing. For I muſt needs ſay, I can't be of *Baglivi*'s opinion in this [a], "that if every circumſtance "is not taken notice of, the whole affair is "ſpoil'd." This is perhaps impoſſible: the more circumſtances are taken notice of, the better; but provided the plain and evident appearances are obſerv'd as they ought, the Patient will be little or no ſufferer, in my opinion, by an omiſſion of trifling and obſcure circumſtances; which may very well be compar'd to the *Minutiæ* of *Anatomy*,

[a] See his third chapter of the ſecond book.

that

that a Phyſician may ſafely be without, if he is but tolerably vers'd in the knowledge of the *Circulation* and the *Animal Oeconomy*. But if after all, the Gentlemen of great buſineſs cannot find time for ſuch *Obſervations*, thoſe of leſs buſineſs may; and be very ſerviceable in their ſtation: for it is not material by whom ſuch *Tables* are us'd, provided they be us'd judiciouſly and honeſtly. Beſides, by an early and diligent application to a work of this ſort, 'tis more than probable, that in time they will come to know diſeaſes ſo perfectly, that it will be impoſſible for 'em to miſs of their reward. A *good Phyſician*, who is withall a man of humanity, cannot but be eſteem'd. Such therefore I earneſtly invite to engage in this important work, without prejudice one way or other; and I ſhall always be glad to promote it to the utmoſt of my power. I have now by me ſeveral caſes ſet down in this method, which are vaſtly more exact than any that have yet appear'd; and if ever I write up-

The advantage of it to Phyſicians.

The uſe I intend to make of it my ſelf.

on any particular diſtemper, it ſhall be in this manner: firſt, I'll give the *hiſtories* of the caſe from my own book; then the *deſcription* at large, with the proper *method of cure*; and after that the *Aphoriſms*, deducible from the foregoing account, that the reader may ſee at once how juſt or unjuſt the inferences are. Nor will I ever write upon any ſubject, as a Phyſician, for which I have not *tabular authority*. Whoever will pleaſe to compare the books *de morbis* of *Hippocrates* and his *Prognoſticks* with his books of *Epidemicks*, will eaſily ſee the reaſonableneſs and uſefulneſs of ſuch a method. Not but the thing itſelf ſpeaks for itſelf, and needs no manner of authority to keep it in countenance; but with ſome people authority is all in all.

Hippocrates very uſeful in this way.

To ſay, that I have herein been greatly aſſiſted by *Hippocrates*, is no more than what I have confeſs'd already; and perhaps no man will preſently find out the eaſieſt and beſt way of uſing it without him. I cou'd be glad therefore, that be-

fore any perſon ſets out, he wou'd firſt read the *Epidemicks*, the *firſt* and *third* books in particular. For, tho' the plan I have here propos'd, requires nothing more than a careful attendance to the *Symptoms* from day to day, with the *Remedies*, &c. made uſe of; yet, by being acquainted with *Hippocrates*'s way of writing, a great deal of trouble will be ſav'd; many things will be thought of, that might otherwiſe be overlook'd; and the caſe, when finiſh'd, be much more elegant. I cou'd be glad too, that he wou'd after that read his *Prognoſticks*, his *Prædictions*, his *Coacæ Prænotiones*, his curious book *de Aere, Locis & Aquis*, and that famous one *de Diæta in morbis acutis*. The pleaſure and advantage will, I'll anſwer for it, infinitely exceed the trouble; and he wou'd then ſee what an extraordinary Man *Hippocrates* was, and how juſtly he has deſerv'd all the encomiums that ever were or can be given him. I wou'd not be underſtood, as if I thought a man of learning cou'd do no-

thing this way without *Hippocrates*. But, as every one allows that *Hippocrates* was ſurpriſingly curious in his remarks, and by far the *beſt* Author among all the *Ancients* (the reſt having borrow'd in a great meaſure from him all that they have ſaid) one wou'd hear firſt, what ſuch an one ſays; whether we follow it afterwards or not. For my own part, I am ſo thoroughly ſatisfied of his uſefulneſs to Phyſicians, that I wiſh for nothing more earneſtly than to ſee the time, when it ſhall be as faſhionable among us to underſtand him well, as it has been once to know little or nothing of him. And it is with this view that I have been at ſuch incredible pains to prepare a new edition of his works, upon the plan I ſome time ago publiſh'd. Whatever ſome Gentlemen may think of that deſign, I am very well aſſur'd, that, ſo far from being *mangled* and *miſrepreſented*, *Hippocrates* will then appear in the ſtrongeſt and beautifulleſt light he ever yet appear'd in; and the chapter *de Diagnoſticis*

An account of my intended edition of Hippocrates.

&

& Prognoſticis in morbis acutis (which will comprehend almoſt all that is contain'd in his *Prognoſticon*, the books *de judicationibus & diebus judicatoriis*, the firſt book of *prædictions*, and his *Coacæ prænotiones*, *&c.*) will be the moſt ſurprizing piece that ever the world has ſeen. Even thoſe who are well vers'd in *Hippocrates* will be aſtoniſh'd. For there is a great difference between reading things of the ſame tendency in different places, and reading 'em together, without the intervention of any foreign matter. A vaſt number of doubtful expreſſions are determin'd, and many obſcure places clear'd up by this juxtapoſition of parts. A man by this means ſees into an Author at once, and is maſter of the ſubject preſently; which in a voluminous writer, like *Hippocrates*, is no ſmall advantage. Add to this, that many *corrections* have been made this way, which all the *editors* before have overlook'd; and a great many more by the help of a *verbal* and *phraſeological Index*, that I have been at the pains

to make by interleaving *Foëſius*'s *Oeconomia* (a work of the greateſt labour I ever engag'd in); ſo that, in ſhort, by taking *Hippocrates* to pieces, and comparing him with himſelf, this *edition* (which has been ready for the preſs ſome time) will be much more correct, as well as much more uſeful, than any former *edition*. It might perhaps have been more correct in ſome places, if the late learned Dr. *Freind*, who was pleas'd to give himſelf a good deal of trouble about it, had not dy'd when he did: and it wou'd have been in the preſs before now; but that having been at a great expence about it already, I thought it very reaſonable to be eas'd in ſome meaſure of the remaining charge; eſpecially as I never propos'd any private advantage to myſelf, but was deſirous of communicating to the publick a book, that I am ſatisfied will be as great a benefit to 'em as any book that ever was yet publiſh'd in Phyſick. If this impediment be remov'd, (as I have good reaſon to believe it will in a ſhort time) I

ſhall

ſhall then ſend it to the preſs forthwith: otherwiſe I ſhall return the *ſubſcribers* their money, and reſerve for my own private uſe what, for the good of mankind, I wou'd have been glad to have made publick.

But to return to the *Table.* There are a few circumſtances, that I cou'd wiſh might always be remember'd, eſpecially in *acute* caſes; and they are ſuch as relate to the *Criſes of Diſeaſes*; which no body has deſcrib'd ſo fully and ſo elegantly as *Hippocrates.* From him therefore I beg leave to inſert a few *Aphoriſms* upon this ſubject.

1 *The* Prædictions *in* acute *caſes are not always certain, as to life or death.*

2 Acute *caſes generally come to a* Criſis *within* fourteen *days.*

1 Των οξεων νοσηματων ου παμπαν ασφαλεες αι προδιαγορευσιες ουτε του θανατου, ουτε της υγειης. L. 2. Aph. 19.

2 Τα οξεα των νοσηματων εν ημερησι κρινεται τεσσαρεσκαιδεκα, "ως επι το πουλυ." Co. Pr. 147. L. 2. Aph. 23. & L. de Judic. p. 53.

3. *The*

3 *The* Criſis *likewiſe happens in* Fevers, *on the* fourth, *the* ſeventh, *the* eleventh, *the* fourteenth, *the* ſeventeenth, *the* one *and* twentieth, *and ſometimes the* thirtieth, *the* fortieth, *and even* ſixtieth *day: but after that, the caſe becomes* Chronical.

A great deal more of this ſort is to be met with in his *Prognoſticon*, (not to mention other places) at the bottom of the 43d page, and a great part of the 44th. To know when the *Criſis* is at hand, (a point of great importance) and the different ways by which it generally happens, we are admirably inſtructed in the following Aphoriſms.

3 Κρινονται δε οἱ πυρετοι, τεταρταιοι, ἑβδομαιοι, ἐνδεκαταιοι, τεσσαρεσκαιδεκαταιοι, ἑπτακαιδεκαταιοι, εικοστῃ προς τῃ μιῃ. Εκ δε τουτων των οξεων, τριακοσταιοι, ειτα τεσσαρακοσταιοι, ειτα ἑξηκοσταιοι· ὁταν δε τουτους τους αριθμους ὑπερβαλλῃ, χρονιη ηδη γινεται ἡ καταστασις των πυρετων. L. de Jud. p. 58.

4. *When*

4 *When the* Criſis *is at hand, the night before the* Paroxyſm *is reſtleſs; but that after it is uſually quieter.*

5 Deep Sleeps, *without diſturbance, denote a perfect* Criſis; *but* diſturb'd Sleeps, *with pains in the body, the contrary.*

6 *All diſeaſes go off, either by the* Mouth, *or by* Stool, *or by* Urine, *or by ſome other way, as the* Joints *for inſtance; or by* Sweat, *which is common to all.*

This Aphoriſm is a little fuller expreſs'd elſewhere.

4 Οκοσοισι κρισις γινεται, τουτεοισιν ἡ νυξ δυσφορος, ἡ προ του παροξυσμου· ἡ δε επιουσα ευφορωτερη, ὡς επι το πουλυ. L. 2. Aph. 13.

5 Υπνοι βαθεες, μη ταραχωδεες, βεβαιαν κρισιν σημαινουσιν· οἱ δε ταραχωδεες, μετ' αλγηματος σωματος, ἀβεβαιοι. Co. Pr. 151.

6 Τα δε νοσηματα παντα λυεται η κατα στομα, η κατα κοιλιην, η κατα κυστιν, η τινος αλλου τοιουτου, αρθρου· ἡ δε του ἱδρωτος ἰδεη, κοινη ἁπαντων. L. de diæta in acutis, p. 403.

7. Acute

7 Acute caſes *go off, either by* bleeding *at the Noſe, at the time of the* Criſis; *or by profuſe* Sweats; *or by purulent and mucilaginous* Urine, *in great plenty, and with a good ſediment*; *or by a conſiderable* Abſceſs; *or by mucous and bloody* Stools, *coming away on a ſudden*; *or by well-condition'd* Vomitings *about the ſame time.*

8 *The* ſeventh, ninth, *or* fourteenth *day* Fevers *commonly go off by* bleed-

7 Τα δε οξεα κρινεται, αἱματος εκ ρινων ρυεντος εν κρισιμῳ· και ἱδρωτος πολλου γενομενου· και ουρου πυωδεος και ὑαλωδεος γενομενου, ὑποστασιν χρηστην εχοντος, και αθροου γενομενου· και αποστηματος αξιολογου· και κοιλιης μυξωδεος και αἱματωδεος, και εξαπινης καταρραγεισης· και εμετων ου μοχθηρων κατα κρισιν. Co. Pr. 150.

8 Εβδομαιοισιν, η ενατοισιν, η τεσσαρεσκαιδεκαταιοισι ρυσιες εκ ρινεων λυουσιν, ὡς επι το πολυ, τους πυρετους. ὁμοιως δε και κοιλιης ρυσις χολωδης και δυσεντεριωδης, και πονος γουνατων η ἰσχιων, και ουρον πεπανθεν προς την κρισιν· εν γυναικι δε και επιμηνιων ρυσις. Co. Pr. 152.

ings

ings *at the Noſe, or by bilious and bloody* Stools, *or by a pain of the* Knees *or* Hips, *or by concocted* Urine *about the* Criſis ; *and in Women, by the breaking out of the* Menſes.

I believe there never were two Aphoriſms contriv'd of more importance than the two laſt. And it is ſurprizing to me, that the Author cou'd comprehend ſo much in ſo ſmall a compaſs. But indeed whoever reads *Hippocrates*, muſt expect to be ſurpriz'd very often.

The Signs of the particular evacuations are thus expreſs'd.

9 *Redneſs of the face in a* Fever, *with a violent pain in the head, and beating of the veſſels, generally denotes* Hæmorrhages ;

9 Των πυρεσσοντων, οἰσι μεν ερυθηματα επι προσωπον, και πονος κεφαλης ἰσχυρος, και σφυγμος φλεβων, αἱματος ρυσις τα πολλα γινεται· οἰσι δε ασαι, και καρδιωγμοι, και πτυαλισμοι, εμετος· οἰσι δε ερευγμοι, φυσαι, ψοφοι κοιλιης και επαρσιες, εκταραξις κοιλιης. Co. Pr. 142.

rhages; *nauſea's, heart-burnings, and ſpittings, denote* Vomiting; *belchings, flatus, and rumbling in the belly with inflation, denote* Purging.

It were endleſs to mention all that he has ſaid upon this ſubject; but there is one more of great uſe in *Fevers*, and indeed in almoſt all diſtempers, and that is,

10 *No dependence is to be put upon thoſe complaints that grow* better *without reaſon, nor are we to be much afraid of others that grow* worſe *without reaſon: for ſuch changes are generally unſtable, and of ſhort duration.*

This is of ſuch uſe in directing our *Prognoſticks*, that I cou'd not help adding it: and theſe, I hope, are ſufficient to ſhew

10 Τοισι μη κατα λογον κουφιζουσιν ου δει πιστευειν, ουδε φοβειοθαι λιην τα μοχθηρα γινομενα παραλογως. τα γαρ πολλα τοιουτεων εστιν αβεβαια, και ου πανυ τοι διαμενειν ουδε χρονιζειν ειωθεν. L. 2. A. 27.

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the reader what a maſterly way this great man wrote in, and how important it is to obſerve the courſe of Fevers nicely.

To conclude: if this plan be follow'd, the conſequence will be, that Diſeaſes will be better known, and eaſier cur'd, even ſuppoſing the *Materia Medica* ſhou'd ſtand as it does. But if that alſo ſhou'd be reform'd, and put upon its proper foot, and no body ſuffer'd to meddle with it, but ſuch as are regularly bred to it, every thing wou'd then be done, that the *Art* is capable of, or that mankind in general can hope for: and I don't doubt but the event wou'd anſwer our utmoſt wiſhes. But this is a point that requires a more particular conſideration; and therefore ſhall be defer'd at preſent. There's a time for every thing. If the buſineſs of *Obſervation* can be well manag'd, (and I'm ſure the Nation never had a ſet of Phyſicians better qualify'd for ſuch a work, than the preſent; ſo far at leaſt as *learning*,

ing, and *diligence*, and *humanity*, can do it) the many good effects that will follow from it, may perhaps diſpoſe the Publick to a more ready compliance with what may one time or other be laid before 'em upon the other head. In the mean time, it will be a great pleaſure to me to ſee the preſent plan take; not becauſe it is mine, but becauſe I am thoroughly ſatisfy'd, that the honour of the Faculty, and the ſafety of the Publick, will be much better advanc'd by it, than 'tis poſſible they ſhou'd be without it; as matters now ſtand. But whether it be receiv'd or rejected, I am determin'd to go on with it my ſelf, ſo far as I can, till I find ſufficient reaſon to lay it aſide, or alter it.

F I N I S.