

A letter to Dr. ----- in answer to a tract in the Bibliotheque ancienne & moderne [by J. le Clerc], relating to some passages in Dr. Freind's History of physick / [John Baillie].

Contributors

Baillie, John.

Le Clerc, Jean, 1657-1736. Bibliotheque ancienne & moderne.

Freind, John, 1675-1728. History of physick.

Publication/Creation

London : J. Roberts, 1727.

Persistent URL

<https://wellcomecollection.org/works/a7js28yh>

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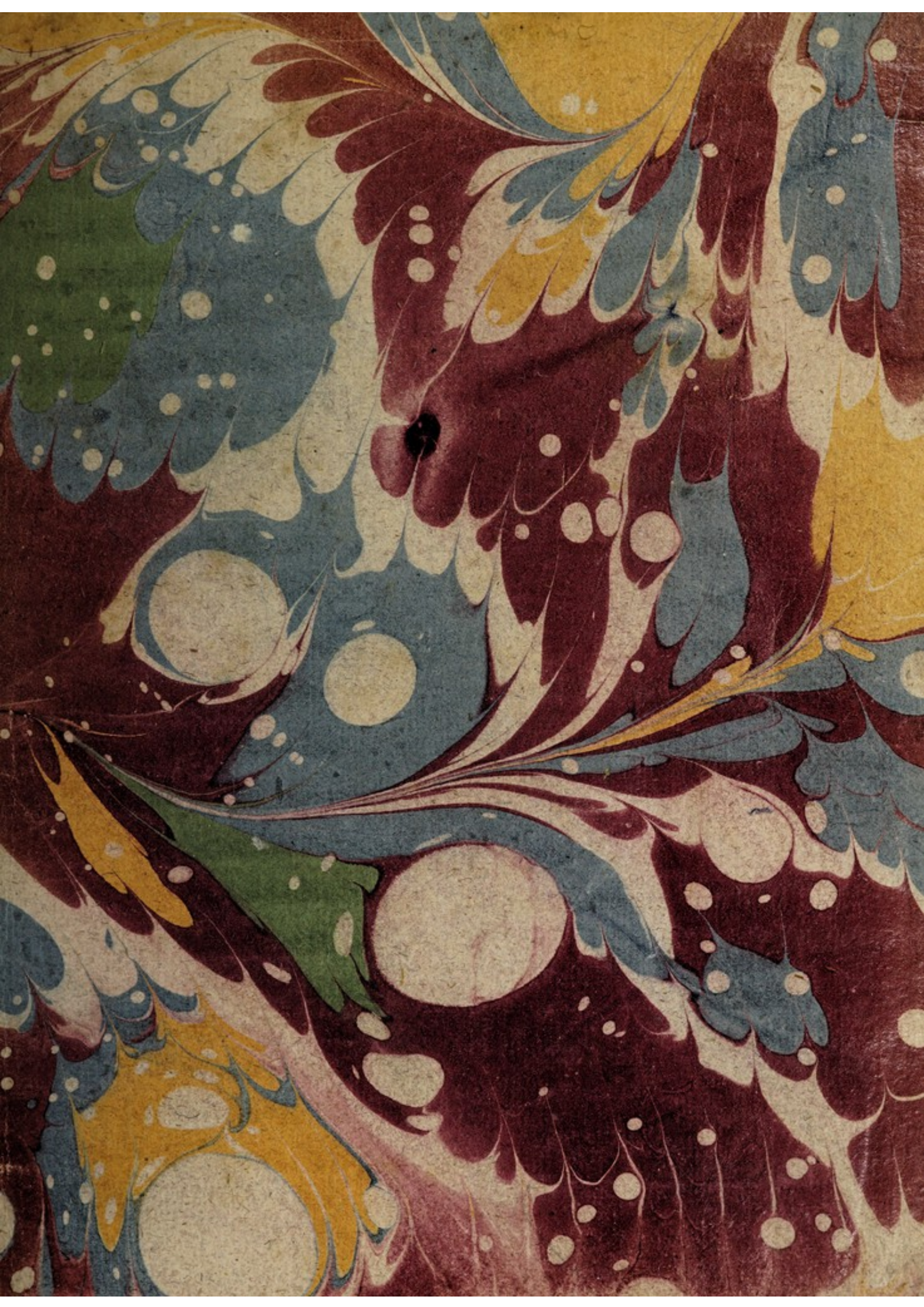
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EDINBURGH MEDICAL SOCIETY

A
LETTER

T O

Dr. - - - - -

I N

ANSWER to a TRACT

I N T H E

*Bibliothèque Ancienne &
Moderne,*

Relating to some Passages in Dr. FREIND's

HISTORY of PHYSICK.

By JOHN BAILLIE.

L O N D O N :

Printed for J. Roberts in Warwick-lane,
1727. Price 1 s.

LETTER

TO

Dr. — — — — —

IN

ANSWER to a TRACT

IN THE

Bibliothèque d'Anatomie &

Physiologie

Relating to some Particulars of the

HISTORY of PHYSICK.

By JOHN BAILLIE.

LONDON:

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1794. Price 1s.



A LETTER to Dr.-----

In Answer to a T R A C T in the

Bibliothèque Ancienne & Moderne,

Relating to some Passages in Dr. FREIND's

HISTORY of PHYSICK.

S I R,



HAVE perused the *Memoirs* you lent me, designed as an answer to some observations, in Dr. *Freind's History of Physick*; mostly indeed with a view to Mr. *le Clerc's Plan*. I could not avoid making several remarks on it, which I am of opinion you will agree with me in. I should have satisfied my self, with giving you, in conversation, my sentiments of this
B piece,

piece, did not I believe, it might be of some service, to take a more publick notice of the unfairness of this writer; who has spent a world of words, in his pretended defence of Mr. *le Clerc*.

Tho' the justness and truth of all the Dr's writings are sufficient to bear them out: yet are there many, who have an appetite for nothing but *Answers* and *Replies*; and who entirely form their judgment of the author, from his antagonist. These men very often read the answer, without ever having look'd into the original, and as confidently determine, as if they had with the utmost care and exactness read it over and over. Were it not for this unaccountable and disingenuous turn in some readers, and a strange negligence and inadvertency in others, who out of indolence or incapacity seldom use their own judgment, but must have every thing minutely pointed out to them; I say were it not for these two things, I must

I must confess, the following remarks would be entirely useless. For a careful reader with but an ordinary understanding, by perusing the history, and the *Annotator's* criticisms, would quickly see the justness of the former's observations, and the fallacy of those in the latter. Yet I make no doubt, as inconsiderable a writer as this *Annotator* is, his having attacked an author of reputation, will be reason sufficient to translate him into *English*, with a prolix preface, containing probably a tedious repetition of the Critic's errors ; for none, but an author of a very low size, would undertake such a work. And if such a notable performance should come out, we shall find it, I dare say, writ with so much wit, learning, and in so good language, with so much perspicuity, modesty, and manners, that it will not be at all difficult to guess at its author, however his name should happen to be inverted.

One would imagin, upon viewing the number of pages in this piece, that Dr. *Freind* had certainly been guilty of a great many mistakes, and that Mr. *le Clerc* had been very grossly misrepresented. Yet upon looking into this Critick, we find (no less, Sir, I believe to your surprize than mine) nothing like this; and that however vigorous, in general, he appears, in Mr. *le Clerc*'s defence, he nevertheless acknowledges most of the errors, alleged against him, and this not faintly^e, but in full as strong expressions as the Dr. himself uses. From this and from other particulars, I am persuaded, the author has writ from some other motive, than a strict regard to truth: and if such be the case, it is no wonder that to the many mistakes, he owns in the *Plan*, he adds some new one's, in the answer. But altho' the love of truth has by no means been

^e *Article 1, p. 395.*

this Critic's motive to write, it is not difficult to guess what has. A piece must be written, and what book more proper to attack, than one of character, no matter how justly; for tho' it is far beneath a generous and honest spirit, to throw false lights on any man's writings, or upon any consideration, to misrepresent his sentiments: yet there are those, who to fill up a *Bibliothèque* and to swell the work, make no scruple of this practice. How unbecoming is this in a person of a liberal education, or one who has studied with enlarged views? but to attack what is excellent, is the way to gain a multitude of readers, especially of low minds and low understandings, the properest objects certainly to impose upon.

But I shall now consider the particulars of this piece: and I cannot help in the first place doubting, whether this author could be in earnest, when he expresses himself surprized, that Dr. *Freind* should

should give such great commendations to Mr. *le Clerc*'s history of Physick, and, at the same time, find fault with the *Plan*; which yet ^c he himself acknowledges imperfect, nay superficial. “-*Après*
 “ *fays he*^d, *les eloges qu'il venoit de don-*
 “ *ner pour ainsi dire, a pleines mains a*
 “ *l'Histoire de la medecine de Mr. le Clerc ;*
 “ *on ne se seroit pas attendu qu'il parlat,*
 “ *comme il l'a fait de ce qu'il appelle le*
 “ *supplement de cet ouvrage, quoi que*
 “ *compose par la meme Auteur.*” After this I am afraid it would be needless to ask this *Annotator*, whether the same author always writes with equal accuracy; or if it is any injustice, to praise him, when he deserves it, or to mention his mistakes, when he is not correct? Every reader certainly has a right to the last, as well as to the first. Did the commendations we give to one part of a man's writings, deprive us of

^c *Art. I. p. 365.*

^d *Art. p. 390.*

the liberty of judging impartially of the rest, it would be sufficient, for an Author, once to have done well. In my opinion, it is full as reasonable, that the reverse of this should obtain, I mean that our disapprobation of one part, should reach to the whole; were this the case, I know not how our Critic would come off.

In the same article and the same page, the *Annotator* begins (as a general defence of the Plan) with a frivolous explanation of the title page; the not understanding of which, he affirms, is the reason, that Dr. *Freind* finds such faults with the piece, who by judging it a continuation of the former history, in that light looked on it as a very inaccurate performance. But does the Dr, any where, call it more than a *Plan*? or does he mention any thing about this Plan's being designed, as a compleat and accurate continuation of the former history? Nay he carries his cavilling still farther,

farther, and falls upon the Dr. for calling it a *Plan*, whereas Mr. *le Clerc* calls it an *Essay* of a *Plan*. I should be glad this profound Critic wou'd tell me, what is the real difference between these *two* expressions. Is an *essay* of a *Plan* any thing more than a *Plan*, or, if you will, a *Plan* of a *Plan*? But not to take up your time in quibbling about words, what Mr. *le Clerc*'s design was, the Dr. has not taken upon him to determine, but so far was he from imagining it a finished compleat work, that it seem'd to him, he says (p. 2.) *a very imperfect superficial performance, and in many particulars inaccurate, and erroneous*. I must remark, by the by, that *inaccurate* and *erroneous* is not near so strong an expression, as the *Annotator* has rendered it, viz. *sans aucune exactitude & plein d'erreurs*. The words, I just now quoted, are very little stronger, than those the Critic himself uses, p. 365. *Ce Plan* (here you see he is so kind as
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to call it a *Plan*) *c'est veritablement imparfait, en ce que comme on vient de le remarquer il n'a pas ete acheve, il peut d'ailleurs passer pour superficiel, l'auteur n'ayant touche que legerement les matieres qu'il y traite.*

But what is it to the purpose, tho' we shou'd allow his explanation, to be ever so just? and granting, this *Plan* was only designed as a guide or model, to a more compleat continuation, can that be an excuse for its errors? an admirable good one! the errors then are to be a model for the after-writer of this history. Would not one rather imagin, that the *Plan* ought to be as free from errors, as the most compleat continuation? nor, in my opinion can it prove a better excuse for the inaccuracy, than for the errors. For is the shortness of this piece or the design of it, any apology, for his wasting so much paper, in his account of *Paracelsus*? both the one and the other ought ra-

ther to have prevented him from being so tedious; and since the design was only to serve as general memoirs, to some other person, who might chance to pursue this subject, it was not Mr. *le Clerc's* business, to be so excessively prolix in any one branch of the history. But I shall have occasion hereafter to take notice of this, and the *Annotator's* defence of it. However, I think, I have said enough to shew, what a poor apology the explanation of the title is, for the errors and inaccuracy of the *Plan*. I should have judg'd it, full as good an excuse, if he had pleaded custom for the incorrectness of the piece, and built his apology on the word *Essay*: for certain it is, a loose and incorrect way of writing, seems, now a-days, the established privilege of pieces, which go under this title.

But whatever excuses the *Annotator* may make; yet, you see, in the passage I just now quoted, he plainly allows

lows the inaccuracy of the *Plan*. The other thing alledged, was, that it is likewise *erroneous*. This neither does the *Annotator*^d deny; for he acknowledges the errors, Mr. *le Clerc* has made, in the ages of *Oribasius*, *Aëtius*, *Alexander* and *Paulus*. Tho' he here again endeavours to slur it over with an excuse, which, in my opinion, rather aggravates, than mends the matter^e: He follow'd *Moreau* as his voucher. Surely nothing can be a greater objection, against a writer, who pretends to give the history of an author or his works, than that instead of carefully searching into the original works themselves, he supinely contents himself with other men's accounts of them. And indeed this is the reason, that the same errors (in all kinds of writing) are so vastly propagated: few are original writers, most copies; and hence an error once crept

^d *Art.* 2. p. 397.

in, never fails to be spread still further. Were it not for this fault in authors, the Dr. would not have had such reason to complain, that all our historians, even the best of them, give a very confused account of the age, wherein these writers lived. For he well observes, that their ages might have been adjusted much nearer the truth, even by the help of their own writings.

But, I am afraid, the Dr. will have stronger reason to complain of this negligence, in not examining into the original writings of an author. For while such numbers content themselves, with the accounts they get of them in *Journals*, *Bibliothèques*, &c. no wonder, if a great many pass a wrong judgment, and amongst others, even on his own writings. For it is no such uncommon thing, in these periodical writers, to misrepresent an author; and however serviceable they may be commonly esteemed to learning, I cannot help being of a very
different

different opinion, having often found their accounts exceedingly imperfect, or exceedingly unjust. Whether from their ignorance in not understanding the piece, or their carelessness in reading it, I will not say; but this I will affirm, that none of this sort of writings are more remarkable for it, than the *Bibliothèque ancienne & moderne*: a glaring instance of which is the present piece, I am examining; where there appears not only the want of candour, but likewise of knowledge in the things treated of. And were it not foreign to my purpose, I could instance in more treatises than one thus misrepresented.

Hitherto, you see, with regard to the *Plan*, the Dr. and the Answerer have not very widely disagreed. The Dr. alleges it is superficial; the Answerer owns as much: the errors the Dr. instances in, with respect to *Oribasius*, *Aëtius*, &c. the Answerer has not the confidence to deny. Nay, this champion, for the
Plan,

Plan, seems to have a peculiar talent, in giving it up, and collects all his force, not in defence of Mr. *le Clerc*, but entirely against the History; and if any one will give themselves the trouble to look thro' this piece; he will easily perceive, that, in this very Critic's account, even Mr. *le Clerc* is as often in the wrong, as Dr. *Freind* himself. However, that he may not seem altogether of the Dr's opinions, in respect of the Plan, and that his piece may be the more voluminous, he unfairly represents him, as aggravating Mr. *le Clerc*'s errors, in a much greater degree, than he really does. The Dr, after having given a short account of the ages, wherein *Oribasius*, *Aetius*, *Alexander*, and *Paulus* lived, by the by ^f observes, the inaccuracy of a learned tract, not only with regard to the age of these Physicians, but also to that of *Diocles*. The *Annotator* owns ^g the

^f *History of Physick*, p. 7.

^g *Art. 2.* p. 397.

error about the age of *Diocles* is a very *capital one*, and confounds all chronological order, in the History of Physick: but thinks, Mr. *le Clerc*'s mistakes should not be instanced in as parallel to this. Pray who thinks otherwise? and how could it ever enter into the head of this writer, that the Dr. was drawing a parallel? for does he at all represent it in that light; and does not the observation, he makes about *Diocles*, relate entirely to another author, and not in the least to Mr. *le Clerc*?

But assertions, true or false, equally answer this Critic's purpose: who seems to have chiefly in view how much, not how justly he writes; well knowing that the more faults he finds, the more will many of his readers be pleas'd, without giving themselves the trouble to examine into the truth of what he alleges. For there are unfair Readers, as well as unfair *Annotators*; and the former judge, with as little candor, as the latter write.

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We find our Critic always impartial enough, in acknowledging Mr. *le Clerc*'s errors ; I wish I could say as much of his impartiality with regard to Dr. *Freind*'s History : but here he displays the true spirit of an *Annotator*, and since he cannot help owning the justness of the observations, in the History, he resolves to represent them as stolen. Thus he falsely asserts ^b, that the Dr. takes all he says, about the ages of these four Physicians, out of *Fabricius*, without having thought it proper, to do him the honour of mentioning him, tho' *Fabricius* had made this discovery, about their ages, sometime before. This is a round assertion, and shews him as ignorant in the works of *Fabricius*, as unfair in his accusation of the Dr. It must be notorious to any one, who compares what *Fabricius* and the Dr. says upon this head, that they disagree in

^b Art. 2. p. 399.

much from him? But the truth is, the Dr. had writ all the material parts which relate to these authors, before he had ever seen the *twelfth* volume of *Fabricius*: and indeed had he seen it, would not the correcting and rendering more particular, *Fabricius's* account of the ages of these Physicians, been labour, equal to the collecting the whole materials? For the same authors were to be read, and equal care taken in comparing one part with another: Nor will any one deny, that, correcting chronological errors, is just the same thing as a new determining the chronology.

Whether our Critic in this case, has acted with all the ingenuity a man of learning ought to have, I leave others to judge: but this I will affirm, that a man must be blindly fond of making another a Plagiary, when he attempts it against such open proofs to the contrary. And I must observe by the by, that tho' most kinds of learning naturally
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tend to the enlarging of the mind, and giving a more generous turn to it; yet *Animadverters, Annotators, and Critics* (in the modern sense of the word) are generally people of a reverse character.

I will not say, this writer has not read *Dr. Freind's History of Physick*, for I believe he has, and with an anxious desire to discover faults. But however he may have improved his good humour and candour, by such a search; he certainly has not advanc'd his knowledge. For he repeats (without offering the least argument to support it) some of the old mistakes in *Mr. le Clerc*; tho', had his understanding, in reading this history, been as open to truth, as his inclinations were strong to find out any error, surely he would have soon been convinced, that, instead of placing *Stephanus*^b according to *Mr. le Clerc*, in the *third* cen-

^b *Art. 2. p. 398.*

tury, he should have rather with the Dr. have plac'd him at least *two* centuries lower. He alsoⁱ, in his account of *Stephanus*, uses an expression, which, to say the softest thing of it, is very liable to be mistaken; or, could one think so very hardly of his judgment, would even seem a very great blunder. He says *Stephanus* is the *last* of the ancient *Greek Physicians*, whose works we have remaining. It is here very difficult to guess what he means by *ancient*; for if by *ancient Greek Physicians*, he means that he was the *last* of all the *Greek Physicians* who wrote, no man could be guilty of a greater mistake. In the beginning of a sentence, to affirm a person lived in the *third* century, and, in the latter end of it, that he was the *last* of the *Greek Physicians* who wrote, which is placing him several centuries lower, would be an oversight, which is almost

ⁱ *Art. 2. p. 398.*

inconceivable he could be guilty of. I therefore rather think, by *ancient*, he would make a distinction between the *Greek* writers in Physick: but what ground there is for such distinction, I cannot see. For allowing the truth of his assertion, that *Stephanus* lived in the *third* century, I find little better reason that he should be class'd among the ancient *Greeks*, than *Oribasius* who liv'd in the following. I do not imagine he will make this distinction on the account of their *Language*, there being no manner of foundation for such a conjecture; whatever *Moreau*, from whom both *Vanderlinden* and this *Annotator* copy, may suggest. But this Critic seems inclin'd to be in the wrong with any one else, rather than to be in the right with the Dr. who, upon very good reasons, has plac'd *Nonus* in the *eleventh* century, but the *Annotator* makes him flourish in the *tenth*, without condescending to produce one argument for it

it. In the same concise manner, without the tediousness of argument, he affirms that *Nonus* is the *first Greek* writer in Physick extant, since *Paulus*. Perhaps he would look on it as an affront, should we not take his word in this particular, (which no doubt will pass for a greater matter) and ask a direct proof, that *Palladius*, *Theophilus*, or *Stephanus*, &c. did not write before this author; I think it is more than probable that they did: and some of them at least since the time of *Paulus*. One may easily see, that these again are nothing but repetitions of the blunders he transcribes from *Moreau*.

He proceeds, in Article *third^b*, to excuse Mr. *le Clerc*, for having employ'd only *three* pages, in his account of the *four Greek* Physicians, *Oribasius*, *Aetius*, &c. The *Annotator* not pleas'd with the reason, Mr. *le Clerc* himself gives, *viz.*

b p. 399.

that they were no more than *compilers*; adds this other; that as Mr. *le Clerc* only wrote hints, he left it to the continuator of the history, to be fuller. This would have been much more proper, in his relation of *Paracelsus*: for if the Plan is of any use, at all, it must be of that which the *Annotator* mentions, that is to serve as a *model* for those, who design to continue the history. But a man, taking this for a model, would certainly judge it very needless to employ much of his history, on these *four* Physicians; but would think it highly necessary to be very voluminous, in describing the marvellous doctrines of *Paracelsus*; for this is the road mark'd out to him. What the *Annotator* says of *Paracelsus*, that he was a famous Impostor, and therefore ought to have particular notice taken of him, argues no more, than that a man in compiling a compleat history shou'd not entirely pass him by, but will never be an excuse, why

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a writer only of hints, should spend nigh half his book upon that author, and allow but *three* pages to *four* of the most remarkable *Greek* Physicians since the time of *Galen* ; surely the *Annotator* will not say, this is to write accurately.

As to his enquiry, whether Mr. *le Clerc* call'd these Physicians no more than *Compilers*, it is very trifling : the Dr. and Mr. *le Clerc* do not differ at all on this head. The *Annotator* himself confesses, that the *Plan* in general, ranges them among the *Compilers* ; *three* of them the Dr. likewise allows, to be little more, yet having some things of their own and these useful, he thinks, they should not be so very slightly pass'd over.

I cannot help smiling, to see this Critic, so very fond of representing the Dr. as a Plagiary, when he has but the least shadow of a reason to give. Mr. *le Clerc* observes, that *Alexander* has more the air of an original, than either *Oribasius* or *Aetius*. This, says our *Annotator*,

tator, the Dr. has only¹ repeated after him. Is there then no difference, between barely affirming a thing, and shewing sufficient reasons for such an affirmation? between carefully searching into the authors, and carelessly glancing them over? Dr. *Freind* goes thro', examines and compares their works, and, after such an examination, concludes that *Alexander* is more an original writer, than any of the others. This I suppose he likewise took from Mr. *le Clerc*.

But, let this Gentleman say what he pleases, he will never persuade a judicious reader, that the Dr. is not an original writer. Any man, who has taken pains in considering styles, will easily perceive, that an equal uniform one, is utterly inconsistent with the patch'd-up works of Plagiaries. Nor is that strength of reasoning and acuteness of

¹ Art. 3. 401.

judgement, which appear with so equal a tenor thro' the whole of the Dr's writings, any thing like the breaks and inconsistencies, in the reasonings and language of those, who entirely depend on the fragments of other authors. However I would not be misunderstood, nor have you imagine, that I represent the Dr. as one, who does not acknowledge himself oblig'd to other men's labours; for he already in his history, has fully declar'd his opinion of those, who so arrogantly scorn the assistance of authors, and value themselves in such a mannner as to think, that, like spiders, they can work all things out of their own bowels. Never to search into other men's writings, is undoubtedly a very wrong way to form an original writer. It is enough to avoid the character of a Plagiary, if, whatever a man culls from different authors, he can by reflection and judgement so assimilate to his own thoughts, that at last they shall
even

even appear his own ; somewhat in imitation of the *Bee*, who forms, from different flowers and different mixtures, one simple unmix'd sweet.

What the Critic farther says,^m that the Dr. accuses Mr. *le Clerc* for having affirmed, that *Oribasius* and *Aetius* contain every thing, which is essential either in the theory or practice of Physick, must be a wilful mistake. The Dr, by no means accuses him, only mentions barely his words, and adds, by way of remark in general, on these authors, and not as any reflection on the *Plan*,ⁿ that *Aetius*, in his long work, entirely omits anatomy and the use of the parts ; and what is purely chirurgical in him, is scattered confusedly here and there, and is imperfect as well as immethodical, &c. How this Critic comes to affirm, that the Dr. insinuates that Mr. *le Clerc* said^o, each of these authors contained every

^m Art. 4. p. 402.

^o Art. 4. p. 403.

ⁿ History of Physick, p. 12.

thing essential, either in the theory or practice of Physick, I know not; for I can find no such insinuation. The Dr's words are^p, *Mr. le Clerc says, these two furnish us with every thing which is essential in Theory or Practice, particularly in Anatomy and Surgery.* I think these two signify just the same thing, in English, as *ces deux* in French. And tho' the Dr. did not add his remark on these authors, as a reflection on the *Plan*, yet as far as I can judge, he shews, that both *Oribasius* and *Aetius*, even taken together, are deficient in *Surgery*, whatever Mr. *le Clerc's* reason was to affirm, *dans ces deux auteurs tout ce qu'il y a de plus essentiel dans la theorie & la pratique de la medecine en general, & dans celle de la chirurgie en particulier, &c.*

I am now come to a very material point, in which, the *Annotator* uses all the artifice and all the learning, which,

^p *History of Physick*, p. 11.

I believe he is furnish'd with. I need not tell you, Sir, that, till Dr. *Freind*, in his *History of Physick*, corrected the error, not only Mr. *le Clerc*, but every other writer, with whom I am acquainted on that subject, gave to the *Arabians* the honour of *first* mentioning *Rhubarb*. As the introducing *new* medicines into Physick, is of very considerable consequence to one who would understand that art, surely fixing the true period of a remarkable drug's being brought into practice, is not the least part of an historian's business, I mean a writer of the History of Physick. In this, as indeed in all other parts of his history, the Dr. has been very accurate, but not at all to the satisfaction of our *Annotator*; who, according to his custom, owns all that the Dr. affirms, and yet takes abundance of pains to shew, that he differs from him. For tho' he acknowledges, that, both ¹ *Alexander* and

¹ Art. 5. p. 408, 409.

Paulus mention *Rhubarb*, and that the one speaks of it, as an *astringent*, the other as a *laxative*, he nevertheless will not allow Mr. *le Clerc* to be in the wrong, when in his *Plan* he affirms, that *Rhubarb* was one of those simples, which the *Greeks* never mention'd. His words are^r, *Concluons de tout ceci que c'est des Arabes & non pas de Grecs, que nous tenons ce que nous savons de la Rhubarbe & de ses proprietes, qui est ce que Mr. le Clerc a pose en fait.* The direct assertion in the *Plan* is, that *Rhubarb* was never named by the *Greeks*.

One would imagine, that there was here no subterfuge, no hole to creep out at. But our author would be little obliged to his talents in sophistry, if he could not find some arguments on which to found his assertion: and indeed he offers two, both of them supported with a great shew of learning^s. The first is,

^r p. 415.

^s p. 414.

that the *Greeks* had no knowledge of the *Rhubarb*, which came from *China*, therefore had not the knowledge of the *true Rhubarb*. A most excellent conceit! Is he sure there was no other good *Rhubarb* in the world? or suppose it was not so good in its kind, as this he mentions, will that exclude it from being true *Rhubarb*? he would be a little obliged, if after the same way of reasoning he should be thrown out of the number of the profoundly learned: nor indeed can I imagine, but the *Critic* has really some smattering in letters, tho' with all due deference to him, I can well conceive a more perfect scholar. But I think it even probable, that the *Rhubarb*, with which these *Greek* authors were acquainted, was not of a baser kind. For *Paulus* orders only a little *Rhubarb*, to be mixed with *Turpentine* (of the bigness of an olive) to render the *Turpentine* more *laxative*. But a little of a baser kind, I am afraid, would scarce have any effect at all. The

The other argument he uses is^r, that the *Greeks* say so little in their account of *Rhubarb*, and so slightly pass it over, that we can never be the wiser, for any thing we find in them on that head; and therefore, it is the same thing as if they had not mention'd it at all. I cannot help differing here very much from him, since even from them, we learn its principal uses. They represent it as a good *corroborant*, and a gentle *laxative*; more they could not call it, since with them nothing came under the appellation of *purges*, but those, which are now reckoned, somewhat violent. Nay, I think, what the Critic himself brings as an objection, *viz.* that they say exceeding little about it, and, as it were, *en passant*, is no small argument that this simple was pretty well known to them. Had it been a drug, unfrequent in practice, they would have ta-

taken more pains to describe it; especially when they knew it had two such remarkable qualities as just now specified; and this is made still more probable, when we consider, how curious and exact they were in all their remarks upon any thing that was new. *Mesue*, I acknowledge, gives a much more diffusive account of the virtues of *Rhubarb*, than the *Greeks* do: it is, says he, a gentle and excellent remedy, and has all the qualities in it which we can desire in a purgative; it evacuates bile and phlegm, purifies the blood, opens obstructions, cures the jaundice, dropfy and many other diseases; outwardly applied it is good for contusions, contractions of the muscles, &c. This is the account of it, which our Annotator so much admires; yet however pompous this account is, were it nicely to be considered, it would be found to signify no more, than the simple description of it, which may be gathered from *Alexander* and

Paulus, viz. its being a good *corroborant*, and gentle *laxative*. *Mesue* says it purges bile and phlegm; I believe, experience will teach us, that it equally purges all humors, which come in its way. And as to the particular diseases, which are enumerated, if it cures them at all, I fancy, the cure must arise from its being a *Corroborant* and *Purgative*: and that, when a judicious Physician applies it, in any of the fore-mentioned catalogue of diseases, he has only regard to the one, or the other of these virtues.

But allowing the *Arabians* did bring *Rhubarb* into a more frequent Practice, or described its virtues more at large, does this at all prove, that it never was spoken of by the *Greeks*, as the *Plan* asserts? All which the Dr. says, is, that it was first mentioned by *Alexander* and *Paulus*, before the time of the *Arabians*, contrary to what is affirmed in the *Plan*. Thus, Sir, you see the dis-
ingenuity

ingenuity of this writer, and how he turns and twists himself, to free Mr. *le Clerc* of an Error, and indeed he is almost to be excus'd in this case, for very seldom is he at such pains to clear him. As to the learning he has shewed here, I am sorry to say, it has been very little to the purpose, for it cannot make much to the argument, that *Serapion* knew nothing of *Rhubarb*; *Rhazes* and *Avicenna* very little; and that *Mesue* was the first of the *Arabians*, who explained the qualities of this drug.

What artifice and what sophistry would this *Answerer* use, in screening an error of his own, when he employs so much of both, in the defence of another? and yet I am apt to believe, he could not use more; for he seems here to have exerted the utmost of his skill.

As I would fain imagine him, a gentleman and a scholar; I would as fain attribute his unfairness to the not

reflecting, how much below both characters his manner of writing would appear. But, when I consider, that this is not the only instance, and that the whole seems to want that candor, which one would expect in a fair writer, I must drop those favourable thoughts and believe, it was out of design, rather than inadvertency, that he argues with so much disingenuity. Yet sure I am, his piece would have had a much better effect, upon honest minds (if upon honest minds he did intend to work) had not he used so much sophistry, in supporting a little error, which had much better been owned.

Such the Dr. acknowledges is the spelling of *Aetius* with *Æ*, instead of an *A* and an *e* separate. Every one knows it is *Αἴτιος* in the *Greek*, and yet very commonly it is writ with an *Æ* in *Latin*, as you may see in several books. So the Island *Aeria* is very often writ *Æria*, tho' no doubt it is the *αἰρία* of *Stephanus*. I be-

I believe further, the Dr. has made a mistake, when he says, Mr. *le Clerc* supposes the *Vena Medinensis*, the same as another distemper describ'd by the *Arabians*, the *Affectio Bovina*: and I dare say the Dr, upon considering the passage in the *Supplement* again, will own, that these two diseases are there plainly distinguish'd. So far is true, and the Dr's expressions are, no doubt, too general in this case, and what I believe he is not very often guilty of, a little unguarded: But what he intended, I suppose, was chiefly this, to shew, that even the *Affectio Bovina*, described at large by the *Arabians*, and in a separate article, was not a distemper unknown, as Mr. *le Clerc* asserts, to the *Greeks*. For *Aetius* as the Dr. remarks, mentions the *little Dracunculi*, as well as the *great*, which latter the *Arabians* call the *Vena Medinensis*. And what *Avenzoar*, *Alfaharavins* and *Albucasis* say of the former, amounts to nothing more, than what
Aetius

Aetius had in general and in short said before ; that the Worms in this case were *little*.

Had I passed over these mistakes, or not acknowledg'd the Dr's oversight, with justice my impartiality ought to be called into question ; a thing, of which an ingenuous writer will always be the most jealous, and of which some authors indeed seem vastly too careless. As this *Writer* has been free in owning many mistakes of Mr. *le Clerc*, you see, I am as free, in my turn, and think no man ought to be ashamed to acknowledge an error, committed thro' inadvertency, whether of his own, or the authors he is defending. A design'd one only, with a view to impose upon mankind, needs with a blush be confess'd.

The *Annotator*^t goes on, with his usual evasions, in the dispute concerning the person, who first introduced

^t *Art. 7. p. 415.*

Chymistry into *Physick*. Mr. *le Clerc*, you know, had affirmed, in his *Plan*, that *Avicenna* was the Person. The Dr. is of opinion, if this practice be, as perhaps it may be, derived from the *Arabians*, the honour of the invention ought rather to be restored to *Rhazes*, because he wrote first and first mentioned medicines made by a *chymical* process. This the *Answerer* cannot avoid owning, and acknowledges, that the oil of *Bricks* of *Rhazes* is a *chymical* medicine and proposed by him, as a cure in many distempers. This he confesses, Mr. *le Clerc* overlooked, when he said there was no mention of any *chymical* remedy in the writers of *Physick*, who lived before *Avicenna*. One would think, after saying so much, that there was no way of evading the force of Dr. *Freind's* arguments. For the Dr says nothing more upon this head against the *Plan*, than this *defender* of it: but observe his usual way of chicanery,

cane, *he goes on and says, that altho' Mr. *le Clerc* be mistaken in this article, it does not from thence follow, that the honour of the invention of *chymical* medicines belongs to *Rhazes*. I fancy you could not have guess'd at his reason, had not you seen the piece itself. What tho' this *Arabian writer* does not pretend he invented, or first discovered the manner of preparing the medicines he treats of? is that any thing to the purpose? the dispute was not, who invented, or who did not. The single question is, who is the first *Arabick author*, who mentions a *chymical* medicine? is there any one before *Rhazes*? if not, who knows but he did introduce it *first*, and perhaps invent it; at least it is a sufficient proof, that *Avicenna* did neither. This instance, amongst others, may give you the reason, why I called this *Critic's* piece, the pretended defence of

u *Art.* 7. p. 417.

Mr. *le Clerc's Plan*. For almost, in every place, he gives up Mr. *le Clerc*, and seems fully satisfied, if he can only cavil at the Dr.

The observations he interposes, upon the subject just mentioned, are very extraordinary*; he will not allow the *oil of eggs*, because indeed a very simple process, to be a *chymical preparation*. Is it not as much one, as the *liquor of flints* or oil of *Tartar per deliquium*, or the oil of *cloves* and *nutmegs* described by *Lemery*? Neither is it a sufficient reason to exclude this oil from being one of the chymical processes, because it had been described by *Serapion*, who no where else mentions any *chymical* medicine. By the same way of reasoning, he may throw out even the *oil of Bricks*, which he himself allows to be a *chymical preparation*: for, according to his account, the *oil of Bricks* is the only one

* *Art. 7. p. 416.*

which *Rhazes*, in the least, mentions; (the *Mercury extinct* and *sublimate* you may remember he objects against) and yet its being the only one, surely is no reason to deny, that it is prepared by *chymistry*.

The *Annotator's* reason^y for objecting against the *Mercury extinct* and *sublimate* of *Rhazes*, is a very odd one. I cannot see that they are the less *chymical* preparations, because the *author* does not quote them as remedies, but only mentions them for their hurtful qualities. Are there no hurtful preparations in *chymistry*? surely this is a very strange objection. Then by the same rule *Aqua Fortis* and *Regia*, the preparations of *Arsenic*, &c. must be turned out of the catalogue of *chymical* processes. But even these may be used in some cases, and in outward applications, by way of *remedy*. The *Answerer*, without doubt,

might allege, that as processes in *chymistry* he does not object against them, but against their being *chymical medicines*, and then his objection will prove nothing to the purpose. For the dispute is, not only who mention'd the first *chymical* remedy, but indeed, who of the *Arabian Physicians* first introduced *chymistry* into their writings; and this is the light in which the very *Annotator* takes it. Otherwise it would be as little to his purpose^r, to mention *distilled water*; as to the Dr's, to quote the *Mercury extinct* and *sublimate*; for *Avicenna*, in taking notice how stinking or bad water may be corrected by *distillation*, does not at all propose the water thus distilled, as a *medicine*. Is there not then equal reason to object against it, as against the preparations of *Mercury*? These two were to be thrown out. Why? because *Rhazes* did not mention

b Art. 7. p. 420.

them as *Medicines* : and does *Avicenna* mention water thus distilled as a *Medicine*, or recommend it in the least as a remedy in any one disease? But our *Critic* forgets himself: for indeed he makes no further use of this *distilled water*, than to prove that *Avicenna* understood the art of *distilling*, and consequently a considerable part of *Chymistry*: his words are^a, *Ces passages prouvent premierement qu'il entendoit l'art de distiller, qui fait une des principales parties de la chimie.*

But^b he goes on and says, that *Avicenna* living later than *Rhazes*, was a little better acquainted with *chymical* remedies than he was, and mentions more of them. Of this he has come to the knowledge, by a narrower search into this *Arabian's* works. The passages he quotes, relate to the *distillation* of water, the oil of eggs, and *rose-water*,

^a *Art. 7. p. 421.*

^b *Art. 7. p. 418.*

(*rose-water* indeed had been before mentioned by Mr. *le Clerc*). But for all this assertion, after deep study, and close enquiry into *Avicenna's* writings (if I am not much deceiv'd) we shall find as many cures from *Chymistry* in *Rhazes* as in *Avicenna*, even allowing it to be true, what he alleges of *rose-water*, which I shall consider presently. I have already said a good deal about *distilled water*, and shewn, that it cannot properly be class'd among the *chymical* medicines, from any thing which *Avicenna* says. It may be alleged indeed, that some of our *simple waters* are much the same as *plain water* distilled; the truth of this is not my business to determine. For the whole turns upon this, whether *Avicenna* recommends it, as a cure, it being nothing to the purpose, tho' it should have been afterwards introduced into *Physick*, as a *Medicine*. We very well know *Mercury sublimate* is often used, in external applications; yet the

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Annotator objected against it, because *Rhazes* gave no hint of its use in *Surgery*. The oil of eggs, it is plain, was equally known to both these *Physicians*, however they may differ, in their ways of preparing it. *Rose-water* (granting it to be what he affirms) surely will no more than balance the oil of *Bricks*? and hence we may see, what our *author* has discovered, upon a close research, is no proof, that the art of *Chymistry* in *Physick*, was more cultivated in the time of this latter writer, *Avicenna*, than in the time of the former, *Rhazes*.

As to^c the *Rose-water*, he pretends there has been a new discovery made in *Avicenna*, since the writing of the *Plan*, which confirms his opinion, that it was the distilled water of *Roses*, which *Avicenna* mentions. It is this sentence in the 575th chapter of the 2d book, where he describes the virtues of the

^c *Art. 7. p. 419.*

*rose, cum aqua rosarum bibitur, confert syn-
copi.* The question the Dr. put was,
whether this was the *distilled* water or a
plain decoction, and was of opinion, it
was rather the latter; nor can he change
his sentiments, by any thing advanced
in this passage, which proves nothing
more than the former cited from his
tract, *de viribus cordis*.

The *Answerer* owns ^d, that in the tran-
slations we have of the *Arabian* writers,
the water of a *Plant* is no more, than
a *decoction* of it in water. There is no
doubt but the expression is the same in
the original; and if so, it is very odd,
that *Avicenna* should leave us so much
in the dark, as not to give us some cha-
racteristic, whereby we might know,
which of the *preparations* he meant; when
the same words signify both a decoction
of *Roses* and the *distilled* water. No
writer, in the least degree accurate, could

^d Art. 8. p. 424.

be guilty of such a mistake, as not to specify which of them he meant, especially when the virtues of the two *preparations* differ. How easily might he have said *distilled* rose-water. For^e, as to the *Answerer's* imagining the manner of making it was kept a secret, in the time of *Avicenna*, it seems a mere conjecture, I suppose brought in as a kind of reason, why *Avicenna* was not more explicit.

Besides, it does not a little favour the notion of its being a decoction only, that *Plempius* here translates it *aqua* and *suecus rosarum*, and I think what *Rhazes* says of *aqua Rosata*, that it is cold (p. 74. *Almanzor*) puts the matter out of all doubt. *Mesue* calls it *aqua infusionis rosarum*. As to the argument he urges^f, that it must be a cordial (consequently a *distilled* water) because it is ordered to be given in a case of faint-

^e Art. 8. p. 427.

^f Art. 8. p. 425.

ing, seems to carry little force in it; for in some sort of fainting fits do we not give *plain cold* water with success, and in short any thing which will give a sudden elasticity to the solids? But there is a very great difference in the case Dr. *Freind* mentioned, of the Emperor *Alexius*: his *Syncope* arose from a humour, which did not discharge itself on the outward parts, but struck in and fell upon the vitals: here nothing but *cordials* and *expulsives* ought to be given; and if *rose* water was advised in this case, it is more than probable, as the Dr. argues, that it was the *distilled* water. The other argument which the Dr. advances to support his opinion, and which is drawn from the very words made use of in that place, *σαλαγμῶς*, is overlooked by this writer, yet certainly it has a great deal of weight in it. Had *Avicenna* used but a word equally strong, it would have been a better proof for the *Answerer's* opinion, than any argument taken from the virtue of the medicine.

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It is exceedingly difficult to guard an expression so nicely, as not to be the least open to the cavils of some one person or another, especially of a *writer*, so very delicate to please. The Dr. had said, that *Mesue* was the *first*, who has *described* making this water in a *chymical* manner. The *Annotator* owns^o, he mentions this way of making the water, but adds, that *Mesue* does not describe the manner of doing it, either in this or any other place. *Mesue* there describes the virtue of the *Rose*, and after having spoken of the infusion of *Roses*, which he calls *aqua per infusionem*, and which no doubt the *Arabians* commonly meant by *Rose-water*, much like our *Tincture* of them, he comes to that which is made by *distilling*, or as his word is, by *subliming*. If the *writer* will not allow, that *Mesue* here speaks of the *manner* of making it,

^o *Art. 4. p. 427.*

by *Chymistry*, as I think he does, the Dr. will be satisfied, if it be allowed, that he mentions at all the *distilled rose-water*. For the only thing the Dr. intended to prove, was, that *Mesue* first spoke of a *chymical rose-water*; and that this *only* was his intention, may be evidently seen by the connection of the place where he mentions it. For it is in the course of his reasoning, about the *rose-water* spoken of by *Avicenna*, which he judges was nothing more than a *decoction*; and to confirm his opinion, he shews, that *Mesue* was the *first*, who gives the least hint of preparing *rose-water* by *distillation*. The *Annotator* neglecting the argument, catches at a single word, and takes it in the strictest sense: The Dr. will, by no means, deny that *Mesue* does not describe the manner of *distilling rose-water*, if, by describing the manner, is strictly to be understood an accurate description of every step in the process; but, the word

he thinks may be taken in a larger sense, and it is certain, he design'd, that it shou'd.

Altho' the *Critick* does not give a direct answer to the Dr's argument, viz. that *Mesue* was the *first* who mentioned, in explicit terms, a *chymical rose-water*; yet he seems to have it in his eye, when he saysⁿ, that there is reason to believe, that the manner of *preparing* this water was kept a secret in the time of *Avicenna*. His own words are, *il y a de l'apparence que, du tems d'Avicenne, la maniere de faire l'eau rose etoit tenue secrette*. But what this *appearance* was, I cannot divine; for he does not think proper to reveal it; unless it is the passage he quotes from an *Arabian* author^o, *aque rosarum operatio scita est apud multas gentes*, which he translates, *on sait aujourd'hui en plusieurs pais comment se fait l'eau rose*. Methinks the *aujourd'hui* is art-

ⁿ Art. 8. p. 427.

^o Art. 8. p. 428.

fully enough put in, and it is a pity there was not *nunc* answering to it, in the *Latin*; for then indeed there might be some small *appearance* of the truth of our *Critic's* assertion. But what shall we make of his conclusion from this paragraph, *Cela est une preuve qu'en ce tems, la maniere de faire cette eau n'etoit pas encore connue par tout.* Is this any proof that it was a secret? will the author's declaring that it was a known thing, be an argument that it was kept private? several nations, he says, as yet were unacquainted with the manner of it. What then? so are several nations now. But is this any evidence it is a *nostrum*, or that every body may not know the way, who will take the pains to enquire into it? If the *Annotator* should allege, that when he quoted this sentence, he did not design it as a proof of what he had immediately before affirmed, he then must at least acknowledge, that he had no meaning at all
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in it, and that it is an idle quotation, and that his reasoning from it is as idle.

The *Critic* proceeds to what the Dr. has said concerning *Actuarius*^p, that Mr. *le Clerc* supposes, that *Actuarius* was bred up in the school of the *Arabians*, and learnt somewhat of the *chymical* art from thence.

The Answerer thinks^q, that what he has said of *chymical* medicines, is enough to prove that *Actuarius* took some of them from the *Arabians*. Does not the Dr. own, perhaps he might. But it seems, he will not agree with the Dr. that it does not appear *Actuarius* was versed in those *Physical* writings, and thinks it a great argument, for what he advances, because *Actuarius* himself says, that he will treat of other *antidotes* composed by several authors *ancient* and *modern*, *Greeks* as well as *Barbarians*. Did

^p *History of Physick*, p. 277.

^q *Art.* 9.

not the Dr. observe, in his^p *History*, that *Actuarius* made use of whatever he found to his purpose, both in the *old* and *modern* writers as well *Barbarians* as *Greeks*; and mentioned a receipt or two, the same as are in *Serapion* and *Mesue*, whom he calls *Barbarous* wise men. But this he explained afterwards, and confines his meaning only to some particular medicines, simple or compound, which he might pick up from foreign nations, especially the *Arabians*, but does not think this any proof, that he was *conversant* in their *Physical* writings, or knew much of their particular practice. And what the Dr. observes further to shew he was not, is very material to this point, *viz.* that he treats of no other distempers than what are to be found in the other *Greek* authors, and does not mention any of those diseases, which the *Arabians* first took notice of; no, not so

^p *History of Physick*, p. 261.

much as the *Small Pox*. Had he been well acquainted with their books, it is impossible he should have mis'd treating of this distemper, when he was writing a body of directions for any case that might happen. It will not be improper here to remark, that the Answerer quotes the following as the Dr's words, *qu'il ne paroît pas que Actuarius eût la moindre connoissance des ouvrages des medecines Arabes*. The Dr. indeed says, that he was not *versed*, and in another place that he was not *conversant* in their writings; but no where that I can find, that he had not the least knowledge of their writings, an expression exceedingly different from either of the others.

But what this *Annotator* urges besides for his opinion is very extraordinary; he' wou'd have us think that these *antidotes*, where *musk* is the base, and where *aromaticks* are the chief ingredients, are

a certain proof they were taken from the *Arabians*. The *aromatics* he mentions, are *cloves*, *ginger*, *pepper*, *pearl*, *amber*, *coral*, and *leaf-gold*. But he is ignorant, that every one of these *medicines*, except *leaf-gold*, were in use amongst the *Greeks*, and are often mention'd by *Galen*, and the writers who succeeded him. And if so, why must *Actuarius* be supposed to take them from the *Arabians*, when he could as easily, and indeed much more so, meet with them in the writings of his own countrymen? The reflection he makes after this argument, arises from the want of common candor. *Je ne croi, pas, apres cela, qu'on puisse dire, avec Mr. Freind q'Actuarius n'avoit jamais lu les ouvrages en medecine que nous ont laisse les Arabes.* These last words from (*Actuarius*) he puts in *Italic* characters, as if he was faithfully quoting a passage in the *Dr's History*, but such a passage I could never find; and whether *Actuarius* had read any of
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their works or no, I am sure the Dr. never affirms he had not. The Dr. indeed in his History says, that this *Grecian* was not *conversant* in their writings. This may be true, and yet he might have slightly look'd into their works: and if he had but glanc'd them over, no person could, in propriety of language, affirm, that he was *versed* in them. If the *Critic* pretends to know what the Dr's private sentiments are on this subject, he should be so fair as to tell us, that it is his private opinion, which he is quoting; but I believe this he will not say.

The argument he draws from the book of *Spirits*, which *Actuarius* wrote, is of the same stamp with the rest^b. He would have us believe, because this *Grecian* embraces the same principles and doctrines as are peculiar (in his opinion) to the *Arabic* writers, that

^b Art. 9. p. 43 2.

this amounts to a proof, that he was bred in the *schools* of the *Arabians*, and versed in their writings. He adds, that *Avicenna* had treated of this subject before him, a subject which was slightly touch'd on by the *Greeks*. But if this *Critic* would have attended to what the Dr. himself had remarked on this head, he would not have been so forward in his assertion. The Dr. observed, that in this treatise of *Actuarius*, all the reasoning seem'd to be founded upon the principles laid down by *Galen*, *Aristotle*, &c. with relation to the same subject. And this is the truth of the case, and whoever will compare *Avicenna* with *Galen* will find, that the *Arabian* takes his whole *System* of *Spirits* from the *Greeks*. The distinctions of the *natural*, the *animal*, and the *vital* *Spirits* are exactly the same. Let the impartial reader therefore judge, that if *Actuarius* took his notions from either of these authors, whether it is not more proba-

ble he should derive them from *Galen*, rather than from *Avicenna*.

In Article xi, the *Answerer* has a long disquisition, about *compound* medicines, and I do not find that any thing, he says, does in the least overthrow what the Dr. had writ upon that subject. The Dr. in speaking of the *antidote* of *Hippocrates*, quoted by *Actuarius*, took notice, that Mr. *le Clerc* supposes this a piece of *Grecian* vanity in this writer, *Actuarius*, who invented, he thinks, this story out of his own head, and made use of that great man's name, only to recommend the medicine the more. The Dr. adds, that he could not perceive this remark was founded upon any good grounds; and indeed all the grounds, which this writer mentions, are not so firm as he seems to imagine. For^b as to the objection, that no other author mentions this antidote as compos'd by

^b Art. 11. p. 436.

Hippocrates, it is by no means a proof, that *Actuarius* forg'd it, or even, that it was not us'd by *Hippocrates* himself. For, at this rate of arguing, one might say, the composition which we now have of *Mithridate* is not genuin, because *Celsus* does not describe it. Could *Celsus*, who liv'd so near the time when it made so great a noise, have omitted the description of it? for what he describes under that name is quite another medicine. We now make use of the receipt of it, which we have in *Galen* and *Scribonius Largus*.

But where is the great difference between this method of arguing and our *author's*? ^c he cannot conceive, how either *Celsus* or *Galen* would ever have miss'd inserting this *antidote* into their works, if it was truly *Hippocrates's*. Do these authors transcribe all the receipts which are to be found in *Hippocrates*, or

is it impossible that they might not have so high an esteem for this *antidote*, as *Actuarius* we find had? But how came it to be hid for so many *centuries*, so that even no author mentions it? I would gladly know, where our *Annotator* has got this fact. Might not several of those authors, which are now lost to us, have inserted it into their works? *Aetius* gives us an account of a great many compositions of the *ancients*? Is it to be supposed, that he invented them, because we find no mention of them in *Galen* or any where else? or did he put this or the other name to them, with an intention to raise the value of the medicine? The silence then of other authors, in this case, surely is very far from being any conclusive argument.

It is very difficult to please all parties. There is a certain Gentleman perhaps who would be very loath to urge the silence of authors, as an argument against the genuineness of this *antidote*: a far different

ferent use he would make of it, and congratulate himself, that he had discover'd so strong a proof, that even the *Prince* of the ancient *Physicians*, as well as some of the humble *Moderns*, had his *nostrum*, which was from age to age handed down in *Secret*, till *Actuarius* was so unwise as to divulge it. But I hope, should this ingenious writer push this conjecture any further, he will mention me, with some honour, for having supplied him with the hint.

But to return. The other argument the *Answerer* insists upon, that *compound* medicines are the invention of the *modern Greeks*, and far from being much in vogue amongst the *ancients*, i. e. *Hippocrates* and his *Successors* for *two* or *three* centuries, is equally ill grounded. Dr. *Freind* observ'd, that treatises, upon this very subject, were written professedly by great men within *two* centuries after *Hippocrates*, by *Heraclides* and *Mantias*; and if this *Annotator* would have
taken

taken the pains to have read, what we find in history, relating to this head, he would have seen that there is reason to think, the use and practice of *compound-
ing* medicines, even with a *great* number of ingredients, was very common in those ages, and perhaps still more *an-
cient*. We read of a *Collyrium* consisting of many simples, and invented by ^d *Era-
sistratus*, ^e another by *Herophilus*, who call'd *compositions* the hands of the Gods; they were two of the most famous *Phy-
sicians*, who succeeded the school of *Hip-
pocrates*. The *Enneapharmacos* was in great repute, and no doubt of great an-
tiquity. We read of an antidote of *Philip* of *Macedon*, call'd *Ambrosia*, of *twenty* ingredients. One of the same name in *Celsus*, one of *Aristarchus*^g *Phy-
sician* to *Berenice* daughter of *Ptolemey Philadelphus*. An *Epithema* of *Aspasia*^b, mistress to *Cyrus* and *Artaxerxes*, and

^d *Act.* 343. ^e 358. ^g 427. ^b 786.

contemporary with *Hippocrates*. And *Galen* gives us the form of a *Collyrium*, used by *Diocles*, the *Disciple* and *Successor* of *Hippocrates*. And what if the like instances, and even a great variety of them, are to be met with in *Hippocrates* himself. For ^z tho' the *writer*, in order to prove the simplicity of the *ancients* in this matter, asserts, that this great *Physician* has no *compound* medicines, which consist of above *three* or *four*, or at most above *five* ingredients : yet, upon reading his works, this account will appear a very false one. To instance in a few particulars.

The *Pessaries* and *Suppositories* (a great number of which he mentions in his books concerning the *diseases of women*) are made up with *five* different ingredients at the least; and generally with *six*, *seven*, or *eight*. There is one ^a of *ten*, and ^b another with *eleven*. In the

^z p. 438.

^a 492. Vanderlinden.

^b 493.

same book are mentioned a *c* *Potion*ⁱ of eight, another ^d of ten, a *fomentation*^e of ten, a *f* *Collution* of eight, two others^g of twelve, and a fourth^b of thirteen ingredients. And indeed in his other works there occur several examples of these sorts of *compound* medicines, in other forms, where the simples, they consist of, are as numerous, viz. in the treatise of *internal affections*, we find four descriptions of a *Cyceon*ⁱ set down, each made up of nine ingredients. A *Decoction*^k of seven in wine. The Juice^l of the *Rapum* with six more. A *Lenticula*^m of six, a *Clyster*ⁿ of seven. In his books of *diseases* there is an^o *Infusion* of eight, and several *Potions* of eight or nine.

I take notice of these particulars, not as they any way affect the least thing, which has been advanced in the Dr's *History of Physick*; but only to shew, the

c 542.	e 542.	f 506.	g 613.	h 505.
i 213.	k 243.	l 249.	m 255.	n 264.
o 109.				

more

more this *writer* wanders from the argument, as he does here, the more generally he is out of his depth. Thus it often happens, that those who are most apt to scribble and write *critical* remarks upon others, ought rather themselves to study and read, and digest what they do read, before they thrust their crude undigested notions into the world.

However an author should at least condescend to be consistent with himself, and let him use what freedoms he pleases with his adversary ; he should (in my humble opinion) pay that piece of complaisance to his own character, as not to give himself the Lye. Our *Critic*, when he is arguing against the *antidote* of *Hippocrates*, which *Actuarius* mentions, urges it as a proof, that it could not be genuin^a, that it was impossible *Celsus*, who copied the works of *Hippo-*

^a p. 436.

crates should have omitted to insert this *antidote* amongst his writings. His words are, *Si l'Antidote dont il s'agit étoit véritablement d'Hippocrates, seroit il possible que Celse, qui a copie les ouvrages d'Hippocrate, comme le dit ici Mr. Freind, seroit-il, dis-je possible qu'il omit cette composition & qu'il ne l'eut pas jointe a tant d'autres, qu'il a decrits dans ses livres?* Here is an argument, as I think, very plainly drawn from *Celsus's* copying the *receipts* of *Hippocrates*, for if by *ouvrages* he did not mean his *receipts*, as well as the other parts of his works, the argument would have no force in it. This is made still stronger, by what he adds, *& qu'il ne l'eut, &c.* But pray observe, Sir, what he affirms in as small a compass as two pages after. Speaking of *Celsus*, and what part of his works were translated from *Hippocrates*, he says^b, *il faut meme remarquer, que ce que qu'il en*

^b p. 438.

a traduit ne regarde en aucune maniere les medicaments. If *Celsus* then translated none of *Hippocrates's* medicines, why should we expect to find in *Celsus*, *Hippocrates's* *antidote*? But it serv'd this *Critic's* turn, to maintain contrary positions, relying upon the short memories of his candid readers; but I hope he will be so kind as to allow, when the reader does recollect himself, that if one of his arguments be good, the other must certainly be trifling.

I cannot help pitying this poor Gentleman's apprehension. I must confess, it is either very bad, or he deals most uncandidly, and unlike a man of letters. He cannot understand, he says, what the Dr. adds^c, *qu'il se trouve parmi les Antidotes de Celse l'Acopa & l'Catapotia*, &c. these words are in *Italic* characters, and if we did not know the author, we shou'd be apt to conclude, that

^c p. 440.

they were fairly quoted. But it is very far otherwise, and he has chang'd the sense of them entirely, by *artfully* putting in these words, *les Antidotes de Celse* instead of *ses Antidotes*: by this means, the words *Catapotia* and *Acopa* plainly refer to the word *Antidotes*, and is, as it were, an explanation of what kind of *Antidotes* he means; and to make it the more so, he has put *Acopa* and *Catapotia* in *Roman* characters. After this he proceeds to prove, whatever the *Catapotia* might, the *Acopa* could never be brought into the class of *Antidotes*, being of a quite different consistence. The Dr's own words are, *we shall find amongst his Antidotes, Acopa, and Catapotia, medicines as much compounded, &c.* Nay, the *French* translation, as the *Author* himself before quoted it, is just the same, *nous trouverous parmi ses Antidotes, l'Acopa, & la Catapotia*; for putting *Acopa* and *Catapotia* in the *singular* number, is an error of the translator. Here it is very plain

plain that *Antidotes*, *Acopa*, and *Catapotia*, are all separate words, independent of each other : but the sense is very different, by ranging the words as the *Annotator* does, viz. we shall find amongst the *Antidotes* of Celsus, *Acopa* and *Catapotia*, especially when these two last words are put in different characters from the word *Antidotes*.

What shall we say, can this be a wilful unfair quotation? if it is (as indeed it very much resembles one) the author deserves to be class'd amongst the most mercenary Pens; and if he has blundered into this false quotation, as much as he talks of *Celsus*, he is very little vers'd in his works, for there he might have seen *three* chapters following each other, one *de Antidotis*, another *de Acopis*, and a third *de Catapotiis*, which would have prevented him from misunderstanding this *Passage* in the *History*.

I must here remark, that both the *Translator* and *Annotator* have mistaken

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an expression of the Dr's, who says, that *Celsus* constantly copied after *Hippocrates*, which they render, *constamment copie ses ouvrages*. Upon this wrong translation the *Annotator* argues very learnedly, and shews, that *Celsus* did not always copy *Hippocrates*; as if the two expressions to copy a man's works, and to copy after them, were one and the same thing. To copy a man's writings, I need not tell you, is literally to transcribe them, and in this sense the *Annotator* has understood it; but to copy after, signifies no more, than to fall into the same way of thinking; to stick to the same principles; and, as it were, to make the other your guide in your manner of writing. And in this sense, I believe, it is true, what the Dr. alleges, that *Celsus* constantly copied after *Hippocrates*, that is, follow'd him in his opinions, concerning the nature of diseases, and the method of cure.

I must

I must confess, Sir, I am heartily tired in going thro' the misrepresentations, false quotations, and blunders of this *Author*; nor do I doubt, but it will be the same case with you: yet, pardon me, if I encroach a little further on your patience, and give you one surprising instance of this *Critic's* Judgment.

The *Supplement* says, that *Fallopious* wrote *twenty-five* years, or at most *thirty*, after the appearance of the *Venereal Distemper*. Dr. *Freind* observing, that *Fallopious* read his lectures in 1555, concludes, that these lectures were made much later, than Mr. *le Clerc* imagines. The *Annotator* adds upon this, *it is hard to divine, what the Dr's meaning is here*. If *Fallopious* was not dead before 1562 or 1563, one cannot comprehend, how it could be impossible for him to read lectures upon a subject, let it be what it wou'd, in 1555, 7 or 8 years before he died. This *Author's* want of apprehension is much

to be lamented, if he really does not understand this passage: But, I am afraid, he understood it so well, that he found himself under a necessity of having recourse to some subterfuge, to pervert the meaning of it.

If Mr. *le Clerc*'s first account of *Fallopious* be true, that he wrote at furthest, within *thirty* years after the *Venereal Disease* had appear'd, it must be about 1524. But by *Thuanius*'s account of the life of this writer, which the *Annotator* allows to be a true one, and without dispute is so, *Fallopious* could not be above a year old at that time. And it appears very evident from all the scatter'd memoirs, with which I have been able to meet, concerning this great man, that he succeeded *Vesalius* in the Professor's chair at *Pisa*, about the year 1548. And as he was then but very young for a Professor, it is very probable, that here he made his first *Essay* in *Anatomy*. It is well known, that *Fallopious* published no-
thing

thing himself, but his *anatomical* observations, which were printed at *Venice* in 1561. *Vesalius* answer'd this piece from *Madrid*, Dec. 27, 1561, but the answer did not reach *Venice*, till after *Fallopianus* was dead. You may observe in the treatise about the *Venereal Disease*, that it was compos'd and read in publick in the year 1555; and most of his other works, or, if you will, his *lectures*, which have any date to them, were made after that time. Had not the Dr. therefore reason to say, that he did not write of that disease so early, as Mr. *le Clerc* pretends he did: and it is plain it was at least *thirty* years later.

After this account, which even the *Annotator* cannot deny, one would be astonish'd to find such a remark as he subjoins: That one cannot comprehend how it could be impossible, that *Fallopianus* should read his lectures in 1555, 7 or 8 years before he died. Did the Dr. think it impossible, that he shou'd

have read them in that year, because he proves, he did not read them until that very year? Surely this *writer* is extremely puzzled in his understanding, when, if he means any thing, one cannot possibly comprehend, what his meaning is.

You now, Sir, have before you, the whole of what I thought deserv'd the least remark in this *Annotator*, and to use his own expression, in *Article x*, you see what one finds in Dr. *Freind's History of Physick*, concerning the faults, which he *pretends* Mr. *le Clerc* committed in the *Plan*. But I believe, you will likewise perceive, that it is something more than a bare pretending. However the *Critic* goes on in full satisfaction of his own performance; and, no doubt, congratulates himself upon the success of his undertaking. For surely no man but must be highly vain, for having, with so much art, perverted the meaning of an *Author*, misrepresented his senti-

sentiments, falsely quoted passages, or so skilfully ranged the words, as to make the author appear, upon the first view, to have written nonsense. These certainly are commendable qualities in a *Journyman*-writer, and would make him exceeding useful in certain controversies amongst our selves.

But however skilfully he may imagin he has dealt with the Dr's *History*, I know not how this *Champion* will answer it to the Hero of his Piece. He set out with the mighty appearance of running down every thing, which was objected against the *Plan*, and yet in the issue yields up every thing. This certainly must appear a very burlesque defence to the greatest favourers of the *Supplement*. For what can be more ridiculous than to pretend he would defend an author, and yet, in almost every instance, to own he is in the wrong? To be convinced, that he does this, you need do no more than cast your eye back on the *three*
prin-

principal points of *dispute*. Does he not acknowledge Mr. *le Clerc*'s error, in the ages of *Oribasius*, *Aetius*, *Alexander*, and *Paulus*? And notwithstanding his *sophistical* subterfuges, doth he deny that some of the *Greeks* mention *Rhubarb*, contrary to Mr. *le Clerc*'s assertion? nay, doth he not in express terms own it? After the same manner, doth not he confess, that *Rhazes* first introduced *Chymistry* into *Physick*? And as to the age of *Fallopious*, he says Mr. *le Clerc* is deceived in it. I am far from being displeased at his speaking truth; but what surprises me, is, that after all this, it should enter into his head to entitle his Tract, *An Answer to what Dr. Freind writes concerning divers faults, which he pretends to have found in a little work of Mr. le Clerc's, &c.*

You see, at this rate, how easy a matter it is for some people to answer, any author. One has no more to do, than to lay aside all candor; tho' perhaps to preserve an appearance of impartiality,
may

may be somewhat useful. False quotations, and false, tho' plausible, reasonings, easily blind careless and weak readers; and thus may the best performances be set in a wrong light. This seems to be our *Annotator's* notable undertaking, and I wish him all satisfaction in the comfortable reflection of his fair and candid dealing.

And yet I will offer him this one consolation, if he ever should have regard to his character, and be sensible he has been in the wrong; that neither of our works will be transmitted to *Posterity*, and by this means his memory may lie in perfect peace, and no one ever know, that he had been engag'd in so unfair a work.

And indeed this melancholy consideration, how short-liv'd the whole tribe of *Pamphleteers* is, has prevented me from taking any notice of some other Treatises, written much in the same shuffling confus'd strain. There are indeed

deed some authors, who seem to have a design not to write for the present age; their style, and their way of reasoning, are equally above the comprehension of any man now living. And therefore I laid aside all thoughts of endeavouring to understand them, or to answer them? being very well convinced, that any thing writ in so unintelligible a way, wou'd do no manner of mischief in this generation, and that any little Essay of mine would never reach to the next.

But as I imagin, I have sufficiently tir'd you, I will now give you a release, and am, *Sir,*

Your most humble Servant,

JOHN BAILLIE.



