

**Observations on Dr. Freind's History of physick; shewing, some false representations of ancient and modern physicians / By C.W. M.D. [i.e. C. Wintringham].**

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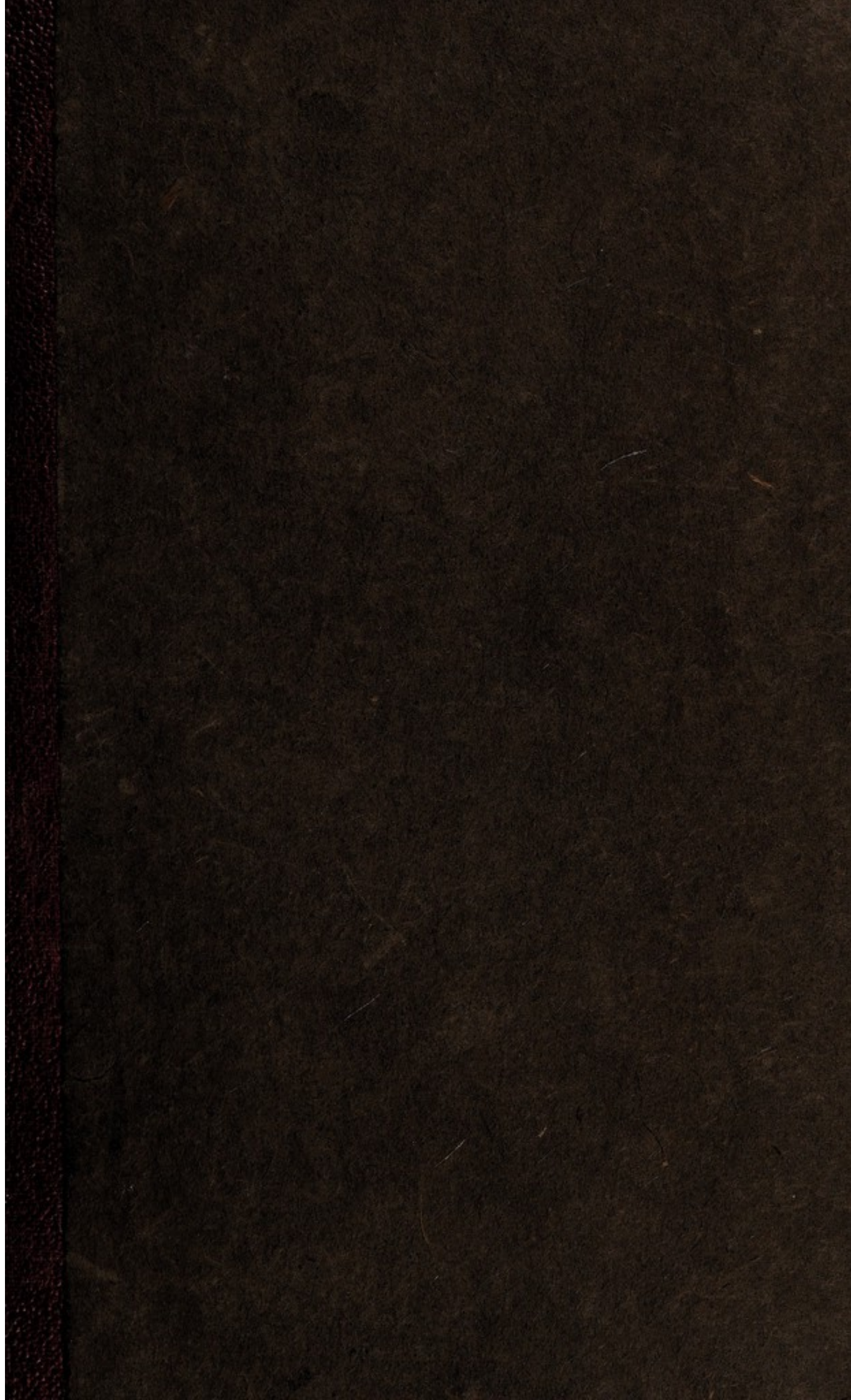
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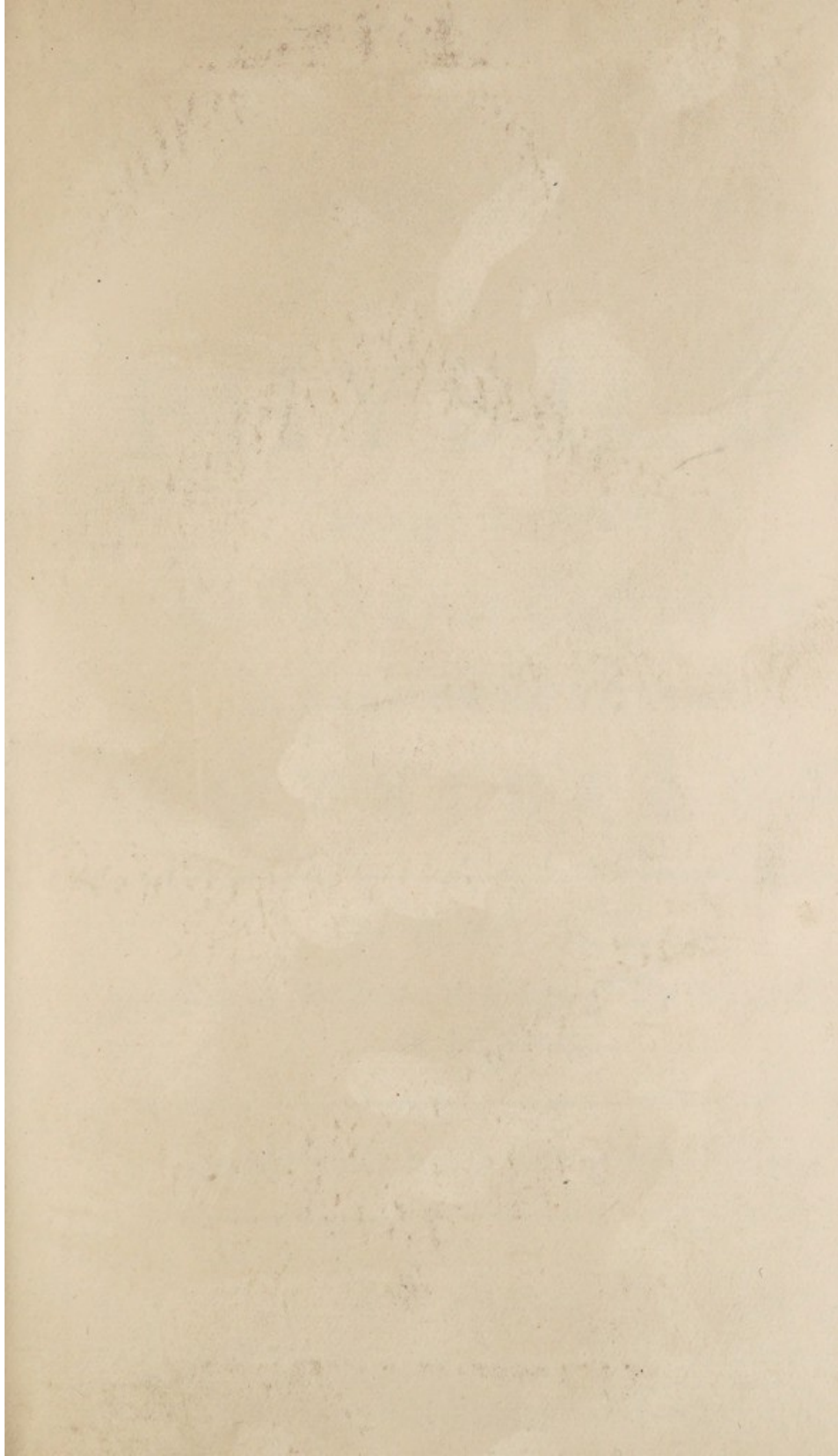
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By Clayton Wintringham

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II OBSERVATIONS

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Dr. *Freind's* HISTORY

OF

PHYSICK;

Shewing, some False

REPRESENTATIONS

Of ANCIENT and MODERN

PHYSICIANS.

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By C. W. M. D.

*Fellow of the* Royal-College of PHYSICIANS  
*in* Edinburgh.

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*Semper malis invisā fuit egregia Virtus.*

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L O N D O N:

Printed for G. STRAHAN, at the *Golden-Ball*,  
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Dr. Ferri's History

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OBSERVATIONS

ON

Dr. *Freind's* HISTORY

OF

PHYSICK.



Doctor *Freind's* principal Scheme in writing his History of Physick, was, to represent himself first, and, after him, Doctor *Mead*, as the only Physicians at this Time, in *London* especially: As for History, that is made subservient to the mention'd Design; and, indeed, that Part of the Performance is very imperfect and superficial, he seeming equally to contrive how to corrupt the History of Physick, and to abuse Men by a corrupted History. Did I propose to examine the Book, it might be made very manifest, that he was little acquainted with his Authors, and less in what they excelled: His great Unhappiness is most commonly to propose their Errors, or their weakest Performances, to our Imitation;



So that the Mistake should not be great, if I affirm'd, that his End seems to be a Banter on the Ancient, as well as our own, Physicians. All these his Talents will sufficiently appear in the following Examination of that Part of the Book, which at present falls under our Consideration.

But that we may more easily fall in with his Method, we must observe, that the Doctor's Partner is still under Conviction, ever since his Work about the Plague, and his *Methods* of preventing its taking a step hither from *France*; which deadly Shaft must, in their Opinion, be pull'd out of his gaul'd Side, before he can set him up for an Author, or a great Physician. On this Account we have short Flings here and there about *Kaye* or *Caius*, whose Ghost we remember frightned *Mead*, and told odd Stories about the Party. Indeed honest *Caius*, who was certainly a greater Physician than *Linacre*, is now in Disgrace, and has no other Merit than his having writ the Tomb-stone Inscription of the last; notwithstanding of the *Latin* Compliments on him, on the commemorative Speech of the College. Whether the Historian truly proposes to dignify his Partner is very doubtful, and it's Time only can inform us. At present we are sure, that the Defence in the History is so weak, that we may charitably believe his Friend to be given up; so that we may hereafter cast our Eyes upon one Hero only, even when two are mention'd. All

All this working would still fall short of the Purpose, if two Things were left undone: The first, is, the Ruine of the Characters, and Esteem, of all other their Contemporary Physicians; for they are so sensible of their own Merits, that the Character of the Associates must wither, if a Physician of common Knowledge, or of common Honesty, was supposed to exist at the same Time. For this End, the World is desired to believe, that all other Physicians have so abridg'd the *Art* of Physick, that, in Opposition to *Hippocrates's* first *Aphorism*, it is become very short; and as for the *Materia Medica*, that is reduced to a very narrow Compass; a very concise Account of the greatest Number of his Brethren. This Notion is often impressed upon his Readers, who hear nothing in every Page, but insolent Expressions to that Purpose.

Our Author advises these abused Physicians to have recourse to *Empiricks* who have a *Nostrum*; though he foully misrepresents these Physicians, as if they pretended to an universal Medicine: By this last Stroke some of the best Physicians are comprehended. But if any Physician cannot be comprized in these two Classes, the Book every where abounds with odious Characters, and Pictures of Men, which are privately explained by the Creatures of the Party, or are left to be fitted to as many Physicians

ficians as the Invention of the most scandalous can apply at Discretion.

This is the Treatment of Physicians by the Men of pretended Virtue, Knowledge, and Religion: Yet, there is still something wanted to render their Method of Calumny successful, and that is, the Credulity of the People; for what could Volumes of Scandal produce, if Men did not believe? So that the Opinion those Gentlemen have of Mankind is fully as ill as that they have given of Physicians: For, if Men are so weak as to believe, and so willing as to receive, the greatest Calumnies; surely all Sense, and good Nature, must first be supposed to have forsaken them; which is the worst Thing, I think, can be said of the most degenerated Part of Humane Kind; yet, without this Supposition, they could not have the Assurance to publish this History. What Opinion the Historian has of Men, may be collected both from a Picture (as I guess he makes for a worthy Physician, at this Time, under the History of *Gaddesden*) and his common Boldness of putting his Assertions upon Men, for solid Arguments. \* *John Gaddesden*, we are told, *was sagacious enough to see through the Foibles of Human Nature; he could form a good Judgment, how far Mankind could be imposed upon; and never fail'd to make his Advantage of their Credulity.*

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\* Hist. Page 280. Vol. II.

Our Historian is, without doubt, persuaded that Men are ready to suck in every Declaration of his as an Infallible Truth; and, on that Account, is resolv'd to try their Credulity, in Defiance of History and Demonstration; but as I have altogether another Opinion of Men, and believing that they are not sunk under so great Stupidity, so I now resolve to appeal to the Sense of Mankind against some false Representations in the Physick-History.

It will not be expected, I hope, that I should clear up the scandalous Characters of Physicians, given in a very great abundance: that Task must prove as infamous as the History; whole Leaves in many Parts of the Book being wholly filled with Aspersions on some Physician, or other. But as many are affected with the Misrepresentation of the ancient and best Physicians never having a *Nostrum*, or secret Medicine; and that the having a *Nostrum* was the peculiar and distinctive Mark of a *Quack*; I shall first examine the Truth of this Affirmation; and thereafter I will make it appear, that the base and ignorant Practices of Physicians are not so much the Subjects of our Author's Chastisements, as the best Physicians and their most laudable Performances are the Objects of his Envy and Calumny.

For, in the second Place, we find a new Method of Cure, by an useful Ointment, fiercely  
ly

ly attack'd, lest any Honour should redound to its Inventor. An Author of a much more ancient *Æra* has the Compliment of the Invention : The great Concern of the Man of Piety and Virtue (the Title he often affects) being to represent his contemporary Physician after the worst manner. This Argument is not taken from any Pictures, but from a Book, and is fairly alledged, as a Proof against the uncandid Dealings in the History.

But, *thirdly*, his Anger we find always grows hotter and more violent, in Proportion to the Merit, or Goodness of the Thing he proposes to destroy : Thus we find more of his Skill and Oratory employed against one Sheet of printed Paper, than is bestowed upon any other Subject. The great Esteem of *John Gaddesden's* successful Practice, and the Rank he held at Court, do not provoke him into more indecent Expressions, and Arts of Legerdemain, than the mentioned small Paper.

Now when these Articles are duly examined, we may find that neither *Mead*, nor *Freind* himself, can have any Title to the Character of the second Physician, that ever was in *England*, whosoever may be the first ; and that so plainly, that their most credulous Admirers must be asham'd to affirm their Claim, against the most obvious Reasons. Let the vain and empty Assertions have their just effect, and their swoln Author must quickly dwindle into his natural Size. The

The *First* of the fore-mentioned Assertions, *viz.* That ancient Physicians never had a *Nostrum*, or a secret Medicine, is as false, as the having a *Nostrum* is the distinctive Mark of an *Empirick*, is scandalous; because Physicians of every Sect had their *Nostrum*, both *Rational* and *Empiricks*; and that from ancient Times down to this Day. Great and weighty Reasons may be assigned for this ancient Custom of Physicians having secret Medicines; nor was it ever, I am sure, any Ground of Calumny, but from the worst of their Brethren, that either hated Men, or envy'd Inventors, and that are always ready to make use of the Invention, while they slander the Inventor.

In Reason, every Man must think it natural for a Person to enjoy the Fruits of a Discovery, that has been the Produce of the Study and Experience of many Years; and the best-natured Men, who have truly at Heart the Good of others, are, in my Opinion, mistaken, when they think such Discoveries would very much tend to the Good of the World. Let them consult Experience of what we know about *Jesuits-Powder*, and we shall find, that the greatest Good has not been done by it, because its greater Character for Infallibility has often put its Administration into wrong Hands; and if many Medicines were communicated of equal Efficacy for other Diseases, the natural Consequence, I think, would be, first, the

Ruin of Physick, and afterwards the Loss of these excellent Medicines themselves. On both which Considerations, the preserving Inventions, as Secrets, is not only every Man's Right, but is also highly conducing to the Honour and Preservation of Physick, the greatest Blessing that can happen to Men.

*Freind* agrees with me, in some measure, when he speaks of the \* Abuses of the Practice of the *Bark*; but his Views are mean and selfish, as they always are when he insinuates Conditions of a better Practice, he would have us believe peculiar to himself; whereas if we either consult the making Tinctures of it with *Spaw-Water*, or an Attempt of representing it as useless, instead of shewing the proper Circumstances of giving it, we find his Design squints too much upon the discouraging it altogether; especially if we remember the miserable Practice attempted for a Substitution; a mere Project, and what the *French* call, Medicines *pour vuider les Sacs*, and fit only for *Quacks*.

Many weighty Reasons might be brought to justify the Customs of ancient and modern Physicians having *Secrets*. I shall not say any Thing of the first, intending to make use of the Examples and Authorities alledged by Doctor *Freind* against their having *Secrets*, to

prove that they had. As for the Moderns, we cannot open any Book of any Character, of whatsoever Sect, but we find the Practice of having a *Nostrum*. *Septalius, Sennertus, Heurnius, Riverius, &c.* Physicians of good Esteem within these two Hundred Years, have their *Arcana* carefully collected by other Physicians, without any Reproach for their having had them.

*Goddard's* Drops are still a Secret among ourselves; yet they were prepared, and sold, by a President of the Royal College of Physicians, in *London*: Doctor *Sydenham*, one of the most learned *Empiricks* in any Age, long conceal'd the Composition of his liquid *Laudanum*.

Our present President, a Person of an extensive and successful Practice, knows nothing derogating from the Honour of the Faculty, in having a secret Medicine. His Majesty's first Physician has his Secret; and Doctor *Cockburn*, a most rational Physician, has always vindicated this antient Practice, and has an *Arcanum*.

Neither is this Custom confined to our Island; for the most learned Physicians abroad, keep up to the reasonable Practice of former Times, in having Secrets. The famous Professor *Boerhaave* has many, one more particularly for making the *Small-Pox* come forth favourably.



After all, Doctor *Radcliff* had many secret Medicines, if we may believe the Physician who assured his Executors of his having them, or else they had not told the World so. It is true, he was an *Empirick*, yet he was no ordinary Person, *Vir non Mediocris*, in the Language of *Celsus*, speaking of that Sect. But if He had no Secrets, we all know who is a professed *Quack*, for abusing Mankind with what they have not.

How then could our Historian hope to find, either his contemporary Physicians so ignorant, or his Countrymen so credulous, as to be persuaded, by a bold Assertion, that ancient Physicians had no Secrets, or that Secrets were a sure Mark of an *Empirick*, or *Quack*, as he farther would have us believe?

We must own, that he pretends to be Learned on this Head, and to prove the foremention'd Paradox from Physick Books; and it shall be our Business to receive what he alleges: But, it may be very proper to inform a common Reader, that an *Empirick*, among Physicians, is not what he makes it signify, and to answer to our word *Quack*, or the *Charlatan* of the *French*: These are common in all Professions, as well as in Physick; and I wish the present Undertaking of our Historian, does not bring it under some Suspicion of Quackery.

Among

Among Physicians, the *Empiricks* were a Sect that alledged, *Experience*, and *Observation*, was the Whole of Physick, with which Reasoning has very little to do, *Nature* being too deep for our Inquiries, and *Anatomy* of very little Use: They contented themselves with evident Causes of Diseases, whether, *viz.* *Heat*, or *Cold*, *Pampering*, or *Want*, *Fatigue*, &c. occasioned Distempers, and were satisfied to apply such Remedies as Experience had taught them to be useful, on the like former Occasions; affirming, that Medicines cured Diseases, and not Speeches; insomuch, that a dumb Man, acquainted with Observations, should prove a greater Physician, than the most Eloquent Person who has not Experience. Now, whatever may be the Defect of the *Empiricks*, yet they nothing resemble *Quacks*, who have neither any Knowledge of Diseases, nor Experience of Medicines for curing them.

It is not easy to imagine how this Blunder dropp'd into the late History of Physick. Did not its Author know the most general Sects of Physicians? or, did he purposely misrepresent them? But to what purpose could he imagine his Adversaries so ignorant, as not to discover his foul Play? or so tame, as not to dare to set Things right? Did not he rather know the Power of some Words among the Credulous, and that a *Nostrum*, and a *Quack*, were two pretty short Words for throwing an Odium

upon an Enemy; especially, when they are pretended to be supported by Learning, and great Reading? In Effect, his Attempt is daring; and therefore, having thus apprized my Reader with the common Meaning of the Word *Empirick*, we proceed to hear his Reasons for a Physician being a *Quack*, because he has a *Nostrum*, or a Medicine, he reserves as a Secret; for we have already heard, that Physicians, both of the *Rational* and *Empirick* Sect, had their Secrets.

We are told, That AETIUS \* *collected a Multitude of Receipts, particularly those, which had been much celebrated or used as NOSTRUMS by their Inventors. Some of these he seems to mention with no other Design, than to expose them, and to let us see the extravagant Rate People were induced to pay for them. A little further, we are assured, that He (Ætius) gives them no Character himself, nor recommends them from his own Experience, as he does, very deservedly, the PHILONIUM; which we are desired to suppose never to have been a Nostrum.*

But that we may not entertain any Doubt of *Freind's* Honesty in this Relation, he assures us, That *this was the Practice of the Antients, and ought to be a perpetual Model for their*

*Successors, who would imitate them either in their KNOWLEDGE or VIRTUE.*

From the first View of this Account, so solemnly introduced, it is obvious, that the Cause is given up; because, it is granted that the Ancients had *Nostrums*, though they are not allow'd to have had *Secrets*, which are synonymous Terms. Besides, if *Aetius* mentions some of these *Nostrums*, with a Design to expose them, which is more than can be proved, the rest were surely esteem'd by him; or why should he mention them at all? Was it agreeable to a Man of his Learning and Curiosity, who has collected many excellent Prescriptions of his Predecessors, to have filled up a Book with Receipts, and to no other Purpose, than to tell us, that they are good for nothing? Who then imitate the Ancients in their Knowledge, Vertue, and Prudence? They that follow their Steps in inventing excellent Medicines, and in keeping *Secrets* if they please; or they that would destroy all *Knowledge*, under a Mask of *Vertue*?

We may likewise observe, that Doctor *Freind's Quacks* are such as no body else knew, and if they were so good at inventing Medicines, that they drew the Attention of Men upon them by their Efficacy, we are in mighty want of such at this Time, when the *Materia Medica* has pined away in *Covent-Garden*.

To proceed farther, it is demanded, How *Aetius* has expos'd these *Nostrums*? The Instance given in the History does not rise so high. Is the Colical Antidote of *Nicostratus* expos'd, by bearing the Name *Isotheos*? This could not offend *Aetius*, and could not be any Reason for him to expose it for being a *Nostrum*. If it had been irreligious to have dignify'd these Medicines with that Name, yet there is no Objection against the Medicine for being a Secret. Neither *Aetius*, nor *Freind*, can except against the Name, though this virtuous Person, in great Humility, calls it presumptuous; though that signifies no more than *God like*, and is not more presumptuous than *Divine Freind* himself attributes to *Opium*. Thus we find *Isotheos* often taken in that Sense in *Homer*, when he describes any extraordinary Quality in Men, or in Things; and the Meaning is no more, than that this Antidote of *Nicostratus* was very powerful and effectual, and was a *God-like* Medicine in Cases of the *Colick*. We find not so much as a Complaint of the too dear Purchase of this Medicine. They that propose *Gabriel* the *Empirick* for our Imitation, and that give nothing but vain empty Words, ought not to complain of any Sales of that Kind.

What is afterwards said of *Nostrums*, having no Character from *Aetius*, and that he never recommends them from his own Experience, as he deservedly does the *Philonium*, is absolutely

lutely false. For speaking of some Medicines for the Eyes, he very highly recommends and extols the *Theodotium* of *Severus*. \* *It is*, says *Aetius*, *found to be more commodious than all the forementioned Medicines*. Again, *So great is the Efficacy of this Medicine, that Words cannot express it. They that hear of its Power can hardly believe it* — To sum up all — *When this Collyrium has been administered in the beginning of the Distemper, and has been apply'd on the Eye with a Sponge, its Efficacy has quickly been felt by relieving the Sick from the Violence of the Disease*. Can any Remedy come better recommended upon the Experience of any Physician than this *Theodotium* of *Severus* is by *Aetius*? we cannot then but wonder, why we are told, that none of these *Nostrums* are recommended upon the particular Experience of *Aetius*. Is there any Thing in the Account before us, to justify what *Freind* says, That *this bare Recital* was sufficient to shew the Knavery of those who sold the *Nostrums*, and the foolish Credulity of those who bought them? But as nothing of this appears in all this History, the Author makes use of the great Stock of Credulity he finds among People, and plays his Legerdemain about universal Medicines, which is drawing them as cunningly from the present Subject, as *Secret Medicines* differ from *Uni-*

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\* Tetrabib. 2. Serm. III. Cap. 113.

*versal* ; and that Difference is widely great ; so much, as to bring the Virtue of our Historian more into Doubt than his Knowledge.

*Freind* should have turned to that Part of *Aetius*, where we may find the *Philonium* recommended as it is represented to be. We are sensible there is no Fault found with *Nostrums*, and the *Theodotium* has as ample Praises as any other Medicine can have, whatever is alledged to the contrary in this History. But why does the *Philonium* deserve all this Encomium ? Will the Doctor pretend to say that it was not a *Nostrum* ? Nay, that (in his modish Language) it does not resemble a *Quack's Bill*, not only because it cures thirty, but even more than thirty Distempers. This Gentleman may solemnly affirm, that *there is no Medicine that can be compared with it, for its excellent Virtues* : Yet I shall now prove, that the *Philonium* was the best concealed and the longest concealed *Nostrum* of the Number ; as also, that it was invented by a *Rational* Physician, One not of the *Empirick* Sect ; tho' that had not been any Disparagement to it, as every Body must confess, after they have been told the Nature of that Sect ; industriously misrepresented by the Historian to serve the present Turn. If this is proved, every Body must acknowledge, that *Nostrums* were common among the Ancients, that a *Nostrum* might cure several Distempers, and that *Nostrums* have

have been invented, and even concealed by *Rational* Physicians.

*Galen*, writing about Medicines that ease Pain, are Anodyne, and that are good against the *Colick*, informs us, That the *Philonium* had been in very great Esteem for a very long Time; as also, that this Medicine was among the most useful, as well as the most ancient of the Kind. By the Kind, we are to understand the *Antidotes*, as the *Mithridate*, and the simple *Hiera*; and though it may not altogether be more ancient than the first of these, it is certainly contemporary with it: So that, by the bye, we find the *Philonium* is ranged with the *Mithridate*, and is, in the Account of the Historian, a Quack's Bill: So carefully does he guard his admirable *Philonium*. Nay, this Wonder of a Medicine is a *Catholicon* too, somewhat like *Mithridate*, and cures about thirty other Distempers; a sure Mark of *Quackery*, a rare Character of his favourite Composition, and a wonderful Defence of it against its being a *Nostrum*.

We do not desire to impose upon credulous Men; so let the Question be determined by *Galen* himself, \* who tells us, That *Philo* gave it in *Greek Elegiacks*; wherein the Medicine is first introduced, setting forth its own Virtues, and next adds its Composition.

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\* Περὶ συνθέσεως Φαρμάκων τῶν Κατὰ τόπους. Βιβλ. θ.



Philo did first my sovereign Power impart:  
Philo, great Master of the Healing Art.

From Tarsus sprung, I conquer numerous Ills,  
Whate'er the Colon, or the Liver feels.

Tho' Gravel stop the Reins, the Stone molest,  
Convulsions torture, or Consumptions waste,  
The Spleen take various Shapes, or Asthma  
seize the Breast.

Blood spit, or vomited, the Pleurisy,  
Each dangerous Symptom yields the Victory,  
And the great Slayer, Death, is slain by Me.

The labouring Bowels, when with Pains attack'd;  
The Limbs without with cruel Tortures rack'd.  
The Cough, the Sobbing, and tickling Rheums  
no less,

The strangled Matrice my vast Power confess.  
A mighty Treasure to the Learn'd and Wise  
He left: But dull and stupid Men I do despise.

Does not this Gentleman most solemnly affirm, that the *Philonium* exceeds all Praises, for its excellent Virtues; yet, in his large Way of talking, it must be accounted a *Quack's-Bill*, for curing more than thirty Diseases, and for even conquering Death itself. Every Man then must wonder what little Views of pri-

vate Interest could bring an Argument upon the Stage, that either brings the *Virtue* or *Knowledge* of the Person that advances it, into Question. Nothing less than his professed Contempt for the Ignorance of his Contemporary Physicians, and of the Credulity of all Ranks of People, could have induced him to strike so bold a Stroke as this Account is concerning *Philonium*.

The Unhappiness, if possible, is still greater in advancing that *Philo* never made his Medicine a *Secret*; for if our Historian had thought so, or that any One besides himself had been in that Secret, he never could have ventured to have proclaimed the Praises of the divine *Philonium* for its not having been a Secret. And as the Composition is supposed to be so very plain, I will render it in *English* from *Galen*; because every Physician, and every Apothecary, who reads it, can easily explain the Mythology that concealed it for Two hundred Years, from common Eyes; as Men commonly believe.

Take of the yellow and fragrant Hair of a Youth, whose Blood is still shed in the Fields of Mercury: Weigh it prudently according to the humane Senses; then add a Drachm of Eubœan Nauplium; as much of the Murderer of the Son of Menetius, which is kept in a Sheep's Stomach. Add twenty Drachms of white Flame, and as much of the Beans

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of the Hogs of Arcadia ; with a Drachm of a Plant that is erroneously called a Root, and that comes from a Country famous for the Jupiter of Pissæum. Write Pium, and add the Greek Article of the Masculine Gender to the beginning of the Word. Take ten Drachms of the last Drug, and mix all these well with the Work of the Daughters of the Bull of Athens.

This was the State of the *Philonium* ; a Medicine never enough to be commended, in being a Secret ; and I now appeal to every Thing of the Faculty, whether the *Receipt* in our *Dispensatories* is not plainer than that left by *Philo* ; nay, whether any one of the Faculty can give the Sense of it, immediately after their reading it here.

But this Medicine was not only a *Nostrum*, but it was invented by a *Rational* Physician, not an *Empirick* : He was a *Dogmatick* by Sect, and he left it a *Treasure* to faithful Friends, never to be communicated to stupid *Nothing-Men*, *Abridgers* not only of the *Materia Medica*, but to whom every Thing in Physick is a *Secret* ; and as *Philo* was not an *Empirick*, far less was he a *Quack*. I hope this Discovery will not put our Historian out of Humour with a Medicine he thinks, at present, exceeds all our Praises. And therefore, I advise all the passionate Admirers of the Learning,

Learning, Knowledge, and Virtue of our Author, to suspend their Judgments; till they see how firm their Friend may be about *Empiricks*, and *Nostrums*; for there is a great Occasion for a Change in Opinions about these Matters.

It is surprizing, that the Praises of the *Philonium* should be turn'd upon its never having been a *Secret*, when it was most deeply shut up in Mythology, for Two Hundred Years: Indeed it is more surprizing, that it was not either lost, or discover'd, in all that Time; but why our pretended Follower of the Ancients, in their *Knowledge* and *Virtue*, should hazard his Title to one, or both, of these, will stun the Credulity of the most credulous Lady of his Party. It would prove the greatest Offence to suspect, that the Doctor had never read *Galen*, who, I think, first unriddled the *Nostrum*; and it must offend him still more to alledge, that he had never read Doctor *le Clerk's History of Physick*, which he often commends, and as often condemns, just as that Author happens to be in Favour; yet, as the first mentions the Composition of the *Philonium*, and clears it up from the Cloud of Fable; and the second gives us an Account of this Medicine in the Life of *Philo*, referring us to *Galen* for a more particular Account of it, it must try the greatest Credulity to believe that Doctor *Freind* had ever read those Authors; and thus his Knowledge must have been question'd;

question'd; or if he has read them, what Salvo will be provided for his *Virtue*? Nothing, but the worst Opinion of the stupid Credulity of Men, or a full Perswasion of the gross Ignorance of his Brethren, could give him Hopes of concealing this Secret; and, indeed, both of them are absolutely necessary, in order to our believing that our Author knew what *Galen* and *le Clerk* writ, or that he was not so mad as to throw Scandal upon some of the best Physicians in every Age, under the Pretence of their having a *Nostrum*, or a Secret Medicine: But, I leave this Observation with my Reader.

Whatever may become of *Knowledge*, and *Virtue*, I hope this humble (not presumptuous) Physician, who sits upon *Life* and *Death*, as he elsewhere tells us Physicians do, will not, hereafter, suffer his most credulous Friends to Bleed for want of a *Nostrum*, for their firmly believing that a *Secret* is Quackery: This would be a very hard Return for their Belief.

It is plain, that *the Foibles of Human Nature* are the great *Support* of all this History; and it is as plain, that the Superstructure is in Bulk, and Weight, prodigious; so that if he has form'd a good Judgment of Men, and that they may so far be imposed upon, as to make all these *Advantages of their Credulity*, it must prove the most wonderful Thing in Nature, and truly promises Success in any other Attempts.

Attempts. We have had an Instance of an Advance in that Way (for his Trial of Credulity in Matters of Physick, and Physick-History, does not affect many) by a farther Progress made for an Experiment in a late Piece of History, and the Subject of much Argument, and Conversation of late among ourselves, which will not make a disagreeable Digression, in this new Philosophy, to consider it.

In *Mead's* Book of the *Plague*, a true Image of these Authors, who promise much, but trust more to their Officers than their Arguments, the Words *Infection*, and *Contagion*, were miserably perverted from their genuine Sense, as they are understood among Physicians; for which he then suffer'd due Correction, though now there is a pretended Defence in the History of Physick, as odd, and that requires as much Credulity for its being admitted, as most Things in the Performance. \* *It has been, indeed, a Fashion of late to deny, That there is any Contagion at all in Distempers, even in that which is so terrible, chiefly upon this very Account, the Plague.* It had been but right for the Historian to have inform'd us among whom this Fashion prevail'd: For my Part, I do not know of any Author who denies some Diseases to be contagious; but what does this Argument import, to shew

that *Infection* and *Contagion* are synonymous Terms? and if they are not so among Physicians (as they certainly are not) his Friend is not defended, but the Observation of the Corruption of Physick Language stands in full Force against them, as was proved from *Hippocrates* and *Fracastorius*.

It is a strange Assertion, That the Terror of the *Plague* consists in the Notion of its being *Contagious*, or that it can pass from one Man into another, or from a Bit of Packthread into a Man, merely by the Touch. I wish there was nothing terrible in that destroying Disease, besides this idle Notion, that the best Physicians unanimously, for near Two Thousand Years, never dreamed of; and I wish Men could as firmly be guarded against the common Mortality of the Distemper, as they may, and have been, eased of that Conceit of its *Contagion*. The great *Greek* and *Arabian* Physicians, so frequently recommended to our Imitation, Men not only Wise, but who had great Experience of that Disease, are the very Authors who judiciously distinguished between *Infection*, and *Contagion*, and affirmed, a Man was infected when he had a Disease; but denied, that the *Plague* passed by the Touch, or by *Contagion*.

It is difficult to make a Judgment of this Way of talking, where the Affirmation is such, as no manner of Inference can be deduced  
from

from it; and, on that Account, is either like the Talk of a distemper'd Person, or whose great Notions of himself suppose the ready Assent of Men to such idle Dreams. So we are told, *That in the Case of a LEPROSY, these new Directors in Physick would do well to consider, that MOSES was of a quite contrary Opinion.* Now this is mere Tattle; for, as I said, every Physician believes that there is a *Contagion* in some Diseases, while they deny that this is the Case of the *Plague*. The *Leprosy*, by *Moses* called contagious, is, likewise, so called by those he calls new *Directors*; so that *Moses* and they agree, though with the best Physicians they differ from Dr. *Mead*, for whom this sort of a Defence is pretended to be made.

For a Proof of this Harmony between *Moses*, and the objecting Physicians, I appeal to a Book, seasonably writ against *Mead's* abominable Scheme for *Barracks* and *Quarantines*; wherein we have this remarkable Expression, altogether destructive of what is advanc'd in the History. \* *There are several Diseases that Physicians observe to be convey'd, or to pass, by Contagion; these are the LEPROSY, &c.* So that not only ancient History, but what we talk'd of t'other Day, are corrupted by the Historian; and it is surely a very desperate Cause, that wants Arguments of this Kind for its Sup-

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\* Distinct Notions of the Plague, &c. p. 7, 8.



port. The *Leprosy* being convey'd by Contagion, is no more an Argument for the *Plague* being convey'd after the same Manner, than that the *Gout* or *Stone* are likewise contagious. Thus, again, *Mead* is not defended from his barbarous Use of the foremention'd Words, and his Friend falls into new Blunders of his own in this pretended Defence.

The next Observation, of the false Representations of Physicians in the late History of Physick, is altogether the Reverse of the former; for in it, the having a secret Medicine was the Quarrel; but in this, the *Inventing* better Medicines than those in common Use, seems to be equally, if not more, criminal. This Argument is not so popular, nor has it the Shew of consulting the Honour of Physick, nor is it employ'd, for not divulging and laying in efficacious Medicines to the common Stock of Physick; but it plainly proves, that all this Calumny is only thrown upon the best Physicians, who are like to obstruct the growing Pride, and stop the insatiable Profit of a private Cabal. The People are often deluded into a Belief of the Danger of new Medicines, communicated to Physicians; or, through the good Opinion they favourably entertain, of the *Vertue* and *Honesty* of their Physician, believe the Medicines do not answer the End for which they are recommended; but their Credulity must be wonderfully great, if they can be persuaded either that the inventing a better Method,

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thod, and better Medicines, is a Fault, or that professed Opposers of such Discoveries are their Friends: And it would be next to a Miracle, if the *Inventors* of Medicines, who are surely the Envy, and would be represented as the Contempt of the Men of Defamation, could be given up by the People for doing them the greatest Good. Were this the Consequence of Inventing, all Men must be convinced, that the sole Safety of the best Physicians consists not only in concealing their Medicines, but their Capacity of inventing them; since they must be hurt by their Inventions, and for their endeavouring to serve Men.

The Handle for the present Calumny, is taken from the Book of a *Gonorrhœa*, nor do I see what Purpose it serves, but to take off from the Esteem the World has every where shewn for it. The Physicians have long been deprived of the Practice of that Disease, though whatever can be found good is their Invention; so that they were not the Rivals of the Book, or of any Medicine communicated in it: The Misrepresentation then is purely to keep out the Physicians from a Practice, they lazily suffer'd themselves to be dispossessed of. Is this the Honour of the Faculty, the Historian pretends to have so much at Heart? Are they the *Medici nobiles & honorati*? And are the People now served by this Scandal, or the *Servitores*? Did *Freind* affect the Knowledge of *Avenzoar*, as much as he does his Phrases, we

never could have heard of any Scandal for writing the best Book on the Subject, or for a Physician communicating a better and a newer Method of Cure of the Disease, or of any of its Symptoms. But *Manus manum fricat*; to Day *Medicus honoratus*, to Morrow *Servitor*; and all for the Common Cause.

When the Doctrine of *Discussing* and *Suppurating* is undertaken to be explained, an ill Philosopher is not an ill Detractor; for though the Operation of *Discussing* and *Suppurating* Medicines be represented as contrary Works, and the putting *Nature upon another*, and indeed a quite different *Effort*, against all good Sense, and Experience; yet, upon this slender Philosophy, and very remotely from the Purpose, mention is made of an *Ointment* made with *Turpentine* and *Quicksilver*, brought in most unnaturally, on the Pretence of *Discussing*, in order to assign over the Invention to *Falloppius*, who lived near Two Hundred Years ago; and thus the real Inventor is not only deprived of that Honour, but is misrepresented, as assuming to himself another Man's Invention. \* *In all the Compositions for Discussion, the Mixture of glutinous Things seems not to contribute to their Efficacy*; on the contrary, they are represented as essential and necessary for *Suppuration*: Then we are told,

*That Mercurial Ointments, and Plaisters, which perhaps would sooner answer the End of Discussing, if the Mercury were only mixed with a little Turpentine, IN THE MANNER YOU KNOW FALLOPPIUS USED.*

It is not my present Design to enquire whether *Turpentine* is admitted as a glutinous Substance, every body being convinced that it is; nor shall I enquire whether discussing a *Shanker* be the most proper Method of curing it; nor whether *Fallopius* ever employed such a Composition upon a Design of Discussing, though, I think, there is no Doubt, that never any Physician proposed to discuss a *Shanker*, nor *Fallopius* any Sore or Tumour, with the mention'd Ointment; so that if *Mead* does vouch for his Friend, the Scandal is still obscure, and something more than Calumny should affect them upon clearing up this Account, thus drawn in by Head and Shoulders.

Now to give some Light into this Affair, industriously kept in the Dark; for it does not appear why *Mercury* and *Turpentine* come to be so very particularly commended; we must know, that *Fallopius*, and every Surgeon had not any Method for curing *Shankers*, but by *Escharotick*, or Eating, Medicines; till at length, this excellent Digestive and incarnating Medicine was invented: So that the Method of Cure was no longer Painful, Tedious, or Uncertain; nor was it attended with Mortifications:

cations : But every Thing proceeds to a speedy and safe Cure, and without any Pain, by the Use of the forementioned *Ointment*. We must know too, that this Medicine was kept an *Arcanum* for above sixteen Years ; but not so much a *Nostrum*, that it was not imparted to Dr. *Freind*, and other Physicians ; and it might still have been a Secret, if one, to whom it was communicated, had not set up for being the Inventor of it. Now to cut off all Pretences from this pretended Inventor, the Medicine was published in the first Edition of the Book of the *Gonorrhœa*. It is very remarkable, that there was no Scandal thrown upon the Secret Medicine, but its greatest Efficacy was admired ; yet no sooner was it publish'd, but the Invention was assigned to *Fallopius*. This Report was again quashed by the Defence of the Invention, in the second Edition of that Book ; nor was it ever mentioned, till we now have it in the History of Physick.

Neither the Goodness of the Ointment is called in Question, nor the former Defence objected to ; but the old Story is clandestinely kept up, and *Mead* has vouched to the Assertion of the Historian. The World shall judge of the Sufficiency of this Proof. One Party affirms and vouches, but the Inventor calls upon them to shew in what Part of *Fallopius's* Work this Ointment is recommended, for the Cure of Shankers ; especially that the Prescription, formerly alledged, has been proved  
neither

neither to be the same, nor to be any way sufficient for that Purpose: It is then very manifest, that it is the Honour and Esteem, that naturally should attend the inventing new Methods and better Medicines, that provokes the Envy of these Physicians, far more than the having a *Nostrum*.

*Freind* has an unlucky Way of Reasoning; he never persuades, but we are left to believe; and his great Trust is in the Credulity of his Friends. We have an apt Example to this Purpose, in his Argument with Mr. *Littre*, about the State of an *Artery*, in the Case of an *Aneurism*: He differs from his Adversary, and owns, that the Account he gives \* *is very minute and exact*; yet he will entertain some Scruples, and will not be satisfied with this Account, he confesses to be thus minute and exact; no Reason, nor Experience, can ever move him from what he is pleased to assert.

The Approbation given the Book of the *Gonorrhæa*, not only by the neat Edition of it at *Leyden*, under the Direction of the learned Professor *Boerhaave*, who calls it *Perfectum Opus*; but the several Editions, made from the former, at *Naples*, have very much whetted the Envy of the History. Indeed the Book has been every where well received, nor has the Malice of the Cabal been able to suppress it

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\* Page 200. Vol. I.

here. How many of the Credulous do believe that there is never a Prescription in it, and but One *Nostrum*, I will not determine: But such has been the Report from the Inventors of Scandal, tho' they might every Day be disproved by opening the Book. I have no Design to record the many Encomiums on the Performance; but I must leave one from an *Italian* Book, for the Entertainment of Dr. *Mead*, who will be charmed with it, because of the Language only. In a Book, about a *Carnosity*, published last Year at *Florence*, we have this Account, \* *Abbiamo di quanto ho detto dal dottissimo Guglielmo Cockburn, nel suo Trattato della Gonorrea stampato nel 1716. un Autore vale attestato, e queste sono le sue parole alla, pag. 38. Animalis profecto oeconomia nos admonet, ut siqua Glandula aut Ductus excretorius, &c.* Which Passage is excellently explained by *Benevoli*, and is made the Foundation of his Inquiry about the mentioned Disease.

The Turn taken in the Physick History, in writing of the Authors of the *Lues Venerea*, is very diverting; for, according to Custom, there is a great Affectation and Shew of Learning, without any Reading, and with less Judgment: The mad Conceit of Infallibility, and of every Body's believing him an Oracle, drives him into great Absurdities. *Alexander*

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\* *Antonius Benevoli, Flor. 1724.*

*Tomitanus*, and *Alexander Trajanus Petronius* are acknowledged, in the Book of the *Gonorrhœa*, to have been the first Physicians who distinguished the *Gonorrhœa*, from the Symptoms of the *Lues Venerea*, and to have contrived most of the Practices, that have ever been followed since their Time; tho' before them, for forty Years, this Disease had been fatally mistaken, for a Symptom of the *Lues* only; which Error, without doubt, occasioned all the dire Consequences that attended so unhappy a Practice. Now I leave it to the Credulous, whether in a History of the Author's, who writ in the beginning of the *Lues Venerea*, the mentioned Physicians did not deserve a Place? Or whether they duly forfeit this Right, by being commended in the Book of a *Gonorrhœa*? I hope our Historian, and his Vouchers, will not be long Evidences, either against the Works, or the Reputation of their Adversary.

The profound Regard, very lately profess'd, for *Moses*, is at present worn off, and on the same Account. In the Book, mention is made of the *Running Issue of the Flesh*, from *Leviticus*; because it is the first Account we have of a *Simple Gonorrhœa*, which is oppos'd to the Virulent, that was then the Subject of Inquiry. No Body ever dreamt of *Moses* being a Physician; but he is a Law-giver, and in that Capacity, declares the Time a Person with this Issue is to be sequestred, and in what



Manner he is to be purify'd; far less is there any *Contagion* suppos'd in the Text, for the cleansing from this natural Impurity. Were there any Contagion in this Issue, both *Gonorrhæas* must be confounded in One, contrary to all Experience, and Scripture-history. So little does *Freind* know of these Matters, after the History he pretends to give of the first Writers, that he seems to entertain two absurd Conceits; one as if there were a *Gonorrhæa*, in Duration, equal to the menstrual Flux of Women: The other, that a virulent *Gonorrhæa* may be without impure *Coition*. This being neither supported from *Leviticus*, nor by any Physick-history, or Experience, is a perfect Essay of his pretended Infallibility, and as such I recommend it to those, who believe him against Sense and Reason.

The last Piece of Calumny, that I shall examine, is against the Solution of a Problem; whereby the Doses of purging and vomiting Medicines are determin'd, in all Ages of a Man, for every Constitution, and every Change of Constitution, that can happen to Mankind: Indeed, this Attempt is so monstrous and gigan-tick, and his Batteries against the Solution are so scandalously mean, and absurd, that it ought to be the last Thing that any Man, in his Senses, should ever dispute with an Author, altogether abounding with Scandal, and Defamation. Such unfair Dealing is a Demonstration, that the Historian has no Concern for the Reputa-tion,

tion, nor for the Lives of Men. Here, the Honour of Physick does not call on him, upon the least Pretence, against a *Nostrum*, and *Quacks*; but it is advancing its Honour to the greatest Height, that is the present Provocation.

Nothing ought to gain the Favour of Men more than this Discovery, which render'd the Administration of purging and vomiting Medicines absolutely safe, and guarded the Reputation of Physicians; who, while they had not any Rule or Method for dosing them, often ordered them, to the manifest Danger, and Ruin of the Person that took them, and they as manifestly and certainly affected the Judgment of the Prescriber. Who can better affirm, in their extensive Practice, the Surprizes made on Nature (as their Phrase is of the Sweating-sickness) by Purging and Vomiting, and the Numbers of Lives lost by them in a very few Hours.

We must own, that the taking off the Danger in administering Medicines, of so common Use, and consequently so very necessary, gave Satisfaction to every good Man; and the real discussing of the Difficulty, as well as the certain Method proposed for doing it, had the Approbation of Persons of known Integrity, and of the best Judgment. The *Royal Academy* in *Paris* desired, in a Body, that this useful Problem might be communicated, before the Time appointed; and Sir

*Isaac Newton*, allowed the Problem to be truly solved. I was present, afterwards, at reading the *Tables* of Doses, when, contrary to the Wishes and Expectation of some, Professor *Halley*, who read them, freely declared, that he had hitherto look'd upon Physick as a most precarious and conjectural Science; but that here (in the *Tables*) was Demonstration.

Here indeed is the Quarrel; for should the Fame of such Discoveries be spread about in *London*, the Profit they purpose to make in the Practice of Physick must suffer, in the Opinion of these Physicians. All other Physicians, whether they consider Men or not, would be so just to themselves, as to chuse to administer a Vomit safely, rather than boldly to blame the Weakness of the Blood-Vessels of the Brain, for not resisting the violent Operation; or when that Part is opened, and pleads Innocence, the Fault is turned upon the Negligence of an Apothecary: An impudent Excuse, but what nothing can receive besides the greatest Folly; nor any thing vindicate, but Inhumanity itself. Can two Persons in the same House die of a Purging Dose, the one of Six Years of Age, and the other of One? And can the Person who administred it satisfy himself, and far less hope to satisfy others, by charging the fatal Consequence upon their taking the Doses not allotted them? For whatever might happen to the youngest by the larger Dose,

Dose, yet the Child of six could not be over-purged with the due Dose of the younger.

If these Surprizes are often made upon Nature, by her Servants of the Faculty, can there any just Reproach lie against them, that provide for her Safety? However; as Knowledge, and Well-doing is the present Objection, I shall produce the Weapons drawn against the Performance, and they are nothing more than an Expression of *Avenzoar*, perverted by the Historian; but which could not be of any Weight, if they were truly reported. But to prevent a needless Repetition, I shall, at present, only observe the Impertinency of the Quotation, as it stands in the Physick-History; being hereafter to transcribe it at length, when the Forgery of the Passage is considered. It is pretended to be very vain and useless to \* *square a Purge so exactly to the Constitution of the Patient, and the Nature of the Humour to be discharged; for such Speculations contribute very little to form a Judgment about any right Method of Cure.* Now what can be more impertinent, than to imagine that the proper Occasion of a Purge should flow, merely from knowing its common Dose, or by finding *its proportional Quantity or Quality?* On the other Hand, could this pretended Judgment be formed, without having a Method of Doses;

we might know that the Sick want to be purged, though such a Dose might be given, that may prove more fatal than the Disease: But it is very certain, that he must best know, when a purging Medicine is most wanted, who can Dose it best; so that this Argument of our Historian is vastly ridiculous, and is nothing the Meaning of his Author.

We find him here at Childrens Play, and to divert his Reader from seeing for whom he means the Blow that is given, tells us, That *Avenzoar* had *Alkindus* in his Eye: But, as *Alkindus's* Design is not the Proposition *Avenzoar* is said to despise; we may be very sure who was in *Freind's* Eye, and whom he intended to calumniate, with representing the *Problem*, and its *Solution*, fanciful.

As there is great Stress laid on the Success of this Calumny, so we find it mightily laboured and prepared for his Admirers receiving it. I shall only remark cursorily upon these Passages, and I shall hereafter transcribe the Whole Chapter of *Avenzoar*, that we may be apprized of the Historian's Faithfulness in representing this Piece of History; for thereby we shall know both *Avenzoar*, and his Historian.

We are assured that *Averrhoes* thought *Avenzoar* a *Glorious*, and an *Admirable* Person, and that he was the *Treasure* of all *Knowledge*,

*ledge*, as well as the *Supreme* in *Phyſick* from *Galen's* Time down to his own. *Freind* thinks theſe Characters ſo much his due, that we can do no leſs than to take his Word for what he has now declared, or, at leaſt, is ſuppoſed to have declared; yet, if we may believe *Freind* a little further, the Teſtimony of *Averrhoes* is not of any Value; \* *For he was no great Practitioner*, and, conſequently, was not a competent Judge: Thus much for the glorious Titles that were to prepare us for receiving Oracles; but from whom? not from *Avenzoar*, for we ſhall quickly find, that he was an *Empirick*; or, in the ſoft Language of the *History*, that he was a *Quack*. Now this laſt Appellation is too hard, and unworthy of an honeſt *Empirick*; though his low Opinion againſt rational *Phyſick* is too well known to have any Effect to its Prejudice, unleſs it was back'd with a better Reason: So much for the perverting the Judgment of Readers, by ſhining Characters.

The next Endeavour to beg a favourable Hearing, is by alledging the Piety of the *Muſſulman*, when he is repreſented to make Experience, that which *will acquit and condemn him, and every Phyſician, both in this Life and the next*. I hope our *Historian* will give us the Meaning of theſe fine Words: I know

that *Avenzoar* does not speak so; though I find his Historian does so labour the having Business, as if his Salvation depended on that alone; for this is the Meaning of Experience in the next Fiction for the *Arabian*; that the *Art of Curing is to be obtained only by long Use*: Whoever remembers what I formerly said, of the *Empirick Sect*, will easily perceive what *Avenzoar* urges and presses when he talks of *Experience*, and would depress the Use of *Reason*, and *Philosophy*, in Physick: This will immediately be made appear, while the conscientious Sincerity, an Article which equals all Religions, and sets *Christ* and *Mahomet* upon the same Foot, (according to some eminent Divines) must vanish into downright Hypocrisy. *Freind* has, in this Forgery, laid in a Claim for himself, by adding *Judgment* to Experience; but this Addition is very ridiculous, for what has Judgment to do with *Experience*, the former being esteemed useless by the Sect of *Empiricks*: This Canting, then, about Acquitting and Condemning, is vastly wide of the Purpose.

Let us hear *Avenzoar* in his own plain and simple Account, divested of all the Trappings of Artifice; and there we shall find, that all his Pretences are against Reasoning in Physick in general, and that all this Artifice, and Preparation of our Historian, is only to impose upon his Reader.

*Avenzoar*, in the Chapter quoted in the History, treats of an Imposthume in the Neck, (by *Freind*, of a Tumour) and tells us, after the Manner of the *Empiricks*, That “ it is a  
 “ Distemper of the Skin, which may be occa-  
 “ sion’d by various Humours, but that we  
 “ ought to be very cautious, because the Dis-  
 “ ease is very brief and acute, yet we must  
 “ Bleed immediately, though we should have  
 “ some Doubts of the Sick Person’s bearing it.  
 “ If the Patient is of a weakly Constitution,  
 “ great Care must be taken of the Quantity of  
 “ Blood that is to be let; though a greater  
 “ Quantity may be let, if he is strong: Then  
 “ you must purge off the predominant Hu-  
 “ mour with the Medicine adapted to it. Af-  
 “ terwards, anoint the Part with warm Oil  
 “ of *Roses*, or with Oil of *Roses* mix’d with  
 “ Oil of *Lillies*, with *Jessamin* Oyl, or with  
 “ Oil of *Althacoen*, which ever of them is  
 “ readiest at Hand; for we need not be solli-  
 “ citous about the Difference that may be  
 “ among them. *Be assured, that the Medi-*  
 “ *cinal Art is never practised perfectly by any one,*  
 “ *but after long Use,* (no mention here made  
 “ of *Judgment*) *and a long Experience: By no*  
 “ *means by the Help of Philosophy, Logical*  
 “ *Reasoning, or Sophisms: Insomuch, that*  
 “ *should any one Reason subtly about laxative*  
 “ *Medicines, in order to find the Proportional*  
 “ *Quantity the Distemper, and the Quantity*  
 “ of



“ of the Humour or Humours may require, and  
 “ that they may not exceed or be wanting to the  
 “ greatest Exactness, the Mind of that Physician  
 “ may be so confounded, by such an Enquiry,  
 “ that it will occasion great Delay, and the  
 “ Opportunity of Curing the Sick may be lost  
 “ thereby.

This is a faithful Translation of the whole Chapter of *Avenzoar*, and by it we may be sufficiently convinced, that the great Design of that Author, in the Passage before us, is only to give us his Opinion about Reasoning in Physick, which he, like others of the Empirick Sect, assures us is not of any use, but may likewise be hurtful, by losing Time, and the precious Opportunity of saving Life.

We must believe, that this is not only the Sense and Meaning of *Avenzoar*, but that Dr. *Freind* thinks it so likewise, otherwise he had not taken so great Care to misrepresent it. This seems to have been the best, if not the only Handle, in all his Reading, from which he could, with any Appearance, draw forth Scandal, against the Solution, a Performance he so much hates: But, that this Artifice may appear, I shall add this Translation also. *For Example* (*Avenzoar's* Words are in the *Latin* Translation from the *Arabick*, EX EO QUOD) *If any one take it into his Head to refine, and nicely distinguish about laxative Medicines, and pretend*

*pretend to find out the proportional Quantity and Quality of any Purge, so as to square it exactly to the Constitution of the Person, and the Nature of the Humours to be discharg'd, and calculate it so as not to be even a Hair under or over; such Speculations, in his Opinion, contribute very little to form a Judgment about any right Method of Cure.*

Now, without any scrupulous Observations on this Corruption, it is manifest what *Avenzoar* would persuade his Reader, that, *viz.* the Medicinal Art, or Physick, is best practis'd upon *Experience*, by no means with any Help taken from *Logick*, or *Philosophy*. What is, afterwards, added, is to shew the Vanity, Folly, and the dangerous Neglect, which, in the Opinion of this *Empirick*, necessarily attend all such Speculations. When we consider this, we find, the leading [*For Example*] of *Freind*, the *squaring a Purge exactly to the Constitution of the Patient*, draw *Avenzoar's* Words to squint more on his hated *Solution*; but then his Meaning is lost, his Words are perverted, and the whole Scheme is a gross Imposition: Indeed, the Sentence concludes stronger than we find in the *Arabian*; for he fancies, that those Philosophers to be so busy, at a Sick-bed, upon the nice Speculations he condemns, that they thereby let slip the Opportunity of curing their Sick, which is a strange Supposition: However, *Freind*, skilful in all such Improvements,

provements, tells us, That such Speculations contribute very little to form a Judgment about any right Method of Cure.

I think *Avenzoar* has now done his own Business, and our Historian's too. The former is plainly an *Empirick* professedly, as every Physician took him to be; a Sect I cannot commend, nor will I condemn: The last is his profess'd Corrupter, on a base View, to find Slander on an excellent Work: But, if the shining and glorious Titles of *Avenzoar* had made Profelytes of *Mead*, and *Freind*, (and I dare believe they are his principal Converts) and if from this Time they commence *Empiricks*; how then has *Physick* been at a stand for these two or three Thousand Years? and if Philosophy is altogether useless, and that Experience can only be depended on, what is become of the Authority of *Hippocrates*, who complains of the *Fallaciousness* of Experience? Or \* how do *Mathematicians* talk so intelligibly, and comprehensibly, even about abstruse Matters, (of no Account with the glorious *Avenzoar*) when all Philosophy confounds Physicians with its Speculations. Can ever *Mathematical Learning* be the distinguishing Mark of a Physician from a Quack? or can he that is without this necessary Qualification be as ridiculous as one without Greek or Latin, when

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\* *Mead's* Preface to his Book of Poisons.

we may be assured, that Physicians only perfectly practis'd after long Use, and a long Experience, without any Assistance from Philosophy, or any Logical Reasoning. Thus we find all the former high Pretences to *Geometry*, *Numbers*, and *Mathematical Learning*, were *Lures* only, mere Shew, for bringing in the credulous People; not that they serve to any good Purpose themselves; but that they begot Admiration, and the Name of great Philosophers to these Pretenders to Knowledge. At present, perhaps, the Demonstration of the Problem about purging Medicines has moved their Gall, to some great Excess, and makes them herd among the *Empiricks*, they very much contemned. \* The very Person too who vowed Obedience to Sir *Isaac Newton*, and professed himself a Disciple, is shamefully turned aside; and, in all Appearance, for his having supported the Reality, and Goodness of the Demonstration.

It must be confessed, that the History denies *Avenzoar* to have been an *Empirick*, tho' it be granted, that he is reckon'd so by the Generality of Writers.

Surely never did any Man pretend so much to Infallibility as *Freind*, with his Mouth full of Contradictions: But we know how far we

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\* *Prælect. Chymicæ,*

are to believe him, especially when he affirms, not only against the Generality, but against every Author. The Reason for this Opposition, to the Sense and Opinion of all Physicians, is bold, and up to his common Custom; even, that it is *natural to suspect, that these Writers had never read further than his Preface, which indeed does contain a Collection of Receipts used by Himself, and Others.* This his credulous Admirers must admit to be a most *natural*, and a most *modest* Suspicion; that no Man, not so much as the Authors who translated him from the *Arabian* into *Latin*, and afterwards published the Works, ever read more of them than the Preface. *Risum teneatis Amici!* None of *Avenzoar's* Admirers ever read him! No Body besides Dr. *Freind* himself! 'Tis true the Preface consists of Rules for preserving Health, and has more Receipts, than we find in any other Part of the Book; but we need not go further than the Chapter we lately have in *English*, to see that he was an *Empirick*; if we had not the Current Testimony of all other Writers to that Effect, *Freind* has contracted a Friendship with Strangers, but to serve an extraordinary Design, and yet he does not like their Company, was it not for the Service he wants at this Time.

The next Reason for *Avenzoar's* not being an *Empirick*, is because he was bred in a Physical Family. His Father, and Grandfather, were Physicians; so were they *Empiricks*.

But

But a Man's being born of a Physician, no more makes him One, than his being born of a *Tub-preacher*. We find how dangerous it is to keep ill Company ; for the Historian has lost his Reason, after keeping Company with *Empiricks* ; tho' he never was more than a *Themisonian*. *Avenzoar*, after all this Shew of Argument, carry'd about him the Characteristick of an *Empirick* ; for He depended wholly upon *Experience*, exclusive of all manner of Reasoning, in his Practice ; and *Celsus*, having mentioned the Rational Physicians, who had improved the Practice of Physick, adds, That after them, *was SERAPION, who was the first that affirmed, that Philosophy and Reasoning did not belong to Physick, and placed it altogether in Practice and Experience ——— and from this their Profession they were called Empiricks.*

Now, however the Truth of *Avenzoar's* being an *Empirick*, may concern the History, or its Author ; it by no Means affects the Cause for which He was brought to vouch. Though I challenge *Freind* to make more of him, than every Physician has already done ; who had nothing but the Truth in their View. I should in the next Place, make some Apology, for my being thus prolix in answering a Heap of Calumny, that has not the least Appearance of Argument to support it ; but as the Slander is offer'd to, he thinks, a Credulous World, and that under a Mask of Learning ;  
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the Honour and Reputation of ever Physician, more particularly of some few, were necessarily to be defended against a Flood of Defamation, and Impudence, advanced in Opposition to all Truth and Learning. Had *Avenzoar* ever dreamt of the Problem of purging Medicines, and had he thought a Problem of this kind could not be solved; this had been no great Wonder, nor the Solution not the more impossible. Doctor *Pitcairne*, a Physician equal to both *Avenzoar* and *Freind*, thought so too; but he never pretended to form any Objections against the Solution, as he was well disposed to do, and better able than the Historian; who, we may reasonably suspect, knows nothing of it at this Time. The Trick play'd by *Alchindus* is nothing so ingenious as the History of King *Gelo*; the former is a mere Stalking-horse for the Discharge of Calumny, to carry it to more unerring Execution; or to secure his Retreat, if the poison'd Dart does not take Place.

The Design of *Alchindus* is still unknown to the Historian, as are the real Defects of his Scheme, about reducing the dangerous Extremes of the Qualities of Medicines to a safe Medium, and Equality, by the manner of compounding them. The Attempt was surely laudable, but it never could be put in Practice; because his Physick-Principles were an Hypothesis, and conjectural; yet *Alchindus*, and old *Haly*, were esteemed by their Contemporaries for

for what they did ; as *Mesue* might have taught our Author ; who tells us that \* *He, Mesue, intended briefly to shew in this Place, to what Measure and Proportion every Medicine is to be mix'd with any other ; so that there may result a wholesome Remedy ; taking our View from their Property alone, not from their Quantity and Quality ; for the Books of old HALY, and of ALCHINDUS teach that abundantly.*

It is then very manifest, that the Pretence of *Avenzoar* reflecting on *Alchindus*, is a mere Abuse. We will therefore proceed, and prove that the Solution of the Problem, about the Doses of Vomiting and purging Medicines, gives us true and useful Knowledge ; and leads us into Practices plainly securing the Lives of Men, to the great Honour of Physick and Physicians. For as the Solution consists of the best Reasoning ; so it sets every Physician, who understands it, in the *Rational Sect* ; far above the Hopes of the *Empiricks*. It instructs us, about the real Difficulty of observing the strange Effects and Operations of a Vomit, and of a Purge ; and teaches us why their Effects are never the Subject of *Experience* alone. Consequently, we discover why *Experience* is *fallacious*, and why the making a *Judgment* about it, is *difficult* ; so the Solution is a Re-



medy to the just Complaint of *Hippocrates*, in his first *Aphorism*. Now as these Discoveries can never be made by infinite Experiments, so they never could be had among *Empiricks*; as *Avenzoar* was lately complimented for his Experience and Judgment, two admirable Qualities; but what do neither belong to his Sect, nor to his Historian. In effect, we are taught, by the Solution, the proper Office both of *Experience* and *Reason* in Physick; which last is of so great Use, in the Opinion of this abused Author, that \* *he thinks human Reason is not of greater Use in any Part of human Life, than it is in the Practice of Physick.*

The *Solution* and *Tables* do not only explain the Difficulties proposed in the Problem; but lay open the real Want Physick labours under in respect of every Medicine. Has Experience, after many Ages of Experiments of Purging and Vomiting, taught us so little, that they are often administred to the Hazard of Life, and Reputation? What must Men think of our Knowledge of other Medicines, which have nothing so sensible and obvious Effects, and are not so frequently given? *Jesuits-Powder* the best Specifick, in *Freind's* Opinion, does as much Hurt by misapplying it, as the Good had by its being properly administred. It must be confessed, that of the little we know,

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\* Dedicat. to the *Gonor.*

our Ignorance about Medicines, is by far the greatest.

The Sum of what Physicians knew of Vomiting and Purging Medicines, before the Problem was solved, was, that there were Medicines of such an Operation; some stronger, some weaker, some more violent in their Operation, others more mild and gentle. Experience had taught Men, that a full grown Man took such a Dose, as killed a Child; that two Men of full Age took very different Doses to have a like Effect; and that the same Man at different Times, tho' he did not labour under a visible Distemper, was unequally purged by a Dose, that formerly wrought kindly and well with him. But the common Doses for Children of different Ages, are altogether unknown in Books of Physick; and this was the only Length Experience had brought us, about Medicines of the most obvious Operations, in the Space of above Two thousand Years.

Physicians talked, in general, that this Difference of Doses was chiefly owing to the different Ages of Men, to their various Constitutions and the infinite Changes in them; which Account so swell'd and aggravated these great Difficulties, that they despair'd of ever surmounting them. Accordingly, we found Bodies of learned Physicians worthily confessing these Wants, when the Problem was at first

offer'd to be solved ; who, without doubt, received great Pleasure by so plain and satisfactory a Solution. Here we are taught, what we may properly call the *Temperament*, or *Constitution*, of a Man, and how to find it : As also (which is but the same Thing) we may discover the different natural Constitutions, and their various Changes : All which is the Off-spring of Reasoning rightly.

What is more surprizing ; we find better Experience, and Observation, in forming the *Tables*, than we can meet with in any Book of Physick. The Errors in the Doses of Vomiting and Purging Medicines, upon pure Experience, are very gross, and very many ; so that we may rather wonder, that so few have found their Death in a Dose, than that many have perished that Way. Authors had not any Notion of the mean Dose of a Purge, taken by one Man with another ; they reckon'd quite otherwise, from, *viz.* its low Dose to its high ; and, by comparing any two Purges, the high and low Doses of them were in no manner proportionable : Insomuch, that Physicians, in all Countries, computed the Doses of Purging-Medicines after the same Manner ; which, to common Reason, is very absurd ; whereas, we now know, that the common Doses of purging and vomiting Medicines in *England*, *Germany*, *France*, and *Italy*, are as different as the *Bulks*, and *Constitutions*, of the Men in these different Countries, in their best Health ; besides

besides all the Variety that arises on the Account of their Sickness.

Thus the strongest Objection of *Empiricks*, against the *Rational* Physicians, is obviated, and directly answered. *Medicines*, say they, *must differ, according to the Nature of the Country, wherein they are to be administered; and one Sort is wanted in ROME, another in ÆGYPT, and another in FRANCE.* But it is now manifest, from the *Solution*, how this Difference is perceived, and how we may equally prescribe to it, as if there were no Difference in the mention'd Countries.

In Effect; the Perfection of the Doctrine of Doses of purging and vomiting Medicines, is so very conspicuous, that none of the Difficulties about the fatal and excessive Operations of these Medicines, but may be read upon the *Tables*, however unavoidable they have sometimes been thought to be. Should any Physician be unacquainted with either the *Tables*, or *Solution*, he will still be subject to these deadly Mistakes, whatsoever may be his boasted Pretences to *Judgment* and *Experience*; for as they direct his Course safely in the Practice of Purging, so they as surely detect his Errors in the ill Practice of them. We may find, why a Child of Six Years Old is vomited to Death by Fifteen Grains of *Ipecacuanha*, and Six Drachms of *Oxymel* of *Squils*; for, by the TABLES, the Child takes double the com-  
mon

mon Dose of its *Age*: But, if the Child is of that natural Constitution, that is the most easily vomited, in that Case, the Dose is four times what it ought to be: But if an Additional Disposition to vomit arises from any present Sickness, the vomiting Draught will operate in a vast greater Proportion. Thus is the great Use of the Solution made appear, and I hope that, hereafter, it will not prove a Handle to *Freind's* greatest Admirers to reflect upon, and calumniate the Physician, who has made the Discovery: He, by all this falsifying of History, plainly adds to the Solution, by his Envy, what *Pliny* tells us *Zeuxes* writ under his famous Piece of *Penelope* and the *Wrestler*, *Invisurum aliquem facilius, quam Imitaturum.*

I now persuade my self, that every Reader is sensible of the great Abuses offered to the World in the *History of Physick*; and, if he considers the last Article, about *Avenzoar*, the great Displeasure will be found more against the Author of the Solution of the Problem, than against the Solution itself; and that, if the Historian had a real Concern for *Truth* and *Physick*, in this Reflection, he would have treated it after another Manner, and we should have had from him more Argument, Reasoning, and Clearness, and less Boasting, Declamation, and Railing. The corrupting History for misrepresenting an Adversary, may hurt his Fame with a few, but the Infamy can never

never be wip'd off from the Person, who is guilty of so great a Crime, to serve so vile an End, as that of Defamation.

I do not entertain any Doubt of my having given full Satisfaction about the right Inventor of the *Ointment*, so well esteemed by *Freind*, and that it does not owe its Composition to *Fallopius*: The former indeed freely assigns this Invention, but *Fallopius* cannot receive his Compliment: Thus much, however, we may learn, that formerly there was no Fault in inventing Medicines; and that it is only unpardonable to invent any in the present Age. I hope the People are not possessed with any such Opinion; for, in that Case, the wisest Course Physicians could take, for securing themselves, should be, either not to invent Medicines, or to conceal their having invented them. The first indeed might deservedly bring Physick under the just Contempt of Mankind, but the Prudence of Physicians, in preserving themselves from the Calumny and Envy of a Party, and the supposed Weakness of the Populace, should be highly commendable.

The manifest Proofs of the foregoing Untruths in the History, sufficiently answer the many Allegations that are found in it; besides, as they are not supported with any Proof, the bare Denial of them is enough from any Person, intended to be affected, by them. One  
Thing

Thing still remains to be made more plain, which the Historian, with some Industry, has perplex'd; more especially, that the Reputation of the *College* of Physicians, in *London*, seems to be very particularly affected, and lessened by the Calumny. The popular Turn given about *Empiricks*, and *Secret Medicines*, was not design'd for any other Purpose, but to create a Jealousy of every Physician; more especially of such as are known to have a *Secret Medicine*; it is therefore very proper, that such plain, true, and honest Notions may be given of this Matter, as may enable the People to judge for themselves, and, in a great measure, to secure themselves against some Abuses they are unavoidably subject to: For, as on the one Hand, a *Quack*, or any other designing Person, may delude a Man with a *Secret Medicine*, extoll'd for the Cure of some Disease; so, on the other Side, the Danger is not less from high Promises, and pretended Learning; but is rather greater, by drawing the credulous Populace, by the Lump, into the Snare, who are thereby subjected to every Abuse; while, in the former Case, it reaches to some Particular only. A Shew of *Knowledge*, *Vertue*, *Humility*, *Religion*, and of the *Judgment* in another Life, artfully manag'd, are far more like to delude good, well-meaning Men, than the most positive Assurances of Health from a *Quack*, or *Mountebank* especially: for every body is naturally diffident of the most pleasing Promises of such ignorant Impostors;

Impostors ; whereas few are able to defend themselves against so high Pretences to *Knowledge*, varnished over with the pleasing Colours of *Religion* and *Virtue* ; for who would not willingly believe a Person they thus esteem ?

But all this Anxiety, raised industriously among the People about a *Nostrum*, is impertinent ; and can only tend to their Disquiet and Uneasiness, or merely to destroy the Character of a Physician, on Occasions, with his Patient : Few Medicines are known to the People ; the rest are Secrets. Medicines then are commonly taken, upon the good Opinion the People have of the Person who prescribes them ; and not from their own Knowledge of them ; which Opinion ought, in Reason, to be grounded on a *Fame*, and *Good-Name*, obtained by an honourable and successful Practice. Nothing is more precious than Life, which People should guard with the greatest Caution ; and as nothing is more divine than to give, or restore Life, so no Character, besides this, should recommend a Physician ; without considering by what Medicine that is compassed. And therefore all the high and Canting Expressions, against a Secret Medicine, are so many Snares only, laid to catch Credulous People. Besides, as the Knowledge either of the Operation of Medicines, or of the true Circumstances of the Disease, when any Medicine excells another, is still a Secret kept



from Physicians ; so the most ignorant only pretend to this complete, and more perfect Knowledge of Medicines ; insomuch, that the learned Physicians, who think fit to have a secret Medicine, will at any Time oblige themselves to answer directly to any Question, that can be put to them about their Secret, without informing the boasting Pretenders about it : So little do they know in Reality about Medicines. This Bugbear, then, of *Secrets*, seems rather to frighten People from Physicians that have a *Nostrum*, into the discretionary Management of a *Nothing-Man*.

As the learned Physician, who has a *Secret*, chiefly reserves it for his doing greater Good ; so he certainly lays himself under greater Care thereby, than when he prescribes to a Shop : For he makes himself accountable, both for the Efficacy, and the true Preparation of his Medicine ; the Blame justly falling upon himself only, when it either fails of Success, or is hurtful in its Operation. Whereas we frequently find the *Nothing-Men* mightily help'd, in the Shop, where an inconsistent Medicine is duely prepared ; and when the greatest Share of its Hurt is thrown upon the *Apothecary*. On this Account, it is no wonder that Physick, and Physicians, are too justly the Contempt of their Servants ; nor will it ever be otherwise, by any Power that can be vested in the Faculty, till Prescriptions are the Offspring of Judgment, and formed according to Art.

Now

Now as the People may rightly distinguish between a true *Physician* (whatever Degree he may hold among the Rational and Empirick Sects) and a *Quack*, who has neither the Experience of Diseases, nor of Medicines, and who far less can reason about them; I may conclude, that a Secret Medicine is not really any Handle for, or an Occasion of, abusing the People; as also, that the People are as little obnoxious to Imposition from the Faculty, as from any other Set of Men; but, especially, if we consider that *Kings*, and *Parliaments*, have particularly guarded the Lives of the People against any Abuses, that may arise from the *Ignorance*, or from the *Imposture* of Physicians, to the utmost of their Wisdom, and Power; insomuch, that ignorant Physicians cannot easily creep into the College, if its Guardians are not very wanting, or the Trust deposited with them is not betrayed.

No Man then ought to suspect so great a Remissness in the whole Body, as that any, so much unqualified, can possibly mix in that Society. It is true, this Fence of a College is thrown down in the History of Physick; for if any Credit were to be given to what we commonly read there, no Place is more corrupt than this Seat of Physick. *Presidents* and learned *Members*, like other learned Physicians, have secret Medicines, and are *Quacks*, in the Judgment of the Historian. Can the great *Check* upon Ignorance and Quackery, be-

come a *Nest of Quacks*, and Abridgers of the *Materia Medica*? Where shall the Wisdom of the Nation, in its deepest Consultations for the Honour of Physick, and the Security of the Lives of the People, find any Means more proper for that End than a College, especially, as it was first establish'd? No Method can be better adapted to the Purpose, and every Man must acknowledge, that it has fully answered the End, till within half a Century, that Measures have been taken to ruin the Design, by advancing the great Grievance, which called for a *College*, for its Redress. In this last Period, Physicians, indeed, have had fewer *Secrets*; but then they have wonderfully abridged the Stock of Diseases, and the *Materia Medica*, proportionably, at the same Time: It is then very remarkable, that the *College of Physicians*, and *Secret Medicines*, have the same common Enemies.

I avoid searching deeper into this Affair; there is enough said to apprize every Body of the Design of this Slander about *Nostrums*, or *Secret Medicines*; I shall further only observe, that the great Author of this Calumny has a far better Opinion of the Person he would thus expose, than either he would impress upon his Readers, or that Person may deserve; for, in the History, an Author is commended, because, in the Cure of Fluxes, he inveighs against a Practice the Historian peremptorily followed, but what, it seems, he now intends to relinquish.

relinquish. The same Author, on the other Hand, stands corrected for an Error very common among all other Physicians; into which also the *Friends* had formerly fallen: Yet both the Praises, and Correction, are drawn from a Work of the Physician they study to misrepresent in the World.

A third Author is, likewise, honourably mention'd for his great Art in separating the constant and permanent Symptoms of a Disease, from such as are only casual and accidental; but, as this Skill is, at present, very singular and useful, we might have wish'd that one Example of this Knowledge had been produced in the History. It is certain, that *Freind* neither knows the Method, nor the Physician he hints, or why should he wonder that the Symptoms of Diseases are in great Numbers; since the true and false Symptoms are both recited together in Books of Physick? So far ought a learned Physician be from being surprized at this Medley of Symptoms, that he should know it to be unavoidable among *Empiricks*; as also, that that this is the proper Business of the *Rationals*, to part these false *Phenomena* from the real which they accompany: But, by the Surprise of the Historian, it is very manifest, that he is still a very great Stranger to the Art of separating Symptoms, and that either his *Arabian* Author knew as little of this Matter as himself, or that he was so dull as not to understand his Discovery.

Doct̄or *Sydenham* thought this Knowledge, of parting the constant Symptoms of Diseases from their casual and accidental, so necessary, and useful, that Physick could never be practis'd with any measure of Certainty and Satisfaction, till Physicians had attain'd some Degree of that Art; yet he declared, that Physick still labour'd under that Want.

*Freind*, in all his Shew of Knowledge, has, very justly, as high an Esteem for this Art of separating the true Symptoms of Diseases from the false, that do immediately proceed from it, yet, in the Capacity of a Judge, he assumes to himself, he makes over the Discovery to an *Arabian*, and that so poorly, that he himself does not know what his Author has discover'd: It was sufficient for him to have imposed upon the World, and to have persuaded them that he and his Author had the *Secret*. But from this Account, nothing is more obvious, than the different Representation given of an Adversary by *Friend*, when he adopts his Opinions, and when Envy prompts him to blacken and misrepresent the Physician. In the History, the *Empirick*, with a *Nostrum*, overturns the favourite Practice of *Opiates* and *Astringents*, yet, he is represented to be Master only of one Receipt. This *Empirick*, who has not the Use of his Reason, is pilfer'd, in distinguishing the true Symptoms of Diseases from  
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the false, though that be the true Business of Reason.

This Misrepresentation is clandestine, and industriously conceal'd from the Observations of Readers; but the Historian should not think that Physicians have lost their Memory, no more than their Knowledge, as often as his Occasions require it. If all Books are bad, Doctor *Freind's*, in his own Opinion, are not; yet, in one of them, the *Physician* he now represents as an *Empirick*, is, very deservedly of him, acknowledg'd to be among the first Rank of the *Rationals*. Strange Insolence! strange Contempt of the People! strange Opinion of their Credulity! that by his *Fiat*, any Man is changed from being *Rational*, to become *Irrational*. *Freind*, in his Book of the *Menstrual Flux*, commends his present Adversary for a Discovery in one Article of that Enquiry; and, besides, assures his Readers, that he was most knowing in the *Animal Oeconomy*, which is the *Rationale* of *Anatomy*, so much wanted in the History, and is truly the Basis of the rational Physick. But as no Man can believe any Author so vain, and so insolent, as to pretend to make and unmake Physicians; these are his Words: \* *It will be very proper to investigate, in this Place, the ORIGINE of the FULLNESS, and to shew the Causes, why the Men-*

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\* *Emmenalog. p. 51.*

*strual Flux does not begin before the Second Seven Years, nor does not last after the Seventh Seven; cujus rei rationem primus tradidit Vir in OECONOMIA ANIMALI scientissimus, COCKBURNUS.* Now, as this looks more like Frenzy than Malice, I hope the most credulous of his Admirers will not list with a Person under any of these Denominations.

The Discoveries at present calumniated, with an Appearance of Learning and Virtue, were the Envy of some Physicians, long before Dr. *Freind* kept ill Company; but then the Calumny was left to *Officers*, in the Language of a Chief; who, in length of Time, were discovered, and their Slander lost its Efficacy and Power; while, by a long and constant Course of doing well, the injured Person wore out the Dirt that had been thrown upon him. It must be acknowledged, that the Diligence of the Officers equal'd the Malice of their Masters; for they never failed, not only to asperse their Enemy, but some of them render'd his Prescriptions ineffectual, violent, and dangerous, as often as it was in their Power. The present Attack, under a Mask of Virtue, Knowledge, and the Love of Mankind, is much fairer; did we not know that the Desperateness of their Cause, drives these great Masters of Scandal, to the Necessity of publishing their own Calumnies to the World.

This was anciently the Case of *Galen*; for  
 was perpetually persecuted with the Ca-  
 nies of a desperate Cabal of Physicians in  
*me*, but whom we now find recorded in  
 tory, with the black Character given them  
 the Good and Great Emperor *Marcus Au-*  
*us Antoninus*, that They were *Covetous,*  
*ambitious, Envious, Slanderers, &c.* The  
 aracter of *Apocauchus*, in the History of  
 yfick, and the applauding his Murther,  
 ll no less merit a Place with Posterity.  
 t if *behaving with intolerable Insolence,* na-  
 al to all *Cowards*, justly calls for their gen-  
 and deserved Correction of Murther; we  
 ght know who stands fair for the Prefer-  
 ent: though both *Apocauchus*, and the Histo-  
 n deserve a better End.

F I N I S.





This was anciently the City of ...  
 was frequently ...  
 of a ...  
 but which we now find ...  
 the black ...  
 the God and ...  
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 through both ...  
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F I N I S



