PROVIDENCE having, in the Beginning, furnished Mankind with a large Store of Remedies, in the  
Animal, Vegetable, and Mineral Kingdoms,; their Uses and Application seem .to have been originally  
discovered by inspiration, or Accident; tho’ Reason is not altogether to be denied her .Share in the  
Improvement of this salutary Art. By Inspiratiori, I meats, first, that natural Instinct perceivable both  
' in Man and -Beast, - which directs, them frequently, when labouring under Distempers, to have recourse to what is  
salutary, and to avoid what is pernicious. This is more remarkable, at prefent, in the Brute Creation, then in  
.Man; tho’ the latter has some Reason tn believe himself not excluded fronfthis singular PmredrjOp of Providence,  
and would have more, if, like-the former, we behaved, with respect to Aliment, Exercise, .and all the Non-  
naturals, in a manner more conformable, to the wise Institutions of the Creator...

In almost every Fever, we meet with Circumstances which evince the teal Existence of this fort of Instinct in  
Man. .' ' " . -

-Thus, on the very first Attach, aster the Stomach has discharged its Contents, which would otherwise increase  
-the Disorder, and retard the Cure, by putrefying in the Body, all solid Aliment in nauseated; those Sorts parti-  
-cularly which are subject to an alcaline Putrefaction, and which would he most prejudicial; and nothing but cool-  
’ ing acescent Liquors are coveted, which afford the best Means, os Relies Add to this, that- there is a Heavi-  
-ness os the:-Head, and a general inability to.Motion : Now, it is well known, that muscular Motion greatly  
increases Fevers, and that Restcontributes to theirCure.

*Secondly,* I am inclined to. believed thatinany. Medicinal Discoveries may nave been brought about by Inspira-  
t.oit, that is, by-the peculiar Direction os Providence, which are usually attributed to Accident.; otherwise it  
should seem surprising, that after the Labours os a Multitude, os Men, both *of* Learning and Abilities, who  
"have spent' their entire Lives in physical Researches, and. aster all the boastedAdvantages.of ourReafon, we find,  
to the Mortification of human Wisdom, that the most important Remedies have been discovered by Savages and  
: Madmen, whilst; they had nothing less in View than the Improvement of Physic: By the latter I mean the  
-Alchemists,- who; in their Pursuits aster the Transinutafioniof. Metals, have blundered upon some Medicines of  
Efficacy. Thus, as we are told in Scripture, *God hath made foolisa the Wifiom of this Worlds* thus *the Foolijb-  
ttese of God is wiser than Men \ and the Weakness of God is stronger than Men.* Thus *God hath chosen the foolisa .  
Things of she Woorld .to confound theprises and God hath chosen the vveak Things. of ths World to ccufound theTseings  
-which are mighty. And the baseThings of the Woorld, and gibe Things which ore defpisedurdurth God chosen, yea,  
and the Thingsvshich areuoi, io bring io .nought the Things .that ore: That no Plesa saould glory in his*

*-Presence. ----- ...... : ‘ ' - . . .*

It is very possible, and even probable, that the Illiterate may have.perceived .a secret Impulse to apply unknown  
f Simples to particular Disorders, without being able to give any Reason for their Conduct ; and if these have been  
attended with Success, Reason lias indicated their farther Use in similar Cases, lt would,, however, be difficult  
to determine how far Inspiration, or Accident, may have had a Share in particular Discoveries.

The part which Reason has acted in the invention of Remedies, and.Improvement of Medians, seems prin-  
cipally to consist in the following Particulars. - λ 1

*First,* It was obvious enough to observe, that Distempers "attended with particular Circumstances, which are  
: now called Symptoms, were sometimes cured, without the Assistance of Art,, by spontaneous Evacuations .,sinh  
as Haemorrhages, violent Diarrhoeas, Vomitings, or Sweats; or by Tumors on some of the extreme Parts; and  
that, when these did not happen, the People thus affected usually died. Now, if we may prelnrne, that the first  
Inhabitants of the Earth had Abilities equal to our own, they could not belong without trying, whether, in  
.Cases attended with the like Grairnstances,: and where such Evacuations.did not happen,: artificial Evacuations  
-might not produce the same salutary Effects; and the Means of procuring them were probably learned very early,  
: either by observing the Operations of Simples on-the Brute Creation, or on Man, when taken either out of Curio-  
sity, Necessity, or Accident. Hence Bleeding, Purges, Vomits,-and Sinapisins, or topical Remedies, applied  
- with a View of inviting a. Tumor into the .extreme Parts, were; in all Probability, introduced: But Experience  
proved Reason defective in these very Instances,; as it must have, appeared upon repeated Trials, that these artificial  
Evacuations, tho’ often salutary, were not universally attended with Success, tut even sometimes proved manifestly  
.Injurious. On these Occasions, it was reasonable enough to suspect, that the Unsuccessfniness of these Evacuations  
depended upon their bring procured unseasonably, or in a Degree dispropothoned to the Exigendes-os Nature.  
It must have, therefore, been .some Time: before Experiments could be collected, and compared together, suffi-  
.cient to make it appear, that in acute Distempers there is a critical Tims, when the Vital Powers have prepared  
. the Matter, which causes the Disease, for Expulsion; and that if the Evacuations, mentioned above, are procured  
at this fortunate Season, the Disease is. carried off; whereas at another time theywould he fatal, or at least preju-  
- dicial. It mush however, he confess'd, that since intemperance and Idleness have introduced frequent Plethoras,  
. that is, Fulnesses of Blood,: these Evacuations have been rendered more universally necessary, urines proper  
Restrictions, than they would have been in a natural and less corrupted State of Mankind.

. I cannot' forbear making an Observation, by the way, which naturally occurs from what has been ssid; which  
as. That as the Art of Physic has been already, it may also continue to be, greatly improved, by carefully remark-  
ing the Means which Nature, unassisted by Art. employs,- in order to free the Constitution" from Distempers ; -for  
thence many important Hints may he takes, for the Relief of other Patients under the same Circumstances, and  
: for the general Advancement of true medicinal Knowledge. *That Hippocrates* was evidently of this Opinion,  
a . - appears

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appears to rne-finrnded Fquiiquiim psrtieularly thebrst and dutd Books, winthsoem to he wrom principally with  
"tifisView; for innhetiohe acimgnitstis with the Stzte-nnd Constitution of the-sick-Pevfipo the-Cincumsinnces as  
they appeared from time to firns, and the Event, very seldom taking Notice of any Remedies bring employ'd.

*Secondly,* Reason seems to have been concerned very early in the Invention and Ituprovement os Medicine, by  
applying, to the Distempers of Mankind, those Remedies which the Brute Creation was observed to employ, for  
Relief,- under Various Diseases. Thus Bleeding is ssiss by *Pliny,* to have been teamed from the *Hippopotamus,*which used, when grown unwieldy, to come out of the Water upon the Banks of the *Nile,* and there open aVein  
in the Leg with a pointed Reed, stopping up the Orifice, aster sofficient Evacuation, withMud. Thus, also, the  
*Ibis* ^..reported to have Taught the *Egyptians* the Use of Clysters. And thus, according to *Hcrodoius* and *Pausa-  
nias, Melampus* discovered the purgative Quality of Hellebore, by observing, that his Goats always purged aster  
browsing upon that Plant.

Other rational Methods of improving Physic were, the exposing sick People in the most public Places, that  
they might leant from others, who had been afflicted in the same manner, the Means whereby they were relieved,  
in order to employ those for the Relief of their own Disorders; and the registring particular Cases, and Rerne-  
dies, in theTeinples. - - ; -

What Progress’ Physic .had made before .the Flood, is very difficult to determine with any Degree of Exact-  
:n€ss-'; but as the Diet of the Antediluvians was very simple, the Necessity for Exerase great, and the Use os *fer-  
mented* liquors unknown, it is more rhan probable,:that Physic was.Very little rieceffiby, and consequently not  
much cultivated;: and that intemperance. Idleness, and the Use of Wine, as : they tendered the Art of Medicine  
-of rnoreUse, gradually gave Occasion for its improvement. ...

As the Use of Wine, and Debauchery, with all their. Consequences, began to prevail very soon .aster the Flood,  
Physic, as It should , seem, began to he more cultivated, as more useful to Society. Thus ssr, however, is Ter-  
tain, that the Art of Medians, like, all other Sciences; flourished originally „in the East, from whence it was  
-imported *'into Egypt,* from thence into Greirs,and.so.into other Parts inf the World; But *Egyptians* have  
been so industrious in concealing their History under Allegories, that it is extremely difficult to extricate Truth  
out- os a Multitude of Fables. It is generally agreed, *ssuigiEgypt.* and *Aprica* were peopled Son of

*Noah,* who, without Doubt, made his Posterity acquainted withall the Sciences then.known; 'and,- amongst the  
rest, with all the medicinal Discoveries: then made..; His.Sonsisprz2im..alse imine. Reputationes having props-  
spaced Arts amongst the *Egyptians,* but whether *Chain,* or *JAifraim,* or cither of them, was the *lenvsus Zoroaster*of. the *Persians*, it is-not our prefent Business to inquire. Ir makes more to ourPurpose, .that, these,, .and here  
of their, early Posterity, were deified by their superstitious. Countrymen, on account of .their inventing,  
improving, and communicating Arts and Sciences so.Mankind. Hence, the fabulousRelations which we meet  
: with . of *Isis, Osiris, Herrnes, Trisaiegistus,: Horti, ynho* is the same *z&Apolla,* and Son to *Isis, These), Aisesda-  
psm.^ud-* some others, -who are said to be Inventors and Improvers of Physio See .SscvI.API.vs..

- I caqpot pass over this Period without remarking, thowearlythe Effects of Fermentation were oblinyed;. for  
*Ilestici* as we leam, was intoxicated with his own Wine: .Now he .cannotteaionably he supposed to have made  
*\_Wine;* without taking Notice of Fermentation ; nor to have been drunk,.withoutheing sensible ofitsEffects. We  
may observe, how nearly-the Circumstances attending Drunkenness, in the first Instance we have of it upon  
Record, resemble those with which it -is attended at tins Day. -Thus *Noah,* we are-told, was, by a too liberal ..  
Use of Wine, led sinto the Indecency of exposing his'Nakedness to his youngest *Son Cham-,* and thatheawaked,  
as if should seem; in a very ill Humour, a thing .not. unusual in our Days, " and cursed his Grandson  
*Canaan,* ν/ho had not offended him, for an Accident, .which does, not appear to have been any body's Fault but  
this own. It would .have been happy-sor Mankind .if his Conduct, on thisDccasion, had given lum the Hint  
to conceal this Discovery, is it was his, os Wine; for, by divulging it, he has not only cursed *Canaan,* but ail  
Mankind. See *Genesis, Cap. ix. Vierse 20. ’ ' ’ ' . . ' ’ -*

We have traced Physic into *Egypt,* where it. undoubtedly received great Improvements. And here we have  
' the first-Instance os Physicians by Profession*., sox Joseph,* who.lived 1769 Years.besore *Christ,,* as we are told  
*so Genesis, Cap. 50.* ordered the Physicians, his Servants; to embalm the Patriarch *Jacob.* The Word armi?,  
which we trariflatePhyestesims,.can -rpeaii nothing, elseYiaed .therefore the Artsos.Eninalrning insist in.these Days  
have been exercised by die Physicians. .t . c.

: As for the antient State of PhyheAmong the *Egyptians, Clement Alexandrinus* insonns.us, 4 That there, were  
'" forty-two Books *of Hemes* of great Account, winch contain all the Philosophy of the *Egyptians p* The six  
“ last are in a more particular manner- studied by .the παστοφοροι, *Pall* or *Goak-iearers,* as relating to Medicine.  
“ These treat concerning the Construction of the-Body, Diseases, instruments,, the Eyes; and, lastly, concern-  
“ ing the Disorders peculiar to Women.” ..... :J . . ' \_ ...

As for the Condition and Character of Physicians ar that Time, among *slum Egyptians,* iris plain, .they were  
“ held a sacred Order os Men, as appears from the -foregoing Passage of *Clemens Alexandrinus,* where their parti-  
cular Office, in the sacred Processions, is specified. How great their Dignity, and how immense theinRevenues  
were; we learn from *Diodorus Siculus,*who informs us, that the third Part os *Egypt was* allotted for the Priests,  
who, in these Days, were physicians, that they might support, themselves decently, and finnish what was neces-  
sary for performing the religious Ceremonies of the Country. This Dignity was hereditary, and lianded down,  
without Interruption, - from Father to Son. But it is highly probable, there were several Orders and Degrees of  
these-Men., iince -to them belonged the Embalmers, of whom *Diodorus* affirms, that they received the Know-  
ledge of their Art from their Ancestors;-assuringns, at the same time, that the *Egyptians* held them in the  
greatest Esteem and Veneration, because they belonged to the Class of the Priests, and might,, as such, have free  
Access to their most secret and retired Plaoes. *Herodotus* gives us still a more full and circumstantiate Account  
of the State of the Physicians *in Egypt,* when he informs us, “ That it-was so divided, ants, as it were, parcel'd  
“ out, that one Physician had the Charge os one Distemper, another os another; and that no one durst take  
“ upon him the Cure,and inspection os more.”. All *Egypt,* says ns, is full os Physicians; some of whom prac-  
tiled on the-Eyes, others on the Head, others on-the Teeth, and others on the Belly ; and that A disterent and  
distinct Set os Physicians had the Care os occult Diseases committed to them.

These Men practised gratis, since they had a Salary from the Public; at least, according to *Diodorus Siculus,*they did so during a State of War; and always afforded their .Aid to Travellers of their own Country, without  
exacting a Fee. But the Embalmers were under different Regulations in the Exercise of their Art; The Phyfi-  
cians practised according to an authentic Record established by their Predecessors, who had been illustrious in their  
Professions:- If, by following the Laws and Rules laid down in this sacred Cede, they could not relieve and cure  
. the Patiens, they were not held criminal; but in case they attempted any thing not warranted thereby, if with-

ourSuccch, it was a capital Crime. GreatRnprovernents, therefore, were not to be expected, whilst this Taw  
subsisted. *Aristalhe,* in the second Chapter of the third Book os his *Polities,* informs us, that, aster the fourth  
Day of the Disease, the Pliyficinn might beegin to do something for the Relief os the Patient ; but that if he  
attempted'any thing before that Tims, it was at this own Peril: But *Aristotie* treats this aS an idle and pernicious  
.Law, tho’ others stand up in its Vindication. *Ifocrales,* in hisEndoiniuin on *Sasirts,* gives us the following soc-  
cinct Account of the Medicine of *iha Egyptians:* “ The Priests, fays her who enjoy many Advantages; *(Iseep.  
“ pose hegrneans fo many as to put them above the Nepristty of considering tb&nfifocs snore than lhdir Paiienisy* have,  
“ lor the Relief of .rhe Afflicted, invented a System of Physic, which does not prescribe dangerous Medicines;  
" but such as may he used as safely as their daily Food: Hence it is, that the *Egyptians* are a People of sound  
' \*\* and robust Constitutions, and live to a very great Age.”

From what-has been said, we may form a Judgment os the Dignity os the *Egyptian* Physicians, os the Man-  
net in which they were so liberally provided for, and how that Practice was not so much directed by any real  
Judgment they themselves had in Physic, as according to a standard written Law ; from which we may perhaps  
reasonably enough conclude, that their Theory was fired; that the Memory had a greater Share in it then the  
Judgment; and that the Physician could not, with Impunity, go beyond the Bounds os the sacred Books; But;  
to he‘more particular, we shall take a View of the State and Condition.: os each Branch os Physic among  
them. As for their Physiology, then, sit is obvious, that its Perfection must have home a Proportion to the State  
of Anatomy; since it is principally to he learned from frequent and repeated Dissections os the human Body.  
What the State os their Anatomy was, may he seen under, the Article ANATOMIA.

*Diogenes Laertius* informs us, shat they believed Animal Bedies to consist Os the four Elements, and quotes  
*Maneiho -for* his Authority. *Seneca* also assn res'ins. that they divided the Elements into Male and Female. They,  
farther, attributed a great Influence to'the heavenly Bedies over those os Meh ., arid divided the human Body into  
thirty-six Parts, all which were consecrated to so many Gods or Demons, who were the Authors of Health or  
Disorders, in the respective-Parts they had-under their Patronage ; for this Reason these Demons were by therri  
worlhipp’d and appeased by certain incantations. They also thought these Demons might be reconciled to  
them by engraving their Hieroglyphics on Herbs and Stones. This seems to be the Basis, as it were, of Magic,  
and the main Hinge. on which the Whole of it turns. The Doctrine of Climacteric Years, or what *Pliny* calls  
. the *scansilis Annorum Lex,* may. possibly derive its Origin from *isut Egyptians.,* who’ others, with more Probabi-  
lity, deduce it from *Pythagoras^* and *Pliny* ascribes it.to*Aiseulapius.* - All these Opinions may be right; for  
*Pythagoras* might, and probably'did, borrow his Doctrine of Numbers from *Egypt,* or some of the Pastern  
‘Nations.' ' ' ' .

What the State of their Pathology was, we may in some measure infer from, what has been laid; for the  
Causes of Diseaies were reserrfd to Demons, who were the Dispensers of Health and Diseases: Some are os  
Opinion, that their Pathology must have received considerable Improvements from the Opportunities the Firn-  
hairnets had of viewing and inspecting the human Viscera.- *Herodotus*, and *Diodorus Siculus,* ..think, -that their  
observing these Viscera to be vatiouily corrupted, laid a Foundation for their believing, that Diseases were pro-  
duced by the Substances taken, for the Nourishment and Support of the Body. Tins might, perhaps, be the  
Foundation of their .particular Regimens, with respect to Diet, in order ‘to guard themselves against Diseases ;  
Hence, also, might arise their Use of Clysters, purgative Draughts, Passings, and Vomits, witha View of pre-  
serving themselves from Diseases, by removing their first Causes. This Method they used, according to *Hero-  
dotus,* for three Days successively each Month -, or, according to *Diodorus Statists,* with an Intermission of three  
or four Days. Each of theseAuthors may have given a faithful Account os the Practice of the Time in which  
he lived, tho’ their Relations differ. The *Egyptians,* according to *Pliny* and *Aidan,* learned the life of Clysters  
from the Birdfetio whose Beak was so form’d by Nature, that she could cominodioufly introduce it into her  
Anus, And inject a Fluid for cleansing her intestines; and this, together with their other Methods of evacuating  
the Body, were from them propagated to other Nations. It is also probable, that Frictions, Baths, and Oint-  
ments,. were originally used among the *Egyptians,* before they were known to-the *Greeks. Herodotus* was of  
Opinion, that the sound and healthy State of the *Egyptians* was owing to the Constancy os the Seasons, since  
the Atmosphere, Jo their Climate, is subject-to no remarkable Changes or Alterations; so that their preservative  
Method might, on tins Account, be attended with the greater Success.. Before we leave the Diet os *theEgyp.*pistici, weishall observe, that, whatever some Authors have asserted, the Eating os Flesh was common among  
them, tho’ under certain Restrictions and limitations. *TkusElerodotus* informs us, “ That the Priests had  
“ Plenty of every thing j that they, lay under no Necessity- of spending any thing of their own Fortunes;  
\*" they were daily supplied with Beef and Goose stem the Altars'; that they had Wine furnished themhet that  
<e they were not allowed to eat Fflh; and that Beans were notsown in all the Larch” Hence probably rhe  
famous Prohibition of *Pythagoras,* with respect to this Vegetable.

But tho' the *Egyptians* used Flesh for Food, yet they were under greater Restrictions, in this Particulas, than  
most other Nations ; for what the Legiilators os one Country allow’d, was, for political Reasons, expreily pinhh  
bited in others. The Drink commonly in Use among the *Egyptians* bras the Water os the River *Nile,* which.  
*Plusarch* informs us, was held in great Esteem by them, and rendered those who drank it very corpulent. *Perii-  
dotus* tells us, that the Soil of *Egypt#* not proper for the Culture of Vines; se that the Wine died by their Kings  
and Priests must have been imported storn other Nations. We inay serin a Judgment of the Temperance os  
the *Egyptians,* from the Method os Life injoined even Kings; who, according *to Diodorus Siculus,* "" lived upon  
\*s simple Food, and a moderate Quantity of Wine, which could neither produce Repletion nor Intoxication i in  
" short, so moderate a Reegimen was prescribed, that the Laws, relating to this Particular, seemed rather to bg  
" the Directions of a sagacious Physician, than the Injunctions *inf* a Legiflater.” To this Frugality and Tem-  
perance the Children were inured from their very Infancy.

As for their bodily Exercises, they were widely different from those of the *Greeks,* since as *Diodorus Siculus*informs us, it was not customary among them to learn Music and- Wrestling; for they were os Opinion, that  
by the daily Exercises of the *Palestra,* a genuine Health was not generated, het a’short-lived Strength, highly .  
dangerous to young People. °

in common Use they were extremely studious of Cleanliness; and in this respect, follow'd" the Example, of  
the Priests, whe, according to *Herodotus, suea.* their Bodies ibardd all over every third Day, and wore always,  
when in the Exercise of their Offices, clean linen Garments th prevent the Generation os Vermin, and the  
Contraction os Sores. We also learn from the same Author, that Shaving was universally in Use among the  
*Egyptians,* and that it was customary with them to go with their Bodies either' net at all. or very slightly

cover'd. They did not allow their Hair to grow, except when upon a Pilgrimage, or when they had boned  
themselves by an Oath to the Gods so to do. So sar were they from shaving their Bodies from a Principle of  
Grief, that they never allowd their Hair to grow, except when some terrible Calamity had befallen them.

*Galen* seems to lay great Stress upon the Astrological Predictions os the *Egyptians,* and wonderfully reconl-  
rnends their Precepts injoining the Observation os the Moon.

As for the Practice of the *Egyptians, sue. can* only bestow this general Encomium upon it, that it was os old  
celebrated all over the World, and that, according to *Ifocrates,* they used the most safe and salutary Medicine.  
The *Nepenthes* is highly celebrated by *Homer,* and by *Diodorus Siculus* called οργῆς καὶ λὑπης φαρμακον. the Re-  
medy of Anger and Sorrow. The Poet ascribes so singular Virtues to it as to affirm, that whoever dninlon it  
. mix’d with Wine, shall not he sad during that Day, tho’ his Father or Mother should dis, or even tho’ his  
Brother, or dearest Friend, should he murder’d before his Eyes. He also asserts, that *Helen* got thisNepen-  
thes in *Egypt* from *Polydamna* the Wise of *Thon.* Since the Sentiments of Authors are various with regard to  
this Medicine, it would be too tedious to mention them all. *Oleuss Borricbtus* is probably in the Right, when  
he conjectures, that it was some Preparation of Opium, and Dutroy, both the Produce of *Egypt.* This Opinion  
appears the more consonant to Truth, because the modern oriental Writers agree with *Galen,* that the best  
Opium is the *Thebaic,* which at this Day, is produc’d at *Alnttige,* a Town in the Region of *Thebais.*The *Egyptians* used often to retire to the Temple of *Isis* and *Serapis,* where, during their Sleep, they expected  
Remedies to be revealed to them. *Serabo* also informs us, that they did the same in the Temple os *Vulcan*near *Memphis.* But 'th highly probable, that; on urgent Occasions, Medicine was practised thy the Vulgar, as  
well as by the Priests, since we are told by antienf Historians, that *Egypt* was full of Physicians, and that all  
its inhabitants practis’d as such. - But 'th scarce probable, that the Medicine of the Vulgar extended farther  
than Prevention by Vomits, Purges, and Clysters, which were, perhaps, confined Jo themselves, and those of  
their Family; but we are told by *Diodorus Siculus,* that none durst protest Physio, without bring admitted as a  
Member of the College os Priests.

About a hundred Years aster *Moses,* who lived 1530 Years, or thereabouts, before the Birth os Christ,*'Me-  
lampus* an *Argive,* the Son of *Amythaon* and *Aglaia,* having travelled into *Egypt,* and made himself acquainted  
with the Sciences then cultivated in that Country, introduced into *Greece* a. great deal of their Theology and  
Superstition, together with Magic, the Arts of Divination, and of Physic. With respect to the latter, three  
' very remarkable Circumstances occur. The first is. That he' cured the Daughters of *Prusus* Ring of *Argus,* of  
Madness, by purging them with Hellebore, whether the Black or White is uncertain, the cathartic Quality of  
which he is said to have learned from observing, that his Goats were always purged aster eating of this Vege-  
table. .

CThe second Circumstance his That after purging these Ladies with Hellebore, he bathed them in a certain  
cold Fountain. Here we have the first Instances upon Record of Purging, and of bathing' with a 'medicinal  
:View.

The third Circumstance relates to another Cure said' to have heen petfonned.by *Melampus* upon *Iphiclus,* one  
of the *Argonauts,* and the Son of *Phyldcas.* This Hero, it seems, had not the Capacity of getting Children,  
I os which he was very desirous,' and, upon applying to *Melampus,* was directed to take the Rust of Iron for  
ten Days together in Wine; which he accordingly did and found from it the Effects he wish'd son It in  
’scarcely worth while to mention, that he is find to have learned this Piece of Practice, by his Skill in Augury,  
from a Vultur, which communicated it to him; for if the Story is true, -which Nir. *Le Clerc* doubts, he was  
probably able to assign better Reasons for what the did, deduced from Reason or Experience; whatever Parade  
he might make of acquiring bis Knowledge by extraordinary Means, in order to raise bis Reputation among his  
ignorant Countrymen-, an Artifice not uncommon in our Days amongst the Disingenuous and Artful, of which  
the Conduct of the Adepts and Empirics fnmilhes. us with a thousand Instances..

*Melampus,* moreover, employed incantations and Charms in the Cure of Diseases, which it is likely he was  
taught in *Egypt.*

' These Particulars we leam from *Herodotus, Pausanias, Ovid,* and *Apollodorus* 5 and they will furnish us with  
the following Remarks. . " " ' ' '

First, That the Art os Physic must have rnade a greater Progress in this early Age than is generally allowed ;  
since, in the Case of *Prtetus’s* Daughters, *Melampus* practised a Method winch could not. have been much  
mended in our Days, considering the singular Effects of Hellebore, specially the black Sort, in Disorders pecu-  
liar to that Sex, and the Propriety os schsequent cold Bathing.

.In the Case of *Iphiclus,* if, as may be reasonably supposed, his Impotence proceeded from a Relaxation csthe  
Solids, and the languid Circulation of the Fluids, I believe a modem Physician, in such a Case, could not have  
done better, than by administting proper Preparations of Iron, to correct the general Defects in the Constitution,  
and to remove the lntbecillity depending thereon.

The other Remark I would make is with respect to. Incantations and Charms, which we are told *Melampus*employ'd in Diseases. These were coeval-with Physic, and seem to have been originally introduced artfully, in  
order to impose a Belief upon those not in the Secret, that the Person who exercised them, was particularly sa-  
voured by some superior Being. This was attended with a very good Effect upon the Practitioner, as" it excited  
a Veneration for him in the Minds of the Vulgar; and, in consequence of this, the Patient was' more easily  
prevailed upon to submit irnplicitiy to whatever was-directed Meantime the Cure was performed thy some  
Remedy os real Efficacy, adrniniftred as a Part os, or only in Aid of, the Charm or Incantation, as the Patient was  
made to believe. Is the Priests os *Isis,* or *Aisctilapius,* had been acquainted with the Virtues os the *Peruvian* Bark in  
the Cure os intermitting Disorders, it would have been an. easy Matter for them to have defrauded this Remedy os  
its Reputation, and transferred it to some mysterious incantation performed at the time of its Exhibition.' I  
must, however, confess, that the Solemnity of the Ceremony might possibly have some Effect on the Person upon  
whom it was performed, as it might exalt the Faith of the Patient in his Physician, a Circumstance of no  
small Moment, and, besides, might give, in some Degree, a Turn to the Distemper, as the Body is manifestly  
influenced by the Affections of the Mind.

*Thyodomas,* the Son of *Melampus,* is laid to have inherited his Father's Medicinal Knowledge; hut History  
does not furnish us with any remarkable Instances of- his Practice. *Polsidtu,* the next Physician.upon Record,  
was either Grandson or Nephew to *Melampus*; but we are not informed of any Particular, with regard to his  
Practice. We rnay however collect, that he was in great Reputation, by the sabulous Accounts which his  
Countrymen give of him. They relate, that *Glaucus,* the Son of *Minos* King of *Crete,* was accidentally saffb.

cared; and buried in a large Vessel of Honey, so that his Father could not find out whist had heed his Fats,  
or where he was, till *Poisidus,* by ins Skill in Augury, discovered him, and then restored him to Use.

The next Physician, *os* Surgeon, for the two Professions were not separated till many Ages after, amongst  
the *Greeks,* was *Chiron* the Centaur. This great Mas, sor such he appears to have beet, is much refehrarnd  
for bis Knowledge in all the polite Sciences then cultivated, and particularly in rhe Medicine both of Man and  
Cattle; from which Circuntiiar.ee he was fabled to he half Man, and hair Beast. His Name.derived from  
*7dur, Cbeir,* winch signifies a Hand, and the Appellation of *Cbiroyuem,* given to the most untraftable Species of  
Ulcers, .should seem to he Evidences of his bring principally concerned in the Chirurginal Parr of Medicine,  
But as it is highly improbable, that he could have been ignorant of the Advances which had before bis Time been  
made in Physic, we have the more Reason to depend upon the Testimonies of *Pltaarcsu Pliny,* and other Au-  
shots, who represent him as one well acquainted with the Virtues of Herbs, and as a Person who made some  
Improvements with regard to internal Remedies. Thus he is said to have discovered the Virtues of Centaury, a  
Plant which we are told received this Name from him.

The extreme old Age to which *Chiron* lived, furnished the *Grecians* of Distinction, for more than one Age,  
with an Opportunity of giving their Children a liberal Education under his Tuition. Thus *Hercules* is said to  
have been among the Number of his Pupils; het we meet with very little relating to his Medicinal Knowledge,  
except that the Fable of his destroying the *Hydra* of *Lerna* may be interpreted to import his draining the Fen  
of that Name with a medicinal intention; I mean, that of delivering the adjacent Countries from endential Dis-  
tempers, to which the poisonous Exhalations from such a l®arsh subjected them ; and that he may he sepposed  
to have cured *Alcefia,* the Wife of *Admetus,* os some very dangerous Distemper ; whence the. Fable, that he re-  
leased this Princess from Hell, aster having conquered *Pluto,* that is. Death. It is observable, that many Plants  
derive their Names from *Hercules,* and that the Epilepsy has acquired the Appellation .of *sue. Herculean Disease ;*but I am of Opinion, that, with respect to these Plants, they were not originally Called so, heiause *Hercules* diss  
covered their Virtues, but because they were esteemed irresistible in the Cure os certain Diforders ; and . as: to  
*Herculean,* applied to the Epilepsy, it seems only to import the Disease being invincible, mid not that *Hercules*was either acquainted with the Nature of it, or afflicted with it.

Another of *Cbirofl*s Pupils was *Aristaeus,* who appears to have been very well acquainted with natural Pro-  
duftions, and to have applied some of them to Uses not universally known before his Days. Thus the Aris of  
making Oil and Cheese, and of collecting Honey, are said to have been invented by him. And Mr. *Le Glare*attributes the Discovery of Silphium, and its Ufes, to *Aristaeus.*

*A* third Hero educated by *Chirm* was *Jasen,* who commanded in the *Argonautic* Expedition, which has  
been the Subject os many Poems, and given Rise to a Multitude of Fables. *Borrichius* takes a great deal of  
Pains to prove, that the celebrated *Golden Fleece* was a Book containing the Art of malting Gold. But who-  
ever considers the Circumstances of this Expedition, will perceive it highly probable, that the *Greeks* gave a  
sabulous Turn to the *Argonautic* Exploit, in order to disguise the real intent os it, which was mere Robbery ;  
and that the Riches of *dictas* King of *Cbolcts* allured tins Band of Heroes, and inspired\* them with the De.,  
sire of plundering him, which, to their great Honour, they effected. Thus in all Ages Robbery and Murder  
have been esteemed infamous in liule Villains only, but glorious in Heroes. '

*Hecate,* the Wife of *Oct as,* with *Circe* and *Medea* his two Daughters, is celebrated by Antiquity sor her  
Physical Knowledge. The Researches of *Hecate* seem to have been made with a View of discovering the poi-  
sonous Qualities of Plants, in which she was very successful; an Instance of which is the *Aconitum,* or Wolss-  
bans, the deleterious Qualities of which she has the Reputation of having first remarked.

*dree,* according to *Diodorus Siculus,* inherited her Mothes’s Skill, and acquired more "by. means of her own  
Researches ; but the bad Use she made of her Knowledge has rendered her Character the most insunous os any  
we meet with in Antiquity; for she poisoned, her Husband a King of the *Sarmatians,* for which, and some  
Exploits os the like Nature, she was obliged to fly from her Country, and take Refuge either in *Italy,* or a  
desart Island not. very distant shorn it. A little os the *Grecian* Exaggeration made this Lady. Daughter os the  
Sun, and a Sorceress, whence all the Romances we meet with in regard to her History.

The Character of*Medea* her Sifter Is more amiable, tho’ much involved in Fable. Besides her Knowledge  
of Vegetables, she is the first, as is: find, who made , use os warm Baths, and is therefore reported to have  
-boiled People alive ; and an Accident whichhappened to *Pelias* a King of *Thessaly,* added Credit to rhe .Scandal  
This Prince, bring very old had an Inclination to try the efficacy of this: new Remedy, and died under the Fr-  
periment. She has farther the Reputation of having been able to restore Youth to old People; because, as  
is conjectured,- she had a Method of communicating a black Colour to grey Hairs, by means of certain Plants,  
the Virtues os which she firsqdiscoVered; het; others are os Opinion, that whet gave Rise , to: this Fable was,  
that she had the Art of rendering the most effeminate Bodies strong and Vigorous, by directing suitable  
Exercises. ... ......

*Angitia,* or *Angerona,* is by forne mentioned as Sister *to Medea* and *Circe,* whilst others think het the fame  
as *Medea*: We,, however, meet with nothing relating to her Medicinal Capacity, but what is sabulous.

.- Amongst the Heroes of the *Acgonataic Expedition* was the celebrated, *Orpheus,* who, according to *Pliny,*wrote on theSubjeft of Plants; and is by others reported to have discovered Remedies for some Diseases, the  
Particulars of wluch are not mentioned. .

*Lima* the Poet also, on account of bis having wrote on Fruits and Trees, is said to have had some Know-  
ledge in Medicine. .. .

But with respect to Physic, the most eminent Pupil of *Chiron* was the *Grecian Ais.culapius,* of whom I have  
given an Account under the Article of his Name.

: About seventy Years after rhe *Argonautic* Expedition, the confederated Annies of *Greece* invaded the *Troyan*Territories; this gave Occasion to a celebrated Period in History, which answers to the Year 1194. before  
Chrift. *Achilles,* one of the Heroes concerned in this War, was, in consequence of his education under Chcedzz,  
acquainted with Physic, and is mentioned as the inventor of same Remedies, which are specisy'd under the  
Article as his Name. Nor was his Companion *Patroclus* ignorant os this Art, as we may infer from his dressing  
the Wound of *Eurypylus,* at the Request of the laft-mention’d Hero.

*Protesilaus* the Son of *Iphiclus* was remarkable for bring the first of the *Greece* who was killed in the Expe-  
dition against *Tiroy,* and is farther celebrated by *Pbilastratus* for his great Skill in Physicwhich he must have  
possessed .in an eminent Degree, -if it is true, that he could cure ail Distempers, and particularly Dropsies, Con-  
siiuIptions, Quartans, and Diseases of the Eyes. . . ”

Pshry attributes the Discovery *sx* theVirtues of the *Teucrium,* against Obstructions of the Spfeth, tn *Teacer,*another of *the Grecian* Heroes.

About this Period, *LevcusR* Companion of *Ulysses,* as we leant from *Ptolemy* of *Alexandria,* inhally called  
*Ptolpriaus Hephaestionis,* quoted by *Pbotius,* dedicated ^ Temple to *Apollo* upon the Rock of *Lettcosu.* but it is  
probable, that the Custom of leaning from tins Rock into -the Sea, with a View of curing- Love, began long  
before, because we are informed by the same Author, that *Varus,* by the Advice of *'Apollo,* took this Method in  
order to cure herself os her Passion *isar Adonis. ' -*

*Hcrncr* also celebrates *Agamede* the Daughter os *Mulius,* and tells us, she was acquainted with all the Medi-  
cines width the Earth produces.

ἼΓ τοσα *Aniptemaja* ῇδη ὀσα τρέφει εοὐρεῖα χθών.

But *Machaon* and *Podalirius,* the Sons os *uEseulapias,* os all the *Greeks* concerned in the Siege osVryfe  
were the most eminent for their Medicinal Knowledge. We find them, however, corrcemed only in Cnirargical  
Cafes; but it is not probable, that these Heroes, who were thus descended, and Physicians by Profession, could  
he ignorant of any thing which had at that Time been discovered with respect to internal Medicine, especially if  
we reflect, that Physic, as well as Surgery, was cultivated in the Family os *Podalirius,* and received from time  
to time such Improvements from his Posterity, *tkiaAlippocraies,* the seventeenth in lineal Descent, was enabled  
to bring these Arts to a surprising Degree os Perffeon.

- in the History of *Podalirius,* we meet with the first Instance os Bleeding: This Nero, according *its Stepha-  
nas Byzantinus,* was, in his Return from the Siege -of *Troy,* driven by a Tempest upon the Cousin of *Coria,*where the Shepherd who received hint, understanding that he was a Physician, conducted him toeing *Darnaethus,*whose Daughter had fallen fem the Top of a House. *Podalirius* cured the young Princess by bleeding her in  
both Arms. With this lucky Accident the King her Father was so well pleased, that he gave her in Marriage  
to him, and a Part: of his Kingdom as a Dowry.

Antiquity furnishes us with very sew authentic Materials relative to the History os Physic, ' finrn the 7Era of  
the *Trosun* War to the Time os *Hippocrates. -* Some, however, tinting this Interval are mentioned, who em-  
ployed themselves in Medicinal Researches, besides the Descendants of *Aisudapius.* -Thus *Soloinon,* who-lived  
about a hundred innd.sixty, oraliundred and righty Years after the *Trepan* War, is represented by *Josephus, as*one perfectly well acquainted with the Medicinal Virtues os all' natural Productionswhich agrees .with lie Cha-  
racter we find in Scripture os thisPnnce. The ssine Author, relates. That a Queen of *'Ethiepta,* called  
in Scripture, the Queen os the *East,* whom the Reputation os *Solomons* Wildorn brought in *Jerusalem,* rnedc a  
Present os the inrue Ballam-tree to her Royal Host, who by Culdvaaon propagated this .precious Plant in his  
Gardens About *Jericho.*

*- ’ Epimprides* lnce the Reputation os hawing taught the *Greeks* the Uss os Squills. He is farther, find to have  
flept fifty-seven Years in a Cave; which is interpreted to mean, that he was so long absent from ins Country, and  
spent that Time in travelling, principally with a View os niaking Discoveries in Physic and Philosophy.

*Tholes* and *Pherecydes* are also said to have travelled into *Egypt,* and thence to-have imported the-Sdences  
into *Greed,* and amongst the rest Physic.- i

*Pythagoras,* who is said to have lived-thout thetioth Olympiad, that is, about 520 Years before Christ, tra?  
veiled into *Egypt* and the *Indies,* in quest Of Knowledge , and upon his. Return to las own Country, which  
said to have been *Santas,-* finding it in a:-State of Slavery to the Tyrant then 'reigning, he removed *foeGrocipir,*where he founded a School much celebrated in Antiquity. *'Celsas* mentions fists Philosopher, as bring inftruinen-  
taLinthe Advancement of Medicinal- Knowledge.: He seems to have studied more the Preseryanon of Health,  
and. Prevention of Distempers, by means of a-proper Regimen and Diet, than the Core of Diseases by Messi-  
cines. ; Vinegar of Squills, however, is said to he aRe'rnedy invented by him; but it is also said,' that he learned  
the Virtues cf.Squilis from *Epimenides.* Neither *Pythagoras* nor -any of bis Disciples were, ’properly speaking;  
Practitioners of Physic, since they applied themselves prindpally to the Theory of the Art, except *Empedocles,*as least wereed of noCures performed by any other: os diem.’ As' for *Pythagorius* hensels, her neglected ) no-  
thing char could improve his Mind, or -increase Ks Knowledge. 'Tin highly probable, that he acquired, bis  
Skill in Medicine'among the *Egyptians*; but we have only seine finals Fragments of his Works, . and seine of  
these breathe the same Spirit of Superstition, which had been the Bane of preceding Physicians.; lor what he has  
wrote concerning Physiology, is very inconsiderable: ' '

He imaginedthat atffite Instant of Conception a certain Substante, containing a warm Vapour, descended fioin  
the Brain ; and that the Soul, and all the Senses, drew then.-Origin from this Vapour, whilst the Flesh, the  
Nerves, the. Tendons,-the Bones,"the Hnirs; and the Body in general, were sorined of theBfoed, and other  
Humours, conveyed to the Matrix. He inserted, 'that the Body, of the Foetus was formed, and become folith  
in forty Days; but that, according m the Laws of Harmony, seven,-nine, and for the most. path, ten Months  
were necessary to render it entirely perfect; and dining that Time, according to his Doctrine/ whatever was to  
- happen to the Child in the whole Course os its Lidin was regulated and detenrsinech He affirmed; that’the  
Veins, the Arteries,’and the Nerves, were the Bonds of the Soul/ According herhera; the Soin ryher extended  
from the Heart to the Brain, and that Part os the Soul which is’ in the Heart, th the Source ’ of the. Passions ;  
whereas Reason and Understanding reside in the Brain. This Quinion, which is common to hen with the sained  
Writers, he perhaps, received from the *Chaldeans,* with whom he had conversed.

' As. for the Causes os Diseases, whatever Notions he entertained of them, wetetioamed in the same School,  
and in that os the Magicians, whom he had also consulted. The Air, he laid, was full of Spirits, Demons, or  
Heroes, which are the Authors of Dreams, Signs, mid Diseases, both ω Men and Beasts. - Lustrations and  
Expiations, accordingto him, had a Relation, to these Demons mid Spirits, in ssie ssme School, he no doubt  
learned what he whore concerning the magic Virtues of Plants. Upon this Subject he composed a Book, by  
fome ascribed to- a Physician called *Ckesnporus.* As for the natural Properties os Plants,;*Pliny* only informs us,  
that ho- laid a particular Stress upon those os Cabbage.

Some of the Maxims he laid down with regard to the Preferyation of Health are yet preferved: is, says *hr,*we intend-to enjoy Health, we must acCustorri ourselves to suchssoothas is most simple, and may’he sound every-  
where. For this Reafon he eat no Pfelh, but lived upon Herbs and Water. He alfo prohibited the Use of  
Beans, probably in Imitation of the *Egyptians.* As he lived-in this inanner4.it was easy for him to follow that  
‘ Advice he gave, when he ordered not to approach a Woman, unless with an Intention to become weaker. He  
also inserted, that’ It was highly improper m run into Excesses, either with reipect to Labour or Nourishment.

He made Health to consist in a certain Harmony which is ned'explained. He *sSett&l* the Sine thfcgimp-  
censing Virtue, every, thing winch was good, and, God himself;. Io. that every thing in the imiverfal Sythim  
subsisted fay Harmony. By this Harmony he probably meant the.ikelanotiomi joss Proportioss, which nil things  
ought mutually to bear to each other, or the natural Order ofall things. -As to the samOus rnyiierimis Do&ine  
of Numbers, eadu .accordingtosam, was pofseffed of its proper Dignity, foine bring inutile more perfect than  
others.. The odd Numbem, . for Instance, were more considerable, arid of a ligner Virtric, theri those which  
were. even. The former represented; the -Male, and the latter, the Female. BUr the NunibeI Sevin was of all  
others the most prysect.: . . I - ' : 7 :

From thisoOpinion sprung originally the Doctrine of Climacteric Years, the Discovery of wiiinlris attributed  
to the *Chaldeans,* from whom *Pythagoras* might have also learned it. Tins Name is given to every seventh  
Year of the life of Man, and it is by forne thought. That in this Year he- rum rhe greatest Risque, not only  
with regard to Life and Health, but also with regard to the Goods os Fortune,. in consequente os' the Changed  
which happen in these Years. . ' ’ ‘ ’ . ’ ' ;

If we may believe. *Celsas,* it is upon the same Foundation that the Persuasion nTthe Physicians is built with

- respect to the Force of. .the Number Seven in Diseases, and the Difference betwcedn odd and even Days..

They who assert, that *Pythagoras* left no Writings, and that nil we Vnow' ofssis Sentiments is taken from the  
Works of his Diicip’ss, may deny that this Philosopher evof encertainedsuny such Notion. . *Galen,* who  
for other Reasons than , those drawn stain the Perfection os Numbers, considered in themselves, believed that we  
ought- to pay Attention to odd and. even Days, is astonished^that-Py/^agoron should have been of this Opinion.  
\*e ’Tis so easy, says he, to discover the Absurdity and Vanity os what is advanced with respect to the Power of

Numbers, that vve have just Reason to be surprised, that *Pythagoras,* why was; in- other tefpecti- so wise and  
V knowing, should have atttibutedsso math tothem/'. This Philosopher had enjoyed, an. Opportunity os era-,  
mining' them, and admiring the RestIlLof their Various Combinations,-since,' as is. said, he was acquainted wish  
Arithmetic and Geometry; but that these rational. Sciences ought, rather rojimie given third a Disgust ar the  
Trifles above-mentioned. . ' ’ ' - '

All 'this Theory of *Pythagoras,* with respect to Physic, affords anOccasion Of reflecting upon the Weakness,  
and 00 the same time inion the Vanity, os human Nature., foragine Whole of his System is either entirely false,'  
' or-at best precarious,, both these must.have been concerned in prevailing *qn* this otherwise extraordinary Man, for  
such-he appears to have bees,, to have , propagated Chimeras width- he had either learned or invented, instead of  
Realitiesand to have impos’d imaginary Laws of Action upon the Animal Oeconomy, instead os inveftigating  
the Rules by which .it. in actually governed.: But, to do Justice to this celebrated ’ Philosopher, I insist/ confess;  
that bis particular Theory is neither better nor worse, than- rliofc which have been sounded upon some rnore ino-.  
denTSyftetns os Philosophy. J . ' ; - 2.

*. Zamolxis,* whom, the *Getae* adored as their Cod, has passed forthe Scholar of *Pythagoras,* this’ others believe  
him to he a great deal older. The KnowIedge of Medicine Ms 'also been inscribed to him. We are -pretty  
much in the Dark as to this Particular; only we'know, that-he asserted, « That the Eyes could not he ; cured  
"" without the Head, nor. the Head without the red. inf the -Body, nor the Body without the Soul;” Tie also  
maintained, that *gist.Greek* Physicians, wanted Success in the Cure of most Disorders, in' confequerrce ost&ir  
Ignorance with. regard to this .Particular. The t Remedies he used for the Cure of: the Soul were Ihebantinents ;  
notniherthosenfedthy.^siainpimr^ serif we rnaybeijeve *Plato,* in The Incliantments of *Samoixis* were-nii-  
μ thing more than rational and moral Discourses.;, for these produce Wisdom in .the Soul, which being once  
‘"acquired, itis.easyto procureHealth; both to the Heath and mall the other Parts os thc.Body.” ς .  
j - Bar, amongffall the Disciples, of none rnade sogreata*Equip edocles s* os within itisfiiid,

that, he discov^edtheRsusons7wh5t .&rf^ was.ruuch subject to- Pestilence, and such a Sterility of the Soil, as to  
cause Faintmi. . These were caused by a frequent South Wind, whim blowing through the Overtures os Cer-1tain Mountains, . bad: a jndinstaence.nu this Country. ? He. therefore directed these Overtures' to b e stopped, uts,  
and thereby prevented the ConfequEiinesbr these; Sedfli 'Winds for the future. , ' ,

: He also acquired greatReptitanon.bya Case winch is related wider1 the Article APNOEA; which see. -

♦ We . leam-sionsaiPinlage iniPiminth.ia ins' Treatife ἐνεῤἰ τῶν *'durt^heriorsuoliAisurapise,* that - *Empedocles* was inbr  
quainted with the Cochlea of itheEar, where he sain^Sountio'were formed. We meet with- no Instance before her  
Days os this Parsons the Organof.Dearingheing'chdinved.-

.As, to the Physiology os *Earpedocles,.* is docs not appear, that he was: more excellent then his Master *Jschar  
ggruss* He made one Obfevachsshowever, which' appears tobe very Juft, and is: confirmed by1 inodern Discijo  
veries -, which is, that the Seeds os Plants are analogous to the-Eggs of Animals,

*Entpedacksstfas cAi. Agrigentum,* ATown. *mAieify,* and flourished about-the 84th Olympiad, that is, about  
AYo Yedrs hefore- Chtish. .He esteemed Physiosm much, thatllie ssid the Phyfirians excelled all other Mfen;  
and approached theinearest in.Raink to die immortal Geds. TSis^entirnent was very diherenssstciin -that -ofthif  
shinous*Heraclitus,* whe.was of Opinion, that if‘in-was not’Tfe the Physieimsf the1 Graurnherans might/he  
placed in the;hi^heff.RaIik ®f: FooIs 4 pinhapsthisJisft-mentionedPMifosGpher-’ might be displeased with-the Pim  
sed^dincautelbrneos the Physicians,: his Gonternpoiaties, might he-wise enough gnioppoiethe dntrodiishory  
of las Plniofophy-inm;Medicine, andiinpertinent-enough in askl some Questioas; which wheld-give han a  
geat-deal os Trouble to answerin' IgniI susv most θ *Jo - 'so. s-.-'.* υ.gnilT *--'-s - -'Vi\  
. Jerque* was. wGothetspmat.'aedLCoaten^ *CsjEarpatides p* -Whet relates to-him as a Physician, is specified,

under-ine Arnclo.:^ hsi Name,which fee: ' ’ ιτ.:-,:. ,. ;d’ortIedousi-' :

*/ Alpinaeon s^ Ersfspna* was another Disciple *osuPythogoras,* whotnade Physic his favourite -Study. His parti-  
cular .Notions τ are specified under the Article IAsAToMns, which *sues* He- is lutd to have been acquainted  
with the Passage flour the Palate to the her; now- called the *Eustdibian Tube,* perhaps becaufeihe asserted,j that  
Goats respired, by-theirEars. ssZ’whatj thefnceous.Vhy/inim,- has theReputauoh os having understood Physic, asH  
mentioned under the Article of hisNaene. l : Si 7 baa - . : . s σ:?--. -

T have designedly omittedInany sabulous Accounts os the Heathen-Deities, who were said; robe inventors of'  
Physic, because they are of lithe Importance in oust presmt inquiries, and,-because I would confine myself to the  
Jfistory of Physic, d have taken IioNoticeof adgreat many PhUofophers, :whe were not Physicians thy Profession,  
and who considered Medicine only as an Appendage *to* Philosophy: It will. However, be necessary to represent  
the Same of Physic .in same other Nations, and amongst otherPet^le os Antiquity, besides *isui Egypilens* and  
*.Greeks,* before I- proceed to the Ass of *Hippocrates. ~ ’*

\_ TheDruids were at the same time thePriefc,\*thcJudges, and rhe Physicians, of the HItientCmth. PZi/ryobimTes,  
with regard to their Practice, that they, attributed a great deal tn the Miffeltoe of the Oak, which they looked  
upon as a Remedy of uncommon Efficacy against Barrenness, and all Poisons whatever; and that they gathered it  
for Use with abundance of superstitious Ceremonies. The same Author also informs us, that the Druids highly  
recommended an Hob called *Selago,* somewhat resembling Savin; but this Heth is not known in our Days.  
Besides, from the sixth Book os *Casar*s *Commentaries,* we gather, that when any os the *Gauls* were seized with  
any terrible Disorder, they made a Vow to sacrifice human Creatures, with a View to recover their Health, and  
that the Druids were the barbarous Ministers os these inhuman Rites. We cannot determine precisely when  
the Druids began: *'Aventinus,* in las Annals, thinks there was a College os Druids in the Time ds *Herman,* or.  
*Herndon,* a King os the *Germans,* by some .ssid to he contemporary with the Patriarch *Jacob*; hut all this is sabut  
low,. According to *Pliny* and *Suetonius,* their Order became extinct in the Tinies of *Tiberius* arid *Claudius -,* or, at  
least, these Emperors issued out Edicts for banishing and exterminating them, because they were looked upon aS  
Magicians, and People who used unlawful and sinister Arts.

*5* With the Druids we may class that Species of the Gyrnnosophista, of whom *Strabo* makes mention, who prac-  
tised Physic, and boasted of being able, by their Remedies, to enable those who desired it to have many Chil-  
dren, and these either Boys or Giris as they had a Mind.. The Origin of the Gymnosophists is very antient.

The *Chinese,* and some other Oriental Nations, have been in great Reputation for their Knowledge in Arts and  
Sciences; it does not, however, appear, that this Character is altogether juft. With respect to the Medicine of  
these Nations, I must ha obliged to *Sebalzius* for sits Account os it. as I have not the Authors from whence, he  
has extracted it. .

Other Eastern Nations pretend, that the Knowledge os Medicine first flourished among themselves; but the  
principal Claims, with regard to this Particular, are laid by the *Chinese,* the *Japanese,* and *Malabarians.* The  
*Chinese,* with whom the *Japanese* agree in a great many Particulars, affirm, that Kings who lived long before the .  
Deluge, were the Inventors of their Medicine We have noAccounts of the Dignity of Physidans among them  
: in these remote and early Times: However, as a public Bedy of Men, they are at present very inconsiderable, if  
we may believe *Johannes Neuhofius,* in his *Beseript. Legation. Batavic.* Notwithstanding this unpromising Cir-  
cumstance, the *Europeans,* who live among them, are said to commit the Care of their Health to them, in Pre-  
science to Physicians who are their own Countrymen. They acquire a Knowledge of Diseases by a long and  
tedious Observation of Pulses. This Methed, they say, they were taught by one *Lipe,* and King shermio, who,  
according to their Chronology, lived two thousand six hundred and eighty-eight Years before *Christ.* Besides  
the Pulse, they consider the Eyes, the Tongue, and the Face of the Patient. , but neglect all other Circumstanoes  
from which Prognostics might he drawn; for they neither, interrogate the Patient with respect to his State, nor  
inspect the Urine of those who are under their Care. When they know the Pulse, they form a Judgment of  
the Nature of the Disease, and make their Prognostics accordingly. After this they have recourse to a most  
antient Booin which is the Standard of their Practice, find out. the Denomination of the Pulse, and the Reme-  
dies appropriated to the particular Disease, of which it is. the concomitant Symptom. Most os their Medicines  
are simple, and easily prepared, such as Decoctions. They are. entirely ignorant of Chymiftryci shamefully  
neglect Anatomy, and never admit of Phlebotomy, as *Clients, -in Fragment. Oper. Medic,* informs us. They  
imagine, that there is a certain Circulation of the Blued and .Spirits, which conveys the radical Moisture, and  
native Heat, theo' the Veins and Vessels of the twelve Members. This Circulation is, according to them; per-  
forroed fifty times in the Space of twenty-four Hours, according to the Revolution of the Heavens through the  
fifty Houses. This phantastie and ridiculous-Account of a Circulation of the Fluids in a human Bedy has  
induced some os the less wary, and circumspect ofthe *Europeans* to assert, that the.Circulation os the Bleed  
was very early known to the *Chinese. .* This Opmion *Csaerus* asserts. ro he more than four thousand Years old,  
tho’ some maintain, that it isonly os sour hundred Years standing. This Mistake has, in all Probability, been  
owing to *Pasehius,* who, in hisWork *de Noviofoventis,* has not accurately transcribed the Number from *Cleyerus.*Thus the error of one has, as it generally happens, misted Numbers of others. ί -

They have formed a pompous kind of Pathology, in order.to account forpainful and spasmodic Disorders:  
Upon this Theory depend Acupuncture, and burning *Mora* on,the Parts affected.- Tho’ these-two Pieces of \*  
Practice are equally familiar to the *Chinese* and *Japanese,* yet they differ somewhat in the Methed of personning  
them. Their Theory in general, however antient. is yet very imperfect and unphilosophical: Notwithstand-  
ing this, their Physicians, in consequence of their Experience and industry, make a considerable Figure, and.  
attract the Esteem and Veneration of our own.Gountrymen. For this Reason, the celebrated *Boyle* deservedly  
inculcates the superior Excellence of Practice and Experience. . . - .

... The*Malabaritm* Medicine, practised by the Brantines, is said to be no less antient than that of the *Egyptians*We owe our Acquaintance with the State of Medinins, in that Nation, to the incomparable *Joannes Ernestus  
Crundlerus,* who, in the Year IyO8. went to *Malabar,* in Quality of *Oanisa* Missionary This worthy Gentle-  
man, upon his Arrival in the *Indies,* read the Works of their. Physicians, conversed with the most Learned and  
Skilful of the Brarnines, and sent to *Europe* a final! Work under the Tide of *Medicus Malabaricus.,* in which he  
informs us, that the Art os Medicine is very aritient in that Nation; that it is Principally learned from a Book of  
institutes, which, in their Language, is called *Woaga durasti rum,* andwhich, infix Books, contains all their riiedi-  
dual Knowledge. They deduce the Origin of Medicine from what they call the Supreme God, and assert,  
that for many Myriads os Years it was handed down successively thro'various .Orders of Gods; that these  
communicated it to the Prophets, and the Prophets to the common Race of Mortals. Their Theory is not only  
lame and imperfect, but, for the most part, salsa and erroneous, as is obvious front their Doctrine of Pulses;  
for they affert, that the Source and Origin of the Pulse is situated about four Pingers Breadths below the Navel. -  
and that seventy-two Thousand Arteries are thence distributed thro' all the Parts of the Body. This Source or  
Origin is, according to them, four Fingers Breadth wide, and the: Length of two Fingers m. Height. They  
assert, that its Form resembles that of Corals, and that it is the Pisce where Man was conceived. Their Theory  
of Respiration is equally absurd and ridiculous: They divide their Medicines into six Classes, according to their

- respective Tastes; that is, acid, sweet, saline, bitter, acrid, and astringent. They include the whole curative  
Part of Medicine in eight Classes, according to the like Numher.jof Species of Diseases. But. before any- one  
can excel in Medicine, he must run thro' all these Classes, and he well acquainted with each of them ; and, since  
every one cannot lay a just Claim to such an extensive Degree of Perfection, hence it happens with them; that  
the Generality of Physicians confine themselves to one, or, at mosh two. of. these Classes,, that, neglecting the  
others, they may excel in those they particularly profess. To the first Class belong those who understand the  
Diseases of Children ; to the second, those who know how to cure the Wounds made by Venomous Animals;

to the third, those who undertake to banish Demons, and remove the Disorders os the Mind; to the fourth,  
thole who assist such as are impotent, - sad incapacitated for Generation.to rhe fifth, those who banish Diseases in  
their Insancy, and these are held in greater Esteeminan any of the rest; to the sixth Class belong Surgeons, or  
those who assist the Distress'd -with their Hands; to this seventh, those whe avert old Age, and prevent Riltioese.,  
to the eighth, those who. know how to cure *the* several Disorders incident to the Head aud Eyes. : Over each  
os these Classes some Deny presides, as a Patron, and tutelary Ged I This imaginary Power these physicians wor-  
ship, and in his Name they exhibit thnirMedirines. Thus the Wied presides over the Diseases os Children ;  
Water over the Disorders arising from the Wounds made hy. Venomous Animals; the Air is helpful in banishing  
Demons; and a fieryWind assists the Impotent; the Sun presides over those who banish the'fuft Attacks os Dis-  
eases; and lastly, the Soul of Man presides;over the Disorders of the Eyes and Head, as a kind *of tutelary  
Cod. .* -. ’ . W.—

They affirm, that everyone has three principal Diseases bom, at it were, with him. The fit st of these is  
called *floodum,* that is, Wind or Flatulences in the Body ; the second is called *Bitsorn,* that is, a Vertigo or Fool-  
ishness; the third is denominated *Tsebesticm,* that is, impurities, of the Humours: And these Diseases, happening  
from Various Causes, arc prevalent according to the particular State .and Condition of the Patient, and either  
exinte or suppress others. : They enumc^te-their primitive Disorders,,.and those arising from them; from one os  
the primitive Kind they sometimes make three hundred and more to arise. The Diseases of the Mind arc,  
' according to them, seven hundred and ninety-two in Number; and all' the Diseases both of Body and Mind,'  
taken together, amount: to two thoushed.nightlruedred: and. forty-seven., in order to discover the true Natures  
os Diseases, they not only carefully observe.the Pulse,:but.diligently consider the Excrements, and especially the ,  
Urine. When they wanttofind cut whether any Patient will die or live, they put some os hisUnnein a Vessel;  
then they immerse a Straw impure Oil, andTufley the Disqo.<lrop off. the Straw into the Urine: if the Drop sub-  
sides to the Bottom, the Patient dins; ,het if it,floats on.the Suriacc. .they confidently affirm, that the Patient wist,  
live, in forming their Prognostics they pay a great Attention to the Suss.; and the Physician, when going to  
visit his Patient, inperftitiouily regardsAugutios, considers Birth, and .every Object that occurs, the Messenger  
that calls him, himself, and the particular Posture in winch he whs .sound, by the Person who called him. " -

. They gaie very accurate'Directionswith regard to the.Choice ofMedinines, the Places where they ate pro-'  
duced, the .Times of gathering, and the Method of keeping .theiu; as also, hew each of them ought to be pre-  
pared, and preserved alter Preparation. They also lay down Directions with, regard' to,’ such Substances’ as they  
cat and drink, determine how long they remain good and.wholsorne, herd specify the Vessels ’most proper for pre-  
serving them. They prescribe a most accurate Regimen for their Patients, determine how ranch they should  
Heep or wake in such or such particular Disorders, how often they should cleanse theirTeeth, er wash their Mouth,  
in what manner they ought to lodge,-and how it is proper for them to sup:

They cultivate Chyrniftry, which, theyaffert,-was delivered to them in four Books by the God *Tsebiewen.*They treat *of Mercury,* Sulphur, Antimony, and other Minerals; of Salts, Vitriol, and Alum-, of Corals,  
Gems, and Metals; of the Instruments used inChymistty, and the Method of performing its various Processes.  
They have several compound Medicines, and prepare universal Pills., but they exhibit every Medicine in aVehi-  
cle appropriated to its Nature and Design. For particular Diseases they also injoin a particular Regimen. Most  
of themare Strangers toVenesectionand perform Scarifications Very rarely, and that in a very unikilsul manner.  
They scarce know any thing os Issues and Clysters: But such of them as live intermix’d with the *Europeans,* gra-  
dually adopt Venesection, and other Branches os our Practice.

in the Preparations os their Medicines, which is their Chyrniftry, they almost constantly: use the Dung or  
Urine os Cows: This, no doubt, is owing to the high Opinion they entertain os the Sanctity of these Animals.  
They also use dry Cow-dung instead of Coals. With them there is no Distinction between Physicians and Apo.  
thecaries, but the same Man who prepares, also prescribes the Medicines. The Physicians must, with them, he  
. inmll'd in the Books of theBrarnines .; and every one mush as *m Egypt,* remain in las stated Condition, and eYerd  
cise that Branch of the Ait his Ancestors had done before him. It is obvious, that these Eastern Nations, in many  
things, with regard to Physa, agree not only with each other, but also with the Medicine of the antient *Egyp-  
tians.* It were to he wished that *Woagadasistirum,* that antient Book, were tranflated into *Latin,* and published;  
since it is not to he doubted, but. from it, we might learn a great ninny Particulars relating to the Medicines  
imported from the Eastern Nations: Perhaps also it might he sound to differ lit.de front the Books os *Hennes,*winch the *Egyptians* looked upon as their Standard of Practice. -

Tho’ we are obliged to take our Accounts of the State of Medicine among the *Chinese* and *Malabarlant* froth  
modem Authors, yet we may reasonably believe, that Physic, in these Nations, is of.a very old Date, since it is in  
a manner interwoven with their Religion. We have also Reason to believe, that Medicine retained its antient  
Form in these Nations, till the *Europeans* began to trade with them; especially is we add this Circumstance, that  
they are universally known to he rigoroufly attached to their antient Ponns and Customs.

I must not finish the History of the Medicine of remote Nations, without observing, that, of all the People of  
whom History gives us any information, the *Americans* appear to have acted the most prudently, and, with  
respect to Physic, to have been the wisest People of whom we have any authentic Accounts; because it is indis-  
putably better to have no Theory at all. than one which is bad, and capable of introducing Errors into  
Practice. .

*Antonio di Solis,* speaking os *Maritezatna,* Emperor of *Mexico,* says. That he took a particular Care to transi  
plant into his Gardens all the choice Simples that benign Climate produced, where the only Study os the Physi-  
cians was to attain to the Knowledge os their Names and Properties. They had Herbs for ail kinds of Pains and  
Infirmitiesand in the Juices and Application of those Herbs consisted all their Remedies, with which they  
effected surprising Cures; having, by long Experience, found out their Virtues, and which, without distinguish-  
ing the Cause of the Distemper, they applied, to the Patient’s great Benefit and Relief

- The King freely distributed to all, who had Occasion for them, such os his Simples as were prescribed by the  
Physicians, or desired by the Sick; and used to inquire if the Patient had received any Benefit therefrom,  
either gratifying a sort of Vanity he had in the successful Operation of his Medicines, or believing that he ful-  
fill'd the Obligation of a Sovereign, in taking such Care of the Health os bis Vassals..

The same Author, in another Place, speaking of the Sickness os *Cortez,* informs us, that the Senate sent for  
all the heft Physicians of their Country, whose Skill consisted in the Knowledge and Choice of medicinal Herbs,  
which they applied with a wonderful Discernment of their Virtues and Effects, varying the Medicine according  
to the Condition and different Turns of the Distemper, and to them he was entirely beholden for his Cure I For  
malting use at first of wholioIne cooling Simples, to correct the Inflammation, and mitigare the Pain, which

occasioned the Fever, they proceeded by degrees to apply others, proper *to* ripen and heal the-Wotmd, with  
so much. Skill and good Fortune, that in a little time they restored him to his perfect Health-

Let the rational Physician laugh at Empirics ., it is certain, however, that the first Knowledge of Physic was  
from Experience; and in a Country entirely unacquainted with Natural Philosophy, which searches out Conies by  
Effects, it was no small Matter to find *so great a Progress made* in the Knowledge of-Nature.

Theory cannot assume, with any Appearance of Reason, the Power of discovering the Virtues of Simples in  
curing Distempers, tho', by investigating theCauses-of Diseases, it mayadapt known Remedies with greater Pro-  
priety, and perhaps Success, to particular Cafes; provided always, that the Theory has its Foundation more in  
Truth, than in the imaginations cf the Whimsical and Trifling. ‘ egi - - ’- ' - ’

In consequence, therefore, of neglecting all- manner of Theory/ and cultivating Experienced the *Americans*have been.able to discover to the *Europeans* the most effectual Remedies yet known, as *slum Peruvian* Bark, Ipe-  
cacuanha, and a Multitude of others, for which we are indebted to the Expenence ofthe illiterate Inhabitants of  
the new World; whilst all the boasted Learning of *sm.EMropoans* hath begniioTittleproductive of Improvements  
in Physic, that, with respect to our own Plants, weikeaiwiwery lithe more'*sod.* theinVirtues, than -what we-have  
learned from *Diofcoridcs,* and same other of the AntionKAnd as,'to Distempers, ’those winch were esteemed  
incurable two thousand Years ago, would have remain’d dur to.thisTJayssif the Experience osthe Virtues os tim’  
*Peruvian* Bark, Mercury, and Antimony, had not fuinished us with the Means of relieving. Patients, labouring;under seme sew. ‘ -din ιζ:ι: tTOhegai in ows-pernis ϋίι,ε ῥα.ν,ίίβ.Δτυι .ιεστιιϊ; K.‘ Λ1

I shall now proceed to the TEra of *Hippocrates,* in/wluchwehavhernose oergnih,^ aS welFas ufefel; Aecotints of.  
Physic; after having taken Notice offour celebrated-Persons; who-there- either-contemporary with, or- pre-'  
ceded that great Physician; a very sewYears; I meah inces, *Hmajdimaj, LJsenocritnt,* .and *Aigirnitls,*

*Ictus,* then, if we may believe the Testimonies *-osesorne* antieni-Authors, was a Physician: who lived- some:  
time before *Herodicus* os *Selyrnbrm,* and who was highfy atrached in Athletic Exercises-: But he ditior’d very con-  
siderably from some otheis os the same Class, because he practised Temporanee and Sobriety to furfi an exalted-  
Degree, as, on that Account, to become a Proverb. *1 He* is also faitl to-have reinained all hl s Life unmarried,  
lest he flionld,dissipate and impair his Strength by conjugal Embraces. With the-same View he. advised otheT  
Wrestleis to abstain fiom Venety, during’the Time theywere preparing themselves for entering the Lists .. But  
it cannot he said, that all Athletics have follow'd liis Exainple in this Parncular, since we read of forne who have  
been invigorated by a moderate Use of Vinery.- css- 'egi *ior-li* "tio. I -1-- — -\_.ἄκ:.-.ο - -ιψ -. sc

*’ Herodicus, or Prodicus, of Selyrnbricr,* was bom soine -tinte hefore .ffi/inoimfes, and flourished at the same time  
that Physician did ’; tho’JViny informs us, that he-was'one of the Disciples *cd Hippocrates. Plato-* makes him  
the Inventor of the Gymnastic Medicine, or that which, by various-kinds -of- Exercises, procures and preserves  
a g00d Habit, and removes Diseases aster they are formed- i The same-Author informs us, that, being a School-  
master of an infirm Constitution, and labouring under gni ineurchleDissase,' he firfturiadein Trial upon hiiniels,  
how much Exercise contributed to stop the Progress os Diseased; anththathe afterwards proceeded to culfivute  
the Whole os the Gymnastic Art, and teach what particular Exercises -were calculated-to prevent particular Dis-  
eases; and, in this Branch of Medicine, he is, by some, asserted to have been Preceptor to *Hippocrates* himselfi  
The very Mention of *Herodicus* tenders it necessary, thaciwessionld takea brief View of the Antiquity of the  
Gymnastic or Athletic Art, since the GymnafticVledicinedrewits Origin fiomit. - ’ .

The Gymnastic Exercises, then,’ fo much celebrated: in; anti ent-*Greece,* aie much: older than the Gymnastic  
Medicine introduced by *Herodicus,* or any other Author vdinteverssflontheywhre, at leash, practised at the -Begin-  
rung os the Olympiads, an entire hundred of which, or sour hundred. Years, had certainly elapsed hesere-the  
Days os *Hippocrates.* tio. -.Jgoiwo *i..* ... so... a Σπ I «rea -

Among the other *Grecian* Heroes, *Hercules* is celebrated as the principal Author of these Exercises-: But aster  
him, the Practice bring dropp’d, *Jpbitus,* by public Consent, revived them, seven hundred andjoveuty-fe-Years  
before *Christ.* The *Olympic* Exercises were famous overall *Greece:*/ The *stytbtc* were somewhatstess- solemn  
and pompous than these *The Nentean* also, and the *Isthmian* Games, -tho' not so famed-as -the formes,- were  
yet celebrated every third Year. These Games were called ιςριι ἀγίνει, or Exercises consecrated to the-Hononr of  
the Gods. - The Victors, in these Games, gained nothing by the Conquest, except the Glory os having over-  
come, and a certain Crown, which was bestowed upon them as a Badge of Honouv-

Befides these, there were other Games instituted in private Cities; in which the Victors were rewarded with  
something more than bare Glory. All these Circumstances prevailed on the principal inhabitants of *Greece* to  
consider the Improvement of their bodily Strength, and their Breath, as a Thing of Importance enough to  
deserve their serious Attention; and hence the Method , of increasing hath, by proper Exercises and Regimen,  
was erected into a Science. Time and Experience made it evidently appear, that these had a great Influence-on  
Health'; it was .therefore obvious enough, that the adopting this Science into Medicine would he attended with  
many Advantages. - . ;

*Acgimius* is said to have lived before *Hippocrates,* and to have been the first who wrote upon the Pulse. See  
the Article os his Name. ’

*Democritus* is said to have been a great Traveller, and to have been much delighted in making Experiments,  
hut the Accounts of him in general are involved in no small Obscurity, and his genuine Works are long ago  
destroy’d. The Historians who lived near his own Tunes have given us a few short Hints concerning him; but-  
later Authors have, from spurious Works, collected many Circumstances relating to hint,- winch have a direct  
Tendency to perplex and confound his History. Notwithstanding this Misfortune, we shall eedeavour, in our  
Accounts of this Philosopher, to distinguish betwixt Probability and Fiction.

That *Democritus,* then, was *RnAbdcrica,* and consequently *z Thracian,* that he was descended os a considerable  
Family, and was Master os a pretty ample Fortune, are Facts proved by a great many Circumstances; for when  
*Xerxes* was passing into *Europe* with a Design to subdue *Greece,* the Father of *Democritus* is said to have enter-  
rained that King, and to have received from him Magi and *Chaldeans,* with an intention to educate his Son. Aster  
this *Democritus* studied under *Leucippus,* the celebrated Master os the *Bledtic* School. He is also said to have  
entertained a high Notion os *the Pythagoreans,* and to have improved himself by them.1 Prompted by an insa-  
tiable Thirst after Knowledge, he travell’d thro' *Egypt, Persia, Arabia,* and *Ethiopia,* till he became old; con-  
versed with the Gyrnnosophists and *Babylonians,* and spent a Patrimony of an hundred Talents. On his Return  
home he led a solitary Life in a Country Garden given-hint by his Brother, where he tried Experiments, collected  
his former Observations, and wrote his Books. As”lie abhorr’d the Mannersand Customs of his Countrymen,  
and laughed at the Fooleries they treated in a serious Manner, he began to he looked upon as a mad Man, and

some insisted, that he should he put to Death for squandering away his Patrimony. But, when he bad read his  
Works to his Fellow-citizens, he was notedly absolved, but prefentedwith- an incredible Sum of Money.

Tis commonly reported, that the People of *Abdera* called *Hippocrates* to cute *Democritus* of Madness; and  
that when *Hippocrates* cante, he sound hirn-employed in dissecting various Animals, in order to discover the Na-  
ture of the Bile. *Hippocrates* is said to have been charmed with the Man, and to have been much improved  
by his Conversation. But these Circumstances are not sossiciendy attested to deserve our Assent.

*Petrorcius* informs US, that he expressed the Juices' of all Heths, and spent bis entire Lise in making Expe-  
riments, Whether these Experiments were performed from 4 Principle of Curiosity, or with a View to in-  
vestigate the Properties of’Medicines, is perhaps not. easily . determined: If, however; we may believe *Seneca,*this Author knew the Art of softening story, and- of .convening sinall Stones into Emeralds, by boiling  
thenr. "" " j‘ - - ' .

Hence,.someare os Opinion,, that *Daeaeriius* was.A skilful Anatomist, and. a good Chyrnist; and maintain  
that he winsedn schiects tef hath these‘Rinds, His Book intituled περὶ τῆς alike,. which perhaps, treated os the  
imedimhei"they?will havetp. relate to che ldinlosophers-stone. Some chemical Manuscripts, by seme highly ex-  
tolled, aiso bean her Nariie That the more Judicious confess, that these are the Compositions of some later  
*Creek:* This seethe rodur.osoininenouaii from the Fragments of that Work, which are preserved.

To Authors *of* thisSindjit has, 00 doubt, been owing, that some Modems have confidently affirmed, that  
TePnirrestesTosseflfed rhe Divine Water, or the *Scythicus Latex, by* some called πνεὑμσ, by the Assistance of  
which he could hhere spotatileGolth and the Philosophers-stone. *Scbulzius* conjectures very prettily, that this  
*Sgrtbicus* ZncexYbyofliins felsus υδμάτἈκίουν.κτ, is the same with *Aqua. Vita,* or inflammable Spirit-of Wine,  
whichrin theόστιάυπὸς Languageis called' *lsofscollci,* a Word pretty near to the *Creek. yjpoamaj. -*

*. Democritlis* seems Jo\* hagniheeri the Author, .or at least, -the Improver and Illustrator; of .the. *Corpusetilariart*Philosophy, whichJostle Sehoolof *Epicurus* was subtilely accommodated to Physic by several, and particu- \*  
larly thofe.cs.tne Methodic: Sect, and in pur own Days thy the *Cartesians ' . ...*

‘1 *Dernduritsts* is said to have'lived long; and when by aTuddcn Loss of Strength he perceived Death in be near,  
he' for the sake os his lister preserved his 'Lise for. three entire Days. Withwhat Remedy he effected this, is  
not universally agreed upon, since seine assists, tim it wasthy the Smell os hor Breach and others by that os  
Honey ' If this Story Ἀ train, *Democritus* had an uncommon Complaisance for his Sister; because the Motive  
of her desiring him to five a sew .Days, was only, that she should not be in Mourning,'and, in consequence ci  
that, lose the DiVersiossios aspertinn Festival which was approaching: Ἄ’

We nowproceed to inore authentic Accounts, and more important Doctrines, relating to Physic, than any  
which History has hitherto furnished us with, *ί* mean those which we' learn from the celebrated *Hippacratesi* I’  
have given lus Descent with some other Particulars relative to the Posterity; os *Aisekiapins,* under the Article  
AsetmAn.®, artda Sketclyos his Life' under that of his Name. I shall now proceed to his Doctrine; - aster  
having.observed, that he was bom, according to the best Accounts, in tile goth Olympiad', about 46o Years  
beforeClimt. ' ' ; ; soψ ...ί-’ \*. "

in the following Detail of his Philosophy and Physiology,.! must acknowledge my Obligafions to Mr.  
*Le direst* who has with great Judgment and Accuracy extracted them from his Works, and egiven them lo  
complete, that very lithetease he added to whist he has laid.; 1 "

’ Is *Galen's* Judgment may he' taken,' *Hippocrates* wasno fess diftinguilhed among the Philosophers than Phy-  
sicians. He assures, us, besides, that *Plato* adopted all the Opinions of *Hippocrates*; that the Writings of *Arp.  
footle* are nothing but Commentaries off the Philosophy os *Hippicrales-*. and.that *Aristotle* was no mote’.than an  
Interpreter of *esippogratesi^guli Plato;,* that from them he borrow'd his Doctrine os the four first Qualities, her,  
*cold, dry,* and *moist. Hippocrates* indeed seems,‘in some Places, to advance the Notion osthese Qualities,  
' where he admits of soorElements, *Air, Waler, Fire, An d Earth*; at least he opposes, in his Book os the Na-  
*ture os. Man,* those who acknowledge only one. Butin his firft Book' os *Diet* he establishes another System,  
where he mentions ordystwo Principles, *Fire* and *Woalerse* ope of which gives Motion to all Things; and' the

. other nourishes them, and supplies them with Matter for Accretion. These Contradictions, .and -some others, pro-  
ceed from confounding the Works of *Hippocrates* with several other Pieces which did not belong to hinss The  
Book last cited is one of those which in early Ages passed for supposititious.

. What we are more certain of, and what is os the greater Importance, aS it nearly relates to Medicine, is, that  
*Hippocrates,* in almost ail his Works, shews thathe acknowledged *ows general Principle,* which,. *Lib. dur Alimento,*he calls *Nature,* which is Above all others, imd to which he attributes a great Power. “ Nature, says life, is sei-  
“ ficient in Animals for all things, or is to them instead of all dungs. It knows of itself whatever issiecefiary  
“ for them, without bring taught, or being under a Necessity to learn os any one.” And upon this ‘Footing,  
as if *Nature* were indued with a Principle of Knowledge, he gives it the Title *dtjost'y* He ascribes to st a  
Power, *(sneasut)* or Powers, which are irithe Nature of Handmaids. "‘ There is, says he, one Power alone, and there  
" are more than oner.” Tt is by these Powers that every thing is adrniniihed in the Bodies of Animals, these  
" distribute the Blood,’ Spirits, and Heat, into all Parts; by which means they receive Lise and Sensation.’\*  
He fays, in another Place, “ It is the Power .which nourishes all things, and makes them grow;"\*

The Manner in which Nature acts, or its most sensible Administration, by the Mediation .osthe Powers, conr  
sifts, according to linn, partly in attracting.what is good or convenient for every Species, and in retaining, pre\*  
paring, or altering is, partly in rejecting what is superfluous oShurtful, after separating it from what'is useful.  
Upon these Principles almost the whole Physiology of *Hippocr ales* is sounded; or. upon a natural Inclination  
which every thing has to unite itself with whatever has a proper Relation to in anss to avoid' every thing which  
is contrary; supposing also ati Affinity between the different Parts os thc Body, from whence they mutually  
sympathize with one another in those Evils which they suffer, and partake in . every good Thing which happens  
to each Particular, according to the great established Maxim, , that all Parts of the Body concur, confent, and  
conspire together, according to the Animal Oeconomyi

Thus we see what *Hippocrates* meant by the Term *Natures* He gives no other Description of this Principle  
of fitch wonderful Actions,, unless it he, that he seems to cempate it to a sort os'herof, of'which he speaks

***‘ \* Galen,* in his Commentary on the sixteenth Aphorism of thesecond Book, thus explains this Sentence. *" Hippocrates,*- " says he, every-whererakescarctopreserve this mighty Power,- ot Virtue, which has the Direction of Animais/whether  
therefore he calls it *Power* in the Singular, or *Powers* in the Plural Number, it tnatters not. Thus, in his Book *de-Aci.***

***M merda,* he says. “-There is one Power,-and mote than one,” " meaning, that there is .one Power in general, which corn-  
\*\* prchendS Inaay particular Powers.”**

after this manner: " What we call *Heat,* or *hot,* says he. *Lib. de Carnibus,* seems to be something that is Im-  
" mortal, which understands, hears, sees, and knows, both whist is past, and whist is to come.” At least we  
see a near Relation between those Effects which he ascribes to this *Heat,* and those which he attributes to  
*Nature.*

We find in the Book os *Hippocrates suit* now quoted, intituled *de Carnibus,* or, according to others, *de Prin-  
cipiis,* something singular enough concerning the Formation os the Universe, and os Animals in particular.  
He supposes first, that ths Preduction of Man, or bis Being, the Soul which is within him, his Health or  
Sickness, the good or evil Events which besal him, his Birth and Death, all proceed from things elevated above  
us, f ιετεωρ-) or celestial Things. By these we might understand the Stars, which, according to this Author,  
have a mighty Influence upon human Bodies; but he explains hirnself by attributing all that has been, just-now  
mentioned, to that immortal *Heat* before spoken of, which, as we said, is the same thing which in' other  
Places he Calls *Nature. . ... .*

. The greatest Part, says he, of the /sort just now described having prevailed at the Time when all'.Things  
were in Confusion, it formed what the Antients called *Aither.* Another Part of tins. *Hsu,* residing in the lowest  
Place, winch we call *Earth,* there became indued with the Qualities of Cold and Dryness, and in great Disposi-  
tion to Motion. A third Part of this *Heal,* hawing possessed the middle Space hetween ffie.AEther and the  
Earth, constituted what we call the *Air,* which is also a little hot . Lastly, the fourth Pass, which is next to  
the Earth, and the. thickest and most humid formed what is called the *float er.* AlJYhese things having been  
blended together by a circular Motion in the time os the Confusion before spokesqos,' that Tortion of Neat  
which resided in the Earth, being dispersed into different Quarters, and divided -into' various. Parcels, inore of  
It in one Place than another, the Earth by that means became dried, and affumed 'theTonn of *Membranes,* or.  
*Coats,* and the Substance inclosed within them being heated, as it were, by a kind of-Putrefaction, the fattest  
- and least humid, being soon burnt, took the Form of *Bones.* The viscous, and in some imeashre cold Matter,  
which was incapable of burning, produced *Nerves,* or rather *Tendons* and *Ligaments,* which are hard and. so-  
lid. As to the *Feins,* they were made of the coldest, and of the “'most viscous Parts of the Matter in iConjun\*  
ction ; sor the Viscous Part, being torrefied or dryed by the Heat, produced the Membranes or Pellicles jos nihich  
they are composed; and the Part which had nothing of a sat or Viscous Matter in it,' being dissolved, 'formed  
the liquid or humid Substance which they contain. The Bladder, with its Contents, .was forrned much aster  
the fame manner aS all the other Cavities. ... ’ i

'in those Parts, continues *Hippocrates,* where the Viscous Matter prevailed over the Fat, *Idembranes* were. ’  
formed; but where the Fat .was predominant. *Bones* were produced. The *Brain* bring the Source or proper Sear  
of a cold and viscid Matter, winch the *Heat* could neither dissolve nor bum, fifil there were formed Mem-,  
branes on its Superficies, and afterwards Bones, by means of a small Portion os Fat. which the *Heat* had. tor-  
resied. The *Spinal Marrow* was made after the same manner, bring cold and viscous ; like the Brain, and con-  
sequentiy Very different from the *Marrow of the Bones,* which, bring simply Fas, is not inclosed in a Membrane.  
The. *Heart,* having much of a Viscous Substance, became a hard and viscid Piece of Flesh, invested with a  
Membrane, and hollow.; the *Lungs,* which are near the Heart, were produced aster the same mariner.. The  
Heart, having by its Heat wanned the most viscous Part os the Humidity, soon dried it. , and reduced into a  
kind of Froth full of Perforations or Pipes, with many small Veins. The Liver was formed of a large Por-  
tion of hot and humid Matter, which contained nothing fat or viscous in it., so thatthe Cold prevailing over  
the Heat, the Humidity became coagulated, or inspissated.

*Hippocrates* reasons, on the same Footing concerning the Preduction of some other.Parts., but the Account be-  
fore us is sufficient to give us an Idea of his Manner of philosophising on that Head, and will furnish us with -  
this Reflection, that there seems to be no great Difference between this System of *Hippocrates,* and. that of  
*Heraclitus-,* that *Heat,* by means of which *Hippocrates* supposes all things were, produced’ or formed, being  
much the same thing as the *Eire,* which, according to *Heraclitus,* was the Element or Principle of all Bedies.  
Several Passages might he taken out of the first Book of *Diet* to confirm what has heen jaid., what follows is  
express to the Purpose. “ in soon, lays *Hippocrates,* the *Fire* has disposed every thing within the Body in  
" Imitation of the Universe.”

This may suffice to give an Idea os his general Philosophical Notions. . ’

Wc have a brief Account os the Anatomy os *Hippocrates* under the Article. ANAroMiA, and, as he was  
Very defective in this Part os Knowledge, nave perhaps said as much as the Subject deserved. But when we  
come to consider his Character as a physician, he demands our highest Attention, calls for our greatest Rot-  
gain, and deserves to have his Physiology inquired into with the strictest.Accuracy, and utmost Impartiality.

*Hippocrates,* then, makes the human Body to consist of three constituent Principles, the *Solids,* the *Fluids,* and  
*the Spirits.* These three he elsewhere explains, by calling them the containing, and the .contained Parts, and  
those which excite Motion (ννμωντα). By that which contains, mint undoubtedly he understood the solid Parts,  
such as the Bones, Nerves, Tendons, Ligaments, Cartilages, Membranes, and Fibres. I By that winch is con-  
tained, *Hippocrates* principally understood sour Sorts of Humours, Bleed, Phlegm, yellow Bile, and Melan-  
choly, or black Bile. By those which excite Motion, he meant what, he otherwise expresses by the Word *Spirit,*which, according to him, is a Substance partaking os the Nature of the Air, from which it derives its Origin,  
and is diffused thro’ all the Body.

With respect to the Humours, *Hippocrates* is of Opinion, that the Blood is naturally hot, fluid, ofa red Colour,  
and sweet to the Taste; that the Phlegm is cold, fluid, whits, viscid, and somewhat saline that the yellow  
Bile is dry,’glutinous and bitter, and extracted from the most pinguious Parts of the Bloed and Aliments ; and  
that Melancholy is black, cold and dry, very glutinous, flatulent, and inclined to ferment.

. The human Bedy, according to him, is composed of these four Substances; and it is by them that we  
either enjoy Health, or are afflicted with Diseases. The State os Health is good so long as these Humours  
remain in their named Conditions, with respect to their Quantities, their Qualities, and due Mixtures. The  
State of Health, on the contrary, is bad when any of these is either in a smaller or in a larger Quantity than  
it ought to he, when is .is kept separate from the rest in any Part of the Bedy, and when all these Humours  
are not pofleffed of the requisite Qualities, or are not mixed in a due and natural Proportion. Health and  
Sickness may, from what has been said of each, he fully defined ; but *Hippocrates* has given us no formal  
Definition of either, except in one Place, where he calls a Disease, whatever creates Pain or Uneasirmis to a Pa-  
tient. But this is too general to he a just and accurate Definition.

As for the Uses of each particular Humour, he was of Opinion, that = the Bloed in a sound and natural  
State nourished the Parts, and was the Source of animal Heat, the Cause of a fresh Colour, and of good

Health. He imagined, - that the yellow Bile preserv’d the Body in its natural .State, hindered the numerous  
small Ducts, and capillary Vessels, from being obstructed and kept the intestines, allotted for the Discharge of  
the Fceces, open. He also maintained, that it contributed to quicken the Senses, and promote the Digestion  
os the Aliments. The black Bile was, according to him, the Lees of the other Humours, which serv’d as a  
sort of Balis to them. The Phlegm, in his Opinion, lerv’d to lubricate and facilitate the Motions of the  
Nerves, the Membranes, the Cartilages, the Joints, .the Tongue, and other Parts of the Body;

Γ Besides the four Qualities of Fluidity, Dryness, Heat, and Cold, by *Hippocrates* ascrib'd to the Humours, it  
appears, from several Passages, that he believ'd them possessed of a great Number of others, which, in a natural  
State, were useful, and only became prejudicial, when they acquired a preternatural Energy, degenerated from  
what they should he, or separated themselves from the reft - “ The Antients,” says he, in bis Book *Be Prised  
Medicina, “* did not believe that Dryness, Cold, Humidity, or any other Quality of a like Nature, could produce  
" any Disorder in the Constitution ; hut they were of Opinion, that an Excess of either cf these, which  
" could not he surmounted by Nature, was the Source of the several Distempers with winch Mankind were  
“ afflicted; and their Endeavours were bent upon correcting or removing this Excess. Now, as among sweet  
“ Substances the sweetest are the strongest, so among those which are bitter or acid, inch as are most so, are  
“ most powerful, in a Word, among all Substances of every Kind that .which is most exalted in its Qualities,  
" is the strongest and most efficacious. Substances of this Kmd lodg’d in the human Body, were, according to  
“ the Antients, the Sources of Pain and Diseases. There really are in our Bedies hitter, saline, sweet, sour;  
" sharp, insipid, and a great many other Substances which assume different Qualities, according to their Quan-  
“ tides or Strengths. These disterent Qualities are not perceptible, nor productive of injury, so long as the  
“ Humours are duly mixed and blended together. But when the Humours are separated from each other, and  
“ remain so, then their Qualities become at once sensible and prejudicial.” , - -

From this Passage we may perceive, that *Hippocrates* did not imagine that these Substances acted by what the  
Philosophers call Primary Qualities, especially since a little aster she tells us, " That Heat is not attended with  
" great Force, but sour and insipid Substances are, whether internally exhibited, or externally apply'd; whether  
“ with respect to Meat or Drink, or externalApplications, os whatever Kind.” And he concludes, that among  
all the Qualities of Bodies, none are less powerful than Heat and Cold.

What we have said of the Humours separating from each other, has some Analogy with what *Hippocrates*srequentiy observes with respect to the Humours bring put into a Commotion. He sometimes expresses this Com-  
motion by the Word ίργαι, which implies an Impetuosity resembling the peculiar Motions os certain Animals,  
when violently stimulated by Nature to the Propagation of their Kind. . '

in some other Passages *Hippocrates* seems to ascribe the Origin of Diseases only to the Bile, and the Phlegm ..  
And Disorders arc according to him, produc'd when these two Humours min themselves with the Bloed, when  
they are faulty either with regard to Quantity or Quality, or happen to he lodg'd-in Places where they ought not  
naturally to he. But as he elsewhere speaks of two Sorts of Bile; these, with the Phlegm, make three Humours',  
which, when added to the Blood, make four in all.

In other Pillages he makes mention of a fifth Humour, which is Water., and of which he affirms the Spleen  
to he the Source, as the Liver and Brain are of the Bloed, the Bile, and the Phlegm. Some Commentators ate  
of Opinion, that this Water is the same thing with Melancholy, and that *Hippocrates* ufesthem as convertible  
Terms: However, their Sentiment does not appear to be easily reconcilable with the Idea he -form'd of Melan-  
choly, which he consider’d as The Lees of the other-Humours, and consequently little, analogous to Water.  
Nor do they give a more satisfactory Account of the thing, who maintain, that there are two Rinds of Melan-  
choly, one of winch is that -already described, and the other that which ought to he rather call’d black Bile,  
which is nothing but the yellow Bile supposed to be blacken’d, and render'd excessively hot., for such a Substance  
has nothing in common with Water. But what seems to support and give Credit to this Sentiment is, that; in tho  
same Pastes, this Water is affirm'd to be the most weighty Humour in the human Body. Besides, we may  
with Reason affert, that this is a different System from that of *Hippocrates,* since the Books *De Morbis,* where  
this Water is mentioned, were by the Antients ascrib'd to *Polybus,* Son-in-Law so *Hippocrates. - : ;:*

This Water may also he analogous to what *Hippocrates* elsewhere calls *Ichor,* by which is commonly under-  
stood every clear and aqueous Humour in the human Body, whether in a sound or a/valetudinary State.- - shut  
*Hippocrates* seems rather to restrain the Name *Ichor* to theclear and limpid Parts of such Hurnours as are ina  
preternatural Stats, and corrupted ; for he gives the Name of,Ichor to that Species of Sanies which flows from  
malignant Ulcers, and which is clearer than goedPus ought, to be. in somePailages he also makes mention os  
acrid, bilious, and burning Ichors.. - , - ? in.. . . . -

' We find, also, another System, with respect co the.Causes os Diseases, in thatBook intituled περὶ φυσᾶεν which;  
though dignified with the sacred Name os *Hippocrates,* is-yetthy many thought to be none of his. The Author  
of tins Work sometimes uses the; Word φυσαἐν and sometimes πνενὰαεα,- with this Difference, that one. of theft  
Words imports the Air or Wind shut up within-the Bedy, whereas the other is. restrain’d to the external Atinoi  
sphere, from which he nevertheless pretends thaTthe Air within the Bedy is supply\*d thy means of Respiration,  
and the Air contained in the Aliments deriv’d. From this Book it appears, that he looks upon the Air or Wind  
to be the true Cause of Health or Sickness, . rather? than the-Huinodin, whichin this Case .he takes to he no more  
than concurring Causes, inasmuch as the Air mixes with them?. -But this last Sentiment may be reconciled with  
that already mentioned, and ascrib'd to *Hippocrates,* with respect to the Effects of the Humours; by faying, that .  
all they are observ’d to do with regard to Health and Diseases,.-suppose a previous Impulse.ofthe-Air, as a kind  
os *Primum Mobile* j and that for this Reason.*Hippocrates* calls.is what excites Motion.: dxit um *! r '*

According to *Hippocrates,* there are as, many external Causes: of Health and Sickness; *fas* .there are Objects  
without the Bedy capable of acting upon it. Health, and Sickness are likewise influe need byRegimen, and all  
the several Accidents which occur during the whole Course of a Man's Use; As it is.so, we mufl: readily per-  
ceive, that Health and Diseases depend in general on the following CausesThe Air, whet ike -eat. what - we  
drink, Sleep and Watching, Exercise and Resh, Retention and Excretion, and, lastof.all. -onthe Passions of the  
Mind. We may also rank among the external Causes os Health -and Diseases, the Action of extraneous and foreign  
Bodies, which are sometimes useful, but may also prove injurious and prejudicial to us. . A mongThis last Class of  
Causes are Poisons, and Venomous Animals. ‘ s ... - -

*. Hippocr ales* found a kind os Analogy and Relation between some of the internal and external Causes now men-  
tinned; he compared, for Instance, the four Humours with the four Periods of human Lite; the four Seasons  
of the Year, and with those Climates and Countries which are hot. cold, dry, or moist: .He imagined that  
Infancy Or Childhood, the Soring of the Year, and temoerate Climates, must neressirriIY nroduce Blood, ami

consequently such Disorders aS arise from too large a Quantity of is, rather than Distempers which depend upon  
the other Humours. Youth, the Summer, hot and dry Countries, are, according to him, proper for generating  
Bile, and all the Diseases produc'd by it. Manhood, the Autumn, and Places where the Air is thick and  
unequal, contribute to the formation of Melancholy, and the Train of gloomy Disorders arising from it. And,  
lastly, old Age, Winter, cold and moist Countries, produce Phlegm, and phlegmatic Disorders. He also care-  
fully examin’d what particular Aliments produce Blood, Bile, or any of the rest of the Humours. He considers  
the Effects of Sleeping and Watching, of Exercise and Resh and the other external Causes, with respect to the  
four Humours, and the Advantages reap'd, and the injuries generally sustain'd, by them.

Among all these Causes of Health and Diseases, the most extensive and general, according to *Hippocrates,* are  
the Air, and the Aliments, both which he examines with the utmost Accuracy and Attention possible ; for he has  
wrote several Books upon Aliment, and taken particular Pains to distinguish what is good from what is bad,  
and what is proper from what is improper, according to the several States and Conditions of People. To this  
he was so much the more oblig'd, because his Method of treating Diseases turn'd almost entirely on the Choice  
of Aliment, as well with regard to the Quality as the Quantity, and proper Times of using it.

He attributed also a great deal m the Air, and what depends upon in We have already seen what he thought  
with regard to the four Seasons, and the Difference of Climates. He also examined the common and extraordi-  
nary Winds, the Irregularities Of the Seaions, the Rising and Setting of the Stars, the Times influenced by  
certinn Constellations, such as the *Dog-star, Arcturus,* and the *Pleiades.* He also consider’d the Solstices and  
Equinoxes, because he believ'd that all these produc'd great Changes .in Diseases ; hut he does not explain how  
these Changes are brought about. 1

From what has been said we may infer, that *Hippocrates* look'd upon a Knowledge of Astronomy, aS a neces-  
sary Qualification in a Physician; and was convinc'd, that the Stars have some influence on the human Body.  
This corresponds to what he elsewhere says os the heavenly Bodies, which he reckons among the Causes of Disor-  
ders ; and agrees with that celebrated Paiinge, where he asserts. That our Liss, our Health, our Death, and  
every thing relating to our Being, depend upon things above us. And in all Probability he had something of a  
like Nature in View, when he speaks of a θεῖον τι, or something divine, as the Cause os Diseases. Some of the  
most antient Commentators on his Works have imagin'd, that when he spoke in this manner, he alludes to what  
has been said on this Subject by the Poets, especially by *Homer,* who attributes certain Diseases which afflict Man-  
kind, to the Wrath and Displeasure os the Gods. But *Galen* is not of the same Opinion with these Commenta-  
tors, and justly observes, “ That they who interpret or comment upon an Author, ought not to write every  
" thing which to themselves appears to he true, or what they think the Author ought to have believ'd, but only  
" what is strictiy agreeable to ins Sentiments, even though it should he false.” Now *Galen* maintains, that there  
is none of the Works of *Hippocrates,* in which the Causes of Diseases are ascrib'd to the Gods. Besides, he  
proves that *Hippocrates* was not really of this Opinion, first, from his manner of accounting for the  
Symptoms os a Disease he describes, and calls it by the same Names it usually went under in his own Days. They  
who were seiz’d with it, were said to he *firuci,.* probably from a false and groundless Notion of the People, that  
Patients labouring under it were *struck,* as with a Thunderheli, by some Divinity : But *Hippocrates* expreily  
observes, that the Anticnts did not give this Epithet to those who were seiz'd with this Disorder, for any other  
Reason, but because after their Deaths their Sides were found livid and bruised, as if they bad received Blows.  
Secondly, he proves his Opinion, from a Book of *Hippocrates, De Morio Sacro,* where that antient Physician  
.endeavours to root out of the Minds of the Vulgar, the Notion of the Gods bring the Authors of Diseases.

.But to return to the Meaning of what *Hippocrates* called *divine* in Diseases, the same *Galen* concludes, that  
this Physician meant no more by it than the Constitution of the Atmosphere: But this does not detennipe the  
Question, since such may be the State os the Air, that we may find something extraordinary in it, andconfe-  
quendy something we may. call.*divine.* This is the real Sentiment os some of the modem Commentators on  
*Hippocrates,* who imagine, that the θεῖον τε of this Author, depended upon certain occult Qualities of the Air,  
winch neither, resemble its known and obvious Qualities, nor any other Quality whatever. But this is not the  
Sense os *Galen* in that Passage, nor os *Hippocrates* himself, who seems to declare against this Opinion, when in  
his Book *De Morbo Sacro,* or *Epilepiy,* he tells us, that " this Disorder draws its Origin from the same Causes  
“ which produce other Diseases, that is, from things subject to Changes, such as the Cold, the Sun, and the

Winds, which undergo perpetual Vicissitudes. Now, continues he though these things are all the Effects of  
“ divine institution and Appointment, yet we have no Reason to look upon this Disease in particular as divine,  
“ since all Diseases ought to be at once both human and divine.''1 1\ ' "~

. It may perhaps he said, that it has been doubted if *Hippocrates* was Author of this Treatise. But if we reflect  
on the constant Custom of *Hippocrates,* in exactly pointing out the Constitution of the Seasons, in or aster which  
the Diseases he intends to describe have appeared, we shall see, that os whatever Disease he intends to treat, those  
of the pestilential Kind not excepted, he only makes mention os the common and ordinary Changes of the Air,  
with respect to Heat or Cold, Dryness or Humidity. He observes, for Instance, that a tinny Spring has been  
preceded by a wet Winter, or followed by. a scorching Summer; that such or such Winds have blow’d, without  
saying a single Word of any other particular or occult Qualities of the Air, which are supposed to produce extra-  
ordinary Diseases/ „ . .. .. .. ’ ;;

... 'Tis true there are some other Passages of his Works said-to lay a Foundation for the occult Qualities already  
mentioned, and which *Galen* himself, as well aS the above-named modern Authors, believ’d. First, then, in hts  
Book *De Alimento,* the Words αιτεη ἀδιλος.. or *occult Cause,* occur. *Galen* maintains, that when *Hippocrates*speaks of epidemical Diseases, which, he ssys, proceed from the Air, or what we breaths, being impregnated  
with unwholsorae Exhalations proper to breed Diseases, he insinuates, that these Exhalations do not act by  
ordinary. Qualities, but by some hidden and inexplicable Properties. But I cannot find, that *Hippocrates* lias  
explained himself with regaid either to these Exhalations, or the Influence of the Stars, and the particular Manner  
in which they act upon terrestrial Bodies; though, as we have already observ'd, he takes their real Action upon  
them for granted. \ These Exhalations seem to be the same with what in his Book *De Flatibus,* he calls μίασματα,  
contagious Impurities, orlnfection. I shall put an End to what relates to the Causes of Diseases, by observing,  
that in the same Passage wherein *Hippocrates* endeavours to make epidemical Diseases proceed from the Air, he  
attempts to prove, that they are not produc’d by the Aliments, as other Diseases are. From what has been laid  
we sec. that, according to *Hippocrates,* the Air is the most extensive and general Cause of Diseases. ’

The Humours and the Air being, as we have fees, the Causes of Health and Diseases, the solid or containing  
Parts, which make the third Species of Substance os which animal Bodies consist, must he the Subjects affected,  
since they are observ’d to be sound or indisposed, according to the good or bad Dispositions produc’d in them by

the . Humours, and the Air, and according to the advantageous or injurious impressions made on her by external  
Objects. This Consequence may be drawn from the following, and some other pastages of *Hippocrates:*“ When,” says he, in his Book *De Natura Homines,* " any one of the Humours is separated from the reft, it  
" neceflarily follows, that the Part whence it carne must he disorder'd, and that the Part to which it flows in too  
" large a Quantity, must endure Pain and Torment." in another Passage of the same Book he informs ns, thin  
" those Diseases which proceed from the most considerable Parts of the Body, .are the most dangerous ; for,''  
continues he, '' if a Disease must remain in the Part where it began, when a noble Paet suffers, the whole Body  
" must he proportionably afflicted.’'

As for the Differences of Difeasss, we find nothing full upon this Subject in *Hippocrates*: However, we may  
. gather from his Works, that the different Causes mentioned, and the different Parts of the Body which are  
affected, produce so many different Disorders, as he informs us, in that celebrated Paflage, in his Book *De Ali-  
mento.* " The Differences,'' says he, " of Diseases depend upon the following things. Aliments, the Air, Heat.  
“ the Bleed, the Phlegm, the Bile, and all the Humours; as also on the Flesh the Fat, the Veins, the Arte-  
“ ties, the Nerves, the Muscles, the Membranes, the Bones, the Brain, the Spinal Marrow, the Mouth, the  
“ Tongue, the Throat, the (Esophagus, the Stomach, the intestines, the Diaphragm, the Bells, the Layer, the  
" Spleen, the Kidneys, the Bladder, the Mattis, and the Skin."

1 Among these Diseases, *Hippocrates* look'd upon some as mortal, and upon others as only’ dangerous; whilst  
others were very easily cur'd, according to the Cause which produc'd them, the Part affected, or the Constitution  
of the Patient.

He also makes another general Difference of Diseases with regard to the Time of their ordinary Duration,  
when he distinguishes them into acute, or short and violent, and such as are chronical, or of long Duration ; and  
all this with respect to the several Causes already mentioned, since, according to him; acute Disorders are pro-  
duc'd by the Bile, and' the Blood ; and that in the Flower of Youtli, in the Spring, and in the Summer. Those  
of a chronical Nature are, on the contrary, produc'd by Phlegm, and black Bile, and that in old Age, and during  
the Winter. Of the former Class of these Disorders some are more and some less acute: This bolas also true of  
those which are chronical, and of a longer Duration. .

*Hippocrates* also distinguished Diseases with regard to the Places in which they rag'd, either generally, or at  
particular Seasons, Those which were familiar and common to certain Places, he called endemic; and such as  
rag’d sometimes in one .Place, and sometimes in.another, and with which many were equally seiz'd, during a  
certain Space of Time, he call'd epidemic Disorders, inch as the Plague, the most terrible not only os this, but of  
all other Classes of Difeasss. He constituted a third Genus of Diseases opposite to the preceding, and distinguished

. them by the Name πορἀδις, or dispersed Diseases, including under that Name all the Diseases of different Cha-  
racters winch attack different Persons indifferently at any Season; in a Word, all the common and ordinary  
Dissafes, some of which are of one Kind, and seme of another.

τ He also made a Distinction between those Diseases which are hereditary, and brought into the World with us;  
and those which are afterwards produc'd by any Accident whatever. / δ᾽

Lastly, he look'd upon same Diseases as of a mild and benign, and others of an obstinate and malignant, Na-  
ture. The former Class of these Disorders was easily and most frequently cur'd, but the latter created a great  
deal of Trouble to the Physician, and often baffled his Skill, .and put an End to the Patient's infs, in spite of all  
his Medicines. ...... L-πὸ.'.-Γ!-....wvqui . su-

*’ Hippocrates* extended his Views still farther, and consider’d the Changes winch happen in Difeasss with regard to  
sour different Periods, that is, the ἀρ *i* or Beginning, the επίδοσις or Augmentation, the ἀκμὴ or Height,  
and the χἀλασιἰ or *Decline* of the Disease. But the Word *Decline* is only applicable to such Disorders as termi-'  
nate happilyTor in others Death ensues instead of the Decline.. The third Period, or Height of the Disease, is,  
then,- succeeded by the most considerable Change; for it decides with respect to the Lise or Death of the Patient.  
This is generally, or at least inore frequently, brought about by a *Crisis* ; by which *Hippocrates* meant no more  
than every sudden Change which happens in a Disease, whether for the better, or the worse ; whether the Cure  
follows immediately, or some time after. This Change is. according to him, produced by Nature herself, who,  
aS it were, sits in Judgment, and either acquits or condemns the Patient, by a favourable or unfavourable Crisis.  
But that we may the better understand his Meaning, we must advert to the Idea, he affixes to the Word *Nature,*which is that of a Principle, which governs and presides in the animal (Economy. If then Difeasss consist in a  
Disorder or Perturbation os this (Economy, as we may gather from what has been said concerning their Causes,  
Nature and Diseases must always he mutual Antagonists. But as in the Snuggle they have with each other. Na-  
ture is, as it were, both Judge and Party, she must frequently have the better; forwhich Reason the Word *Cri-  
sis* is most commonly taken for a favourable Determination of Nature, which puts a happy Period to the  
Disease.

The Manner in which Nature acts upon this Occasion, in order to destroy her Enemy, is by reducing the  
Humours, whose Disorder occasions that of the whole Beds, to their natural State, with regard to their Quality  
and Quantity, their Mixture and Motion, the Places they possess, and every other Particular with regard to which  
they may he faulty. Among the several Means employ’d by Nature for this Purpose, *Hippocrates* laid the greatest  
Stress upon what he calls πμας, or the Concoction of the Humours. This is her first Design, 'tis by this Con- .  
action she renders herself Mistress, , and brings things to a favourable Termination. The Humours bring reduced  
to this Stats, whatever is superfluous or hurtful is spontaneously discharged, or at least may easily he eliminated,  
by proper Medicines. When what is superfluous is evacuated, which happens either by a Discharge of Blood, a  
Flux of the Belly, Vomit. Sweat, a Discharge of Urine, Tumors, Abscesses, the Itch, Eruptions, Pustules, or.  
Spots in the Skin, Nature easily reduces other things to the same State and Condinou in winch she found thein  
before the Attack of the Disorder.-

But it must he observed, that these Evacuations are not, by *Hippocrates,* look'd upon as the Effects; of a true  
and genuine Crisis, except when they are made in a considerable Quantity, final! and scanty Evacuations bring,  
according to him, insufficient to produce a happy *Crises.* on the contrary they intimate, that Nature is burdened  
with a Load of Humours, which she suffers to come away for\* want os Power to retain them, because they prcve  
a continual . Stimulus to her. in this Cafe what is discharg'd is ancle, because the Disorder is as yer at its Height;  
and so long as Matters remain in this Situation, we can only hope for a bad or imperfect Crisis, which either  
denotes the Triumph of the Disease, or that its Strength is equal to that os Nature. The Result os this is either  
Death, or a Protraction os the Disease, in this last Cass Nature has often time to attempt a new Crisis, mote  
savourable than the former, aster having made more fresh and Vigorous Efforts to promote the Concoction cf the  
Humours.

'Tis of importance to observe, that, according to *Hippocr ales,* this Concoction os Humours cannot he per-  
sected, hut in a certain time, justas Fruit, which requires a certain time to bring it to Maturity, for he compares  
the Humours concocted by Nature, to Fruit that is perfectly ripe. The Time requisite for this Concoction is  
regulated by the Differences of Diseases, in inch Disorders as *Hippocrates* calls very acute, the Concoction is  
perfect, and the Crisis made on the fourth Day. in those which are only acute, thefe favourable Circumstances  
do not happen till the seventh, sometimes the eleventh, and sometimes the fourteenth Day, which is properly  
the longest Time assign’d by *Hippocrates* to Disorders of the truly acute Kind; though in some Passages he seems  
to extend the Time to the twentieth and twenty-first, and sometimes to the fortieth and sixtieth Day.

All Disorders which exceed this last Number of Days, are class'd among those of the chronic Kind. And  
whereas in those which do not exceed the fourteenth, or at most the twentieth Day, every fourth Day either  
produces a Crisis, or is at least a remarkable Day, by which we can determine whether there will he a Crisis on  
the fourth Day following, and whether it will he favourable or not ; so in those Distempers which are protracted  
from the twentieth to the fortieth Day, *Hippocrates* reckons no longer but by every seventh Day; and in those  
which pass the fortieth Day, he begins to reckon upon each twentieth Day, as appears from the following Pro-  
gression, which contains the Days exprefly mark’d by *Hippocrates,* the first of which is the fourth; from which  
he passes to the seventh, then to the eleventh, the fourteenth, the seventeenth, and the twentieth; from which  
he passes to the twenty-seventh, and the thirty-fourth, and from this last to the sixtieth, the hundredth, and the  
hundred and twentieth. Aster this last Tenn, the critical Days are no longer reckon’d; and as those Diseases which  
are protracted to the hundred and twentieth Day have their Crisis regulated by the Number os Days, so those  
which exceed that Term, are only consider'd with respect to the general Changes of the Seasons; so that some  
terminate about the Equinoxes and Solstices, and others at the Rising or Setting of the Stars and Constellations  
already mentioned: Or if Numbers are still to come into the Account, the Reckoning is made by Months, and  
even by whole Years. On the same Principles *Hippocrates* supposes, that some Diseases of Children come *to* a -  
Crisis in the seventh Month from then Nativity ; and others only in their seventh, or perhaps their fourteenth  
Year. . . 1

We have one Remark more to make Concerning the twentieth and twenty-first Days, which is, that both are  
equally distinguish'd as critical Days in different Places of our Author's Works. The Reason he gives in one of  
those Places why he prefers the first of those Days to the other, which makes up three complete Septenatics,  
" is, because the Duration of a Distemper is not to he reckon'd by complete Days, since neither the  
" Years nor the Months consist of such.” But this Reason does not hinder him from marking, in other Places,  
the onc-and-twentieth for a true critical Day, as indeed .he does almost all odd Days, which appear to him so well  
disposed for a Crisis, that he says, in one of his Aphorisms, " Sweats which begin on the third, fifth, ninth,  
" eleventh, fourteenth, seventeenth, twenty-first, twenty-seventh, thirty-first, and thirty-fourth Day of a Fever, -  
" are good; and that those which happen on other Days prognosticate great Trouble and Danger to the Patient.

and that the Disease will he long, and subject to Relapses." And in anotherAphorisin he says, in express  
Words, " That a Fever which leaves the Patient on any but an *odd* Day, is commonly subject to a Return."  
*Galen,* in explaining this Passage, pretends, that instead of *odd Day,* we should read *critical Day* but he might  
have spar’d his Criticism, for the same thing is found in some other Places, as in the second of the Epidemics,  
where there is a Passage parallel to that juft quoted; -and another which says, “ That they who die of a Disease,  
“ necessarily die in one of the odd Days., and if the Disease be long, in a Month or Year that falls out of an- odd  
" Number.” We have more on the same Subject in the fourth Book of Diseases, where what has been just now  
said os odd Days is looked upon as a generally receiv'd Notion; and therefore if any one should object, that this  
Book was not written by *Hippocrates,* but by *Polybus* bis Son-in-Law, the Proof would lose nothing of its Force ;  
for the Author does not deliver, it as his private Sentiment, but the general Opinion of Mankind. -

*Galen* was obliged to declare against edd Days, for the same Reason that he rejects every thing which concerns,  
the Dignity of. the Number *Seven,* and other *Numbers,* which were look’d upon by the *Pythagoreans* to have  
some sort oi Virtue in them, and to he more perfect one than another, after the manner before spoken of. And  
though he agrees that *Crises* happen in Septenanes, it is not by virtue os the Number *Seven,* but by the Influence  
of the Moon, which governs the Weeks that arc composed os seven Days. T know not whether *Hippocrates*thought upon the Influence os the Moon tipon this Occasion; but what he *says* in one of his Books before cited,  
" of an Harmony which results from the Conjunction os certain Numbers more perfect and entire than others,"  
plainly shews, that he had espoused the Opinion os *Pythagoras* , and os tins *Celsius* was very sensible; when he  
says, that “ the Numbers of the *Pythagoreans* were formerly much celebrated, and were the Cause that.the antient  
«.Physicians sell into Errors.''-: Here it is plain that he had art Eye to *Hippocrates.* 5 . ' ' ' '

' But whatever Opinion *Hippocrates* might entirnain concerning the Power os edd Days; and other critical Days, -  
before indicated, he does .not scruple to acknowledge that the thing sometimes varies. This appears by an  
Example brought byhirnielf, of a salutary Crisis, which happen’d on the sixth Day os a Disease; and ef another  
of the same Nature, which sell out on the fifteenth gi but these are rare Cases, and are no Hindrance to the  
Establishment os he general Rule.

We must not, on this Occasion, forget to observe, first, that *Hippocrates* did not-pretend that all Diseases ter-  
minated universally in Crises; but he was nevertheless of Opinion, that they could not without these terminate  
securely; and that when a Cure was perform'd without a Crisis, the Patient was subject to Relapses. Secondly,  
we must observe, that besides these Changes in Diseases, in Consequence of Which the Patient either dies, ‘Gr in  
cur'd, *Hippocrates,* often speaks os another Change, which is, when the Disease, instead of terminating, only changes  
its Species; as when a Pleurisy becomes an Inflammation of the Lungs, or an Ophthalrny a Phthisis, or when a  
Cancer of the Breast becomes one of the Uterus. Changes of this Kind are predneed when the material Cause  
of the Disease is removed from one Part to another. ‘

Whatever Opinion we may entertain of the general Philosophy and Physiology of *Hippocrates,* in which, by  
the way, we find nothing so extravagant and trifling as in many medem Theories, founded, as is boasted, on  
anatomical Discoveries, and mechanic Principles, a Physician must have practised bis Profession with very little  
Improvement to himself, and Advantage to his Patients, if he has not, in almost every Case he has attended,  
observed the extensive Usefulness of the Doctrine relating to the Concoction , os the Humours, and  
Tenninauon of Diseases. But the Reputation *Hippocrates* gained was principally owing to his exact Observation  
os the most minute Circumstances of Diseases, and the Care he look to give us a Detail of what preceded them,  
the Symptoms with which they were attended, what afforded Relies, and what exasperated the Disorder. This  
is, properly speaking, to give the History of a Disease ., and by following this Method, *Hippocrates* not only ‘  
learned to distinguish one Disease from another, by the Symptoms peculiar to each Species of Disorder, but he

also acquired a furprising Dexterity at predicting Diseases before- they happen'd, and determining their Events  
' when they really seized the Patient, by comparing the Diseases which attack'd different Persons, and the Sym-  
ptoms which generally preceded or followed them. He seems, in some Passages, to insinuate, that he himself  
was the first who proceeded upon these Principles, and taught the Manner of foretelling the Event os a Disease,  
or making what we commonly call the Prognostic. On this Account all Antiquity ador’d him, and was persuaded,  
that the Physician who from certain Symptoms os a Disease could tell the Panent every thing that happened, and  
who could even recount the Circumstances the Patient had omitted, and forced how a Dllease would terminate,  
was a real Judge of the State of the Patient, and deserv'd to have a great deal of Confidence reposed in him. And  
as it is not always in the Power of a Physician to save his Patients, he may, at leash save his own Character, by  
making a just Prognostic. *Hippocrates* was fo well acquainted with Symptoms, that this Branch of Physic might  
he said to he he Master-piece : And *Celsius* justly observes, that whatever Improvements later Physicians may  
have made, yet they were still obliged to adhere to *Bippocrntet,* in what he deliver'd with regard to Sym-  
proms. All his Works .are full of Observations relating to the Symptoms of Diseases; but they‘are in a particular  
manner collected and reduced into a Body in his Aphorisms, his Prognostics, his Predictions, and *fioacae Praeito-  
times. - Galas* is not of Opinion, that the two last of these Works belong to *Hippocrates-,* because they are full of  
Blunders and Imperfections : He alfo adds, that whatever is good and valuable in them, has been taken from  
the two first, and from his Epidemics. But this Circumstance has not hindered Numbers of,learned Men from  
commenting upon them, and holding them in the highest Esteem; Before a Prognostic dap, be.depended upon,  
one must have observ’d it to held universalis, or at least for the most part2; for one or two Observations are os no  
considerable Moment. This cannot he said of all thePrognoshcs of *Hippocrates,* since some ofthem seem to he  
no more than Observations made by certain Persons, who observed what happened from the Beginning to the  
End of a Disease; and comparing what Symptoms oecusd in the first Stage, with what appear'd about the Ten.  
rninatios, drew Prognostics accordingly. This *Galen* seems to insinuate,' when he. affirms, that some os ins .  
Prognostics have been taken from ins Epidemics. 'Tis *foesskiat Hippocrates* might have thought, that the best  
Methed of succeeding in this Particular, was to examine the Histories of Diseases related by the best Masters,  
and to draw such Consequences from them, as made most for his Purpose This, to he sure, was a Very proper  
and rational Methed of going rework; bat to prevent the Danger he was in of felling into Mistakes, he must  
have collected an infinite Number of Observations upon each Disorder, with a View to find .parallel Cases, in every  
Species of Disease, so that we might with Justice affirm, that when such a Set cf Symptoms appear, the Patient  
must dieand that when others appear, he recovers. If? for instance, among twenty Patients labouring under  
continued Fevers, fifteen or eighteen who have discharg'd a sew Drops of Blood at the Nose, and had a little Sweat  
only on their Heads and Breasts, have died; and if among twenty who have had a plentiful Discharge of Blood,  
and a large and universal Diaphoresis, fifteen or eighteen have recover'd, we may from these Carcutnstances con-  
clude, that the former Symptoms are fatal, and the latter salutary. Biit 'tis not probable, that they who haye  
collected these Prognostics, and especially the *Praenotiones Ceacae,'* have.always taiten care to have*A sufficient*Number of Examples of the Cases they propose. The Lise of one Man is not sufficiently long Tor this Purpose,  
as *Hippocrates* himself acknowledges. - The Advantages this Physician enjoy'd in the Particular were Very singu-  
lar ; for he supply’d the Defects of his own Experience by that of the *Asclepiade,* his Predecessors, who were,  
in all Probability, capable of making Observations justly, the Difficulty os which *Hippocrates* confesses to he so  
great, that he affirms we may very readily be deceiv'd, especially with respect to Prognostics. The Predictions,  
fays he, with regard to acute Distempers; are uncertain ; and weyaniiot precisely determine whether, the Patient  
shall die or live. He not only draws his indications froth the donrponerit Principles of the human Body, in order  
to predict Diseases, and thein Events, but he considere the named Functions, the Actions, the Habitudes, and  
Customs, of each Patient. . He also takes a View-of what happens before the Disease, and during the Time it  
rages; of what is produc'd by our own Negligence, or that os others; by the interior Disposition os our Bodies,  
or by the external Objects which surround us. All these Circumstances furnish'd *Hippocrates* with Symptoms,  
by which he was enabled to judge of People's State and Condition, with respect not only to present, but also future  
Disorders. .... . / / τις . - . .

The first thing *Hippocrates* consider'd, especially in acute Diseases, was the Visage of the Patient. It was,  
according to him, a good Sign, when the Patient had the Countenance of a healthy Person; and accordingly as  
it receded from .this State, there was a proportionable Danger. He gives us the following Description os the  
Visage of a dying Person. “ When,'' says he, ".the Patient has a sharp Nose, sunk Eyes, hollow Temples,  
" cold and retracted Ears, the Skin of the Forehead hard; tense, and dry, and a livid or leaden Colour, we may  
" he sure Death is not at a great Distances, unless the Patient has been exhausted by long Watching, by a Plut,  
" or long Fasting." This by Physicians is will’d the *Facies Hippocratica,* in order to denote, that the Observation  
was made by him. Fallen, relaxed, and cold Lips, are elsewhere look'd upon, by the same Author, as a Synt- -  
ptorn which predicts the same Evens This Physician drew his indications also fromthe Eyes in particular. When  
a Patient cannot support the Light, sheds Tears involuntarily, and in his Sleep discovers a Part of the White of  
his Eyes,’ these are unfavourable Symptoms, especially the latter, except when the Patient has a Habit of doing so,  
or labours under a Flux. Dull Eyes are also a Presage of Death, or of a great Loss of Strength. Sparkling,  
.. fir’d, and ghastly Eyes, denote either a present, or an approaching Delirium and Pbrensy. When the Patient  
sees something red like Sparkles, or like Lightning, passing before his Eyes, it is a Sign of a subsequent Hasrnor-  
rhags, or Loss of Bloed, winch osten happens before the Crisis, which ought to he made in this Way. .

The Patientis manner of lying also indicates bis State and Condition. If he lies on one Side, with his Neck,  
his Anns, and Limbs, a little retracted, this is a good Sign, because 'tis the Posture of a Person in Health On  
the contrary, if the Patient lies on his Back, with his Anns stretched out. and his Limbs extended, and especially  
when he Aides or flips towards the Feet of the Bed, this is a Sign of Decay of Strength, and of approaching  
Death. . When a Patient lies upon his Belly, this, unless he is accustomed to do fo when well, indicates a Deii-  
rium, or a Pain of the Belly. When Persons labouring under burning Fevers are always seeling for something  
with then Hands, and putting them to their Eyes, as it were to take away something that passes before them :  
When they move their Hands over the Bed and Cloaths, as it were to seek for something, or to pick the Flocks  
os Wool out of them, all these are Signs of a Delirium, and of Death. When a Patient naturally silent begins to  
speak more than he ufually did, or when a great Talker becomes silent, this Change is itself a kind of Delirium,  
or at least denotes the sodden Approach of one, and is accordingly by *Hippocrates* mentioned as a Sign thereof  
The Subfiiltus, Gr convulsive Motions of the Tendons at the Wrists, also presage a Delirium. As for the differ-  
ent Sorts of Deliriums, *Hippocrates* dreaded the Consequences of those most which tam’d upon Subjects of a  
gloomy and terrible Nature; but thought those less dangerous, which were accompony'd with Gaiety and Plea-

’ssntry. A frequent and uneasy Respiration imports either the Pain the Patient suffers; or an Inflammation of the  
Parts above the Diaphragm. A long Respiration, or such as requires a great deal of Time, is in Sign of a Delirium;  
hut an easy Red natural Respiration is always a happy Symptom in acute Disorders. 'Tis obvious *Hippocrates*depended very much upon the Signs drawn from Respiration; sines, in several Passages, he is at singular Pains  
to describe, the different Manners in which the Patients respire. Thus he mentions an uneasy, a flow, a great,  
and a sinail Respiration ; a Respiration which is great or long *ouiworsiy,* that is, in the lime of Expiration ; A  
Respiration which is sinail and short *inndordur,* that is, when the Breath is drawn in; a Respiration which is, as is  
were, doubled, and some other. Kinds. Continual Watchings in acute Disorders denote either present Pain, or  
en approaching Delinum. All the Excrements os the human Bedy also sapply’d *Hippocrates* with Signs, upon  
which he very much depended. He was very careful in examining the Urine, the Fceces, the Wind discharg'd,  
the Sweat, the Spit. theSalivs, Excrements of the Noss, the Tears, the Wax of the Ears, and the Pus of Ulcers;

..and nil these he look’d upon aS things front which he might draw the most certain Signs with regard to the State  
and Disposition os the Humours. But these Circumstances lay us under no Obligation to believe *Coitus Rhodiginus,*when he tells us, that *Hippocrates* was so fond of improving in bis Profession, that he’was not aibarn'd to taste  
the Excrements themselves. If,any' one before this Author has asserted this Circumstance concerning *Hippocrates,*it has undoubtedly been with a View to turn this great Physician'inrdRidiiculin

*Hippocrates,* indeed, examined all these Substances withtegard to their Qualities;- that is, their Colour; Smell,  
and Consistence, the extraneous or extraordinary Matter they contained, their Heat, their Coldness, and their  
sharp and acrid Quality. He also examined them with respect to their Quantity, the Places whence they were,  
discharged, the Time they had been retained, the Mannes, and other Circumstances, with which they were  
evacuated. 'Tis not to he denied, but he judged of some of these Substances by the Tafts, but then he  
depended upon the Patient’s, and not upon his own Taste. He drew, for instance, certain Indications from  
saltish or sweet Spit; from the Sweat, the Tears, or Excrements of the Nose which were either saltish or sotin  
The Wax of the Ears is, indeed, according to him, sweet in such as are a dying, or will not recover frorn their  
Disorder; but bitter in those who will escape. Except this, there is not. a ‘single Case in which the Patient  
may not he made to judge of the thing himself. But nothing hinders. the Physician who’ looks, upon this  
as a material Circumstance, from making those who are nearly interested in the Patient, or such as are em-  
ployed in the lowest Services of Life, to try the Experiment.. In anotherPassage, *Hippocr ales,* speaking of the  
Excrements of the Belly, *lens,* that in certain Cases they are, as it wertiosifltiflss in another Passage he makes  
mention of a Fever, which he calk *Salts* But, with respecti to this, *Galan observes,* that tho’ Salt is generally  
discovered by the Taste, and not by the Touch ., yet the Physician, in feeling the Pulse of such a Patient, finds  
something rough and stimulating, as if he applied bis Hand to Flesh that had been salted, or soaked iu Brine. I  
am really of Opinion, that certain Species os Saltstnay he discovered, by the Touch, and that the Salt of the  
Excrements mentioned in the first Passage may he known, by the Manner in winch the Anus is stimulated when  
the Fceces are discharg’d. But in this Case the Patient is Judge, and not the Physician:

Among all the Excrements, the Urine and the Foeces supplied *Hippocrates* with, the largest Number of Pro-  
gnostics, with regard almost to all Diseases. The best .Urine,’ according to him, is that-whose Sediment is  
-white, soft, and smooth. When the Urine continues thus thro’ the. whole Disease till . the Crisis happens, the  
Patient runs no Risque, and is soon cured. This *Hippocrates* called a concocted Urine, or.such as imported the  
Concoction os the Humours. He, observed, that tins Concoction did not.often appear te.be full and complete,  
except on the critical Days, which give a lucky Termination to theDifease., There is a Necessity, said he, sor  
comparing Urine with the Pus which, flows from Ulcers. As the Pus, which is white, and possessed of the  
Qualities of such Urine as we have mentioned,, is a Sign that the Ulcer is nearly cured ; so the Pus, which is  
of a different Colour stem white, and of a bad Smell, is a Sign, that the Ulcer, is malignant,, and consequently  
to he cured with Difficulty.. just so all the Urines which are. like those we have already described, ate good,  
whilst all others are bad, and-only differ hem each other in Degrees. The first. Species never appears till Na-  
hire has got the better of the Disorder, and is an Indication; that .the Humours are, concocted, without which **a**Cure cannot reasonably he expected. But Urine of the latter Species is discharged, so long aS the Crudities sub\*  
sift, or so long as the Humours are not concocted. Among Urines of this inft Species, the . best are such as  
have a reddish Colour, with a soft and smooth Sediment. “These denote that the Disease will he somewhat long»,  
hut not dangerous. The worst Species os Urines are such as have a high-red Colour, and are at the same:  
time clear, and.without Sediment., and such as, when just discharg'd, appear confused and turbid. Urines  
have also sometimes a certain Cloud suspended in them. In proportion as this Cloud is at a greater or finaller  
Distance from the Bottom of the Vestel, or. differs from the Colour of which the Sediment should he, the,  
larger or sinaller Quantity of Crudities is contained in the Bedy. Urines which are white and clear like Water,,  
also denote great Crudities, and sometimes a Translation os the Bile in the Brain. Those Urines which are yel-  
low, or reddish denote too large a Quantity, of Bile. Urines which are black, are worst of all, especially if  
they have a disagreeable Smell, or are either entirely thick, or-entirely limpid. Urines whose Sediment re-  
fernbles coarse Meal, Bran, small Laminae or Seales, are bad Presages, but especially the lash since by this  
means we may he assured of the bad Disposition of the Bladder and Kidneys. The Fat which sometimes swims  
at the Topos Urine in form of a Spider's-web, denotes a Consemptiou of the Flesh and Solids, A Dis-  
charge, of a large Quantity os Urine is a Sign of a Crisis.

We must not forget to observe, that *Hippocrates* compared, the State' and Disposition of the Tongue with,  
that of the Urine ; that is, if the Tongue was yellow, and coloured with Bile, the Urine must he of the same  
Colour; and tin the contrary, when the Tongue is red and moist, the Urine is of a natural Colour. The  
Foeces which are soft, of a reddish Colour, and a due Consistence, which are nor extraordinarily fetid, and  
which correspond to the Quantity of Aliment taken, are best of ash i They ought also te become somewhat  
thicker when a Crisis draws near. It is aim a good Omen, when round long Worms-are discharged at the  
same time. But is the Matter os the Fceces is liquid, it may afford the patient Relies, provided it is discharg'd  
without much Noise, and not too frequently in sinail Quantities, nor in such large Quantities, or so often, as to  
bring on Paintings. Foeces which are aqueous, whits, or of a greenish pale Colour, red, frothy, or gluti-  
nous, are bad. That Excrement which is black, that which resembles Pat, that which is livid, or like Verde-  
gnfc. are the most fatal, and of the worft Presage. That which is purely black, or is only a Discharge of the  
black Bile, is universally a bad Omen; since this Humour, finin whatever Quarter it comes, denotes the bad  
State oi the Viscera. Excrements of various Colours denote the Length of the Disease and shew that is  
lr not altogether free from Danger. *Hippocrates* ranks among the same Class Excrements winch are bilious or  
yellow, or mixed with Blood, those that are green and black, and those winch resemble Scrapings of the

Bowels. ,He also esteemed those Stools bad which contained only pure Bile, or Phlegm aloud ; The Sub-  
stance discharged by Vomit ought to he mined with Bile and Phlegm ; and than in which one of these is only-  
sound is bad. When this Matter is black, livid, great, or os a porraceous Colour, 'tis. a satai Symptom:  
The Matter winch is Very fetid is so likewise; but when It is fetid and livid at the same time, Death -will soon  
he the Fate of the Patient. A Vomiting of Bleed very often proves mortal.

The various Kinds of Spit, which in Disordeis of the Lungs and Pleurisies afiord. the most Relief, are inch  
as are expectorated most speedily and easily. It is also a good Sign, if they are at first mixed witinhergniar deal  
of yellow Matter; hut ifthey appear all of the same Colour, .or are red, long niter the Beginnin^orthe Dis-  
order, or if they are saltish, acrid or occasion a Violent Cough, they are bed. Spits pureiy.yelloware also bad,  
and such as are white; glutinous, and frothy, afford no Relief.. Whiteness of the Spit is also a Mark of Con...  
coction; but it must not he viscid, too thick, or too clear. The same Judgment Inay he formed of the Ex- '  
ctemeuts of the Nose, with regard to Concoction or Crudities. Black, green, or red Spin is *of* bad Presage.  
In Inflammations of the Lungs, Spit mixed with Bile and Bleed is a good Omers, if it appears : at the Begin-  
rung.; but had, .if it only appears about the seventh Day. But in these. Disorders, the worst of all Signs is when  
the Spit is retained, and when the too great Quantity of Matter, which presents itself for Expectoranon, Tro-  
duces a Stertor, or Rattling in the Throat and Breast. Spitting of Blood is followed by a Spitting of Pus, .then

' by a Phthisis, and last of all by Death. - - - - . \ -

Good Sweats are those which happen on a critical Day, which are plentiful, universal, andinemove theFevcti  
Cold Sweats are bad, especially in acute Fevers ; for in others they only denote the Length of the Disorder.1  
When i Diaphoresis tasty appears.on the Head .aud Neck, 'tis a Sign that the Disorder .will he long and danger-  
tins.. Ἄ gentie Sweat ,or Moisture appearing on any .Part, such as the Head or Breast; does not afford Relief  
hat denotes the Seat of the Distemper, and the Weakness of the Part on which it appears; This fort of Sweat?  
*Hippocrales gulls Ephidrosis.* . . λ%ϊ-....ί f ε..ς/..\_ ὑπερσ\*..ᾶ-.ὓ *,s.z:..Vi*

During the Time that Pus is forming many Part, Pain isfelt; and the Fever continues so but as soon as rhe  
-Pus is fonn’d, or prepar'd, the.Pain and Fever cease. The Hypochondria and Belly ought always to be fast and  
equal, both on the Right and Left Side, and every-where else.. When these Parts are..hard, unequal..hot;  
elevated, or when the Patient cannot suffer. them to be handled; it .is a Sign of the bad State and Disposition of the  
Viscera, except in Cases where there areexteninl Inflammations. ./ . *. .... A..-.'.-, su- A. ‘* >:..j

*Hippocrates* also examin'd the State os the Pulse, or the Beating of the Arteries yand, according to the Observation  
of *Galen,* he was the first Physician who was known to use Σφυγμὴς (the Pulse)' in the Seuss in which it is romuionly  
taken, that is, a Beating of the Arteries. For we must observe, that the antieut Physicians, and even *Hippocrates*, himself, for the most part, meant by this Word the extraordinary Pulsation, or yiolent Beating, which is felt in  
any Part that is inflam'd, without applying the Fingers to it. But *Galen,* who gives us this Account *os Hippocr ales,*in another Passage, informs us; that the Pulse is the only Part ofMedicine upon wnich this antient Physician has not  
touch’d. Some *Greek* Authors, of a later Date than Odin, have.alfo made the same Observation. We may,  
however, collect several Observations, with respect to this Particular, from the Writings of *Hippocrates:* When,  
for Instance, in the fourth Book os his Epidemics he informs us, that, in very acute Fevers, the Pulse is very  
frequent, and very great; when, in the same Passage, he makes mention of tremulous and flow Pulses, land  
when he observes, in speaking of the *Fluar Albus,* that, whenthe Pulse beats.in a gentle and languid Manner;, it  
is a Sign of approaching Death, in like manner he observes, in his *GodaaPraenoiiones,sehet* lethargic Patients  
have a flow and languid Pulse. He also informs us, in the second Boek of his Epidemics,, that; when the. cubital  
Vein *(that is. Artery)* beats, the Patient is in danger of becoming furious, or is a Person naturally prone to Anger.  
These Quotations shew its, that *Hippocrates* was not entirely ignorant of the Signs drawn from the Pulse ., but.it

- must he own’d, his Precepts, with respect to this Particular, are Very sew; in comparison to. what has been deli-  
ver’d with fo much Exactness, and frequently more than once, concerning all the other Signs. Neither does it  
appear, that he himself, in Practice, made any Use of the Rules he has hid down -with respect to the Pulse; at  
least, in his Epidemics, which are a sort of Journal of a great Number of Cases he had treated; we find nothing  
relating to tins Subject, except the two Pasikges already quoted. And it is surprising, that, considering his  
Exactness in every other respect, and his Care to observe the most minute Circumstances, he should forget to

- make the least Mendon of the State of his Patients Pulses, small Probability he did not judge whether his  
Patients were feverish or not, or of the Degrees of their Fever, if they were really so, by the Pulse. Perhaps the  
different Degrees of Heat and Cold the Patients felt, their greater or less inquietudes, and particularly their Manner .  
of Respiration, which he generally observ'd with the utmost Cars, were by him thought Points of the greatest  
importance, and the Marks by winch he discover'd whether bis Patients labour’d under a.Fever or not. and  
whether that Fever was considerable or not. These Observations of *Hippocrates* relate principally to the Pro-  
gnostics of Diseases; and if, in this Particular, he was in the right, it was the Effect of bis Judgment, his Exacte  
ness, and his particular Attention to the Nature of every Disorder that occur’d : ’ this made *Galen* very justly  
affirm, that *Hippocrates* was the most careful, and -the most exact, of all Physicians. Care, in observing every .  
thing that happen’d to the Patient, was so material and constituent a Part of his Character, that; notwithstanding  
his philosophical Turn, he was not by far so much attach'd to reasoning upon the Symptoms of Diseases, as careful in trelating them with Candor and Honesty. He was principally taken up in observing the Symptoms of Diseases; in order  
to distinguish them, and judge of theEVentsofthose which he had actually under his Management; by comparing  
them with similar Cases he had formerly treated; and he was seldom at any great Pains to assign in Reason, why,  
when such a Symptom appeared, it was generally follow'd by such another. .The Empirics, a Sect of Physicians, -  
who arose after him, for this Reason disputed with the Dogmatic or Reasoning Sect; the Honour os having this -  
Father of Physicians on their Side ; for thesormer maintained, that the Methed of *Hippocrates* was not different -  
from their own, and look'd upon him as an Author os their own Sect, j *Galen* had some Reason to blame them  
in this Particular; for 'tis not to he doubted but *Hippocrates* reason'd, and even sometimes philosophis’d, in  
she Course of his Profession. The Empirics, indeed, had been in the right, if they had only asserted, that the  
Philosophy *os Hippocrates* was none os the best ; apd said, that they preser’d the bare Descriptions he had given  
of Diseases, and their Symptoms, and his Directions and Observations with regard to the Methed of treating  
them, before all his Reasonings on the Causes of these Disorders. Tis; however, certain, that *Hippocrates* has  
recommended his Medicine to Posterity by thofevery things for winch the Empirics. admire hint; and ’tis  
by these means he has made himself esteemed even by those who were no Favourers of his Theory. We may  
add, that the Books of *Hippocrates,* which contain the most Reasoning and Philosophy, are ascribed to other  
Authors ; such as bis Book *de Natura Hominis,* that *de. Natura Pueri,* that *de Ventis,* the first of those de  
*Diaela,* and same others. The Author of the, Book *de sssdesiguraitone Empirics,* which‘is among the Works of

*Galen, is* of the same Opinion, when he says, "That If *Hippocrates* has in the Eyes of Posterity acquired a  
" Character equal to that of*Acsetdapnes.,* it was because he cured Luxations, Fractures, and Ulcers, -winch others  
" could not cure; ” and because be told beforehand what was to happen, and whar had happened to Patients  
without any Information; and not because he wrote large Volumes, or advanc'd curious and fine-spun Spe-  
culations. . - - -. .ἐν. \_ - ... ) . - - .

Besides, it ought to he observed, that theSkillus-Ainpoirurni, and the Physicians who came after him, and imitated  
him with teinect tn the Prognostics of Disrates, made the People, whodid not know howsar their Knowledge  
. extended, look upon them as Persons of a divine Character, and. exact things of them which were tar beyond  
their Skill. Some of these Physicians have been very fond ofkeepicgim'this Opinion amongst the Vulgar, with a  
View to the Profit they expected to reap from it ; since, frith they, ff the People will he deceived, let ‘them  
he το. : - :: -ί - si . - so sc so

- What obliges seme Physicians, in our Days, to go upon this diflioneft add unworthy Maxim, is their really  
observing, that the People will he deceived; and .that those Physicians, who, believing themselves capable os  
satisfying reasonable Patients, seam to turn Quacks and Mountebanks, have Very little Practice, and ate aban-  
doxI’d in savour of a Set of miserable Blunderers,, who can neither read, nor write, but who are sought aster  
eagerly, in order, from a Glass of Urine, to givean Account of a Disorder, which, perhaps, they could not dip  
coves, tho’ they saw the Patient himself. When we speak of the People, we do not mean the Dregsos-Mankind .  
for People of tins Character are equally spread thro’ .all Conditions of Lise, and are, generally, the most numerous  
in every Community. It often happens, I know not sot what Reases,'that People, otherwise valuable for Pence  
nation and good Sense, are as' much milled in this Particular, as the meanest os the Vulgar.

But. to return to *Hippocrates,* ’tis a Circurnftance which does not a lithe contribute to rinse his Metis, that, note;  
withstanding he lived at a Time when Medicine was involved in Superstitiori, yet he never suffered Himself to he -  
drawn away by the prevailing Folly. Neither las Reasonings, bis Observations, nor his Remedies, nave the least  
Tincture of this Weakness, which was so general in his Days, and is- still so prevalent among some Physicians.  
The Prognostics also of *Hippocrates* have no other Foundation than purely natural Things. 'Tis tine,' in his  
Book *do Infomniis,* he speaks of some Ceremonies or Sacrifices to he performed to certain Divinities, according  
to the Nature of the. Dreams; but these Fooleries were no more in him than the Duties injoined thy his Reli-  
gion. His good Sense in other Parts of that Work appears by bis accounting for Dreams from what People  
have done or said y he also draws Consequences front them with respect to the State of the Bedy, accordingly  
aS it is loaded with Bile, Phlegm," or Blood. This lie infers from the Subjects of different Dreams, and the  
various Circumstances with winch they are accompanied.

Thus we fee, that almost whatever we know with respect to the Signs and Symptoms of Diseases, has been  
learned from *Hippocrates*; and we are not less. obfiged to him for several important Maxims relative to the Pre-  
servation of Health, and the Cure of Diseases, which the modern Physician must never lose Sight of, if he in-  
tends to be successful in his Practice. . Thus he informs us, that the Preservation of Health principally depends  
upon eating without Satiety, and using suitable Exercise; for,, fays it is impossible for a Pedon to con-  
tinue in Health, if he eats, without Labour, because Eating and Exercise mutually assist each other. Exerche  
consumes the Superfluities of the Aliment received into the Body; andAliinent again replenishes the Body, add  
supplies the Deficiencies of what is worn away and consorn’d by Exercise. But he strongly recommends Temper-  
ance, or Moderation, with respect to Meat, Drink, Sleep, Exercise, and Venereal Enjoyments.

What the Modems have said, in a th ousand Volumes, - may be reduc’d to these shimRules, which are so erdel-  
lent, that if they were universally put in Practice, however beneficial they would he to Mankind in general, they .  
would ruin the Physicians, by rendering that Art in a great measure useless ; for very few Diseases would occur,  
except such as are'Endernial, Epidemical, or preduc’d.by Accident j and even these would generally he so nrild,  
as to adrniteasilyos a Cure.

*Hippocrates* has, farther, been very express in las Observations concerning Air, Water, particular Sitoations,  
and Climates. His indefatigable industry, also, furnish’d him with a great Number of important Remarks, relat  
five to particular Sorts of Aliments, and Exercises, consider'd both as a Reservative from, and curative of; Dss  
eases nor has he omitted taking Notice, that Baths, Clysters, Frictions, and gentie Vonnts, may he adyanta-  
geoufly employ’d as Aids or Succedanea to Exercise, for the Preservation of Health On this (jeoasion'I can-,  
not omit remarking, that Dr. *Cheyne* lays great Stress, in many Parts of his Works, upon frequent gentie Vornits;  
with the same View, in Valetudinary Constitutions.

With respect to chronical Distempers, the Method of Cure, practised *floHippocrafcs,* consisted principally in  
regulating the Diet, directing proper Exercises, and prescribing Baths, Unctions, Frictions, and a Very sew Me-  
dicines ; and it does not clearly appear, that, at this Day, notwithstanding all our boasted Improvements, we can  
neat chronic Cases in a manner more rational, or inore frequently attended with Success. I know there are  
other, bur perhaps less successful. Methods of treating these Cales, by the frequent Exhibition os Remedies; seine  
- of winch operate with considerable Violence; but it has been disputed, perhaps not without Reason, whether these  
Medicines, by their Operation, -tho’ they may remove the present Complaint, may not injure the Constitution lb  
far, as to lay a Foundation for other Diseases, or to shorten Lise. This *Quarks* alludes to, when he represents a  
Physician perpetually snuffing a Candle, insinuating, that it bums the clearer for his Assistance, but wastes, as the  
same time, the faster. I would not he understood to mean, that such Medicines are never to he used; for there are  
*Herculean* Diseases, winch require adequate Remedies 5 and of this *Hippocrates* was abundantly sensible, and accord-  
> ingly apply’d them, when more gentle Treatment sail’d of Success.

. The extraordinary Sagacity, however, of *Hippocrates,* made him discover, tint Exercises os all Sorts were  
prejudicial in acute Diseases; accordingly he never directed them in these Cafes; and in the sixth Book os his  
Epidemics, he shews the Absurdity of *Herodicus* in conducting in a different Manner.

in Diseases of the acute Kind, *Hippocrates ms* convinc’d by Experience, that Nature alone bore a great Shins,  
and was very powerful in conducting the Disease through all its Stages, preparing or concocting the morbific  
Matter for Expulsion, and bringing it to a Crisis, in pursuance of this Opinion, instead of disturbing Nature  
in her salutary Operations, by administring a Multitude of Remedies, he industtioufly waited on her, though not  
as an idle Spectator ; for he endeavour'd to promote the Concoction and Preparation of the Humours, and to  
rnederate the Symptoms, when excessive; by a juft Regimes, and a sew Remedies; and when evident Signs of  
Concoction appear'd, and not. before, he assisted Nature, when deficient, in the Expulsion of the morbific Marr  
'ter, by those Evacuations to winch he observ'd a spontaneous Tendency..

The principal Rules by which he regulated his Practice, are the following.

\_ First, that Contraries or Opposites were the Remedies of their Opposites ; that is, if we suppose certain things  
opposite to each other, we must employ them against each other. He explains this Maxim in that Aphorism  
where he lays, that Evacuation cures the Diseases winch, proceed from Repletion, and Repletion those which  
proCeed from Evacuation. Thus Heat destroys Cold, and Cold Heat.

in the second Place he asserted, that Medicine was no more than an Addition os what was wanting, and a Sub-  
traction or Retrenchment of what was superfluous. This Axiom is explained by what *Hippocrates* says, when he  
informs us, that there are certain Juices or Humours, which, on certain Occasions, must be evacuated, dillodg'd,  
or dry’d up j and others which must he recruited, and produc'd afresh in the Bedy. \_

As for the Manner of doing this, he cautions us in general, to beware of evacuating, or filling too suddenly,  
or too plentifully ; and informs tis; that it is dangerous to become suddenly hot. or suddenly cold ; since all Excesses  
are prejudicial to Nature. ' ‘ . .......

in the fourth Place *Hippocrates* asserted, that it was sometimes necessary to dilate, and sometimes to contract:  
To dilate and open the Passages by which the Humours are naturally evacuated, when they are either not suffi-  
ciently operi, or entirely obstructed, and, on the contrary, to brace up the relaxed Passages, when the Juices which '  
pass through them ought either not to he evacuated at all, or are actually discharging in too large a Quantity.  
He adds, that there are Certain Occasions, oh which the Physician ought to mitigate ., others, on which lie ought  
to indurate; others, on which he ought to soften ; sometimes he must attenuate, and sometimes inspissate; some-  
times he roust rouse, and give a Stimulus'; and sometimes stupefy, and render Void of Sensation. ‘and all this  
with regard to the Humours, and the solid Parts of the Body. \_ 5 \* .

: in the fifth Place he advises us, to have a particular Regard to the Course of the Humours, and diligently to  
observe whence they come, and whither they tend 5 and in Consequence of this he advises,. that when they tend  
where they should not go, .we should derive them to some other Part; and niter their Direction, almost in the  
. same manner in which the Water of a Rivulet is turn’d! Or, upon other Occasions, we must endeavour to divert  
these Humours, deriving those upwards which tend downwards, and those downwards winch tend upwards. This'  
is neither more nor less than the modem Doctrines os Derivation and Revulsion.

. in the sixth Place he observes; that what must necessarily be discharg’d ought to he carried off through pro  
per Passives... *s* Ἀ . ..

Seventhly, When, says he, we do any thing according to Reason, though the Success does not always  
answer, yet we ought not too easily, or too quickly, to change our Methed of acting, so long as our first  
Reason remains in Force. But. as this Maxim may sometimes prove fallacious, the following may be a kind  
os Limitation and Correction to it. “ We mull," says *Hippocrates,* " pay a great Attention to that which  
" affords Relies, and that winch does injury ; that which the Patient easily bears, and that which he is not.  
“ able to sapport.” . .... .: .. A ‘ ...

' . His ninth Advice is of the greatest Importance. We must, says , he, do nothing rashly. We most sometimes

remain at Rest, or without doing any thing. By this means, *if we* do no Coed to the Patient, we at least do  
him no Hann. To violent Disorders we mush according to *Bippocraies,* apply violent Remedies. What resists  
the Force of Medicines, the Knife may cure, what the Knife cannot cure. Fire may relieve; but what Fire  
cannot curs, ought to be look’d upon as incurable. In the last Place *Hippocrates* advises against undertaking  
desperate Diseases, since their Cure is beyond the Force and Power of Medicine.

These are the most general and important Maxims on winch *Hippocrates* sounded his Practice; and most of  
them presuppose that fundamental Principle he lays down at first, which is, that Nature herself cures Diseases.

Under the Article AI.cAi.-rI nave given fo full an Account of the Regimen recommended by *Hippocrates in*acute Distempers, that it would he superfluous to take farther Notice of it in this Place. I stall therefore pro-  
ceed to the Remedies known and used by *Hippocrates'. .*

Though the more gentie and lenient Cathartics, with which *slum Arabians* and seme others have enrich’d Medi-  
cine since the Time of *Hippocrates,*' could not he known to him, yet he appears to have been abundantly sensible,  
that, keeping the Belly soluble, or purging gentiy, was of the utmost Importance in the Cure osDissases: For  
this Purpose he made use of a Decoction of the Herb Mercury, with an equal Quantity of Ptisan, and a -final!  
Portion of Honey, which he directs to he given at intervals. Sometimes he prescribes Cabbage, or its Juice;  
and, if this did not answer the Intention, the Leaves of Elder. With a View of procuring Stools, he likewise  
orders a Decoction of Beet with Honey, and of Cabbage with Salt. But he more frequently recommends Ass’s  
Milk, and that in so large a Quantity sometimes, as sixteen Heminae, winch in more than eight Pints, nor does  
he omit the Milk of Cows, Goats, and Mares. He directs, moreover, the Use of Whey, which he generally  
orders to he boil'd; and, according to the Interpretation of *Scbulzius,* of a Paflage in his Treatise *De Internes  
Affectionibus,* Buttermilk of Mares Milk. *Hippocrates* also used Clysters and Suppositories.

. His Methods of provoking a gentle Vomiting were, to .fill the Stomach with some os the above-mentioned  
laxative Vegetables, and to make the Patient drink after it a Decoction of Lentils, with, an Addition os Honey  
and Vinegar; or to exhibit large Quantities of a Decoction of Hyssop, with a little Salt or Vinegar; or os Honey  
and Water, with a little Vinegar; and if this did not succeed he gave the. Patient, some little time aster, a  
- Draught of warn Water.

The Drastic Purges employ’d by *Hippocrates* were Hellebore, both black and white; Pepliurn, Colocynthis,  
the Grana Cnidia, Crinorum, Elaterium, Scarnrnony, and Thapfia, which see under their respective Articles.

*ilippocraies* orders Blood to he taken away on several Occasions, and from several Parts, as the Arms, the  
Nostrils, the Forehead, the Occiput, the Veins in the Anus, those under the Tongue, and in the Hands; he  
appears also to have been well acquainted with the Uses of Cupping and Scarification: See PHLEBOTOMIA.

It does not appear, that he made any great Use of Narcotics, or Medicines which induce Sleep ; though in ’  
some few Paissges of his Treatises of the Disorders of Women, he speaks of the Juice of Poppy, as conducive  
to the Cure of what we now call Hysterics. He likewise takes Notice of Mandrake, but cautions against exhi-  
biting it in Quantities sufficient to cause Madness; and of Henbane

As to Fomentations, Baths, inseffions, Suffirmigations, and Gargaiisins, he seems to have been perfectly well  
acquainted with their Efficacies, and the proper Seasons and Manners of using them; and he lays a particular  
Stress upon Ointments. I don’t know, that he any-where mentions Planters; but instead of rhefe he stequendy  
directs Cataplasms, in Cases where we, perhaps, might find them preferable to Planters.

There is something too ridiculous in the Notion entertain'd by some of *Hippocrates* being an Adept in Chy-  
Inistry, to require a serious F.Yaminadnn.

When Venesection, and the Use os Purgatives, which were the two principal and most general Means used by  
*Ilippocraies* for diminishing the Superfluity os the Blood and Humours, were not sufficient for that Purpose, he

then had recourse to Diuretics. Tins he seems to insinuate in the following Pastage of his Work *Be Ratione  
Victus in Acutis.* " All Diseases,'\* says he, " terminate, are cur'd by Evantarions made either by the Mouth,  
" the Belly, the Bladder, or seme, other like Outlet; but Sweat is common to all Diseases, and equally terrni-  
" nates them all.”

The diuretic Medicines, or such as provoke Urine, were differently prepared, according to the Nature of the  
Cass, or the Disposition of the Patient. Sometimes the Bath was used for this Purpose; and, at other times,  
sweet Wine was exhibited with the same Intention. The Aliments taken alfo contributed to the shine Purpose.  
Among the Herbs commonly used, *Hippocrates,* sar this intention, recommended Garlick, Onions, Leeks,  
Cucumbers, Melos, Citrals, Cytisus, both Sorts of Apium, Fennel, Maidenhair, and Nightshade, as well aS  
all acrid Substances. In the fame Class he puts Honey mixed with Water and Vinegar, and all salted Aliment.  
But when he intended to answer that intention with somewhat more Briskness and Violence, he took four Can-  
tharides, from which he cut the Wings and Feet, and exhibited the Powder in Wine and Honey. He ordered  
these several Remedies in various chronical Disorders, after Purgation, when he believed the Bleed to he flinl  
loaded with that Species of Humour which he call'd *Ichor,* or when there was a Retention of Urine.

in some Cafes *Hippocrates* proposes, exciting a Diaphoresis, as well as provoking Urine; but he does not in-  
form us in what manner it is to he done, in another Pafiage he telis us, that we must carefully examine whe-  
ther Sweating be proper or not; and if it is, when, and in what manner, it ought to be excited.. But he does  
not specify the Means proper for that Purpose. - There is only one Passage where he speaks of provoking Sweat,  
by pouring warm Water on the Head of the Patient, till his Feet siveat that is, till a Sweat breaks out on all  
the Parts of his Body. After this he orders the Patient to eat a large Quantity of bofl’d Meal, to drink some  
pure Wine upon it, to be close cover'd up, and to remain in that State for some time. What he adds imine-  
diately aster, of eating two or three Roots os Narcissus for Simper, does not appear to have any Relation to the  
Intention os exciting a Diaphoresis, since *LHascarides* class’d the Narcissus among Emetics. 'Tis possible *Hippo-  
crates* might have given the Patient his Choice, whether he would sweat or vomit. Tis alfo possible, that the  
*Narcissus* of winch *Hippocrates* lpeaks, was not afterwards known by the same Name, which has been the Fate of  
several other Simples, in the Works of *Hippocrates sat* meet with no other Sudorifics to he taken internally.  
The Disease for which he proposes these Medicines is such a Fever, as does not proceed from Bile or Phlegm, but  
from a Lassitude, or any other Cause. From this Paflage we may see, that *Hippocrates* did not approve os exciting  
a Diaphoresis in any Fevers, except that particular Species he mentions; and we shall fee in the Sequel, that the  
destructive Practice of administris g strong Diaphoretics was of much later Date, and founded on a false  
Theory. ’ i

- In the Days of *Hippocrates* Surgery was so connected with Medicine, that the former was scarce distinguished  
- from the latter by any peculiar and discriminating Name. The Book intituled *De Officina Medici* gives .so full  
an Account of a chirurgica! Apparatus, that it might almost he taken for a modem Treatise of Surgery. That  
*Hippocrates* hintseif assisted the Sick by manual Operation, is a Fact which cannot he called in Question. How  
this Physician acquitted himself when he had a Wound or Ulcer to cure, we learn from that Book intituled *De  
Ulceribus,* which, notwithstanding its Tide, treats principally of recent Wounds. But since it is universally  
esteem’d genuine, we shall make use of it in giving an Account of the Surgery of *Hippocrates.*

This Physician, then, forbids a recent Wound in any Part, except in the Joints, to be wash’d with any thing  
but Wine. He requires no Other Dressings besides a Cataplasm, which is not to he apply’d immediately to the  
Wound itself, but to the adjacent Parts.

The Foed and Drink muft he exhibited in moderate Quantities., and the harder they are of Digestion,  
their Quantities must be proportionably the less. The Patient must also remain in a State of Rest and Ease.  
When the Wound is not in the Abdomen, hut only in the Extremities, he suffers the Blood to discharge itself plena  
tifully, since by that means the Parts become less full, and a less considerable Corruption ensues. Oils, and oleous  
Substances, are by no means proper for recent Wounds. In many Wounds, especially where a Corruption is  
threatened Purging is os singular Service, if a Wound is not thoroughly cleansed, it will neither heal sponta-  
neouiry, nor even when its Lips are brought into Contact.

-An *Erysipelas* accompanying a Wound renders Purging absolutely neceflary. Where there is a Wound with  
Contusion, st Suppuration must be made before the Cure can he -performed. For answering this intention therefore.  
Cataplasms must be apply’d to the tumid Part, but not to the Wound itself.

e'These are his general Directions with regard in Wounds, to which he subjoins an Account os the Cataplasms to

-' he used; and os such as are proper for cleansing sordid Ulcers. He there also gives us an Account ol a Medi-  
cine proper both for recent and inveterate Ulcers; and that Preparation comes pretty near to the Nature of the  
*Unguentum Aigypiiacum,* at present used for the fame intention.

Towards the End os the Book there are some things relating to an Oedema and Vances. He orders oedematous  
Swellings of the Feet to have a large Number of small deep Wounds made, in them -, and directs, that a Varix  
should be prick’d here-and-therc that the Blood may flow in sinall Quantities from the litde Orifices, in another  
Passage he assigns a Reason for this seemingly unaccountable Piece of Practice. “ Though,” says he, “ it is ’  
" not expedient to allow a full and thorough Effusion of Bleed, yet Necessity often calls upon us to take away.  
" some'' -

With regard to Bandages, he gives the following Direction: " We ought, says he,’to despise those whimsical  
" and’curious Bandages, which please the Eye os the Spectator, without answering the Intention for which they  
" are apply’d ; for they are not only trochleforne and idle, but also frequently hurtful and prejudicial; and ins  
" obvious, that the Afflicted seek rather a Relief from their Pains, than a conceitedand superfluous Elegance in  
“ their Dressings. ” What we are to observe, with regard to Bandages, he elsewhere accurately lays down, pro-  
vided the Book *de Ossscina Medici* claims him as its genuine Author.

His Book *de PestesUs* treats almost wholly of those of the *Anus.* Aster he has laid down the Causes whence they  
\* proceed, he informs us how to make a Search, by introducing a Stalk of fieih Garlick. Then he orders a fivefold  
Thread, ora Hair, to be passed thro' the Orifices of the Fistula, and to he gradually drawn closer, that its Sinus  
may be open'd. Then he prescribes several Medicines necefiary for the Cure os this Disorder, but makes no  
mention of the Method by cutting.

Hitherto the Surgery of *Hippocrates* appears to he not very boldher, in bis other Chirurgica! Pieces, we  
find linn employ3d in cutting and burning. When treating of Wounds of the Head, he directs us when, and how  
far, the Bone is to he scrap’d or perforated. When the Surgeon neglecti this, where it ought to have been used,  
a Suppuration happens internally, and the Patient dies convulsed and delirious. “ But, fays he, this Convulsion  
" seizes moft Patients in the opposite Side of the Body; for, if any one has an Ulcer on the Left Part of his'  
« Head, the Convulsion seizes the Kight Part of his Body, and *vice versa. ”*

That *Eippocrnteslumd* fineral Insonmarts for Perforation, we learn from many Passages of his Works. Among  
thefe there is mention made of a certain fenared and hollow Terthrs, design’d for cutting the Bones to the Very  
Membranes, and not unlike to that instrument which we call the Triman. in his Book *De interaris Affectionibus,* we  
are inform'd, that this InstrumeHt was us’d in perforating the Ribs, in order to discharge the Water, in a Dropsy  
of- the Breast; tho' others maintain, that this Operation was perform'd by means of a simple *Tpriebra. .*

1 As for Fractures, *Hippocrates,* niter making A due Extension, replac’d them, applylol a Bandage inked to the  
Nature of the Case, kid proper Compresses, ffightiy covered with some Cerate, over the Bandage, and secured  
the Compresses with linen Swaths. Then he imply'd. Splints, to he secur'd by very loose Ligatures; only for the  
sake of Ease to the Patient, bar not with a View, that the Splints should contribute any thing to the Compression.  
This Caution he inculcates in the most earnest manner. The Surgeon must also he able to make a judicious Esti-  
mate of the Time in which Bones are generally united and consolidated; by the Formation of a Callus. He gives  
accurate Directions with regard to this Matter ; but informs us, that Difference os Ages and Constitutions must-  
produce a Variation with respect to the Tune.r The Bones of the Cubitus are consolidated in the Space os thirty  
Days, during the first ten of which the Dietmolt he spars, and os an attenuating Nature. Ou the tenth Day we  
are diligently to .inquire, ifCircumftances call- -for it, whether the Reduction hiss been duly and accurately made.  
Then the Bandages and Splints dine: to he again duly applylose and, if no Itching is felt, nor an Exulceration  
suspected, they are to remain in that.State till the.twentieth Day. The Patient, in the mean time, is gradually to  
be strengthened by a larger Quantity of more .nourishing Food, in proportion as the Cure advances. Two  
Thirds of the thirty Days being thus expir'd the Bandages are to be -made-gradually looser; and fewer, till the  
Cure is Completed. ’ imfrjvQ L . - . .

This is the whole Process, and as it were, a general Model for reducing and curing broken Bones ; for he  
himself adds, “ These Directioris arc. as it were, a just and stated I.aw for the Cure of Fractures, instructing as  
“ at once how they ought to be treated, and what are the Events of their being skilfully manag’d.” Here there is  
no Mention made of Planters, nor do we read of their bring applylol to these, Purposes for a considerable Time  
after the Days of *Hippocrates-,* at least we do not find, that *Paulus Acgineta,* who lived many Years after Christ,  
used any Planters in, the-Core of Fractures. - . .

in his Book .De *Articulis,* the Doctrine of Luxations is delivered at great Length,: Where, in flight Cases, he  
advises to, make, the Reduction with the Hand alone , but, in more terrible Cases, inch as a Luxation of the  
Spine,' he makes use of an Instrument, which he calls Διαναγκασμὸς, the Structure and Use os which'he describes  
at Length. Thus also, in the Reduction os a luxated Hurherns, after enumerating the .several Methods  
generally used, he describesra Machine, under the Name os AMRE, by which the Humerus is most easily reduc’d;  
and this very instrument is still used by some modem Surgeons fur that very Purpose. *Hippocrates* himself seems  
to have been , the Inventor os this Machine, .which, in all succeeding Ages, has bore his venerable Name. He  
seems also to have heen highly diligent in findingout compendious Methods of Cure in Chirurgica! Cases. As a  
Proof of his Industry in tins’Particular, we need only consider his egiving an Account of a fruitiest Experiment he  
himself made, and the Reason the assigns for acquainting the World with his want os Success. "" This, fays he;  
“ I wrote on Purpose; for ’tis instructive to know those things which, upon Trial, were not attended with Suc-  
“ cess, and the Reasons why. ” ' ’ t

Hitherto we have had a Specimen of the Surgery of *Hippocrates,* with regard to Wounds, Ulcers, Fractures;  
and Luxations ; in which Cases we often find him not afraid to add one Wound to another, or to make Incisions,  
for the Relief of the Patient, and the Cure of the Disorder. He alio perform'd curious Operations on the Eyes.

in Suppurations of the Kidneys,- if a Tumor appears about the Spina; he open’d is, by making a deep Ind-  
siort, that the Pus might be discharg’d. He order’d the Paracentesis to be perform’d on the Breast, for evacuating  
the Pus and Water contain’d in its Cavity. He also order'd the same Operation to be perform'd in the Abdomen,  
for carrying off the Water collected in it. , in that Species os Dropsy call’d Ascites; tho', for the moth part, he  
said these Operations were follow’d by none os the heft Consequences, in these Disorders he sometimes used the  
actual Cautery instead os Incision.

in general it may be said, that *Hippocrates* was not afraid of using the actual Cautery, since 'tis certain, that  
he lays down plain and accurate Directions for cauterizing the Shoulder, or rather the Parts about the Arm-pit. in  
Cases where the Humerus frequently flips out. He also ordered raw Flax to he burnt upon the Parts immediately  
affected with arthritic Pains, winch Piece of Practice has heen retain’d by his Followers.

He alfo extracted the Foetus, when dead, by the Help of Instruments, as is obvious from bis small Book  
*De Exsectione Fetus:* But he not only discharged his Disciples from cutting for the Stone; but also bound them by  
a solemn Oath, to leave this Operation to those whose Province it came under. That he did so, is certain, pro-  
vided that Form of Oath which passes under his Name, was by him really administer’d to his Disciples; but the  
most judicious think they have just Reason to doubt os the Truth of this Circumstance: in all Probability, the  
Operations for the various kinds of Herniae were not practised in his Days, since Herniae are only ones mention’d  
by him in las Works. . - -

in order to shew the Progress which Physic had made in the Time of *Hippocrates,* MI. *Le (Sac* very jiidiciouily  
gives a Catalogue of the Diseases mention’d or describ'd by him, which he distributes into five different Classes:  
Under the firft the comprehends all those Distempers which have retain’d the Names he gave them, and are known;  
by the Signs and Symptoms, to be the feme which he describes.

The second Class contains those Distempers which are known by Names different from those thy which *Hippo,  
crates* call’d them,: but are distinguished by the Symptoms which he attributes to them.

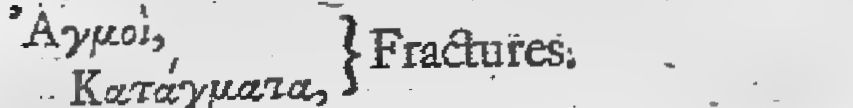
The third includes such Distempers as *Hippocrates* has call’d by no particular Name, but only describ’d.

Under the fourth are comprehended Distempers, which, tho' nam’d and describ’d, are, however; not known at  
present.

The fifth contains such Disorders as are call’d by Names which at present we do not understand, and which are  
not describ'd.

FIRST CLASSt

A  
Ἀγκύλη, Ancylosis.



Ὁις τὸ αἰδοῖον ἐπαίρειν ἀδύνατον. Impotence.

Ἀιδοίων σηπεδόνες, Putrefactions of the Pudenda.  
Ἅιματος πτύσις. Spitting of Blood.

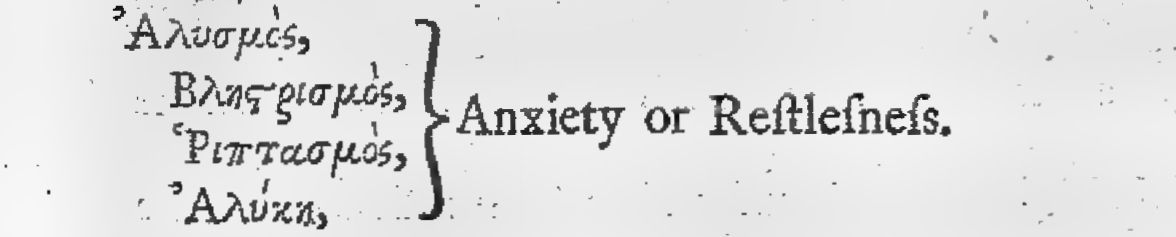
'Λιμωδίη, Stupor of the Teeth.

Ἀιμαῤῥαγίη, Haemorrhage.

‘Λιμοῤῥὸίδες, Haemorrhoides.

Ἀκροχόρδονες, Warts.

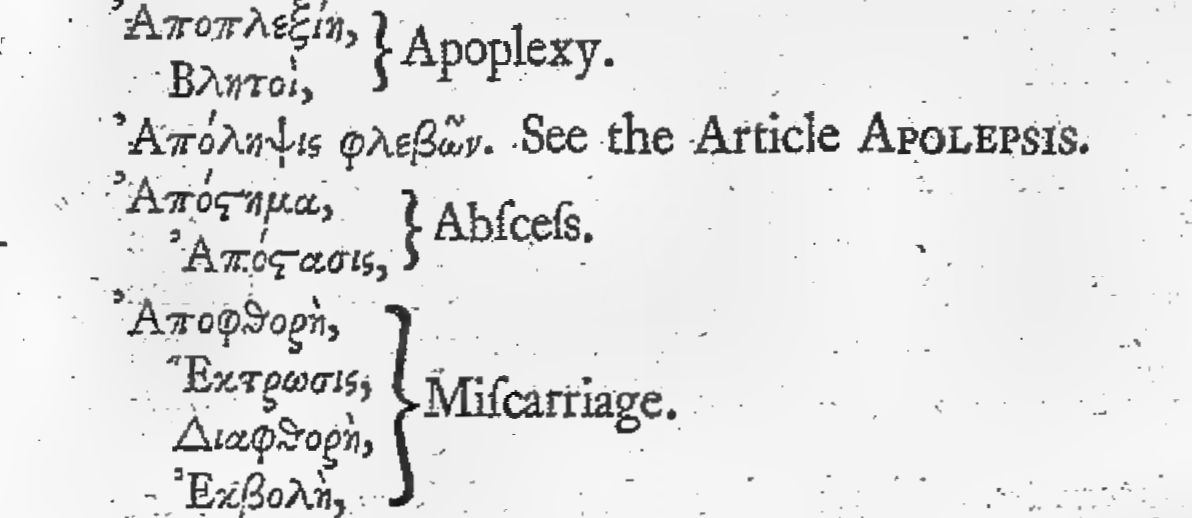
Ἀλγήματα, Pains.



Αλφος, wnite Iabproly.  
Ἄλώπηκες, Alopecia.

Ἀμβλυαγμὸς, Dimness of Sight.  
Ἀναυδιη, Privation of Voice.  
Ἄνθραξ,- Carbuncle. : . .

'Ανορεξίη, Loss of Appetite.  
Ἀντιάδες, Tumors of the Tonsils.



Ἄρθρα τοῦ πλεύμονος σπασθέντα. Spasmodic Con-  
. tractions of the Lobes of the Lungs.

Ἀρθρίτις, Gout.

Ἀρθρίτις μετ' ἐπιπωρωμάτων περί τοῖσιν ἄρθροισιν.  
Gout with indurated Matter at the Joints.

Ἄσαι, Nauseating of Food. . ’ .

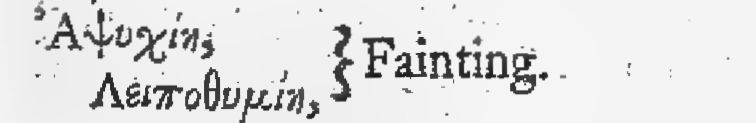
Ἄσθμα, Asthma.

Ἀσκαρίδες, Worms call'd Ascarides.

Ἄτοκοι, καὶ ἄφοροι γυναῖζες. Sterility in Women.

Ἄφθαι, Aphthae.

- Ἀφωνιῆ, Dumbness.



**B**

Βαρηκοίηζ Dulness of Hearing.

Βὴξ, Cough.

Βλεφάρων ἐπιφύσεις ἢ., οῦκα. Excrescences on the  
Eyelids.

Βλεφάρων ἐκτροπὴ, A Turning of the Eye-lid out-  
wards. See **ECTROPE.**

.Βλεφάρων ξύμφυσις. Coalescence of the Eye-lids.

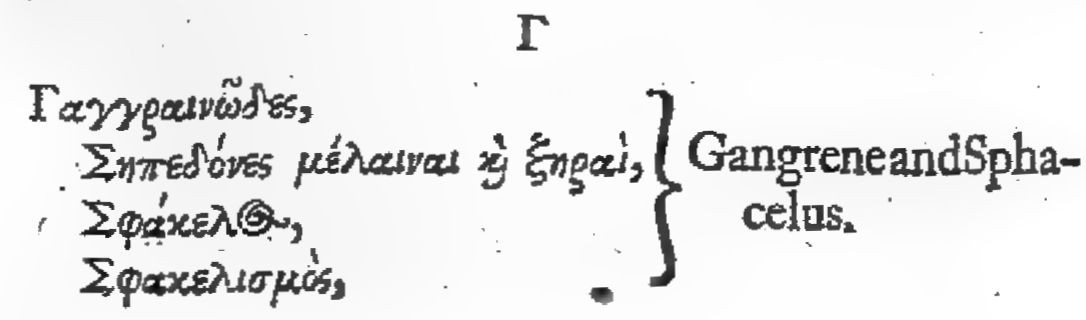
Βλεφάρων ψῶρἀ. Scabby. Eye-lids.

Βλητοι'. Those were thus call'd who were either  
: apoplectic, or dy’d of a Pleurisy, and had a  
Lividnefs on their Sides after Death.

Βόμβοι ἐν ώσἰν, or ῆχοι. Ringing in the Ears.

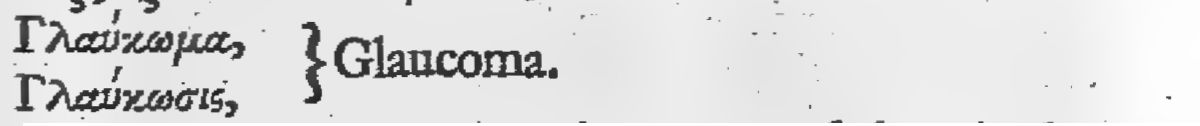
- Βουβῶνες, Buboes.

Βράγχος, Hoarseness.



Γαλιάγκωνες, Shortness of the Arms.

Γαργαρέων ανεσπασμένος.. Retraction of the Uvula.

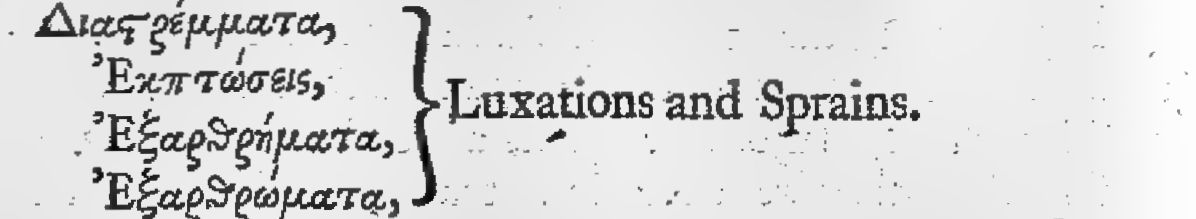


Τῆς Γνάθου σφακελισμὸς. Sphacelation of the Cheek.  
Γογρῶναι, Hard round Tumors in the Neck.

To Γονοεῖδες διελθὸν. Involuntary Discharge of the  
Semen, simple Gonorrhea.

’ - Δ ' . -

Διαῤῥοίη, Diarrhea.



**E**

Ἐγκεφάλου σεισμὸς. Concussion of the Brain.

Ἕδρη ἐπιφλεγμαινούση. Inflammation of the Anns.

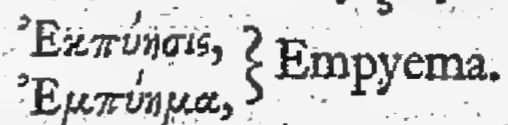
Παρὰ τὴν Ἕδρην φῦμα σκληρὸν, A herd Tubercle  
near the Anus.-



Ἐιλεος ἐντερώδης, Iliac Passion, attended with a  
Jaundice.

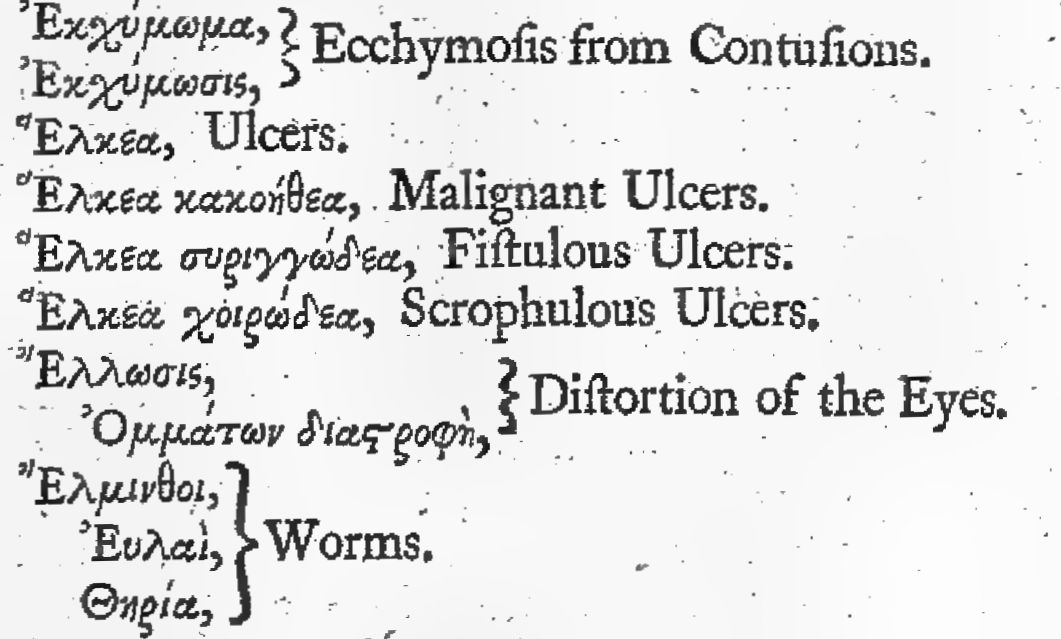
Ἔκπληξις, A sudden Privation of Sensation.

Ἔκπτωσις τῆς ὑστένας, Falling down of the Uterus.



Ἔκστασις, Alienation of Mind.

Ἔκστασις μελαγχολικὴ. Alienation of Mind, cans’  
by Melancholy.



Ἔλμινθοι πλατειαι. Flat Worms.

Ἔλμινθοι στρογγήλαι, Round Worms.

Ἔμετος ἁιμάτηρος. Vomiting of Blood.

Ἐμπροσθότονος, Emprosthotonos, a Sort of Con-  
Vulfion.

Ἐξανθιὑματα, Cutaneous Eruptions.

Ἐπικύημα, Snperfetatiom

Ἐπιλεψίη, Epilepsy.

Ἐπιμἡνια διάπυα. Purulent Catamenia.

Ὑμενώδεα,- dec. Unnatural Catamenia of all

Sorts. ' -

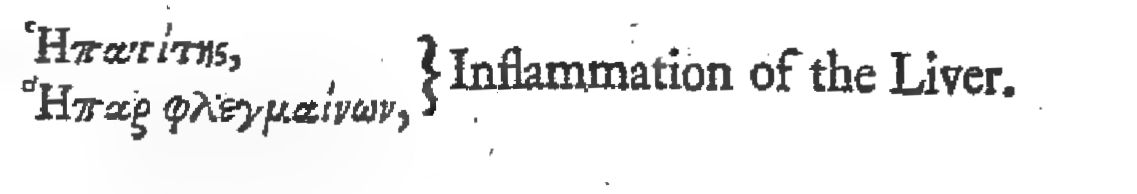
Ἐπινυκτίδες, Epinyctides.

Ἕρπης, Herpes.

Ἐρυσίπελας, Erysipelas.

Ἐφηλι'δες, Freckles.

**Η**



**I**

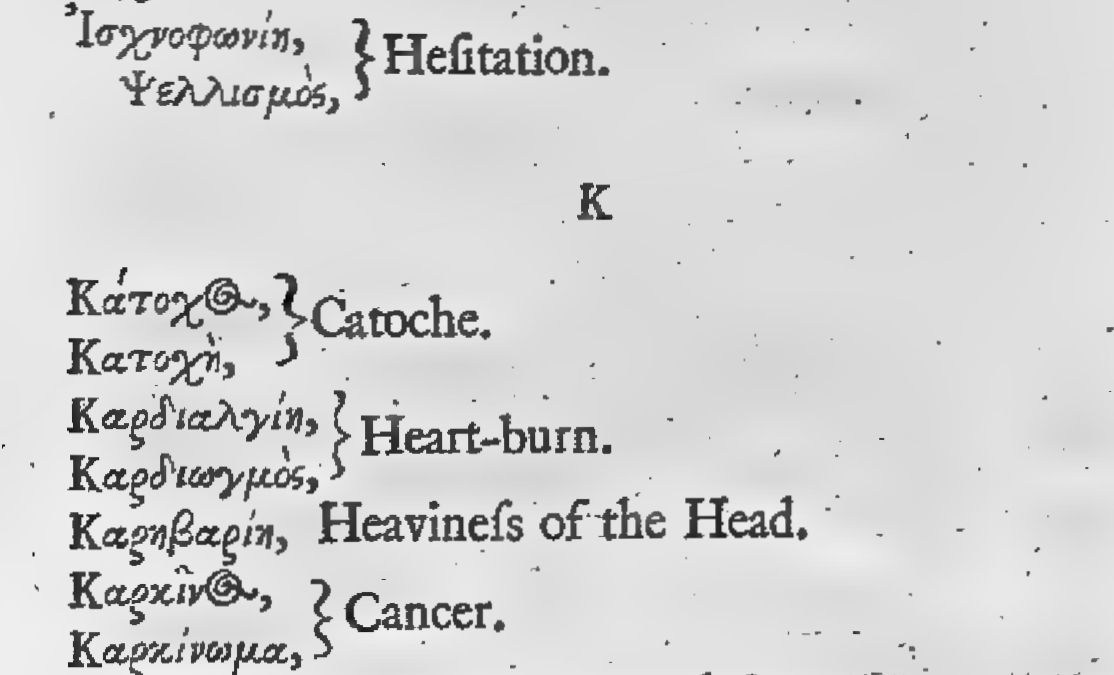
Ἱδρῶα, Pustules proceeding from an acrimonious  
Sweat.

Ἴκτερος, Jaundice.

Ἴλιγγοι, Vertigos;

Ἴονθοι, Hard Tubercles on the Face.

Ἰσγίας, Sciatica.



Καρκῖνος ἀκρότατος, -External Cancer.

Καρκῖνος κρυπτὸς. Latent or internal Cancer. -  
Καρκῖνος οὐρμφυτος. Hereditary Cancer.

Κάρος, Carns.

Καταμήνια, ἢ τὰ γυναικεῖα πλείονα. Redundancy of  
the Catamenia. . - -

Καταμήνια ἀκρήτωςγινόμενα. Natural Catamenia.

Καταμήνια ἄχροα. Colourless Catamenia.

Καταμήνια ἐκλείποντα. Retention “ of the Cata-

menia. f Vs.-.. .. t ι ς.δο'

Καταμήνια ὀλίγα. Deficient Catamenia.

Κατάῤῥοι συντομως ἀπόλλυντες. Suffocating Ca-  
tarrhs. ' -

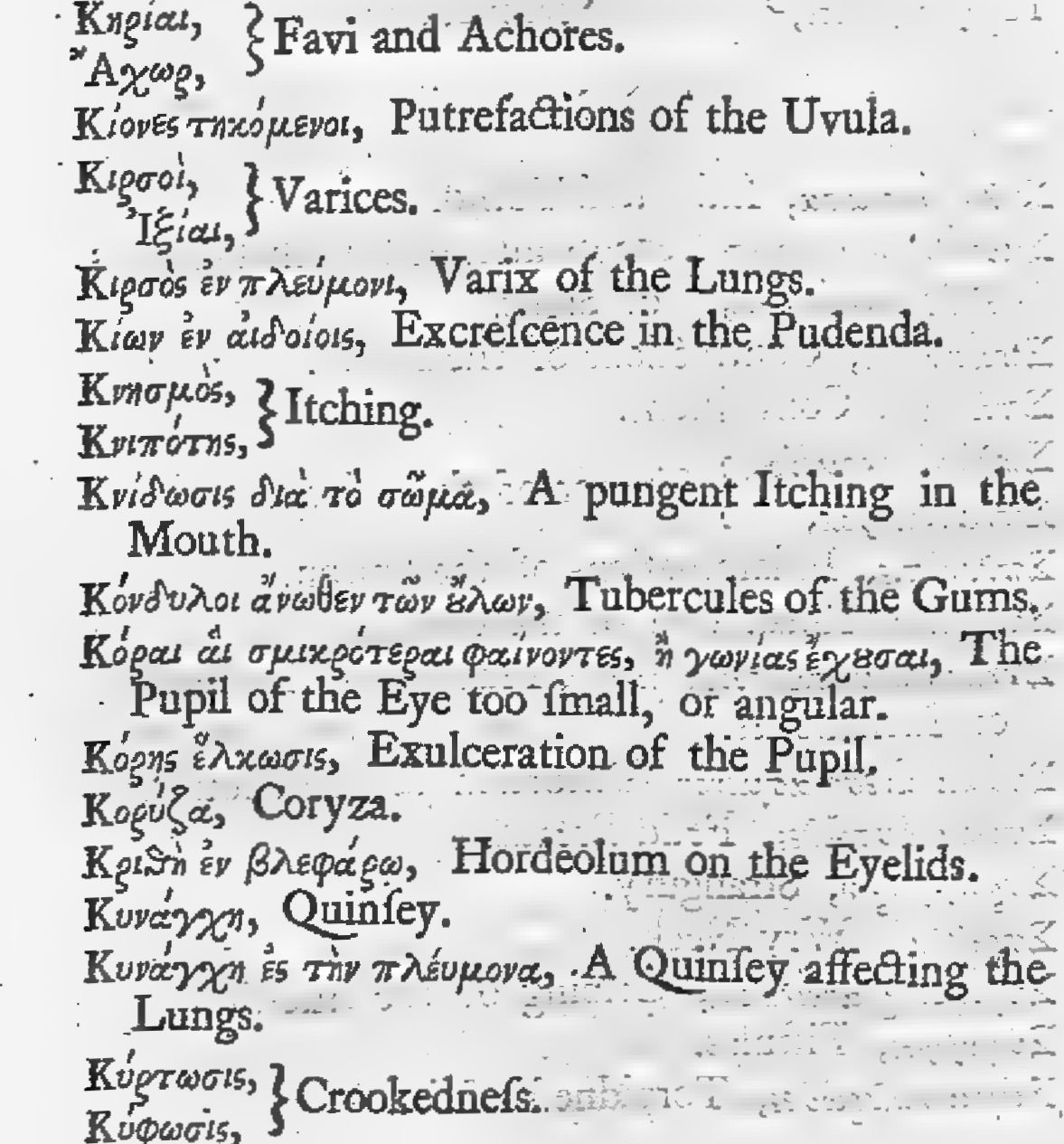
Κατάῤῥοος, A Defluxion or Rheum.

Καταφ6ρὴ,. Cotaphora. - ' --  
Καῦσος, Causus, or burning Fever.

Καχεξίη, Cachexy.

Κεφαλαλγιῆ, Head-ach.

Κῆλαι, Ruptures. .



Κύστις ἀποληφθεῖσα. Retention of Urine.

Κῶμα, Coma.

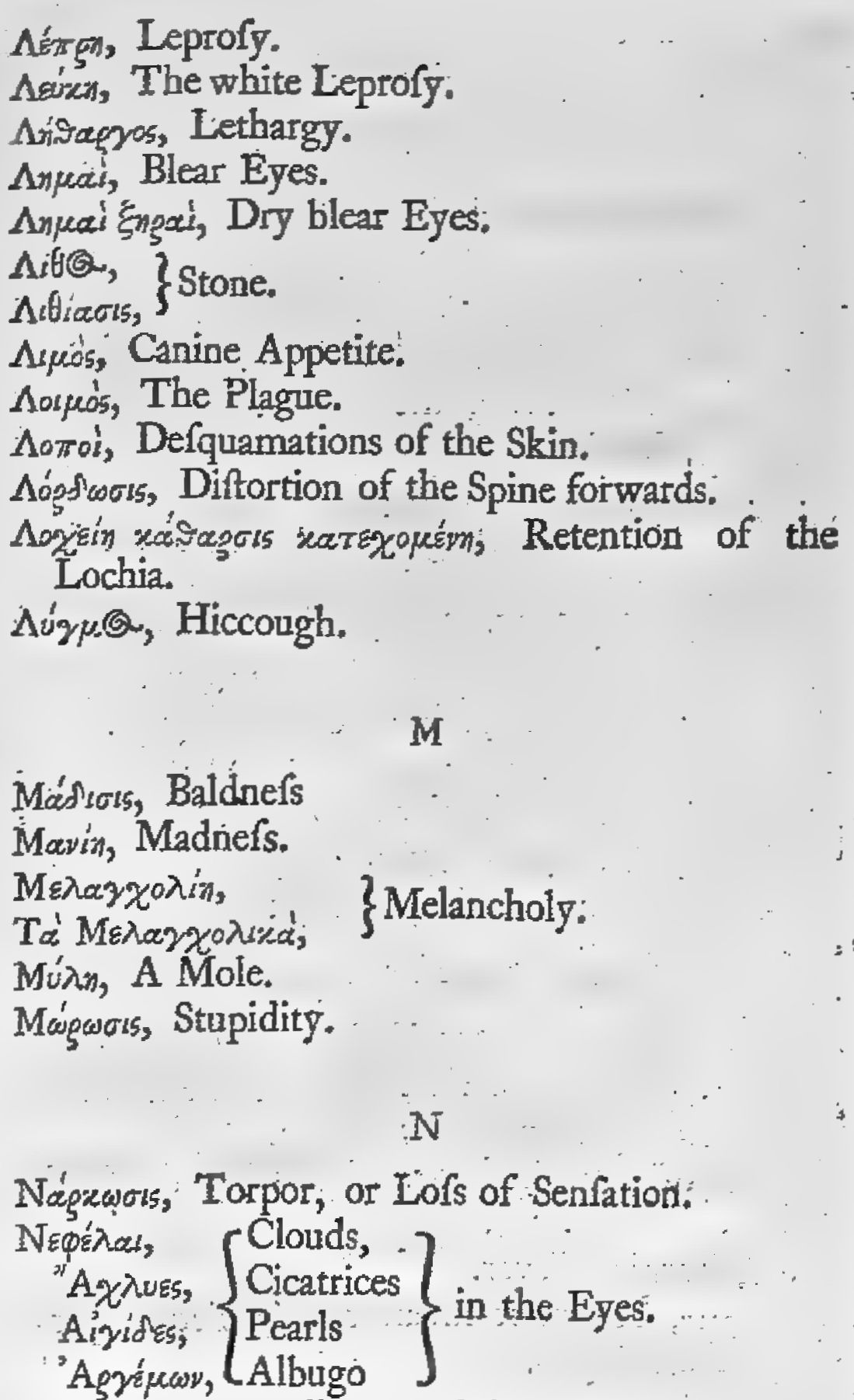
Κῶμαοὐχ ὑπνῶδες. Coma Vigil.

Κώφωσις, Deafness.

**A**

Λειεντερίη, Lientery.

Λειχἵνες, Tetters.



Νεφριτις, Any Affection of the Kidneys.

Νηπίων ἐκλάμψιές. Epileptic Fits .in Childrens  
Νυκτάλωπες. See the Article **NyCTALOPs.**

**Ο**

Ὀδαξισμὸςί Pains of the Gums in Children from  
their breeding Teeth.

Πρὸς τοὶς Ὀδοντας ἀλγήματα, Tooth-ach.

Πρίσις τῶν Ὀδόντων, Gnashing or Grinding of the

Συνερισμὸς Ὀδόντων, Fixing of the Teeth; of the  
upper and lower Jaws, together.

Ὁδύναι, Pains. - - /

Ὄιδομα, Tumor.

Ὄμφαλος φλεγμαίνων. Inflammation of the Navel.  
Ὀνείρωγμοι,' Nocturnal Pollutions.

Ὀπισθότονος, A Specimen Of Convulsion call’d  
*Opisthotonos.*

Ὀρθοπνοίη, Streightness of Breathing. . .

Ὄρχις μέγα?. Tumefy st Testicles.  
'Οσφυος πόνοι, -Pains of the Loins.  
Ὄυλαι.μέλαιναι, Blackness of the Gums.  
Ὀυλὴ ἐν κύρρ, a Cicatrix in the Pupil of the Eye.  
Ὄυρον κατεχόμενον. Retention of Urines  
Ὀφθαλμὸς εῤῥωγώς. Rupture of the Eye-.  
Ὀφθαλμοὐ ἐλκωσις. Exulceration of the Eye.  
Όφθαλμνη ὑγρὴ, .Moist Ophthalmy.

Ξηρὴ, Dry Ophthalmy.

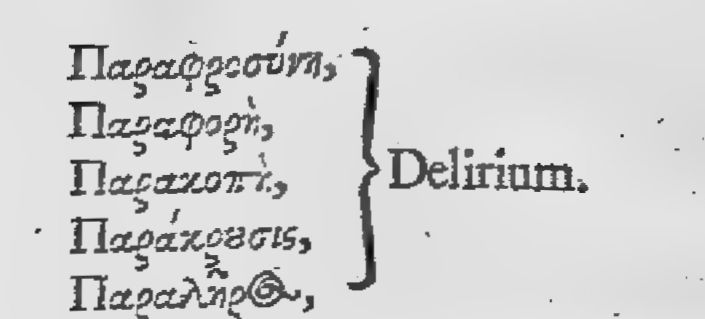
Ὄψιες διεφθαρμέναι, Pupil of the Eye spoil’d.

Τῆς Ὄψιος μετακίνημα. The Pupil remov’d from  
its natural:Situation.

Ὄψις διἄτῆοὐρώγμης ὑπερέχουσα. Prominento of the  
Pupil, occasion’d by a Rupture of the Fye.

- Π

Παλμὸς, Palpitation.



ΠαρακυνάΤχηί a Species of Quinsey..

Παράνοια, Madness,'Loss of the Senses.  
Παράστρεμμα ἐν προσῶπω, Distortion of the Mouth.  
Παρὓθμια, Disorders os the Tonsils.

Παρονυχίη, Window.

Περιπνευμονιἠ, Peripneumony.

Περιῤῥοιὴ, Great Discharges of the morbid Hu-  
mours.

Πιτυρίασις, a scurfy Head.

Πλάναι τῶν ὑστερέων. Hysterical Symptoms.

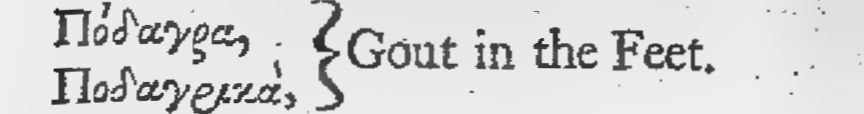
Πλεύμων έμπυος. Suppuration of the Lungs.

Πλευρῖτις, Pleurisy.

Πλευρῖτις ξηρὴ. Dry Pleurisy. i'' .' .

Πλευρῖτις ὑγρὴ. Moist Pleurisy.

Πνιξ ὑστερικὴ. Hysteric Suffocations.



Πολιιπους, Polypus in the Nose.

Πτερύγιον, the Unguis, a Disorder of the Eyes.  
Πτυαλισμὸς, Spontaneous Salivation.

Πύον διὰ ῥενῶν, A Discharge, of Pus by the Nos-  
trils.

Πῦρ, A burning Fever. λ ;

Πῦρ ἄγριον,' A fort of inflammatory; Tetter, per-  
haps the Shingles. *ί* ... τ

Πυρετὸς, Fever.

Πυρετὸς ἀκατάστατος. An irregular Fever, fixed, to .  
no certain Period. - . .\_ I

Πυρετὸς ἀκρητίχολος, A pure bilious Fever.

Πυρετὸς άλμυρώδος, A *fait Fever.*

Πυρετὸς ἀμφημέρινος, A qnotidian Fever.

Πυρετὸς ὴμέρίνος, A Fever, whose-Paroyysms seizes  
' the Patient in the Day-time.

Πυρετὸς ἀσώδης,' A Fever attended with Anxiety.  
Πυρετὸς ἄτακφος. An irregular.Fever.

- Πυρετὸς ἀχλυώδης, A Fever attended with Dim-  
ness of Sight. ;.

Πυρετὸς βληχρέν, A.shghtTeVet.

Πυρετὸς γλίσχρος. See the Article GLisCHRos60‘  
Πυρετὸς δακνώδης, ἢ πρήνης τῇ χειρί, A Fever which  
is pungent, or Oherwhich"is mild to the Touch,?

Πυρετὸς διαλεἴτων, An intermittent Fever. <  
Πυρετὸς εξέρήθρος,, A Fever attended with great.  
'Redness. s .

Πυρετὸς εξωχρος, A FeVer attended: with, greats  
Paleness. .asloifteTdinhheT *,-szcr..-* .-E

Πυρετὸς ἐπαναδιδοπὸ An increasing Eevet. , .-i0:Πυρετὸς ἐπίαλος, A . Fever - attended with Shiver-

- mg- sifr - - : se vetE -6.Ὀ

πυρετὸς ἐὓήθης, A Fever ofamild Kinds- y :: ss  
Πυρετὸς ὴμιτριταῖος,ρ Α Hemitritaeus.si '...ἈιψθΟ  
Πυρετὸς *ἰδῶν* δῶνος; A terrible Fever. .:. ssoCf  
Πυρετὸς ἰλιγγώδης; A Fever attended with a Ver-  
tigo. ’ ‘ \ -i -ιά-ἐννὰ νύ

ζίυρετρς μαἠοήθης, A malignant Fever."’

Πυρετὸς. χοπώδης, AFeVer attended, with Lassitude.  
Τὰλειπυρικά, Fevers wherein the external Parts  
are cold, whilst the internal are extremely  
hot. her.-.'\*

Πυρίτἐν ‘λυγγώδης, A Fever attended with Hic-  
coughs. ’

Πυρετὸς μακρὸς, A long Fever,  
πυρετὸς μαλθακὸς, A soft FeVer.  
Πυρετὸς νοτιώδης, A moist Feyer.

Πυρετὸς νυκτέρινος, A nocturnal Fever.

Πυρετὸς ξηρὸς, A dry FeVer.

Πυρετὸς ξυνεχὴς, A continual Fever.

Πυρετὸς ὀξὑς,Ἀη acute FeVer.

Πυρετὸς πελιὸς, A livid Fever.

Πυρετὸς πεμπταῖος, A Fever returning every fifth  
Day. , . .

Πυρετὸς «σεμφιγώδης, A flatulent FeVer.

Πυρετὸς περικαὴς, a burning Fevers

Πυρετὸς περιψυχθώς, A cold Fever,  
πυρετὸς πλανήτης. An Erratic FeVer.

Πυρετὸς τεταρταῖος, A Quartan.

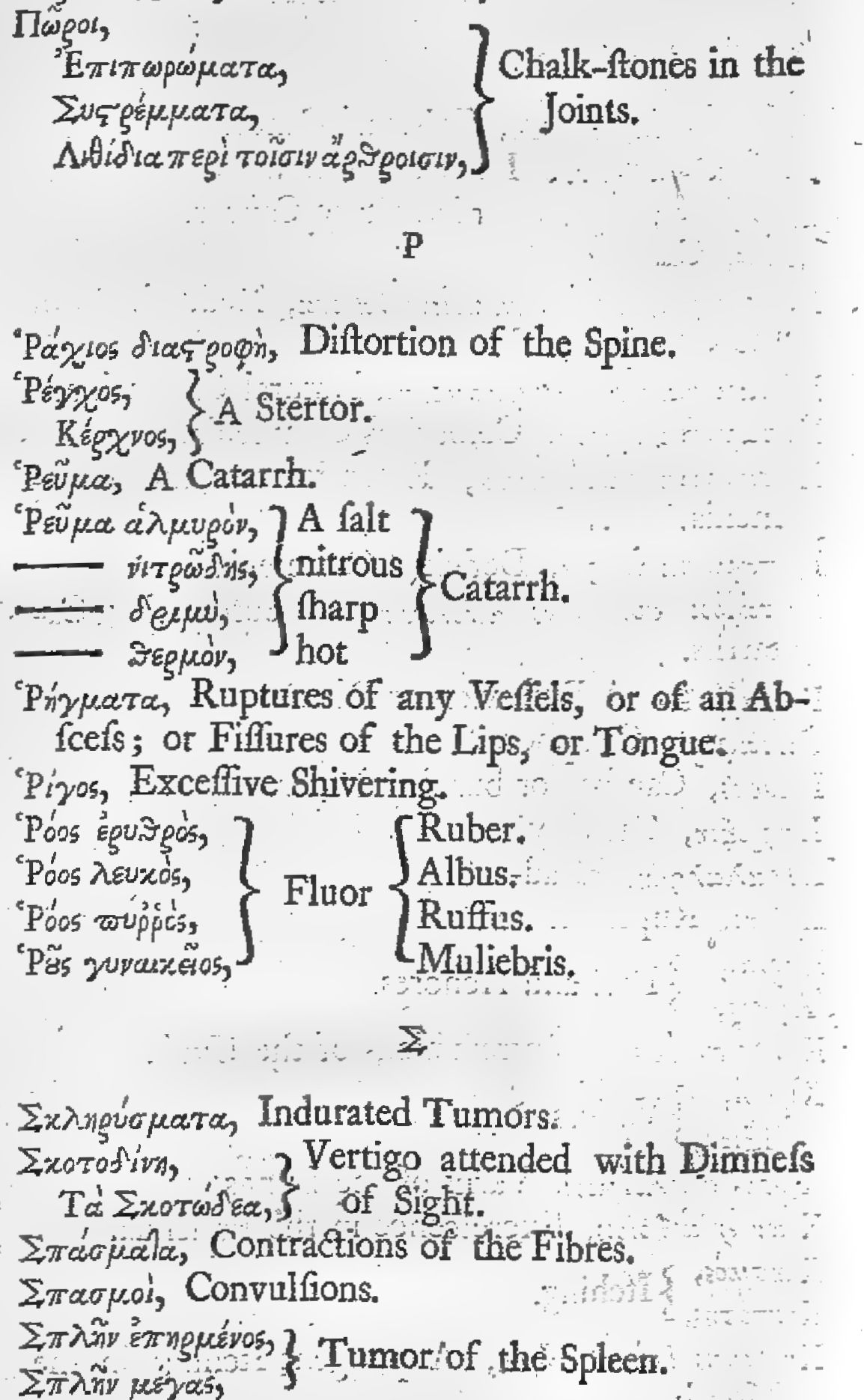
Πυρετὸς τριταῖος, A Tertian.

πυρετὸς τριταιοφύης, A FeVer resembling a Tertian.

Πυρετὸς φονωδης, a destructive Fever.

Πυρετύς χωμερινὸς, A Winter Fever.

Πυρετὸς χλιαρὸς, A moderately hot Fever.



Σπλὴνῖτις, inflammations of the Spleen. '  
Σπαφυτικ, Relaxation of the'siynla. E T  
Στῆθοέ 'ῆ μπὸφρενορ poYry,Tracture os . the Breast,  
or Bacfcb0nes.Tsi sifr, ‘frsc etsa. ' ι ς . /

Σπόμα ἀνεσπασμένὸν," Distortion of the Mouth.  
Συομα δοσώδες,. Fend Breather

Σπραγγουρίπέ strangury''"*issespst 'so - ’ .*Σμάβλοι, Wry.Neck. . \_ ‘si

*Saptsqu cfldVetflodeis* Griping of the Intestines,  
Σύριγγες, Fistulas.

Σῶμα νωθρῶό'ες. Torpidness of the Body. -  
- iip/ss : . -..i

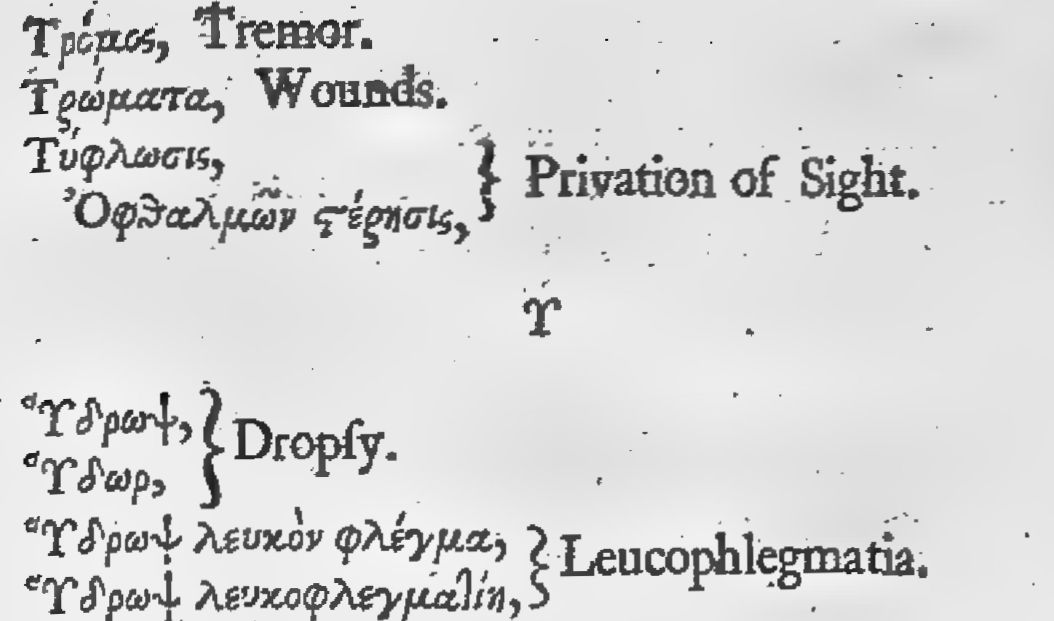
Ταχυγλωἀπεροι, Too great Volubility of Speech.  
Τενεσμὸς, TenesmuS. :

Ἐερηδών, Caries.

Τερμινθοι, Terminthi. Ά  
Τετανὸς, Tetanus.

τραυλεσμὸς. Stammering.

τρίχωσις, Trichosis. -so



Ὕδρωψ ξηρος, A dry Dropsy.-

Ὕδρωψ πλεύμονος, A Dropsy of the Lungs.

Ὕδρωψ ὑποσαρκίδιος. Anasarca.

Ὕδρωψ μετ’ ἐμφυσηματων, A flatulent Dropsy. '  
*’’Ttrfoescsens rdo* φλεβίων περί τὴν ἐγκόφαλον, Rup-  
tures of the Vessels in the Brain.

Ὑπερσάρκωσις, Hypersareosis.

Ὑπόγλωοσις, Tumor under the Tongue.

Τὰ Ὕστερα. κατεχόμενα. Retention of the Secun-  
dines. .

Ὑστερικὰ, Various Disorders of the Uterus.

. ‘ Φ.

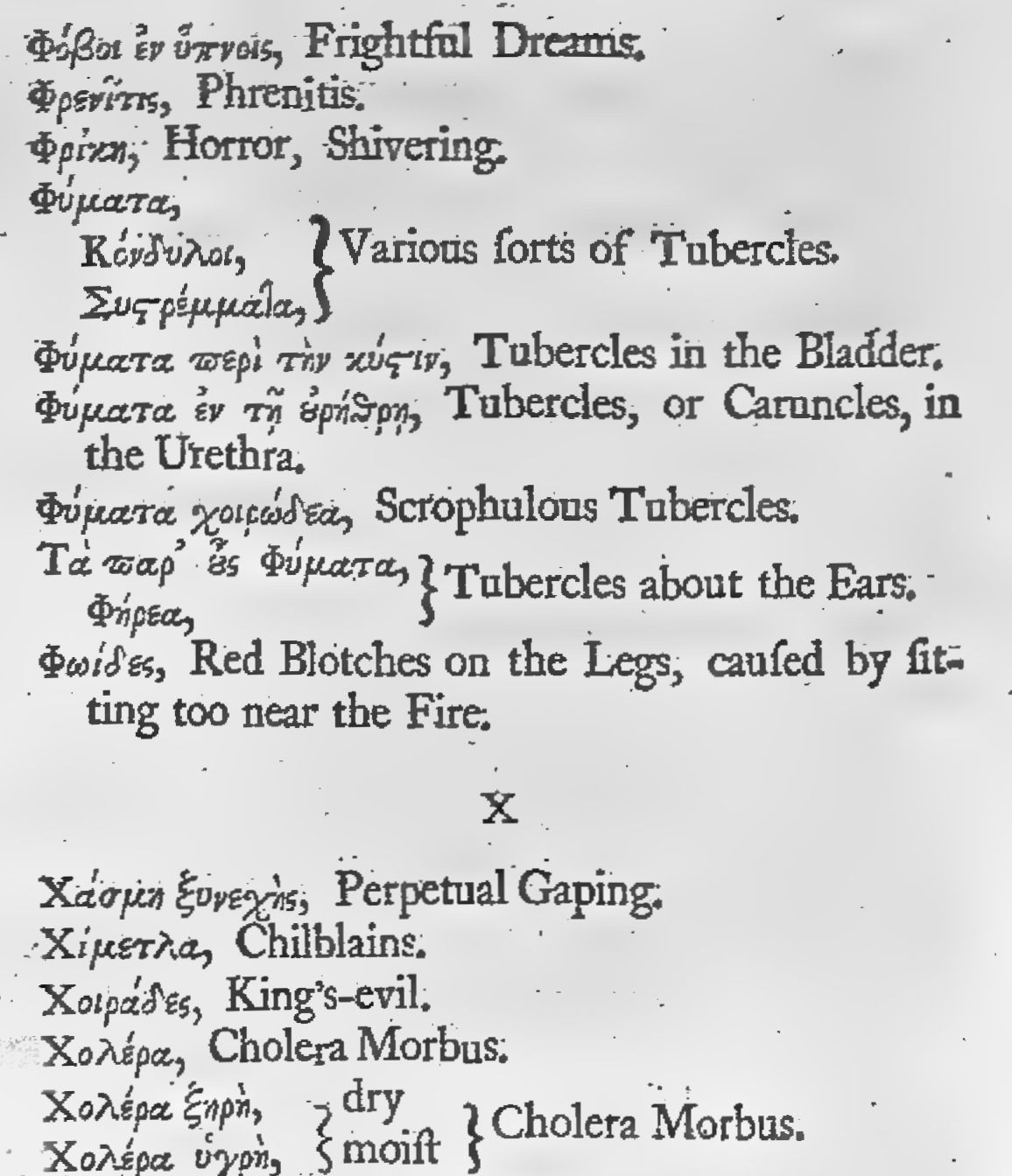
Φαλακιιάτης, Baldness.



Φθίσις εξιος. Consumption of the whole Hahin  
Φθισις ισχιαδικὴ, Ischiadic Consumption.

Φθίσις νεφριτικὴ. Nephritic Consumption.

Φθίσις νωτίας. Tabes Dorsalis. -  
Φλεγμονὴ, Inflammation.  
Φλυκταῖναι, Phlyctaenae. '.



Χρωμα πονηρον, .Bad Colour.

χλωρὸν, Green-sickness.

Χώλωσις, Limping.

Ψ

*- ilcapce.* The' Itch. ' -

Ω

Ὠμὸί ψῦμα 'ἐν.πλεύμονι, Crude Tubercles in the  
Lungs.

,Ὤτων πόνος, Pains of the Ears.

Ὤτων ὑγρότητες. Redundant Moisture of the Ears;

in the second Class are contained only two Diseases, which are,

Ἀυαντἡ. See the Article AUANTE. Φῥανπές ῤῦσος χαλεπό. See the Article Phrontis. '

The third comprehends three Diseases, one of which is described in the Treatise *de Acre,.Locis, Aquis,* which  
I have inserted under the Article AER. This Distemper is peculiar to the *Scythians.*

Another is thus described.” ' - . ’-

W Those whose Spleens are tumefied, are affected with putrid Guins, and have a fetid Breath; But if a  
“ Largeness of the Spleen be neither attended with Haemorrhages; nor a fetid Breath, the Patient is afflicted  
with malignant Ulcers, and black Cicatrices in the Legs. If there he a manifest Abscess in the Face, a  
“ grave or deep Tone of the Voice, or a Pain of the Teeth, we may expect an Haemorrhage from the Nose..  
“ They who have the Parts- under the Eyes very much elevated, will be found to have large Spleens; and if  
w their Feet also swell, will appear as if they were hydropic; but the Belly and Loins are also to be observ’d:’'

The Symptoms here enumerated leave no Room to doubt of the Author’s meaning that Distemper which  
we call the Scurvy.

The third Distemper is described in the third Book of the Epidemics, Section the third.

Before the Beginning of the Spring, the Season bring cold; Erysipelases were very frequent, some owing to  
a manifest Cause, others not; .they were however, of a malignant Kind, and very mortal. Many laboured -  
under Disorders of the Fauces, and had their Voice affected; flaming Peveis, also Plircnsies, Aphthae in the  
Mouth, Tubercles (φύμάία) in the Pudends, Ophthalrnies, and Carbuncles, Loosenesses, Aversion to Food,  
attended-in seine with a Theft, in others not, were very frequent. The Urine was turbid, much in Quantity;  
and of an ill Quality; the Patients for the most part laboured under a Coins, succeeded by want os Sleep;  
Oftentimes the Diseafe had no Crisis at all, (for ακρασία, l read duredlonwitb *pensius)* and sometimes one that  
was imperfect ; Dropsies also and Consumptions were frequent. \*' T.ss

In many Persons an Erysipelas, taking its Rise from very small and Considerable Pustules, (μαμάτίομα) di.:  
spersed itself all. over the lJedy; but if the Patient were about firry Years of Age, and in the least negligent;  
it principally nisected the Head. SMany, even while under Curs, were seized with violent Inflammations, and  
the Erysipelas increased, and quickly spread itself every-where. - in most who were thus affected, thePustules  
ταποστάσιες) came to a Suppuration, attended by an extraordinary Putrefaction and Separation of rhe'Flesh,'  
Nerves, and Bones ; sor the Collection of Humours was not like good Pus,' but a Confluence of corrupt and  
putrid Matter of many and various Kinds. Those who happened to he thus affected about the Head, suffered  
the Loss of the Hair from their Head and Beard, with the Denudation and Luxation of the Bones, and a  
great Defluxion of Humours, with or without a Fever. These Symptoms, however, were mote terrible than  
dangerous; for most of those in whom the Matter ripened, and came to a Suppuration, recovered ., hut those  
who, after the Removal of the inflammation and Erysipelas, remained free from an Abscess, died in great Num-  
hers. And thus is happened, whatever Part os the Body the Disease infested; sometimes the Ann stern this Hu-

merus to the Cubit, or the Part below in, had the Bone laid bare, forne had their Sides afiedetio others therr  
Fore-part, or Back-part. Sometimes the Thigh, or the Leg, or the whole Foot, were deprived of Flesh; but  
the most dismal Case of all was, when the Distemper seized upon die Pubes and Pedenda.

This Description, I should think, agrees pretty well with a malignant Species of the Small-pox; but I am  
sensible, that many are os a different Opintor As I have given the Passage, others may judge for them-  
selves. . . ' . - .

The fourth Class includes only two Distempers.

Τύφος. - See the Article TvPHUs. Παχὑ νόσημα. See the Article Pachys. .

in the fifth Class Mr. *Le Chore* rekons the following Distempers. f

Ἀνεμίη, Anemia. ' " Ταγγαί. See the Article TANGAE.

Ἱπποὐρις. See the Article HiPPOURis. Τυφομανιψ SeetheArticleTyPHOMANII.

Νῦσος φθινική. See the Article PHTHINICE.

The above-quoted Author mentions φύμα in this Class; but improperly, since it is known to import Tubercles

Under the Ears. ’ - - .the.o».:

The Medicines taken Notice of by *Hippocrates* are principally the following. But it must he remarked, that  
as the GrarLLanguage in general underwent Variations, so the Names of Plants were frequendy changed, and  
' hence arises an Impossibility of being certain, that.this Catalogue is entirely juft.

|  |  |  |
| --- | --- | --- |
| A. ' Abrotanum. | Bitumen. Blitum, | Crataeogonon.  Cfinanthemum. |
| Absinthium.' | Bombyliurn. *A Sort of Bee.* | Crithtnum. - |
| Acacia. | Brassica. | Crocus. |
| Acetum. | Bryonia. | Cucumis. |
| Adiantum. | Bulbus albus. | Cucumis sylvefttis. |
| TErugo TEris. | Bulbus inter segetes nascens. | Cucurbita. |
| 7Es. | Bupreftis Animal. Buprestis Herba. | Cuminum. |
| .ZEris Flos. | Butyrum. | Cuminum ssthiopicum. |
| flEris Limatura. | C. | Cupressus. |
| .Tris Squama. | Cachrys.- | Cyclamen. - |
| res UstUm. | Calamintha. | Cydonia., ' - |
| Agnus Castus. | Calamus Aromaticus. | Cyperus. |
| Alica. | Calx viva. ' - | Cytisos, |
| Allium. | Canis. | - D. |
| Althaea | Cantharides. | Daplinoides. |
| Alurnen. | .Capparis. . | DaUCUS. - , - - |
| Alumen AEgyptiutn. | Capra. . | Dictamnus. |
| Alumen Scissile. | Caprae Lat. .... . .. | Dictamnus Creticus; .sp si .r |
| Alurnen Uilurn. | Caprae Axungia. | Dracontium. |
| Ammoniacurn. | - Caprae Stercus. | Dracunculus. ' ' |
| Amomum. | Caprae Sudor.' | E |
| Amygdalae. | Carabe. | Ebenus. |
| Anagallis. | Cardamomum. . | Echinus. |
| Anagyris. | Caseus. - ” ’ - | Echinus marinus. |
| Anchess. | Castoreum. . | Elatefiuin. ;.. ,4. ,5 |
| Anemone. | Cedria. | Epipetrossi ~ Y ,< |
| Anethum. | Cedrus. - . | Frice. y - ςς/ .... |
| Artisans. | Centaureum. ' | *EsuCR.* ‘ - .. -. Ἀ - . |
| Anseris Axungia. . | Cepa. si’ ' - | Ervilia., , - - |
| Anseris Medulla. | - .si Sera.' .: 5 | Ervum.’ , ἵ T |
| Anseris Stercus. | , Cera'alba. | Erysimum. v |
| Antheuiis.- | Corvus. | Euanthernum. |
| Aparine. | , Cervi Cornu. - . , - | - F. |
| Aqua matins. | Cervi Medulla. " | Faba.. / ' |
| Argentum. | Chalcitis. Τ' | Fanninvariae. |
| Argenti Flos. | 'Chamaeleon. - : - -4. | Ferulinss ’. ἐν.'...- ς. |
| Aristolochia. | Chanen.. | Ficus sativae 7Lignuni,fo5s, |
| Aromatica varia. | Chondrus. | Fidus sylvefttis; I. fructus. |
| Artemisia. | Chrysitis. , | Fceniculnms , |
| Atriplex. | Chrysocolla. ’ | Foenugrsecuni. smuri.-sp |
| Asinus. | Cicer.. | Fraxinus.. Y ' r -2.ss-r.nt |
| Asini Stercus. - | -Cicuta. | Fuligo, .ss εἴ ’ -- t |
| Aspalathum. | Cinnamomum. | Fungus..- - SV 2.-4 ; |
| Asparagus. | Cucorum. | Ἀμά .ἐν |
| Asphodelus. | Cneftram. | Galbanum. - S |
| Avenae | Cnicus. | Galin.. 'E ''Ἕ |
| Auripigmentum. | Cnidia Grana. | Glans TEgyptiol |
| Axungia. | Colocynthis. | Glastum. |
| B. | Conyza. | GlycyrthizA |
| Bacchatis. | Coriandrum. | H- |
| Beta. | Cornu Bovinum 7 | Hedera. |
| Bilis Bovina.’ | Cornu Caprinum ( rasam & ustum. | Helleherus albus. |
| Bilis Porcina. | Cornu Cervinum | Helleborus niger. |
| Bilis ScoIpii Inatini. |  | \*' Hipponaarathrum. |

|  |  |  |  |
| --- | --- | --- | --- |
| HippornararliIuml | **O, Scolopendritm.** | |  |
| -Hippophae. | Ocymurn. | Secundinae humanae. |  |
| Holoconitis. | Oenanthe. | Seleri. |  |
| Hordeum. | Oesypos. ...... | **Sepia.** | - |
| -HOrdeuniAchilleum.See ACHILLE is. | Oleae Folia. | Simiae Os. | , .. - |
| Horrninum. τ | Oleae Fructus, | Sepiae Ova. |  |
| . Hyoscyamus. | Oleae Galla. | Serpens. - |  |
| Hypocistis. | Oleae I agnum. | Serum Lactis, | - |
| .Hyssopus. | Oleae Nucleus. | Sessntoides. |  |
| < Hyffopus Ciliciae. | Oleae Oleum. | Sesamum. 2 π.. . - |  |
| I. | Oleum. - | sessin |  |
| ’Ilex. | Ornphacium | sinapi. | . . . .. |
| Iris. . ' - | OriganunL | Sisymbrium.' |  |
| Isatis. | Orobus. - | Solanum. : |  |
| Juncus Odoratus. | **OVA** | Sorbus. |  |
| Juniperus. | Oxyacantha.’ | Spodium. |  |
| L | *’ : ' . ... ...T . .* | Stoebe. | *-- . '* |
| **- J.ao Asininum.** | *. : . st P„* : n | Staphyiagrfa. | . - - |
| .Lac. Caninum. | Paeonis; | Struthiunt. | . i |
| Lac Equinum. .. | Panax. | ' StOibe. *Ί)* |  |
| Lac Ovinum. | Papaver. | *Stybe.* h | ". t- , |
| Lac Vaceinuin. | Parthenium. | Stybos. | *...-'br s; —\** |
| /Lactuca. : | Pastinaca. | Styrax.- ῆςσ.'.νε |  |
| Lagopyrus. | PentaphyllUmsi ἐν. | Suconum. . | - -οὐ t - - ;. |
| : Lapis Cyanens; - ... | Peplium. | Sulphur. |  |
| .Lapis Magnesius. | Peplus. | **- -δ᾽ : ” Tt** |  |
| : Laferpitium. | Pepo. | Taeda. | ......... |
| : laurus; ς ’;' ; ' - . | Persea. | Tauri Bilis. . ..ir.. : |  |
| -Lens.. | Petroselinnnt. | Tauri Hepar. | l , .. .- I |
| Lentiscus. | Petroselinurn crilpaturn. | Tanti Urina. |  |
| : Leporini pilL | Peucedanum, | Tekpnium. - - |  |
| Lepus. | Phaseolus. | Terebinthina; | . ' \* \* > |
| - Tinum..! . - **.. ...2.** | Philistiurn. e. | Terra/Egyptiai | — |
| Lotus. | Pinei Nudet. | Terra Alba. |  |
| Lupinus.' , | Pinus. | Terra Samia. | - -- - |
| **-- ;;γτ. ;ί M. . .** | Piper. | Testudo. - |  |
| \ Magnes.. | ; Pisum. . | Thapsia. |  |
| Malicorium. | Polium. | Thlainh |  |
| Malva. | Polygonum. | Thus. | *t esi- . -ce* |
| . Malum Punicum. | Populus. | Thuris Manna. |  |
| Malus.: | Porrum. | Thymbra. |  |
| Mandragora. . | Portulaca. | Thymus. |  |
| Meconins.. . | **Prasiiurn.** | Tithymalns. |  |
| , Meconium Catharticum. | Pseudodictarnnns. 1 | Torpedo Pissin | *... r* |
| .Meconium lnfantunr. | Pulegium. , - ‘ - - | Tragus Herba. - |  |
| Meconium Somniferum. | Pyra. | Tribulus. |  |
| Mel, - -- | Qu | Trigonum. | - w ' |
| Mel Cedrinum. \* | Quercus. | Trifolium. |  |
| Melanthium. | R. | **Ve . .** |  |
| Melilotus. . . . | Radix alba. | Verbascum.' |  |
| . Melissae duae Species. | Rana. | Verbena. |  |
| : Mentha. | Ranunculus. | Vermes. |  |
| , Mercurialis, ' | Rapa. | Vina varia. ' |  |
| . Milium. | Raphanus. | ViniFceces. |  |
| Minium. λ | Resina Lentiscina." . | Vini Fceces calcinatae. |  |
| Mify. . | Resina Terebinthinae. | Viola alba. | " ' ss |
| - Modus Radix. | Rhamnus. | Viola nigra. |  |
| , Molybdaena.  Morus. *l . - :* | Rhus.  Ricinus. | Vitis.  Vitis Capreolis - - - |  |
| . Mulus. | Rosa. | Vitis Pampinus.’ |  |
| . Muli Stercus. | Rosmarinus. | Vitis Sarmenta. |  |
| , Museus. | Rubia. | Vituli marini Pulmonea | ... - -- - |
| -Myrrha. | Rubus. | Vitulus marinus. | . \_ . |
| Stacte. | Ruta. | Umbilicus Veneris. |  |
| : Myrica. , . .Myrtidanum.  Myrtus...  N. . | S. | Urina.  Urtica.  UVae Paflin?  Uvarum post Pressionem t | *-:A -* v |
| Sagapenuim Sal.  Sal Thebanum. |  |
| -Narcistim | Salix. | Vulpes. - |
| -Nardus. | Salvia. | Vulpinum Stercus. |  |
| : Nasturtium.' | Sambucus. |  |  |
| Nilus. | Sandarachal | **X. ‘ '** |  |
| . Nitrum. | Saturnia. | Xanthinnii |  |
| -e Nitrum rubrum? | .Scammonium, | *- - - Tei -* |  |
| Nux. | Scarabsens. | **Zeal** |  |
| **Nux Thasia.** | **Scilla.** | - ΛἈ .. . -- . - |  |

I shall add m my Accounts of *Hippocrates,* and this Medians, the Character a cefebtatedModem gyves'  
him, who was amostexcdknr-Judge of his Merits; and for thcrsaimof Truth I must confess, that many Cen-  
sures, which, by the way, he. pastes on Medicinal Writers, are .too applicable to the Medicinal Dictionary, whan-  
ever Pains I may have takejSpo-avoid deserving such Reproaches.: ' . <Hi

'Tis universally allowed; tharithe Duty of a Physician consists in LprefervingT^erHedthuefiJdhekirMLEal  
removing these Diseases -whIchl^terferc therewith. The happy Man who is capable of rendering thin important  
Service to those who dernaedtins-Afiistance, may justly claim theSeat.ofssIonour among the Sons *esturipolsta* .and  
is a genuine Glory aedQjimnW.)2P his Profession. .Suegiin'...- *gul'squsul*

But whatever the unthinking)Vulgar may imaginc. syet the;ssgaei0us and discerning Few are well .apprised,  
that such a Degree of Knuwjosige js not easily acquir’d ; antiothatthesstatd to-a competent Skilseinflchunorein  
Perfection, in the *Healing* AtILisSon all Hands obstructed, and befctjwith almost insurmountable Difficulties. For  
the Nature of Health, and edDissases. lies; in a great meassre,gniObsouriry; their respective Causes cannor.Be  
'fully and adequately djsmyeddstaand though they could, ymissilsthe Virtues os Remedies are not sufficiently  
known. All these extensive-branches of Knowledge must, however, she examin’d with Accuracy, by one .Arid  
the same Man, before he ctat.intyin just Claim to the Character os a perfect Physician. .EmnobO amiHrss

Though it has alwaystheedinjiputed whether the Healing .Art thas.Seceirdd the most confiderablo Adyiniced  
from the Lessons taught by .Experience, or from the Deductions of Reasoning and Argurnejjtation, yet luckily '  
-there have never been.wpoting.sofne Men os a superior Genius, who have laudably erdravonrld roiftiebr Their  
mutual Subservience to each sother; and prove that the former is defective without the latter, which, in jtioTnrfi,  
. is equally imperfect without thessermer. For before. Medicine assumed the Form of an Art, aedibeganito he .  
regularly cultivated as a^cience;.-the Sick, prompted by the Agonies us, their respective Disorders,- shad rernnefe  
to unknown Remedies, in oalespfi remove Distempers, the Symptornsos which they had learned hem the Town  
woful Experience. When .by.-(Chance, or a Concurrence of sayoyrableGircuntstances, any of these Medicines  
prordd salutary, an ObsetMedonbrsthe Effects produc'd by then)/laid:idle fust Foundation for the Attof/Pfiytio,  
which has since prov’d so.-Kalutbie a Blessing to the World. Afterwards exposing the Sick in thc.rnost purdink  
Places of ResorUrhey enacted Ἀ Law, injoining every one who .poss’d by to give, his Advice: to IherDjstrqss'fl,  
on a Supposition, that he rnigbrhave formerly labour’d under the ssnjuDiforder, and receiv’d Redins from inure  
particular Remedy. Tbisiwasjihe second Step which the *Babylenlanp.^ Chaldeaus,* these most antient -Sources  
of human Literature, .-matiossowsiSls the Improvement of Medinins; .which, whemcany’d into *Egypt* in thisdin-  
persect State, was gradually insssTand more irnprstvlutby.thftt,pgleKatiag and industrious People; fqr.byhang-  
ing up Tables in the Temples.VLthe Gods, with the several: SpgciesbrlDiseases enumerated, andjthe inostpstp  
per Remedies speciSed.rfposstheur, and by committing the Cimgejosueach Disease to particular Physicians, 'they  
reduced their indig^sserfaeddiseiIlerly Experiments te a certaiuTorns,tnore accommodated to Use and.Practice  
than they formerly wehalled im-T .isbuTi isai" ' emo.I

At last Mankind bgnig.sionvine’d, that Remedies alone were nor sufficient to cany Medicine to a due Degree  
of Perfection, began to injplotethe Assistance of Ratiocination, theDfe of which, in distinguishing and curing  
Disorders, they bad longjiperody’d to he absolutely necessary. .Upon this, as generally happens in.Cafes.of  
a like Nature, Subtilty of Collins'was preferred to the tedious MethedSof improving by Experience . . aedamlsst  
ought to have gone Handhe-heed, I mean Theory and Fa(&jo8etefooliihly separated and disjoined; specious  
and fine-spun SpecqlationsWeFed without considering their Influent; pu practice, or their Conformity To Troth,  
obtruded on Mankind assse-iBrfis of Physic, and the surest Fouedanons. of Medicine. But though the Healing  
Art might, in this imperfect; State, be cloathed in all the gatldypomp. of Eloquence, and recommence itself to  
those of a speculative asid^hijgsiiphical Turn, yet it soon difcovedd.itsLlosecti by proving prejudicial and final to  
the unhappy Patiente; )<Ntio3wilsqhis appear a Mystery .Io ihininwho .considers the Affair.inAn impartial Light ;  
for Health, as weU.asTiloaiefeate no more than stated and .necedary. Effecti arising frorn a certain .particular  
Concurrence of all those Cssencesinnces, which, taken in Conjunction:, operate as a Cause in producing ins Effect.  
But before this Cause cajirheTinpolfarly investigated, as.jhat its Method of acting shall become the proper Subject.  
of a mathematical DemonshadiinT each of its Properties and Virtues.ngnit he discover'd, and consider’d'separately  
and apart; astefgnincli their mutual Relations must bediligentiy compar’d, and the additional Properties reinlr-  
ing stem these Reintionssiateinilyrmveftigated. Now aS thefeProperties only come under our Cognizance, and  
manifest themselves to our Seinher/by their Effects, it is obvious, that whether in a sound or a .Valetudinary State,  
the Cause, the ACCidents,.iaad:ih^ecti, must be invessigated:.and::defenb’d, before we can either pronounce

. rationally, or prescribe judioioinjy: For the Physician is to encounter real Effects produc'd by their 'adequate  
Causes, which often, isJfJQrinlinssss, depend upon a Train os Circuwftimces of so peculiar and circumstantiate I a  
Nature, that shessbtee efa.gsneniTand abstruse Demonihatidri isthy no means sufficient to qualify him sor.practising  
with Success. There issimseim -inconceivable VanpIy.of Disorders, and in each os these so incredible a Ninnher  
of Symptoms and Circurnstimeegito be observed, that the short Period .of human Liss, the Frailties both osllody

--and Mind, to which MenasehyThe Condition os their Natures subjected, the Difficulties they havero.encountdr,  
and the Avocations with wincbthEy must unavoidably meet.- can. never enable any one Man to forma sufficient  
Number or Observation for egilablishing a rational and unexceptionable Theory, and practising according th It,  
like a real arid Ikilbrl PliysiniimV Hence 'tis obvious, that.are'must he indebted to the Knowledge.of othess, 1consult the dining imd rheiDeed,/peruse the Works os antient Sages, inquire into the Improvements os Moderns,  
and always make Truth.she;inher'd\*Mark at which we aim. But kst jseifhould at last miscarry in our Views,-we  
must not wanto^osiinhergt^eryjipring, nor draw our Stores of Knowledge from impure and turbid Fountains;  
for to read much is not alwaysjothe learned. The Physician therefore ought to contract his Views, forrnhis Taste .  
upon noble Models, despise -theiljomrnon Herd of Authors,audorawthis Fund of Knowledge from those who  
represent .Nature in nurture and genuine Shape ., from those who have , too sacred a Regard to Honour, to forge  
lindinftio the inppprtof .a ssyOuntc Theory; from those jwhoshlldwTmth wherc-ever she leads them, and in  
theirAccounts of Things disdniurrfinm partial and interested Views, either to add or suppress a dingle Circum-  
stance. ’ These ^AbsSshagdSountainS, os which the Physician can richer take too liberal Draughts: These.the

‘ Men whose Labours pave the Physician's Way to Glory and Honour, -finer since Physic assum’d theAppeararfce  
os an Art, the World has been bless’d with some one or othe4.osi.thmiStamp. *Hippocrates,* for Instance,th the  
very Dawn os Medicinc appears and like the Sun in his rneridiintiSplendor diffused a noble Light, winch will  
for ever shine .^th distinguish'd Lustre. This venerable Man js.m rhe Physician, what the Pole Star is in

, the Mariner, his Guide, his Director, and that of which when din joins Sight, he is sure to be bewilder’d, .add  
err from bis Course. The divine *Hippocrates* is always sure to represmiThings as they are in theiniminNatures.

nl.selints no interested Views to serve, no partiefinr Bias to draw him aside from Truth. He is always clear, always

Concise, andintelligibin. He DO-where obscures his Meaning, throws a Cloud over the Natures-of Disorders, or  
fniiicprefents their Symptoms and Terminations, by rhe unintelligible Jargon of the four Elements, or the soil  
Smote absurd and ridiculous When of the four primary Outlines resulting from them. Vain and idle Controversies  
-concerning the fust Temperament of thebrnple Stamina of Lise never hinder him from penetrating into the  
- true Events of Things, . The Purity and Glory -of his Compositions-are not stain'd and sullied-with the useless  
-Notions of the *Calidum innntarn,* and the *Hwrnidurn Radicate.* Subtile and uninftructive Distinctions of Dissafe,  
. .and their, several Causes, are not to he met with in the Works of.this venerable Patent of the-Hloaling Art. The  
...Mau deferves .rather to.he laugh'd at,-than confuted in a grave and fetious manner, who imagines *spat Hippocrates,*twas misguided by the unmeaning Whims of unintelligible Chy mists, and drawn aside by the specious Dreams of  
.-Acids .and Alcalis.. These were Speculations which his exalted -Genius, and well-formed Tahe, despised. He  
twastto .less conspicuous .for the Impartiality of his Representations, than the Force and Strength of.his Genius ;  
Isor heno-where inserts Things which he had not feen, nor does he ever neglect to give a faithful Account of real  
Ctrcyniftances. He represents, .but does not disguise or change, the Operations os Names, ' in order to procure .

1 .Honour or Stability to any particular Hypothesis. This is theamiablc'this.the lovely, Ἴ had almost said the  
perfect-Character .of the divine *Hippocrates.* No Wonder then, is las Accounts of Things, and his Descriptions  
of Diseases, have in all Agesprocured the Attention, and attracted the esteem, of the Sagacious and Discerning.  
To him we may justly *ίώά. Aretans* of *Cappadocia,* and *Rusus Ephesius,* whs, from his-Example, hechtne -fledful  
Physicians, and were equally religious Observervcf the Laws os Tradi. But sew os the *Greeks* trod in his sscred  
Footsteps before: the Bays,of *Galen.* When the Labours of other *Greek* Physicians are laid in the Balance with  
*-foee&r.sAUipppcrates,* how light, how defective and imperfect are they ,found to he 4 Some of them, blindly and  
rimphcitly.dev.oted to a particular Sect, espoused the Tenets peculiar to .it, without regarding whether they were  
ntrueor'false; some- of them dress up Things -in false and fictitious Colours,-whilst others, equally mistaken, are  
. little solicitous about Facts, and .are .only taken up in investigating the physical Causes os Disorders, and then  
-Symptoms. . Bessies, Penetration and Impartiality, a natural Simplicity of Style,: a-Clearness and Perspicuity of  
. Diction, ateireqnisite.iu the Physioian. Health is.of more Importance than.Orat&ry; and Lise a Circumstance pf  
bmote Moment than striking Images, -quaint Phrases, or well-tum’d Periods. The Physician must not trifle,-or  
-play the Fool., .where-Matters os-the last Moment are at Stake. A foolish Affectation os uncouth and obsolete  
'Expressions, the pompous Flowers-of Rhetoric, or .a pedantic Playing with Words, must never draw a Veilover  
She real Meaning,.or divert.the Attention of-the Reeder. An-unseasonable Ostentation of an Acquaintance with  
' antient Hisioiy, *a*pompous Enumeration of. the Opinions of different Authors, or subtile Researches into the  
.sust.Causes.of Dinorders, however adinctuallythey may. proVe.the Author’s Learning, are yet ch little or no-Ser-  
-yicejothei.in theCurej.or in.theP.revenuon.orDiseafes, in winch the Whole of a Physician's Business consists. ’  
- However agreeable‘Labours.of tins Kind may-proveito speculative *Literate,* yet they never fail to create a Disgust  
In .theMan whocheing intent upon finding out .the clear, the certain, and infallible Signs-ofHealth and Sickness,  
..thinks it this .-oulyRiffiness .to preserve the former, and find out proper Remedies for removing the -latten  
-Despising thereforelonhat the elegant Tongue, .the-sine Imagination, or the sparkling Genius, have wantonly  
< advanc'd .on physical. Subjects, rather to display their .Parts, .then advance and improve-the Art, we ought care-  
. frillyio peruse the plain,, the simple Writings of *Hippocrates,* in .which the sacred Oracles of Nature hersessame  
edeiivettd pure andurncontaIninatedwhere nothing is darkened by an Obscurity os Words e -wherdlonetyLher se  
xiohly pregnant with .Thought and Sense; and where the most important Truths are told at once with *Saronic*.Brevity, and*Attic* Perspicuity. Thisis thediftinguiihing Character of *Hippocrates’,* inthefe respects none-come  
UP to him J For whoever applies .to most other Authors for Irnprovernent and Instruction, wish -for the most part,  
either he glutted with .nauseous Repetitions, or disgusted with barbarous Lumber-; -os, which is almost as sod,  
he uteeni with .nothing hut an afiected and uninftructive Ostentation of an Acquaintance -with this I angiiagai,

. .Antiquities, Hieroglyphics, and Fables.- So. sew -there are who consult the real Glory, the true and genuine  
-interests of Physic.- For asamongft the *Arabians,* and barbarous interpreters of *Galen,* there is a detestable and  
.disgusting hnputity.of Language, so among- the more learned and polite Commentators on *Hippocrates,* there is  
more to he found that has a Tendency -to form the shining Orator, than to-produce the knowing and the fltihisl  
Physician. But there, are shill other Circumstances of greater Moment, which render the diVine *Hippocrates* jussiy  
. preferable to all others.. Witness his unwearied and Indefatigable Attention of Mind, which .enabled aim to view.  
.byery Circumstance In. the most proper light; witness his unwearied and incomparable Diligence, by which-he  
investigated and discover'd every thing winch had the least Tendency to clear his Subject ; witness the -noble  
: and geuerousFreedorn with which he convey'd his useful Labours to the World. Which ever of these the im-  
partial Mind considers, the divine *Hippocrates* will he sound great beyond the Possibility of a-Rival. and herby  
theyond the Fate of Mortals; a Competitor with *Apollo* himself; and the *Esetdapius* of theGnceI. He was so  
.^pick-sighted an Observer of Nature, -that in every Disorder he plainly knew her first Deviatiops,-her present  
.regularities, and .the Periods: where she would terminate, if we attentively advert to -the Recurate Distinction  
the makes; between those Symptoms that are the Effects of Ignorance in the Physician, Negligence or Rofhisebr  
. . in the Attendants,- or of theMedicines used and these that are the natural Reink of the Diseafe itiolf, we cannot

forbear pronouncing him the most discerning, -the most judicious and penetrating, of -all - the physicians the  
- World has hitherto seen. And, which is more, the joint labours of all the physical Writers who -have appeartd  
.from the Infancy of Medicine to this Very Lay, scarce furnish us with so-large a Number of the Symptoms  
.and Phenomena of Diseases, as this great and incomparable Author has alone describ’d. - He first discover’d the  
.various Seasons .of the Year to be the Causes of the particular Disorders which generally rage in them ; and  
taught. that the Vicissitudes of the Ain, -the scorching Heats, and pinching Colds, the Showers and Fogs, the  
-stagnating Atmosphere, and .the impetuous Blasts, of Winch were productive of their respective .Disorders.  
From the Situation of Countries, the Nature os Seals, the Μοάοη οτ Stagnation of Waters, -the Exhalations os the  
Earth,. and the Position os Mountains,, he accounted for the-Causes of cnderninl Disorders ., and by utac ‘ means  
preserved whole Nations, sav’d Kingdoms, and, like the Sun, diffused an universal and a happy influence. By  
examining the Course *sis* Lise, the Foed, the Drink, and the Customs of particular Nations, he found'Gut the  
*Scoteeof* the Disorders to which they were most subject; and in all he does, he is so minute and circumstantiate,  
that to .the shallow and superficial Genius he appears trifling; but to the Sagacious and the Judicious, distinct,  
accurate, and important. < - - ...

- His Work *De Acre, Sacis, Id Aquis,* is such a Master-pie-cs, that it may he said not only to have laid the Foun-  
, dados, but to have carry lu Physic almost to the same Degree of Perfection with which it now shines. Here we  
.have the venerable old Man accurately describing epidemical Disorders, and sagarioufly informing us, that we  
are not only to have a regard to the Differences os Age, Sex, and Conlhtuuos, hut also to the Exercise, the

Customs, and the Meshed of Lise, used by the Patient 5 and that an Account os the State of the Air alone is not '  
sufficient for accounting why some should he more remarkably affiicted with epidcmical Disorders than others.  
We shall here find linn describing the Eyes, the Hair, and the Skin, in a just and accurate Manner; and making  
the most judicious Remarks upon the Voluble and the stammering Tongue, upon the shrill and the grave Tone of  
Voice ; and all this with a View to discover, and point out, the particular Temperament and Constitution os those  
who were more subject to raging Disorders, than others who wanted these Characteristics? Hence 'tis obvious, that  
' none ever deliver’d the diagnostic Signs of Diseases with greater. Exactness, described the Disorders with .which  
- these Signs were connected with greater Accuracy, or form'd amore just and infallible Judgment with regard to  
their Events and Terminations, than the divine *Hippocrates. \_* Nor was he less happy in discovering the Natures,

. Symptoms, and various Turns, which Diseases, might tala, than successful in relieving the miserable Patient from  
the Fury of their Assaults; for he was neither ralh in applying his Medicines, hasty in judging of their Effects,  
afraid of confessing his want of Success, nor proud of his Skill, when every thing answer’d his Expectations... Dis- '

. eases, like weak and feeble Enemies,, yield themselves the willing Captives os this Skillhe leads them where-ever  
I he has a Mind, and, at lash destroys the Very Seeds of their Existence.; and, for all these rnighty Purposes,: he  
used Medicines which were sew in Number, but sure in their Effects, and of a small Price, but excellently accom-

. modated to the Disorder. He was not solicitous about a Variety of Medicines, provided he sound a few thatwere  
necessary, and knew how to exhibit them at proper Seasons, and in due Quantities. Accurately viewing-the  
Stages and Periods of Diseases,' observing their lucky or unlucky Days, checking or forwarding the Motions inf  
the morbid Matter, digesting its Crudities, carrying what was concocted thro'.Ways pointed out by the Disease  
itself, directing its Elimination, and bringing what was recrementitious and superfluous to a proper State.of being  
expel’d, he was rather an Imitator and Assistant os Nature, than a held Intruder upon her Province, or ayash  
Disturber os her Operations. Aster Chance or Skill had discover’d to him what Medicines were .prejudicial,- and  
what were salutary, and aster he had sound the Time and Manner in which Nature, lest to hersehis routs her Enemy,

- he then establish'd Rules for the safe and proper Use of Medicines. After these Medicines .were recommended by  
a long Course os daily Experience, : and lad the Sanction of a. thousand happy Cures in their Favour, he thought  
himself sufficiently qualiff el to describe the Virtues os Herbs, Fossils, and Animals, not in a dry,, a barren, and

.. uninstructive Manner, but enrich'd with the most valuable Cautions and Admonitions, sufficient todeter the lgno-  
- rant, the Bolin and the Unikilful. from encroaching on the shored Province os Physic. This, to speak with

Impartiality, is the true, the only Method, to support the Dignity of Medicine, and afford , proper Relief and  
- Assistance to the Distress'd and Afflicted. This is the admirable, the useful, the divine Method,, illustrated by the

Writings, and recommended by the Practice, of *Hippocrates.* But. since his .Days, Physic has assum'd Various,  
shut still less lovely Forms. Experience has been neglected, and the wanton rallies of a.roving Imagination-been  
greedily listen'd m. At other Times, a supine indolence has tarnish’d tlieGloiy of Medicine.: .Fact and Observa-  
non have fallen lamented Victims to the Tenets ofPhilofophers., The Dictates of Nature have been , shamefully -  
banished, to make room for an unintelligible Jargon os Worth; and monstrous Fictions have been Preserss to the  
sacred and important Observations of *Hippocrates.* Surprising Cures ate now irnpudendy said to have been per-  
. form'd byfuch and such Medicines ; but, when these are exhibited in parallel Cases, the miserable Patient is lestto  
. bewail his Misfortune, by having his Disorder increased and exasperated, instead of being allay'd and remov'd.

The Condition of Humanity is already too wretched to call for the Addition of those intolerable Evils with which  
; Avarice, and its deform'd Offspring Quackery, supply the deceiv'd and bewilder'd World, *ί* The Conceits and ex-  
travagant Whims os the Chymists have no less ihamesaily disguis'd the genuine Form, and chang'd the native  
f Features, os Medicine ; and the noblest of Arts has been prostituted to the meanest and niostignoble Purposes, by  
being made basely subservient to the Ends of Quackery and Empiricism. And, what is still more to be lamented.  
Men os Parts and Abilities, who might have otherwise prov’d Blessings to Mankind, have been fatally and wofully  
' milled by impositions of this kind... And, as is the Number of Simples was not already, too great, the Confusion  
' of compound Medicines too intolerable, and the Variety of Methods too insupportable, they must enlarge: the

Prospect, and add the impertinent Productions of Error and Impudence. But the Writings of *Hippocrates,* like  
pure and limpid Fountains, are neither stain’ct with Fallhoods, darken'd with Ignorance, nor. sully'd with the  
boasting Frauds of Quackery, or the forbidding Vanities of Chyrniftry : He is every-where so clear, so distinct,  
so copious and full, that he may safely he pronounc’d the greatest and most perfect Master of the Healing Art,  
the World has hitherto seen. Some may possibly think this repugnant.to Truth, because, say they. Medicine is  
improv'd by Observation, and has receiv’d incredible Advances since the Days of *Hippocrates,* so that, in las  
. Time, the Art must have been rude, imperfect,, and, as it were, in its Infancy. This is, in some measure, true;  
--but 'th equally true and certain, that *Hippocrates* had the Experience, and . Improvements of Numbers who had  
: gone before him, to form himself upon; for we are told by authentic and. unexceptionable Historians, that *Hippo-  
. orates,* lineally descended from *Apollo,* the first Physician among the *Greeks,* possess'd, by an hereditary Right,  
- the Secrets of the Medicinal Art.. *Aesculapius,* the Son of this *Apollo,* perfected the Secrets handed down by lns  
/ Father, and left them enlarg’d with liis own. From *Aesculapius* sprung those celebrated Physicians, *Chryfamides,  
- Cleomittacles, Theodorus, Castrates, Nelens, Causidicus, Hippocrates* the First, *Heraclides, .giae* Father of the  
. divine *Hippocrates,* os whom we now speak; so that the Art os Physic seems to have been convey'd from Father  
Io Son, till it reach’d thin divine, this incomparable Genius, , who, according to the historical Accounts of the  
Family, was the nineteenth from the common Stock, To these Circumstances if we .add his Cars, lus Diligence,  
the Length of ins Life, his Travels thro' *Babylon, Egypt,* and *slum. Indies,* we shall easily perceive, that the must  
have had a large Fund of experimental Knowledge. But, urdatissy’d with the Instructions heeded down from his

. Ancestors, and the Storesof Wisdom he had treasur’d up in his Travels, he apply'd himself, with indefatigable  
Diligence, to gain an Acquaintance with the Opinions and Sentiments of others. There was, at this Time, a

. celebrated Temple in *Cnidus,* whose Walls were adorn’d with Tables, on which were wrote the choicest and most  
, valuable Observations in Physic: These he visited, these he wrote out for his own Use, and acquired such aDegree  
, of Reputation, that he was thought worthy to he let into all the Secrets , os the Gredin» School. ‘ We have no  
. .Region to believe, that Medicine was a Science so imperfect and barren as 'tis thought to have been in the Days of  
*t Hippocrates,* when *we* are inform'd by the Histories of these Times, that it was divided into Sects, consign’d to  
\* Writing, and promoted by the Aid and Concurrence of other Sciences, as may he seen by any. one who conselts his

Books, concerning the antient State of Physic, wholsorne Food, the Regimen of Patients under acute Diseases,  
. and his ChinIrgical Pieces, all winch arc wrote in the genuine and uncounterfeited Style *os Hippocrates.* Among  
- the numberless Instances in which he improv’d both that Knowledge he had receiv'd from his Ancestors, and that

winch he had leam’din foreign Nations, there is one os a singular Nature, and entirely peculiar to himself .. for he  
Tent his elder. Sop *Theffelus inin Thesseiy, Draco Sa* younger Son to the *Hellespont, Polybus.* his Son-in-law to

another Quarter *Os Greece,* and a large Number of his Scholars all over the Country, aster hawing duly instructed  
them in the Principles os thefe Art, and funnsh'd them with every thing necessary for Practice. Thefe were  
order\*d to cure the Sick exposed on the Highways, m observe the Terminations of Diseases;, to advert ratefiilly to  
the Operations and Effecti of Medicines, and to give a saithtel and impartial Account os all to their great and  
"wot thy Constituent *Hippocrates.* Thefe, to he sure, were a Set *di* the mast fortunate Circumstances rhar eVer yet  
concurred to the Formation of any one Physician , and the divine *Hippocrates* well knew hew to make the best  
Advantage of them, for from the Labours and Observations of this large Number of Physicians, form’d upon  
bis own Model, judging, as it were, with bis own Eyes, and practising upon his own Principles, he fonn’d the  
moft perfect, the most extensive, and the most judicious Body of Physic. Other Physicians see only with their  
own Eyes, but *Hippocrates* saw with those of a large Number of others. Most Practitioners draw their Knowledge  
from a scanty Number of Patients, but *Hippocrates* was supply’d from every invalid in *Greece.* Few practical Au-  
thors have describ'd the Diseases which rage in a single Town, but *Hippocrates* has judiciously animadverted on all  
the Disorders that occur’d thro1 all the Towns, Villages, and Provinces of *Greece.* This is, no doubt, a sufficient  
Reason why *Hippocrates* should appear fo much superior to others, who were destitute cf the like Opportunities,  
and plac’d in less favourable Circumstances : Hence it happens, that bis Labours have stood the Shocks of Envy,  
the Assaults of Opposers, and the Malice of Critics, for so many Centuries, and, like burnish'd Steel, become the  
more bright and resplendent by Use. ‘ When perused with the nicest Judgment and the strictest Care, the smallest  
inconsistence cannot be found, and Truth and Nature every-where appear in their moft awful and commanding  
Shapes. Upon the whole, so accurate and extensive was the Skill of*Hippocrates,* that the learned *Greeks,* the polite  
*Romans,* and theinduftriouszseohrdai, faavedone nothing but repeat and confirm las Doctrines; whatever is or was  
excellent among the more celebrated *Greeks,* such as *Dioclet, Aretans, Rufus Ephesius, Soranus, Galen, Aigineta,  
Trallian, Aetius, anclOribastus,* is originally borrow'd from *Hippocrates.* The more valuable and judicious of the  
*Romans,* such as *Celestes* and *Pliny,* had recourse to the Determinations of *Hippocrates,* as to so many Oracles. The  
*Arabians,* again, did nothing but transcribe from *Galen,* who, where-ever he conforms to Truth, is nothing more  
thana Transcriber from *Hippocrates.* The Worth of this Author is still confirm’d from a Circumstance, which,  
if inquir’d into, will, at leash he found, for the most part, ifnot universally, to prove true ; and that is, that, in  
all Ages, the moft celebrated and distinguish'd Physicians have either form'd themselves immediately upon *Hippo-  
crates,* or upon those who had done fo before them. His Merit could not he confin'd to particular Parts of the  
World; it diflhsed itself with irresistible Force, and procur'd him the Esteem and Veneration of the *Thessalians,*the *Coans,* the *Argives,* the *Macedonians,* the *Athenians,* the *Pbocians,* and the *Dorians.* The *Illyrians* and *Pco-  
itions* ador’d him as something more than human, and *Barbarian* Kings publickly implor'd him as their tutelar  
Genius j powerful and opulent Nations rewarded his Metis by munificent Presents., and Histories inform us,  
that Physicians have, in all Ages, been .recommended to Potentates, and loaded with Glory, Honour, and  
Riches, by treading in the Steps os *Hippocrates. . -- -*

As I am convinc'd, that the most important Service I can do to Physic is, to give Mankind a Relish for the ’  
Wrisings of the great *Hippocrates,* I shall add, to what has been already laid,. the following Quotation rrom *Eossinan,*in Confinnation of Iny own Opinion. - .. . --- . ..

“ As *Hippocrates* was the soft who laid a happy and sure Foundation for a rational and successful Practice, so we  
“ have just Reason to be surpris'd, that, in succeeding Ages, the Healing Art has not beencarryd to a higher  
*u "Degree* of-Perfection than it really is. Tins Misfortune is owing to the foolish Conduct of the Successors os  
“ that great Physician, who, forgetting Facts, and disregarding Observations, rather corrupted the Art, by  
μ reasoning upon precarious Principles, than enrich'd it by a proper Store of necessary and useful Observations.  
" As then the Miscarriages of our Predecessors, the Barrenness of Physic, -and the Imperfection os Medicine,  
.“ have unquestionably been owing to this unlucky Turn, we ought to beware os splitting on the same Rock, and  
u falling into a like Error, since, by treading in the Steps of the divine *Hippocrates,* by supplying his Defects by  
“ our own Industry, and by an accurate and unwearied Observation of Facts, we might render both the Theory  
“ and Practice of Physic sar mote perfect, than they at present are. ” -

*Hippocrates* left two Sons, *Thessalus* and *Draco,* who succeeded their Father in the Practice os Physic; and ohe  
Daughter, whom he marry’d to *Polybus,* one of his Pupils. Of these Sons *Thessalus* seems to have been the Most  
eminent; for we loam from *Galen,* that he spent the greatest Part os his Lise in high Reputation at the Court os  
*Archelaus,* King of *Macedon.* As *us Draco,* the other Son, we find nothing very remarkable relating to him, ex-  
cept that he bad a Son nam'd *Hippocrates,* who was Physician to *Roxana,* the Queen of *Alexander* the Great.  
*Polybus* seems to have made a greater Figure in bis Profession than the two Sons of *Hippocrates,* and is said to have  
been the genuine Author of some Treatises attributed to bin Father-in-law. *Galen* commends him for his Industry,  
and celebrates him for his Experience. His System and Practice were, according to the same Author; exactly  
conformable to those of *Hippocrates.*

The first celebrated Physician who appear'd after *Hippocrates* and his Offspring was *Diodes Caryseius,* whose  
Skill was so extensive, that the *Athenians* digniry’d him with the honourable Tide of *Hippocrates the Second.* All  
antient Authors agree, that he appear'd soon after *Hiscpocraies,* and succeeded him ar once in respect of Time  
and Reputation. He is said to he the Author of aDetter, still extant, address'd to *Antigonus,* King os *Asia .,* a  
Circumstance which sufficiently intimates, that he hrdd in the Days of that Successor to *Alexander,* and not in the  
Time of *Darius Hystaspis,* as some modern Anthers have affirm'd. But the Errors of Chronology, with reshect to  
the pretended Letters of *Hippocrates,* lay a sufficient Foundation for our not putting a great Stress upon a Proof of  
this Nature, since the Letter, said to he wrote by *Diodes,* may he equally spurious with the rest. They  
who have made *Diodes* contemporary with *Darius* the Son of *Hystaspes,* have not sussicicutly adverted to what  
they ssid; since, inthat Casi, he must have gone *\ociastHippocrates,* which Circumstances prove to he impossible.  
Theywho foppose him to have been contemporary with *Antigonus,* are not, whatever may he said to the contrary,  
' much mistaken. *Diodes,* who certainly appear’d aster *Hippocrates,* and who is found to have liv’d before *Praxa-  
goras,* who was Preceptor to some Physicians, Contemporaries -with *Ptolemy Soter,* may have possibly liv’d much  
about the Time of *Aristotle.* Taking this for granted, it is not impossible but *Diaries* might have surviv’d *Aristotle,*and consequently might have seen the Beginning of the Reign of *Antigonus,* and the other Successors os *Alcxtmdcr,*- who dy\*d about two Years before *Aristotle.* This may be advanc'd for the Possibility of *Diodes* having wrote to  
*Antigonus. '* Abstracting from these Circumstances, Mr. ie *Clerc* believes thefonner more antient than *Aristotle grj*some Years.

This Letter os *Diodes* contains Precepts relating to the Preservation of Health, Thess Precepts consist in pre-  
dicting Diseases by certain Signs, 2nd preventing them by certain Remedies. The Body is, in it, divided into four  
Parts, the Head the Breast, the Belly, and the Bladder, in it we have also Remedies for preserving these four

Parrs from .the Distempers .commonly incident to them. With -respect to the Head, GargatisinS are propos'd  
sot purging it, and Frictions are recommended ; with respect to the Breast, Vomits, either upon a full; or an empty  
Stomach, are prescrib'd, as for the Bells, 'tis order’d to he kept easy andopen, .not by Medicines, het by a proper  
Regimen, the Use of- Elites, the Herb Mercury, boil’d Garlich, sharp-pointed Dock, Water in which  
Cabbage has been boil’d, and Preparations of Honey, lastly, with respect to the Diseases os the Bladder, some  
Medicines, which provoke Urine, are prescrib'd, such as the Roots of Apium and Fennel, boil’d in Wine, with  
Water in which wild Carrot, Alexanders, Elecampane, and Cinches, have been boil’d. - - - -

This is a succinct Account os the Contents of this Letter, which seems to he a kind of Extract from some Books  
of *Diodes,* in which he treated fully os the Preservation os Health, and of such Substances aS are.propevfor that  
-Purpose. One of these Books, was address’d to *Plofiarchus.* DinheI wrote some others,, which are lost, as well as  
.these we have now mention’d. *Athenaeus* makes mention of a Book, in which that Physician treats os Fishes;. and  
of another, in which-he .taught the Methed os preparing Aliments. The same AthersewSalso-inforins us, that several  
antient Physicians wrote upon the last of these Subjects. Among others who had done, io,. he mentions *Philistion,  
EroststraiKs, Philotimus, Euibydemus, Glaucus*,.and *Dionyseus.* Their Design, in these Writings. was not, in all  
Probability, to direct what was agreeable to the Palate, but what contributed to : the Preservation of-Health.  
*Plato* nevertheless complains, that the Art os Cookery being introduced into Medicine, under a Pretext of ren-  
oering Aliments more salutary, produced a quite contrary Effect.: -This Philosopher also maintains, that the Art  
of Cookery is the same with regard to Medicine, as the.Arts os Painting and Perfuiuing-are with regard to the  
GymnafticArt.From, this Passage we must observe, that in the Times os *Plato* People had begun to writeup-  
on this,Subject; and perhaps what that Author says, may relate to the Books of *Diodes,* who, in all Proba-  
bility; wrote dunngthe Life os that Philosopher. ....

*Diodes* composed another Book .concerning Diseases, .their Causes and Cures.. Of tins. Work *Galen* quotes a  
Fragment relating to a Disease which.jomimi called the melancholic or flatulent Disease, .and which he described  
in this manner. ".There is, says he, a Disease, hysome called the melancholic Disease, by others, the flatu-  
lent or windy Distemper, in which the Patient. -after eating -Aliments of a difficult. Digestion, discharges a  
“ large Quantity os clear Saliva. He is also afflicted with acid Eructations, Flatulences,Heat os the Hypochon-  
“ dim and a Murmuring of the Intestines not immediately upon eating, but some time aster.. He feels some-  
" times alfo great Pains of the Stomach, and in some Patients these Pains affect the Back itself. When the Ali--  
“ Incuts are digested, all these Symptoms: cease, but return when the. Patient takes his next Meal. The same  
“ Symptoms sometimes also appear when the Patient is fasting, and .sometimes immediately after his Meals;

- " fo that he often vomits up his Aliment crude, and often hot and: bitter. Phlegm, or acid Phlegm, by which  
" the Teeth are set on Edge. These Disorders, Tor- the- most part,\_begin when the Patient is young; but at  
" whatever time they appear, they generally last a great while. We mayjreasonably suspect, continues *Diodes,*. “ that they who are afflicted with this Disorder, have a preternatural Heat in the Veins, which receive the Ah-

“ merit from the Stomach - and, that the Bleed which they contain is inspissated ; for we have-a manifest  
“ Proof, , that these Veins are obstructed and blocked up, since the Nourishment is not. distributed thro’ the  
“ Bedy, but remains crude in the Stomach, and instead os passing into the intestines, which ought to-receive it,  
imd cany is into the lower Belly, jr-is discharged the following: Day thy Vomit. - Another Proof that there

“ is a preternatural Heat in thefe Veins, is, that the Patients are in reality very hot,, and relieved by, the-Use of  
“ cooling Substances. *Diodes* adds, that forne affirm, that in Disorders of ,this Kind the Orifice of the Sto-  
“ machis- which communicates immediately with the Bowels, is- inflamed, and that .-this inflammation causes  
“ the Obstruction, and hinders the. Aliments from passing into the.Bpwels at the accustomed Time .'so that,  
“ remaining in the Stomach,. they produce the Inflation, the. Hear, and tfie other. Symptoms men-  
° tinned.” . ;-- -Ἄ .i ...

i *Diodes* also treated of the Diseases , peculiar. Io Women, and of PJantsS he.-.composed a; Book intituled;  
*The Shop of ibe Physician,* which in the same Tide *Hippocrates* has given to oneos- hisBooks. /He also wrote  
a Book intituled, περὶ έβδομάδων. or concerning the Weeks, probably meaning the Weeks of Gestation.

As for the Practice of *Diodes,* it was almost the same with *that Di'Hippocrates.* -He letBlood,, and purged  
in the same manner, and for the same Intentions. . *Calius. Acrtiianus.gsues* us a fuller Account how he treated  
particular Diseases.*:s* The same Author also informs us, that,he, ordered Bulls-glow boiled in Water with Meal  
and Brambles to be drunk by those who were afflicted with a Spitting of Blood. Helalso presenbed swallowing  
a small hall of Lead for those who were afflicted with *the Ileus:* This Remedyts not.mentioned *pri Hippocrates.*Besides; he made a Distinction between the *Ileus* and *sehordapsas,* two Names winch *Hippocrates* .seems to give  
to. one and the lame Disease, But *Diocles* was os Opinion, that the Chordapsus was a. Disorder of .the. large! In-  
testine. soso . / : jείψ - ‘

*Galen also* informs us, that *Diodes,* as well as *Hippocrates,* practised Physic from .a. Principle os Humanity  
and Compassion, and not from the more base and ignoble Motives of interest and? Glory, as most other Physi-  
cians do. *Galen* elsewhere speaks os him as a great Physician, and asserts, that -his'.Skill, was very: .extensive.  
*Diodes* said, that those were not to he confided in, who imagined that there was a Possibility of accounting:for  
.every thing. He also affirmed that we might justly depend upon a. Remedy we had often experienced, shot  
we should he entirely ignorant of the Cause productive os the Effects, which;follow its Exhibition; but that it  
was nevertheless expedient to inquire: aster the Cause, that we might be the better able to .assure these with  
whom we have to do of the Effects. - - 6 .

*Praxagoras* is the next Physician who made any considerable Figure. Mr. *see Clerc-* supposes him to have  
been somewhat younger than *Aristotle. .* He was Son to *Nearchus,* .of the Biens *Cos,* and of the *jEsetdepianPR.-*Inily, of which he was the last, of any considerable Reputation. The celebrated *Heropbilus* was his Pupil: He  
was of the Dogmatic Sect; but seems to have been one of the firftwho deviated from the Methed *sA -Hippo-  
crates.* For we learn from *Rufus Ephesius,* and *Galen,* that he accounted for Diienies from the Qualities of the  
Humours, of which he reckoned ten Sorts, besides the Bloed., and as this Theory probably had some influence  
on his Practice, it would he more likely to lead him into Errors, than to guide him fight. - *Praxagorus,* as we  
learn from *Calais Aurelianus,* made great Use of Vomits in bis Practice, insomuch as to exhibit them in rhe  
Ilinc Passion, rill the. Excrements were discharged by the Mouth. In this Distemper her aim advised, when  
Medicines sailed, to open the Belly, cut the intestine, rake out the indurated Fceces, and then, to sew all up  
again ; a Piece of held Practice, which has not been followed by succeeding Physicians,

*Cessus, L.* 2. C. 9. takes Notice of *Petron* a Physician, who lived Before *Heropbilus* and *Eraststraius,* but  
. -aster *Hippocrates,* whose Practice it was to cover his Patients, when labouring under, a Fever, with Heaps of

Cloths, in order to excite a vehement Heat and Thirst. Afterwards, when the Fever began a little to ternis,  
he gave them cold Water to drink; and if by such means he could get them to sweat, he judged that he had  
effectually relieved them, if no Sweat was procured, he gave them more cold Water, and then forced them  
to vomit, if either way he steed the Sick from the Fever, he immediately treated them with roasted Swines-  
flesh and Wine If he sailed of expelling the Fever, he boiled Water and Salt together, and mane the Patient  
drink it, till it both vomited and purged him.

By the Account I have egiven of *Hippocrates,* and his Method, we may perceive, that if he did not bring  
the Art of Physic to the greatest Degree of Perfection of which it is capable, he, at least, Jest it in a fair way  
to he improved, and pointed out the most rational Methods for its Advancement The present State of Physic,  
and the perpetual , and Soo successful Attempts which have been made in all Ages by Philosophers of all Sects,  
to destroy the Progress it had already made, and retard its ‘farther Improvement, give us abundant Reason to  
lament, that the Scheme of *Hippocrates* was not pursued ; for in all succeeding Ages, we stall have the Mortisi-  
cation os finding subtle Hypotheses, trifling Distinctions, whimsical, or at best unoertain Causes, and an un- .  
meaning Jargon os Words, substituted instead of Details of Facts established by accurate Observations, and os.  
unquestionable Events confirmed by Experience; I am abundantly sensible, that Physicians in all Ages, who  
have founded their Practice upon Hypotheses built upon any Philosophy whatever, have this to say in Support  
of their Theory, That many os their Patients have recovered. This Argument might he of some Force, pro.  
vided there were no Distempers so mild, and no Constitutions so strong, as scarcely to permit a Patient to sink  
under any sort os Treatment; het it does.not amount .to an Evidence, that Numbers have not perished, for  
one that has escaped.

Arnongft those who have attempted to reason Experience out of Countenance, one of the first was *Chrysip-  
pus,* a Physician os *Cnidas,* whom Mr. *Le Clerc* places about the Time os *Philip,* the Father of *Alexander the  
Great. Pliny* reports, that he overthrew the Maxims os preceding Physicians by his excessive Prating *(muria  
garrulitate). Galen* tells us, that he disapproved of Venesection, and condemn’d Purgatives, tho’ he sometimes  
made use of Ernetics and Clysters. ' We cannot possibly he acquainted with the Reasons he bad for bis Conduct  
in these Particulars, because his Works, which were become scarce in the Time of *Galen,* have not reach’d our  
Hands; and because *Galen* does not take so much Notice of *Chrysippus,* as of *Erasistraius* his .Scholar, who was  
of the same Sentiments with his Master. -

*so Aristotle is* more famous for his Philosophy, than for any Medicinal Knowledge he possessed. As ir does not  
appear, flat he was much concern'd in,the Practice os Physic, I shall not trouble the Reader with a Detail os his  
Philosophical Romances, but proceed to bis Pupil *Alexander,* who seems to, have been the Cause os greater Im-  
provements in Physic than this Tutor.. This Prince lrythis *Indian* Expedition, and the Foundation of *Alexan-  
dria,* open’d a Commerce to the Tascurnknown to the *Egyptians* and *Creeks* before this Days; and, in conse-  
quence of.this, the *Materia Medica* was enriched with many Aromatics, and Medicinal Drugs, which we find  
no Account of before this .ssra. The *Arabians* have a Tradition, that the Fleet of *Alexander,* in its Return from  
*India,* touched at the liland of *Suciferay* and finding Plenty of rhe heft Aloes there, this Monarch transported  
the Inhabitants to some other Country, and settled a Colony of *Grestes* in their Iflancl. to whom he committed  
the Care and Cultivation of Aloes. -This Story receives no small Confirmation, from the Accounts given us of  
.the above-mention d lfland by modem Travellers, who relate, that it.is inhabited by two very different Sorts of  
People; some os winch are blaelt. and have woolly Hair; the others white, with long Hair like the *Europe-  
ans.* It is, however, certain, that no Author-before the Time of *Alexander* takes Notice of that inspissated Juice,  
which is called *Aloes* ; and that, soon aster the Foundation of *Alexandria,* we find it mentioned by most Authors.  
who wrote on Medicinal Subjects. ’ . . ;

*- Erasistratus* was a Native cf *helis* in th e He of *Cea,* or *Ceas. SKitlas,.* front whom we have this Account, adds;  
that this Physician was buried over-against *Samos,* upon Moumi *Mycale.* Tins Circumstance perhaps, induced the  
Emperor.*Julian* to think, that *Eraststratus* bras a Native os *Samos. Stephanies Byzantinus* is evidently mistaken,  
when he affirms him to be a Native of Car, the happy Bland which gave Birth . to the divine *Hippocrates,* since  
he took *Cos* for *Ceos.. Chios is* also by some Authors taken for .the native Country of *Eraststsoatus* ; because the  
Name approaches pretty much to that of *Ceos.*

There is also some Difficulty in ascertaining the precise Time in which *Erasistraius* lived: *Eusebius* is of.Opi- -  
nion, that he flourished under the Reign *os Ptolemy Philadelphus,* or about, the hundred and thirty-Srst Olyrn-  
piad. . But in all Probability he must have been somewhat older, otherwise he could not have exercised bis Pro  
session, and acquired so great a Character in the Days os *Seleucus Nicator,* who died in the. hundred and twenty-  
fourth Olympiad, twentyeight Years before the Time specified by *Eusebius.* But that *Erasistratus* had acquired  
an uncommon Fame before the Death os *Seleucus,* is obvious, from the celebrated Story os *Antiochus-* falling in  
Love with *Stratonlen,* the second Wife of *Seleucus* his Father, and being cured of his Passion by this physician,  
i The Character *Erasistraius* bore among the antient Physicians, renders it highly necessary to give some Ac-  
count of his Practice. . *Galea* then affirms, that this Physician, as well as his Master *Chrysippus,* entirely- banish'd  
Venesection from Medicine; and in Support os he Assertion, produees the Testimony os one os the principal  
Scholars of *Erasistraius,* called *Strata,* who commends him for having treated without. Venesection all those  
Diseases in which the Antients used it. He. also proves jit-from this Circumstance, that in all the  
Works of *Erasistraius,* Venesection is only once mentioned, when talking; of a Vomiting of Blood; and, that  
with a Design to’ shew, that it was useless in that very Disorder. From the Writings os *Eraststratus* himself; it  
was also obvious, that he neglected to bleed, one *Crito,,* who died os a Quinsy, and .a young G irl of *Chios,*whose Blood regurgitated on her Lungs, in consequence of her Menses being obstructed, and who also died. One  
of the Remedies, by which *Erasissralits* sepply’d the want of Venesection in Haemorrhages, was the Applica-  
tion of Ligatures on the Extremities,, the Anns for Instance, and the Legs. The rest of rhe Cure was princi-  
pally performed by Reinmen.

. The’, from whet has been said, we might he tempted to think, that *Eraststratus* declared against Venesection  
in general, yet his Abettors and Followers maintain, that he did not absolutely condemn it, tho' he used it less  
frequently than other Physicians. *CaeUes Aurelianus* is of the same Opinion 5 for he assures us, char, in Hamor-  
rliages, *Erasistraius* ufed Venesection; and adds, that only some of he Followers Condemned that Practice. But-  
rins Ahertion. is directly contrary to that of *Galen.*

*Galen* assigns one Reason why *Cbtyfippus,* the Master of *Eraststratus,* disapproved of Venesection, which is.  
That the Abstinence:injoined to Patients, especially in Fevers and inflammatory Disorders, render’d it improper,  
for fear of weakening them too much. But he adds, that the Disciples of *Erteststrarti* were not agreed among-

themselves as to the Reasons why their Master condemned Phlebotomy. *Apaentantus* and *Strato,* continues he;  
advance very frivolous ones for his fo doing. What they say on this Subject may he reduced to the following  
Particulari. “ It is difficult to succeed in Venesection, because we cannot always well discern the Vein we intend  
" ro opcii, and because we are not sure but we may mistake an Artery for a Vein. Some nave died thro' Fear,  
" Gr in consequence os a Deliquium, either before or aster the Operation. Others of bis Disciples affirm,  
“ Thar we cannot know the precise Quantity to he taken. Is, ssy they, we take too litde, the intention is by  
*J* no means answered; if, on the contrary, we take too much, we run a Risque of destroying the Patient.  
" Others of the Followers os *Erasistratus* affirm, that the Evacuation of the venous Blood is fucCecded by that  
" os the Spirits, which, on that Occasion, pass from the Arteries into the Veins. Others of them assinn, that  
" as the inflammation is formed in the Arteries by the Blocd, coagulated in their Orifices, Venesection must of  
U course he useless, and of no Effect.'\*

As *Eraststrntus* did not approve of Venesection, so neither did he prescribe Purgatives, except very rarely,  
tho' he exhibited Clysters aed Vomits, as did his Master *Chrysippus.* But he was of Opinion, that Clysters should  
he mild, and condemned the large Quantity, and the acrid Quality, of those used by the Antients. The Reason  
why Purgatives were not much used by him, is, that, in his Opinion, Purging and Venesection answered the same  
intention, since they had an equal Tendency to diminish Plenitude., for which Purpose he maintained, with *Cbry-  
ftppas,* there were surer and more effectual Means than either Phlebotomy or Purgation. He asserted, that the  
Humours, discharged by Purgatives, were not the same in the Body they appeared to he after thefe Discharge ;  
but that Cathartics change their Nature, and produce a kind of Corruption in them. This Opinion lias been  
since embraced by a great Number of Physicians.

We must also observe, that *Erajistralus* did not believe, with *Hippocrates,* that Purgatives acted by Attraction;  
but he substituted in the room of this imaginary Attraction, whet he called *lum otese* ιιειοὑμειον ἀκολουδιαν. which  
MI. *Le Clerc* imagines to he somewhat like the *Aristotelian Fusta Varta,* Abhorrence of a Vacuum. , With regard  
to particular Humours being evacuated by particular Medicines, some of his Disciples asserted, that the most  
subtile and attenuated Humours were discharged first, and the coarsest and thickest last;. so that the weakest Medi-  
cines discharge only some Waters; such as are a little stronger discharge Bile; and those which are moft drastic  
and powerful of all.' purge black Bile: But *Galen* objected against this Explication, as not agreeable to the real  
Sentiments of their Master. *Galen* info makes mention of a Medicine ip a solid Form, in which Castor was an  
Ingredient, and which *Ernsistraius* used in order to purge, or at least keep the Belly soluble: But it is Hot known  
what purgative Ingredients he mixed with the Castor, since the Composition is not described *by Galen,* who adds,  
that if it was purgative, *Eraststraifts,* in all Probability, used it Very rarely. ’ '

The principal Remedy he substituted in the room of Venesection aed Purgatives, was Fasting or Abstinence.  
When this, in Conjunction with Clysters and Vomits, was not sufficient to remove Plenitude, which, according  
to him, was the most general Source os all Disorders, he then had recourse to Exercise. . *Erasistratus* not only  
look’d upon the Fulness os the Veins, as the original Cause os Diseases, but also maintained, that this Fulness was  
. . followed by a Transfusion of the Blood from the Veins into the Arteries, and consequently by a Fever and Inflam-  
manon. He also acknowledg’d another particular Species os Plenitude, which was that of the Part affected Of  
this there is an Example, in the History given os the Disease under which *Crito* labour'd. This Disorder, which  
was a Quinsey, he calls fynanchic Plenitude; that is, continues he, an inflammation of the Amygdalae and Uvula.  
He might, with equal Reason, have call'd an Apoplexy an apoplectic Plenitude; and a Pleurisy a pleuritic Pleni-  
tude, or- a Plenitude os the Pleura. At this rate Plenitude was continually both the Cause, and the Genus or  
Kind, of the Disease. .. . .

But to return to his Method of preventing and curing Diseases by Abstinence and Exercise. He advises,  
“ That those who have been accustomed to much Exercise, should use a litde inore than they ordinarily do, when  
“.they perceive a Plenitude in themselves, that by this they may prevent a Disease. Aster they have used suffi-  
".cient Exercise, they are to go into a warm Bath, in order to sweat. . Aster this, if they find themselves over-  
" heated, they are for some Days to use the cold Bath. When this is done, let them keep themselves in a State  
of Ease for some time longer, and use a very small Quantity of Aliments, abstainingfrom Dinner entirety, and  
“ Supping Very rnederately. They ought also to take ears, that the Aliments they use, should possess as little of  
“ a nutritive Quality as possible. Of tins Kind are most Species of Herbs whether crude or prepar'd; as also  
“ Citruls, Cucumbers, Melons, Figs, and Pulses, which ought to he boil'd with Herbs. The Bread they eat  
“ ought also to he very good. Sy this Regimen they will not only keep their Bedies soluble, but live upon such  
" Aliment as is not too strong. The Reverse of this would happen, .if they should live upon Flesh, Fish, or  
" Aliments either entirely consisting of Meal, or those in which Meal is an ingredient; since these are too non-  
" fishing, and cortseqnentiy ought not, on such Occasions, to he used at all. Orat least very sparingly. This  
“ Regimen must carefully he follow'd, in order thoroughly to remove Plenitude, which is the Cause of Distent-  
“ pets. As for those who are not accustomed to strong Exercise, or bard Labour, they reap no great Ativan-  
“ rage, hem exercising themselves much, though Exercise in itself is very proper for evacuating the Superfluities  
\*\*. of the Body. For those who-vomit easily. Emetics are always useful after Supper, provided too long a Time  
w does not intervene between Supper and the Emetic to be taken, so that they may vomit almost at the very  
“ Time when the Chyle has fully distributed itself, and the remaining Mass of Aliments is still lodg'd in the Sto-  
" math. The following Day they must bathe and sweat, and afterwards return gradually to their ordinary and  
" accustomed Course of Life.

" As Plenitude, continues *Erasistratus,* occurs in various Parts, the Liver, for Instance, and the Abdomen, and  
“ as, in some Patients, it produces Epileptic Fits, and, in others. Pains os the Joints, the Cure of thefe Patients  
" must, of course, he differently regulated. They, for Example, who are inclin’d to Epilepsies, ought not th  
“ he treated in the same manner with those who spit Blood: The former ought to he in continual Exercise,  
" whereas the latter ought to avoid Fatigue and Labour, left the Vessels, already open, should he render'd still  
“ more so. Patients, subject to the Epilepsy, ought continually to expose themselves to Labour and Fatigue, to  
" eat and drink very litde, to bathe rarely, and avoid every thing which has the least Tendency to produce either  
" too great, or too sudden, a Change in the Body. On the contrary, they who are subject to the Gravel, ought  
“ rouse Aliments of easy Digestion, bathe frequently, and drink often; left then Urine, becoming acrid, should  
“ corrode the Parts thro’ winch it passes. To Patients of this kind, too much Excrciic is prejudicial. These;  
« alfo, who are subject to Defluxions on the Liver, or Spleen, ought I» abstain from too violent Exercise, and  
" the Use os cold Baths, and rather seek sor a Cure in Abstinence from Meat and Drinks and in the Use os  
“ warmBaths. ”

.: These Words of *Eraststraius,* quoted by *Galen,* shew us. that, this’ she did not absolutely condemn Exercise,  
yet he only approv'd os it as a Remedy to be practis'd by those who were conscious os their Vessels being too full.  
and thought it entirely-useless to fitch as e-joy'd a good State *of* Health. Inthis Particular his Sentiments, were  
opposite *to* those os *Hippocrates,* as they also were with regard to Bleeding, Purging, and Abstinence

*Galen* insonus us, that *Eraststraius* attributed so much *το Succory,* in Dissasta os the Viscera and lower Belly,  
and eipecially those os the Liver, thathe took particular Painsto describe the Method of preparing it which was,  
“ To boil it in Water till it was tender; then to put it a second time into boiling Water, in order to destroy its  
" Bitterness; and afterwards to rake it out os the Water, and preserve it in a Vessel with Oss; and, lastly, when  
“ 'tis to he usss to add a little weak Vinegar min” So minute and circumstantiate was *Erasestratus,* with regard  
to the Preparation Osins favourite Succory, that, if we may believeGaike, he gave Orders to he several os the Plants toge-  
ther, because that was the more commodious Method of boiling them; "ASis, *iessGasm.* Cooksand Kitchen-maids  
" had not known how to boil a Bunch of Succory.'' What induc'd *Erceststratus* to this was, probably, that the  
Medicine of the Time .in which he livlol. consisted almost entirely in Regimen, to which this Physician added some  
topical Remedies, such as Fomentations, Cataplasms, and Unctions. He also approv’d os the most simple Me- <  
dicines, and exclaim’d against the Royal Compositions and Antidotes, which his contemporary Physicians call’d^  
the *Hands of the Gods.* ’ He could not suffer, that Minerals, Plants, and animal Substances, Things taken from the  
Sea, and Things produc'd by the Earth, should be mixed together. It would, said he, be much better to use  
only Prism, Citruls, and Hydrelaeum.' ByPtissn and Citruls he understood the Diet, and by Hydrelaeum, or  
Water and Oil. he meant Clysters, Ointments, and Fomentations. Thur he reduc’d.Thysic to a Very simple and  
compendious Art. . 1 \ .

*Erasestralus* was no less implacable an enemy to superfluous and fine-spun Reasonings, than to too compound  
Medicines. He was afraid; lest the Errors he should sail into, in reasoning upon the\* Causes of Diseases, might  
influence his Practice, and deceive hint in.the Cure of Disorders.. *Erasifiralus* and *Heropbtlus,* says *Goren,* were  
hut. half Dogmatics; they would only treat with the Remedies suggested by Reason the Diseases of the organical  
or instrumental Parts. ' . . .

It were to he wish’d we had (till a Book, wrote by *Eraststraius,* intituled,. *Of Causis*; if we had, we should, in  
. all Probability, find something curious enough upon this Subject. This Book is quoted by *Diosepride's,* who in-  
forms us. that this Physician was not so much in the Empirical way of Thinking, as to believe it unnecessary  
to inquire into the Causes of other Disorders, besides those os the organical Parts, which' *Galen* would  
insinuate Tis true, .he seems to agree with the Empiric Sect; which began almost in his own Time,  
that we cannot always discover the specific or particular Causes of several Disorders/ Bury ssid her it-  
docs not follow, that it is so with the general Causes, winch are apparent, sensible, and supply as with sure indi-  
cations, In order to illustrate thin he bought the Example of those who had taken Poison, or were bitten by  
some venomous Animal. This Poison, continu'd he, does not furnish us with a curative Indication, drawn from,  
its specific Nature, winch is unknown to us. But this does not hinder us from drawingin general indication from  
the Effects produc'd by the Poison, upon winch we may conduct ourselves in the Cure of this Disorder; by  
reasoning thus: The Cause of the Effecti, we see, depends upon a venomous Mattes, which, in a short inns,,  
destroys the Parts it touches, and causes Death, by quickly insinuating itself into all the Parts os the Bedy’ ~We  
must, therefore, try to extract it as soon as possible, and prevent its penetrating farther and deeper. In order to.  
answer this intention, if anyone has taken Poison; we must forthwith make him drinkin great deal of Watery.- and  
afterwards cause him to vomit, that the Poison may be discharged from his Stomach. Is, on the contrary, any.  
one has been wounded by a venomous Animal, theWound must forthwith.be dilated, suck’d, ’and Cupping-glaffeS  
must be apply'd ; the Part mush also he scariiyd, cauteriz'd, and drawing Medicines must heapply'd to it.; and,,  
if there is an absolute Necessity for it, the whole Member must he cut off;, and all this with an Intentiontetlraw  
Out the Matterof the Poison, and prevent its spreading. . ' su so S*si'i -'sosusi*

-, It may, perhaps, her aik’d,; whether. *Eraststraius,* to the Medicines already mention’d, did not join Ahndhteasc  
It is probable he did ; tho', at the ssine time, he did not approve of such as were veryoompound, and only ufed  
them as Remedies authoriz'd by Expeneucs, without having, in that Particular, any Regard to-the Cause of the’  
Disease,; or the Manner in which Antidotes acted; otherwise he must have reason'd^ great deal, and had recourse  
to specific and. particular: Causes, a thing as contrary, m her Principles as to’thoseof the Empirics. Not that he.  
entirely neglected these laft-mention'd Causes, since he search’d forthat ofin Fever, the most difficult of all  
others*To be* discover’d. Put,, in allProbability; thoI :this Physician thought it allowable to egive a Loose to the  
Imagination in Researches, os this kind, yet he ssid not look upon .them .aS essential to the .Practice; of Physic,,  
heroe he did-not scruple to affirm; that wtiocould only reason solidly upon sensible Causes, and that these alone  
couldfiiinish us with certain and infallible curative indications. - u.T

There are several Diseases on which *Erasifiratus* wrote nothing, perhaps for want of an Opportunity of making  
sufficient Observations upon them. This appears so much the more probable, because, s *Galen* observes, A was  
reported os this Physician, that he neglected Practice, hept himself at home,, and rarely ssw any Patiente, ῖ

He, nevertheless, apply’d hirnfelf to all the Parts of Mcdicine, and cultivated Surgery-with as inueh Care as  
the Physicians who preceded him: He appears to have been a held Surgeon, and a cruel Anatomist, if  
\*tis Gue, thathe diflestad Men alive. In a fcinhousLivebr orin Turnors os that Organ, *Caelius Aurelianus* observes,  
that *Erasefiraius* made an incision .thro' the Skin and Integuments, and, having open'd the Abdomen,, he,apply’d  
Medicines irmnediately to the Part, affected; but, left *.it* should he-thopglit, that this is not the real Meaning.os  
the Passage, the Words in the Original run thus: *Erasifiratus am frserosispraecidms steperposiias jecori cutes deque,  
memorqnam, sititor medesaaordbus quae ipsian jecur late, ampleleantursp turn vmtrlum deducts,. audacter portenrpesiape-  
ormyesdenss*--mil < *stay* .-ui- ἀπό ΙΑἈἈ:\_

*; Tstof Nrnsistraius* was thus bold in performing Operations op the Liver, yet he did not approve of the *Pares  
ecatofis, cx* Tapping, intheDropsy; because, laid he, the Waters being evacuated, the Lavery which is inflam’d,  
and-become hard like a Stone, is more pressed by the adjacent Pairs, which the Waters kept at a DiftanceTrour it,  
so that by this means the Patient dies. - —-χχ: sisipri

This Physician also declar'd against thawing Teeth which were notlodie. He used to tell those who talk'd with  
him on thin Operarios, "" That, in the Temple of *Apollo,* therewas to be seen an Instrument ofLead for drawing  
" Teeth , in order to insinuate, that we mutt pot attempt the Extirpation ofany but such *id* are loodin and call

for no greater Force for their Extirpation, than what may he supposed in aajinftruinent of Lead. ”

*. Erasiestesatus*: wrote several Books, the Tides and Fragments os some of which areprefery'd in *Galen,* and *(Ieelius  
Aurelianus.* The former os these Authors informs us, thathe wrote very adeuraiely on the Dropsy. ‘ He also  
quotes thefollowingBooks; thatssa *nsi^atiEraststratus* treated of *the Diseases of the Belly,* thaton *the Preservation*

*of Health*; that on *Things sehiarsu,* that on *Habit‘,* that on *Fevers and Woollens-,* that ion *Ilumoflens,* in which  
he related the several Observations he had made upon Diseases; that concerning *Vomiting,* and *Spitting  
of Blood. Galen* also quotes another Book of his. concerning the *Evacuation of Blood, or Veriest ft ion.* But this  
seems to he inconsistent with what *Galen* had ssiffbeforc, when he tells us, that *Ernsistratus* did not write upon  
Venesection. It is probable there may he some Error in this Passage os *Galen.*

*Erasistralus* also wrote concerning the Palsy and the Gout, in the former of these Works he made mention  
of a Palsy of the Peritoneum, succeeded by a Retention os Urine: Because, said he, in this Case the Peritoneum  
does not press the Bladder, in order to discharge its Contents. He alfo spoke of another Species of Palsy, .  
. winch he call’d *Strange,* or *Extraordinary,* bredine; by It. the Patient was suddenly constrain’d to stand still.

without bring able to walk, but, soon after, walk'd easily, and freely. We know nothing os the Contents of  
his Book ou the Gout, except that, in that Disorder, he condemn’d Purgatives, and promised King *Ptolemy* a  
Cataplasm for the Gout, of which he gave no Description. - He also wrote against the Physicians of Cor, among  
whom was *Hippocrates,* whom he contradicted for the most part. He also wrote several Books os Anatomy,  
when he was pretty far advanc'd in Years. . .

*Petrus Castellanus,* in his Lines of the Physicians, says of *Erasistralus,* that when he was very old; and had  
suffer’d long under an incurable Ulcer of one of his Feet, he put an Fed in ins Lise, by swallowing the Juice of  
Hemlock. ' ' -

This History of the Practice of *Erasisiratusagul.* his Disciples will furnish us with Matter fora Remark of some  
Importance in Physic, and which a Practitioner should never forget, if heintends *to* make a Figure m his Pro.  
session, and satisfy his own Conscience, by a religious Discharge of his Duty to those who commit their Healths  
and Lives to his Carc It-is, that the instant Mankind begin to dignify imagination with the specious Tide of  
Reases, and to prefer the Authority of the uncertain Dictates thereof, to that of Faits establishM thy the Expe-  
rience of Ages, an Attempt was made to deprive Medicine of tlieinoft certain and -effectual Means ofRelief,  
which had at that time been discover’d, or even that at this Day we are acquainted with,-I .mean Bleeding and  
Purging.. But Physic is not the only Science which too justly complains of the Arrogance of false, and Deviation  
. from right. Reason; for there is nothing serious of. sacred, which has not been attack’d in the same manner;  
nothing certain, either human or divine, which has not been disputed; and nothing valuable and useful, which  
has not sustain’d some injury by the Insolence of human Reason, which -ten thousand Errors demonstrate to. be  
not infallible . - ...

*Herophilus* is generally thought to have been contemporary with *Erasistratus,* though -somewhat his Senior.  
We have already given some Account,of his Anatomy, under the Article AN atome. - - But this was not the only  
Branch of Medicine to which he appl/d himself; for he understood.Surgeiy, cultivated Botany, and held Herbs  
in so great Esteem, that, according to *Plinys* in the second Chapter efhis twenty-fifth Book, he asserted, that  
those we tied under our Feet, were possess’d of very valuable-Qualities;-' iltio - τ ‘ j

*Herophilus* is said to have been the first Physician of the Dogmatic-Sect, who made sogreat an Useof Medi-  
cines, both os simple and compound, that neither he nor his Disciples would undertake the Cure os any Disordcr  
without them. ; *Celsius,* who makes this Observation, supposes, '-thatPreceding Physicians tifiislly practis’d without  
them. *Iieropbdus* used to say, that Medicines were- either nothing at all, or the Hands of the Gods,- according as  
they were used and employed. ;. 1 -. -νύ- '- j e'. ι .4.“ι..ι.τί«::3χπνε. *s’.sisa e. so.*

This Physician is also said to have been-the ’first who treated with AccnKlcy the Doctrine os the Pulses, which  
before that Time had been much neglected. *Plies,* indeed, asserts, that her carrind Matteis too far with respect:  
to that Subjecti According to *Herophilus,* says that Author, " it would be-necessary to -be both Musician,and  
" Geometrician, in orderrto know perfectly the Doctrine of Pulses. That is,-to understand their .juft’.Measure  
" andCadence, according to the different. AgaiandDiseafc os Patients."-- *i-'s* ; -ry.s .. .χ *s: s.e.sa.*

lint.this Observation *Qs.Pliny* is sounded upon a vulgar Error, which represented ίῖιτορί>ίίιιί in- this injurious  
Light, hecause he was unquestionably the first wheY in treating that Subject, had used-the Word] μὲνμὸς,- or  
*Mcofore,* a Term used by Musicians, but which he apply’d to the Pulse, and winch has been retained by the  
Physicians of all succeeding Ages.: *Galen,* indeed, thy-whom we are informed, that wrofeoopiouily on

the *Ideofure* of the Pulses, asserts, that he has involv’d himself in Difficulties, and advanc'd Abfordines, in hand-  
ling the Subject ; butliis having: been the -first who.made such2 ah Attempt; will -snffiutntly apologaie for- his  
Blunders? ' ‘ \ I ' *sc’ si ' ~ ~."’A : ‘* -foe. Ἀ -*su. - - sisupri t’su>*

What *Pliny* adds, with respect to the Sect of *Nerophilus* being‘deserted, because her greatSuhtilrywas -nut  
relished byevery one; is by no rneansprobable, since *Herophilen* had Rgreat Nnmhof-of-herllowera-loag-alrer bin  
Death,' Besides, 'th not easy to reconcile this grratSuheJ'tyfwhkh~7%jty:aiCrib« to *Hiaropbilus,* with rhe Account  
*Galen* gives of him, when he calls him half Empincindtis-Sentiments f cr-wheh miaaotherPart ofherWoths he  
clafseshim, and this Followers; ainnng the Empirics. -dur7 ; - Λ--="\. *- s*

*Gakn* farther informs ns, that *Herophilus* wrote against the Prognostics os *Hrapocrates,* in Work which of all  
others has had the-fewest, and at the same time the leash TuccesslulAtincks made upon it. As *Hippocrates* did  
not much depend on the Pulse, and the Signs furnishedby is, this, Perhaps,, is nce Reaianwhy *Herophilus*attack'd  
himin this Particular', i in-'-: *’ --ss'':sos Λ - ‘isu'etso* ’ χ ' ?? -ψ.,.ιἈ sisc

*Clelitis Aurelianus,* who gives us some Inflincesof thePractieeof.ff^^r7im iiifonnstis;-thatThisi Physician  
wrote nothing concerning the Cuter of several Diseases; even inch asinost usually occur,fas the Pleurisy-and the  
Quinfey, though he treated of the Nature of these Difordcrs , since, among other Things- he maintains, that'"the  
" Lupgs are the Pans- affected in a Pleurisy f and that a-Peppneurnony docs lnot differ from a Pleurisy, except  
rt' that-in 'the former the entire Lungs are affected, whereas in the latter a Part os them only seffeist”7 He made  
mention ofa Disease which is pretty rate, and which he call’d a Palsy os the Heart,; hut all he ssys of it is, that  
cerrdinTudden Deaths are to he ascribed to it. *Herepbilus* followed rheSenuinents ofsproedgorinthis Master, and  
those of *Hippocrates,* with respect to the Humours, Health, and Diseases. His Practice was also very near, the  
same with” theirs. He reposed a’ particular Confidence in white Hellebore, and compared this Remedy to a  
valiant.Captain, who boldly Inarches out of the Gates of a City to meet the Enemy, alter having sufficiently  
animated those who were to follow him.-- -

Is we may credit *Crises,* it was near the Time *cisErafifiratus-znA Herophilus,* tltat Medicine, which till'then had  
in alfits’Parts been practised by one-Person; was divided into three Branches, which became the Occupations and  
Employments of three distinct Classes'ofMen. ‘ X ' "

’ These three Branches ncre the Dineric, the Pharmaceutic, and the Chiriirgicrd Medicine. The first employ'd **a**proper Regimen in the Cure of Diseases, the second Medicines, and the third the Operation of the Hands. Is this  
IAvilinri was to he understood strictly,- according to the-Lctter, W\* might infer front s, that those who used

Regimen cOHM notpitfcribe MaJidnes; hortfcofewhoexlnbfl^ operatedVrahtiieirHands, en>

ploy Dim. ButCrestes, in the Preface το his fifth Boole, espherc himself thus: “ All thepaffi of Medicine,''ssys  
hs, “ are so connected with each other, that they cannot be separated , tim which treats the Patients by hisgi-  
" men, sometimes adds Medicines; and that which employs Methanes, has also need of a Regimen. So that  
" each Part takes its Name from that about which it is principally einplo/tlss’si" '

This Division lays a kind of Foundation for our believing, that *Celsas* intended the three Professions to which  
Medicine is at present confined, those ofPhysicians, Apothecaries, and Surgeons. But Matters did not then stand  
precisely on the same Footing they now do; Those who practised the first Branch, which was the Dieted, were  
Indeed the same with our Physicians; but the others were not equivalent to ourApothecaties and Surgeons. As  
the Physicians had the Care of internal Disorders, whose Causes are generally most difficult to he found oat, they  
have, in all Agcs, been held in the greatest Esteem. What made the People pay them a superior Deference,  
was their affirming, that in order to exercise their Art ikilfulry, they were oblig'd to be Philosophers, and have  
an Acquaintance with almost every Object in Nature. τ

Thess who exercised the third Branch differ'd from our Surgeons in this, that their Art did not comprehend  
so many things. They meddled with nothing bur Surgery, strictly so call'd, that is, barely with manual. Ope- ’  
rations j and did not undertake the Cure of Patients, who could find Relief by any other Method. They were  
not even allowed, acCording to *Celsius,* to treat Wounds, much less Ulcers and Tumors, except in Cafes where  
there was an absolute Necessity for making an Aperture or incision.

Wounds, Ulcers, and Tumors, belong'd to the Province of those who exercis'd the pharmaceutic Part. These  
they treated by the Application of Medicines which stop Blood, winch consolidate, which deterge, which incanu  
which suppurate, and which break or evacuate Abscesses. Upon the Whole, this Class of Men undertook all  
Disorders, the Cure of which is to be brought about thy the external Application os Medicines. But when they  
could not filcceed, and when there was a Necessity ofhaving recourse to Firs, and the Knife, they then deli-  
yer'd over their Patients tothe Care of the Surgeons, fo that they differ’d Very widely from our Apothecaries. -

Before this Division was made, those call'd Physicians discharg'd all the several Offices belonging to the three  
Professions ; and there were only two Kinds of Physicians, the one called ἀρχιτεκταικοι, who only gave their Ad-  
Vice to the Patients, and Directions to the inferior Clash who were .call'd γήμιουργἀ, who' labour’d with their  
Hands under the Inspection of the former, whether in performing Operations, in the Composition, or Appll-  
cation, ofRemedies. The same thing, according to *Aristotle,* holds good in all Arts. But it happen’d, that the  
last-mentioned Order ofMen, who were the Servants of the formes, and sometimes their Children, or Disciples, ,  
began to perform alons, what they formerly did under the Inspection of another, and each profess’d what he .  
understood' best, either' in Surgery or Pharmacy; so that Medicine was dividedin the manner above-rnentioned.  
Thess who practised Surgery, bore the same Name they at present do. in the first Chapter os the twenty-ninth  
Book os *Pliny,* we also find the NamePi/ikerirrher, or *Vulnerum Mihettsgiihc* Physician *of* Wounds; but this  
Appellation seems rather to belong to those who exercised the pharmaceutici Part cf Medicine, since Wounds be-  
long’d to their Province,' according to *Cesses*;tho’ ’tis 'poffible *Pistici* 'rnightthave intendeda Surgeon by that  
Name, since these two Professions have not been so accurately dishnginih’d, as to prevent the one from being  
taken.for the ether. ...... r *. 'i ‘ fe.""*

These who applied m thePharmaceutic Part were' tailed *PhorioaceutAgiios* the Word *Pharmdcepatts* was -  
taken in a bad Sense, and generally imported a Poifoner, who' was.alsoIalledryaficedii add Φαίμακεὐς,. from, the  
Word essokia, which stgnines indhctiininately'eviery Drug or Compdsitions whether good: or bad, and every  
Medirine crPoilljinwhedier simple or Gomponnd.^Theiinfher hade ini llkeiinahher ufedftheWord *Medicamentum*for Poison, and'the'Word*'Medicamentocius'* forth Poisoner f'tho\* tins hstWord sigaisy'dalfoofi Apotheeary, as  
did the first a Medicine. \_ J. 7 ... \_\_f. .,.-4. ',J, ..'I:..

The Word *PheerrMCepesa* among Ee Ahhents signified another- Spedesitif Professions This Name was  
given to "all .without Exception who sold Medicines,- the' they dim nor Prepare' themBut\* she Name  
was in a particular manherapplied to those we rail Monuinbanks, who stroll from Plath to Place in ’other to fell -  
theirMedicines For this1". Reason they were, ‘also sailed *Carciilatores, flircastcressund Circumforaneis TTliny were*also ndledaYduraiTfinm a *Creek* Wordswhicli signifies; in'aflinnble f because1 they gaithered a Crond about  
them, and rotindPoolsheronginto believe what they laid,: as' their.Brethren of ffie.shdfession at this tune .do.  
They west also for the fame Reasotriedleff οχλαγωγὀί.ί *SeUtdaapi fisidisu* έπιδίῥαοι *surest.*

This isineTIadH ncehysHfldh .landed upbralded‘.isrestesrfe'tr'This‘- ffieBusrness sofioNed\* by *Eudamus* ς This  
the Proseffihaof'one *Coatiton,'* from when', (νιεϋἤ has tahenJoineDHedptioas os Medicines, and wlinin'he  
calls ο. λαγωγπέ This, in short, was the. Business of *lucius Clodius* of. *Ancona,* whom *Cicero* .‘calls *Pharmacopola  
KArOdnsoarifertifer- kia sm iifer\* -su --* aSw φαφα’Ηφα io Κφαἄκ s^u. ἐνι-ίονψ - -sietet

It cannor weil be determined whether what they called*thcPhorntacoiribae,* that in Mixers or Compounders of  
Medicines; were the sane -withthe*Pbarigocarltae,* or if those were only so called-who coinposed the Medicines,  
tho' dieyththnot-apply them., These iastimght poflinly hertheServgniSof the Druggists; who by the *Lesins*- are*' aSa&Sapiasiorii andtPigmentarii,sm.d* by the *GreeHsuesstiorgrlumt',* andherhisced; because they sold all kinds  
of Dings. They' were alsa;fryled ^her»xsU,am7^aTed0;Ain; and in the-later Ages *os'Greeceuridurrrauri,*Ἀ Name  
lhernedfroinshe^^'Cl' dur ί 'ἀδ᾽ἈἈ’ς ἈἈἈ7‘"'' ssSEss'"’ ' " -

The Stops of. these' Dealers were cailea Jgniofin in the Plurals Number; and Neuter' Gender, and their Pro-  
fession ifascinffm'imtiie .Number, and Feminine Gender? They sold to PhyIimaas, 'Painters,- Dyers,  
and Perfuiners, ill thc Matenais for which they hadDcutsioni ; These Venders, as well as Composers, of Medi-  
cines, werenrady io fessbad and Hl-prepared Medicines, tnd there were formerly, as well as now, incredible and  
wicked-Frauds in these Professions. Tshisi Grcurnftance induced *Plinst* tn censure the. Physicians os his own  
Time, for not applying; then solves to the Knowledge os Drugs, and for taking simple, as well as -the compound  
Medicines, which they- ttfedluporIthcrWord of those who fold them, and neglecting to inspect them, and corn-  
pound them, astheantieut Physicimstfid.-’r \_'? /

The Physicians purchased Medicines not only from the Druggists, bur also the most common Simples from  
the *Herbonefis,* whom the *Latins.*called *Herbarii,* and tire GikeiL ῤιξοτίροι, ot Cutters os Roots, and μόταηολίγί..,  
or duriorapi,. Gatherers os Herbs, and not βοτανιςαι, this latter Word being appropriated to those who cleaned  
the Com, or rook the;bad and fnperfluoas Herbs our os it. The Herbotists, to rinin at nncn the Dignity and  
Profit os their Business, lhperftitiouily afiected to gather Simples at certain particular Seasons, with various Pre-  
cautions, and ridiculous Ceremonies. They were also very ready to give the-Physidans one Herb or Root for  
another,when they happened not to be very skilful in inch Affairs.

r The Herborise, and those who exercised the. Pharmaceutic Art. had also proper Pisces son holding their  
Drugs, then Simples, and their Compositions. These Places the *Greeks* called Ἀπούῆςαι, a general Name signi-  
lying all forts of Plance in which any thing 'is kept or deposited. ’ . . . .

The Shops of the Surgeons were by the *Greeks* called *saatiia,* from the Word ἰατρὸς, a Physician; because  
all those ‘who were concerned in any Branch os Medians, were antientiy called Physicians, and because the Phy-  
sicians were also Surgeons. The Word *iarestes, Plautus* readers by that of *Medicinae*as in bisTinie Me-  
dicine was not divided in *Fame,* but .the Physician, the Surgeon, the Apothecary, and the Druggist, were all  
one; that Name, in the Comic Foes,-agrees to all the Sheps in general, where any Branch of, the Medicinal Art  
.was practised, whether Medicines and Drugs were fold in them, or whether they were designed inr dressing the  
Wounded. . in like manner the *Tfsx& Medicos,* with.that Poet, signifies a Vender, of Drugs:

- But to return to the Division os Medicine, .wehave explained it precisely in the Senseos *Celestes,* whether the  
State of Things was actually inch in his Days, or whether he only formed such a Plan as he thought should  
. have beesspurihed? The Face of Affairs, howhvery ’changed afterwards; some encroached on the Professions os  
others,..or. exercised more. Branches of the Businesethan one, or the same Names remained, tho’ the Employ-  
r inents wereno-innger the same. Some Ages asser *Celestes,* those who were. by Itlie'Gresb: called πημεντοαιοΐ,  
and by the *Latins Pimeatorii,* and *Pigmentarii,* and whe, properly speaking, ought to he Druggists, also diss  
charged the. Office of an Apothecary. " As a.Proof os this, we may bring that Passage of. *Glspfllpindarnt,* an  
antient Commentator uponPin/o *i* The Physician, says he, prescribes, and the *Pintentarius* prepares .every thing  
necessary. . We cannot precisely determine when tins Change happened; but the Author now quoted lived  
about sour hundred Years after *Cessus.* "< ς-

The Division already mentioned did not. however, hinder several Physicians, both in the Time os *Celsus,*and asterwards, to adhere to the antient Customs;.and tho’ their Profession derived its Name froinine Word  
DIET, yet they were not so rigidly attached to that alone, for the Relief of the Afflicted, hut that they  
employed not only other Medicines,? but had also Operators under them, who blooded,, scarified, applied Cup-  
ping-glasses, exhibited .Clysters, .applied Cataplasms and Planters, anointed, fomented, bathed, .and prepared  
Medicines. ...... - .

After the Days of *Herophilus,* in or about whose Time this Division was made, several famous Physicians  
wrote upon Surgery, and Pharmacy in particular, winch proves, that they professed a Knowledge of every Branch  
’’of Medicine, as they had formerly dope t And, first, with regard to Medicines, the’ various Descriptions of them  
were found in the Writings of preceding Physicians, such *<&'Hippocrates* and *Diaries,* yet these Descriptions  
were' scattered here-and.there in their practical Works'; and Books, on the particular Subject of Medicines, wets,  
in these Days, very rare, as *Galen* observes; so that it was properly at the Time os the Division of Medicine,  
'that People began to write on this Subject in particular, or to coinpose Works of this Kind; and the Physicians  
were rhe Persons who employ’d themselves in carrying on the Design. *Herophilus* began to make 'more Use of  
Medicines than had formerly prevailed. He was succeeded by his Disciples, who, by reason of the great Regard  
theythad for their Master, did not fail to write in particular upon this Subject. Among the Followers of *Itero-  
pbilus* who distinguished themselves mosh in this Way, *Celsas* mentions *Zeno, Andreas,* and *Apollonius Mus,* and  
to these *Galen* adds *Manilas:* ' ‘ “ ’ ᾶ .rfssssssT’ss'

. The .first grand Revolution which happened to Physic, aster *Erasestralus mss Herophilus,* was occasioned by the  
"founding os the Empiric Sect. Tins happened, about 2.87 Years before theBirth *oi Crrist. Serapion* of*Alex-  
andria* was, according to *Celsius* in the Preface to his first Book, the first who inserted, that there was no Neces-  
sity for Reasoning in Medicine, and that we ought entirely to depend upon Experience; or, at leash as he was  
the first who espoused this Sentiment yigoroufly, . and was followed , in it by others, he was erected Chins ds the  
Empiric Sect. ’ - - - - - - - - - - --- - -- . - - - γ-

Others have ascribed the same thing to *Philinus,* of the Isle of *Cos,* a Disciple of *Herophilus,* who is supposed to  
have funiished *Philinus* with an Occasion of establishing this Sect." We are not told how this happened; but we  
may easily conjecture at is, since *Herophilus* was half an Empiric ; because he imagined, that we ought, not to  
reason in Medicine, except in Diseases which depend upon seme Disorder of the instrumental or organical Parts.  
*Neropbilusts* having so strongly recommended Medicines, and . he Disciples being of the ssme Sentiments in flat  
Particular, are two Circumstances which amount to an additional Proof; for it is well known,’ that the sole Design  
’and Intention of: the Empirics was the investigation of Medicines. It is, no doubt, .for this Reases, that *Iiero-  
philsis,* and some of he Followers, :such.as Ζ«ικέν,:Ηίτπὸίιένσ *Erytbreatt, indlensui,* are, by-Gaiasc, class'd  
among the Empirics, tho' that Author well enough knew the Difference, between the Sect, of *Herophilus,* and  
;that of*Philinus osSerapion. si. 'si -* Λ sisusi. -. \ si.fr. ς 'sese 'sc ' ά δ᾽ ssssS Ἕινύ

Others are of Opinion, that *Acron*of *Agrigentum.*was the Founder of this Sect; aed the Empiriurthentfelves,  
- asserted, that he was so, in order to ljave the ;Advantage of Antiquity over the Dogmatic Physicians,' who  
began only in the Days of *Hippocrates,* in .order to clear up this Difficulty, we must .observe, that,’there were  
'two'Kiiids os Empirics among the aotieut PhysiciansThose who lived from theTays of *Aisetdepissesaor* who-  
ever first reduced Medicine to an Art, till the Timed in which Reasoning and Philosophy were irureducect into  
Medicine, were the first Empirics; but there is this Difference betwixt them and.thash.of the *Skia ofrkiaapion*and *Philinus,* that the sonnet were Empirics without receiving that Name, so thatthey cannot properly he l00klu  
upon as Sectaries, since they were the first os-all Physicians , whereas the later Empirics. ntade Choice os that  
Name for diemfelves, and affected to make a distinct Sect from the Dogmatics. Lastly, 'the Erppiricisin of the  
former bras purely natural; whereas that os the latter was the Effect os their Mediation and Reasoning, which  
they well knew how to employ for the. Support of theirTarty, thor they declined themselves openly.against  
suchas reafonedin medicinal Affairs ; conducting.on this Occasion, IoniewhaiJikeuinany.oLthe Mothers, who  
notwithstanding their Contempt of Theory, are nevertheless attached to one of theiroyyn. Ψ / . sese" ‘ i  
τ *Pbilintts* arid *Serapion* must have lived pretty near each other; the former flourishedin the Days of *Herofbilus,*whoseDilcijile he was. *Athenaeus* informs us, that he'wrote concerning Plants, aedherinamaired upon *kiaopocra-  
iesi* but we know not what particular Measures he. rook-in order-to establish his Secti., '

\* As *sor Serapion,* he probably practised Physic at *Alexandria,* the Place os his Birth. Tlie Time in which he  
lived is not precisely known; hut we may suppose he lived near the Days of *Philinus,* or was-contemporary  
with .the Disciples *os Hcrepbilus,* becauin he came after *Hippocrates,* against whom he reasoned; and because  
the'preceded the hehein- empiric *.Heraclides* of *Threnium.* We. are informed by *Galen,* that*Aeration* -used  
*Hippocrates* very illin fin Writings, in .which an intolerable Excess of Pride, Selfpraise, and Contempt for all  
'the valuable Physicians who went before him, were discovered. He wrote aBook. concerning socti Medicine  
as may he easily prepared; and we have some Sketches, os his ‘Practice in *Callus Actreltanus,* which eon-

vince us. That he retained the Medicines of *Hippocrates,* and tire other Physcined who lived before him, tho\*  
he rejected thefe Reasonings. We know not what Arguments he advanced for the Support of his Sentiments,  
Iincc his Works are lost, as well as those of all the other Empirics; and we should know nothing relating to  
any os them, if thefe Adversaries had not quoted them in order to confute them

*Callus Aurelianus,* when treating os the Cure of a *Cholera,* makes mention of certain Pills used by *Serapion.*2nd *Heraclides* of *Tarentum,* compounded of the Seeds of Henbane, Anise, and Opium in each Doss of  
these there was to he one Grain of Opium, and sour Grains of rhe Seeds of Henbane. And indeed among all  
the antient Sects, we find none more attach’d to the internal Use of Opium than the Empirics. *Serapion,* if we may  
believe *Calius Aurelianus,* in the Cure of the Bine Passion, used a pill compounded of Filings of Tends, the  
Grana Cnidia, Salt, Elatenum, Resin, Castor, and Diagrydium. in this Composition there are two Ingredients  
worth our Attention; the Filings of Lead perhaps exhibited with a View of facilitating their Passage by their  
*W*eight, and the Castor with an Admixture of Purgatives; which last ingredient is soil the more worthy of out  
Attention, because *Erqfistratus* used Pilis with Castor for the Intention of purging. Besides, Castor was fie-  
queutly used by the Empirics, as we learn from some other of their Compositions specified by *Calais Aurelia-  
nus.* I don't however apprehend, that *Castor* was intended as a Cathartic, but as a Corrector of the brisker  
Purgatives, in which intention it is of considerable Efficacy.

When *Caelius Aurelianus* proposes the Cure of an Epilepsy, he gives us, from *Serapion,* a long Catalogue of  
anuepileptiC Medicines, inch as Castor, the crusty Warts on the sore legs of Horses, the Brain and Gall of  
a Camel, the Coagulum of the Sea-calf, a Medicine prepared of the Dung of the land-crocodile, the Heart  
and Loins of a Hare, the Blood of a Sea-tortoisc or the Testicles of a Boar, a Ram, ora Cock. But before  
the Use of thefe Medicines he prescribed Venesection; and sometimes Emetics, such as white Hellebore, and  
sometimes Purgatives, such as Scammony and black Hellebore.

*Celestes* gives us an Account ofa Medicine recommended *fa Serapion* for the Cure of irnpetiginonsDiforders. This  
Preparation consisted of Niue two Parts, and Sulphur four Parts, made up with a large Quantity of Rosin; but  
by *Nitre,* what w.e now call by this Name is not meant. *Aetius* commends his *Emplastrum Mellntan,* tho' he  
. nives us no Description of it. In *Nicolaus Myrepsas sue.* read of a certain Preparation of his; winch he calls  
*Antidotus Choragus,* so called, because it invigorated those who were impotent. The prindpal ingredients in  
this Antidote were Satyrion and the Scink. From these Specimens we may form a Judgment not only of the  
*Materia Medica,* but also os the Practice of *Serapion.* But whether *Philinus* or *Serapion* was the Founder of  
the EInpiric Sect, it must be both curious and instructive to inquire into the Principles by which the Physicians  
belonging to it conducted themselves.

They admitted only one Methed of acquiring a genuine Skill in the Medicinal Art, which was by Experience,  
called by the *Greeks* εμτειείσ. From this celebrated Word they derived their Name, and would not he denomi-  
nated either from the Founder, or from any Champion of their Sect.

They defined Experience a Knowledge acquir'd by the Evidence of. Sense. This Evidence, they said, was  
either fortuitous, as when, without any Design or intention of a rational Agenti, an Accident of such a Nature  
happens to a Patient as frees him from his Disease; when, for Instance, any one labouring under a Head-acli,  
casually cuts himself in such a manner as to open the frontal Vein, and get free of his Disorder by the Efin-  
sion of the Bloed,. or if a Haemorrhage from the Nostrils should happen to a feverish Patient, and his Indisposition  
he remov’d by that Accident. Or tins Evidence was acquir’d by *Design,* as when one bit in a Field, or on a  
Mountain, by a Serpent, applies to the Wound any Heth which occurs to him,’ and observes a salutary-Effect  
from it; or when any one in parallel Cafes frequently exhibits what has often prowd beneficial,- and observes the  
Events. This they called Imitation: . - - -. -. -d *s- —*

For acquiring a practical Habit, they recommended what they called τένῆςιῖ; or one's own Observation, and  
the reading of. Histories and Cases faithfully related by others, and which’ distinctly enumerate the several Acci-  
dents of Diseases, and give an Account of the Effects produced by particular Remedies.- -Hence they thought  
we might he enabled justly to know a Disease by its Similitude to another; and, when new Diseases occur’d, to  
conclude what was proper to he done from the Symptoms they had in common with’others before: known;  
This they called *Epilogistnus,* or ἀπὸ τοΰ ομοίου μετάβασιςι. Which the *Latins* tranflate *Transitus ad Simile,* or rather;  
according to *Le Clerc, Substiluiiosimilis. \_ : - ' ' - -*

Thus the Evidence of Sense, Histories of Cafes, and the *Epiltsgistnus,* or arguing from Analogy, or, as-others  
express *it.* Sense, Memory, and Epilogilim were by them esteem’d the three principal Foundations of Medii-  
cine, or, in the Words of *Glaucias, i* τρίπους *alio,* ιητεικῆς, the threefold Foundation os Physic.- .

They asserted, that Observation ought to be principally employ'd in two Ways; first in discovering what  
things are salutary, and what are of an indifferent .Nature; and secondly, what particular Disease is form'd or  
produced by a certain given Concurrence of Symptoms ; sor they did not. call every Symptom a Disease,: but  
only such a Combination of them, as from long Experience they sound to accompany each other, and produc'd  
such Disorders as began, increas'd, rag’d,. declin'd, and terminated in the same manner. Such - a Complication  
of Symptoms they called a Disease, arid gave it a particular- Name - -

Some of the Empirics, it must he own’d, differ'd from the refl, especially with regard to the .Division of  
Medicine; but these Differences, as little interfering with the fundamental Principles os the Sect, were overlook’d,  
or at least not much regarded. -

As my Design in this Preface is to speedy the principal Revolutions Physic has been subjected to by the  
.introduction of new Theories, and the Influences these have had upon Practice, it will he necessity in this Place  
-to give the Arguments of the Dogmatic Physicians, in Defence of Ratiocination in Medicine, and those of their  
Adversaries the Empincs, in Opposition to it. - - - - - - -

The Physicians of the Dogmatic Sect maintain'd, that .there was a Necessity for knowing the latent, as well  
as the evident. Causes of Disorders, and that the Physician ought to understand the natural Actions and Fun-  
ctions of the human Beds, which necessarily presupposes a Knowledge of the internal Parts. - By secret or latent  
Causes they meant such as related to the Elements, or Principles of which our Bodies are composed, mid  
winch are the Origins of a good or bad State of Health. They asserted, that it was impossible2 to -knoiv  
how to cure a Disease without knowing the Cause whence it proceeded; because, without Doubt, is Diseases  
in general proceeded from an Excess or Defect, as some Philosophers belierdd, osthe sour Elements, they ought  
to he treated in a quite different manner from what they should he, if they proceeded from the Humours, as  
*Herapbilus* believed; and in another manner, if they drew their Origins from the .Air, as *Hippocralcs* imagin'd ;  
and still in another, and a different manner, if the Bloed faffing from the Veins deftin’d to contain it, into those

which ought to contain only Spirits, excites Inflammation; and if this Inflammation produces the preternatural  
Motion observable in Fevers, as *Eraststratus* believ'd. And lastly, in a still different manner, is they proceeded iroin  
small Bodies stopping in the minute Palssges, and blocking up the Conveyances which Nature interned to he  
pervious and open, as others inserted. This being taken for granted, 'th certain that the Physician who is least  
mistaken with respect to the original Causes of Diinafe, must succeed best in their Cure.

: The Dogmatics did not deny the Necessity os Observations; but they asserted, that these Observations could  
not he judiciouily nor accurately made without the Help and Assistance of Reasoning. They added, that  
thole who first began to practise Medicine, did nos, in all Probability, prescribe what first struck their Itnagina-  
tions ; but that they thought over and over again upon the Matter, and that the Effects produced by the  
things prescrib’d afterwards enabled them to know whether they bad reasoned well or ill. They said it was of  
no Importance to advance, that the Virtues of Medicines were first known by Experience, provided it was  
allowed, that the Experiments, which confirm’d then Uss, were the Results of Reasoning in those who made  
Stern.

ss' They said we often observ’d new SpeCies of Diseases, against which .Use and Experience had as yet-taught  
nothing; and that it was consequently necessary to consider whence they proceeded, and how they began, other-  
wise no one could assign a Reason for his prescribing one thing rather than another for their Cure. These,  
according to the Dogmatics, arc the Reasons which render a Research os the hidden and latent Causes os Diseases  
necessary. As for the evident Causes, which were os such a Nature as to be .observ’d by every body, and  
where ah that was necessary was only to know whether the Disease proceeded from Heat or Cold, from Hunger  
or Repletion, and the like, they confessed there was a Necessity for knowing these, and making suitable  
kefleflionson them ; but then they maintain’d, that we were not to content ourselves with discovering these  
alone.

With respect to .the 'natural Actions, they said it was necessary to know why and now we receive the Air  
into our Lungs, and why it as discharg’d from them, after it has enter’d them ; why we .take .Aliments, and  
how they are prepar’d, , and afterwards distributed to. all the Parts of the Body; why the Arteries rife and sals,  
and what arc the Causes of AV arching and Sleep: And they maintain'd, that we could not cure Disorders  
incident to these Functions, without knowing all these things. But to illustrate this Matter by an Example drawn  
from the Preparation of the Aliments: They are, said these Physicians, either triturated in the Stomach, aS  
*Eraststratus* believ’d; or they putnsy there, according to the Opinion of *Plistapicus* the Disciple *oi Praxagoras ; .*or they are there, concocted by means of a particular *Heat,* according to *Hippocrates*; or, according to *Asclepi-  
ades,* all these Opinions are equally false, and nothing is concocted but the Aliments are distributed thro' the  
Whole of the Body crude as they were taken. With respect to these various Sentiments, it must be allow’d,  
that one Species os .Aliment is proper for the Sick, if the Doctrine of *Hippocrates* is true; and another, if  
that os *Erostfiratus,* or any os the rest, is better -founded. If it is necedinry, that .the Aliments should he tritu-  
rated, such aS are mofteasdy reduc’d.to a proper State ought to he.choien; if they putnsy, those which most  
easily become putrid are most proper; if they are .concocted by apathcular Heat, suth aS are most proper for  
exciting that Heat.arerobe prescrib’d ; but.if nothing is concocted or chang’d, ;.we have no Occasion for so  
much Trouble, or rather we ought to prescribe such Alimenis aS are least subject to have .their Natures chang'd.  
. They also maintain’d,' That as the most considerable ’Pains aedrDisorders proceeded frornthc internal Parts, It  
was impossible to cure these without a-Knowledge os the Parts affected ., that It was consequently necessary-to  
open the -Bodies of rhe Dead, with a View, to examine .their. VisseraS and that it would he still more advan-  
rageoutroirnitate 'thePractice *osHerepbilus^^ EriaIestratussndso* disserted ooedemnin Criminals, and inch as the  
Kings made them Presents os, before they expir’d a favourable Circumstance, which procured, to those Physi-  
cians -the Advantages of seeing openly inhat Nature.in other Caseskept concealed, and of .considering-the Situa-  
tios, the Colours the-Fignre, the Bulk, the Order, theiHardness, the Softness, the Roughness, the Smoothness, the  
Eminences, and Cavities os every-Part, in order-to distinguish' tint rwhich. receives, from that whinh-is receiv'd.  
They added, . That when.any one-Jahour’d underan irtternal Pais, it was impossible .to. know what. Part-was.  
affected, without being acquainted with the precise Situation of all the Viscera, :and internal Pans:; and that a  
Person unacquainted with a disorder’d.Part -wouldinot' be likely tocure it; that, when the Viscera of a wound-  
ed Person appear thro\* the Wound, he who is ignorant of the natural .Colour the sound Part oughtto have,  
cannot distinguish what-is in A good State from that-which as corrupted .or alter’d ; and -consequently -cannot  
apply aproperCure ; that, bn the contrary,, safe and proper RemedIes rnay beapplind by one -who knows the  
natural Sure os the injur’d parts4.and that. it is not the least Degree os Cruelty ’to make a sew:profligate  
Wretches suffer, in order to find outproper Means os Reiief sor .an .innnite Number-osunnocent Persons.

- Tothis the Empirics reply’d, That they pretended-to .-lmawionlytheevidentiGausesof Diseases, imagining  
-that all .the Disputes with respect to>the.obscureimd latent:Causes, or0the:maturalActions, were entirely super-  
ifluous, Because Nature-herself was incomprehensible - This Truth, -said, they, could not the denied them by  
any one who reflodlrd on the Diversity *of* Opinions entertain’d, by those who had-wrote -on these Subjects,! since  
neither ‘Philosophers nor Physicians had ever, come: tojan. Agreement about them. Whs, said, they, should we  
*foeisayAThippocrates,* rather- *ssus\ Hcrophilus,* or TrdnniinAs mihevtimi *Asclepiades ?:* isweamere msput up with  
Reasonings, perhapsthoseos both partiestnayapp^r .equally.prchaNe.imd conclusive. Jf we - loch Tor a-Cure  
in these Reasonings we find it in none of them, and consequentiy cannot know to which Partyaine ought -most  
reasonably to adhere: That is Reasoning were only requisite to constitute a Physician, the Philosophers .would he  
.the most skilful Physicians of any; shut that unfortunately they were .entirely..Ignorant, of the An.of-thinaling,  
.notwithstanding their happy Turn.sor Reasoning : That the Means of preserving and restoring Health-were dif-  
ferent according to the Difference of Climates: That one Set. :of. Remedies .were ...Iiecestary. at *Ponte,* an-  
. Other in *Egypt,* and a:thimin.Gairf4 a Circumstance which, wouldinnt: nappes, if.the .Gaines of Diseases were  
universally the same. They said. That the Causes of Disorders were , often . manifest as in Wounds, shut that  
-it did pot thence follow, that theRemedies to he appliedrorhern areequally easy.to be Found out-and dis-  
cover'd., if -then-theKnowledge'oTevidentCauses cannot saggest theRemedies necessary to be used, it is by  
no means probable, that the intent, obscure, and dubinusCauies .can finnish us with more Insight into the Na-  
tures of Disorders ..andif these lefe-mentioa’d Cousss jare uncertain, and almost incomprehensible, is -it not  
.more rcasonable-to expect AssistaaCefiorn things winchare Certain, and -.vouched, by: Εχρίΐμαου-οη feveral Go-  
-cations ? This they asserted to he this Practice with respect to all-other Arpoand Afiinn’d, -that a J ainiivu  
or a Pheosopher, did not become skilful in tholr respective Professions thy Dispute anth-Argumeniation, -but by  
'Use and Experienced. Theysaid we might- certainly concinte, that.theie intricate Questions were -not-essential  
toodedidine, since Physicians os different Sentimentsirecover’d their Patients; winch would not happen, is.

instead of conducting themselves by the latent Cmifc of Disorders, they did net adhere to the Experiments which  
have formerly succeeded with them. They affirmed, that Medicine did not draw in OIioin from Quthihes os  
this Nature, but from Experiments, and Observations os the kind now mernortth

Some Patients, continued they, who were at first without Physicians, took large Quan 6 ties of Aliments in the first  
Days of their Disorders, because their Appetite was good; others est nothing at all, because they loathed  
Food os every kind. Upon this it was observed, that those who had taken nothing, sound themselves in the best  
and most favourable Coedition. Some took Alimentsin the immediate Paroxysm os a Fever; same' a little before,  
and others aster the Fever had lest them ; and it was observed, that those who waited till the Eno os the Paroxysm,  
were least injured. Accidents of this Nature happening pretry often, some People were careful to make Obser-  
vations of what had succeeded best, and afterwards advised Patients labouring under the like Disorders, to  
follow the same Measures: That thus Medicine had derived its Origin from Experiments, made foinetimes to  
the Detriment, and sometimes to the Advantage, os the Afflicted., and that Physicians had first of airinarned, at  
.the Expencc os their Patients, to distinguish Between what was prejudicial, and what was salutary : That the Me-  
dicines proper for each Disorder bring thus gradually discovered by this Method, Men began to reason, and inquire  
why these Remedies acted in such or such Maimers'; and that thus Medicine was not invented aster Reasoning,  
but Reasoning after Mediane. The Physicians os the Ernpinc Sect asked those os the Dogmatic, Whether  
Reasonings taught them the feme Things Experience did, or the contrary; and asserted,'that, if Reasonings  
taught them the same Things, they were superfluous ; and that is any thing contrary to Experienoe was deduced  
from them, they were prejudicial. They owned that, at.first, there bras a Necessity for making Experiments  
with a great deal of Care and Application ; but that, in their Days, there was a sufficient Stock made to their  
Hands, so that it would he criminal in them to make new ones at the sixpence os their afflicted Patients; and 'that  
they had nothing to do, but to enjoy the Advantages arising from the labours of the Aniients.

They asserted, that we ought not to imagine, that new Species of Disorders, or such as require new Medicines,  
happen; but that if an unknown Species of Disorder should occur, there was, at sirft, no Necessity for having  
recourse to an obscure Cause j and that, in such a Cafe, the fltilful Physician ought to consider some well-known  
Disorder, with which the new. one lias the most Analogs, and make Trial os the Remedies which have succeeded  
in the Cure of the formes.

They also find, they were by no means of Opinion, that a Physician ought not to reason, or that an Animal  
without rational Powers could practise Medicine, tho’ they were convinc’d, that the Conjectures, drawn from  
latent and occult Causes, were of no Importance; since the Businesses a Physician was not to discover what caus’d  
- the Disease; but what cur’d it ; and that the Physician need not trouble himself to find out the Manner in which  
. .-the Concoction or Digestion os the Aliments is perform’d, provided he knows those Aliments which are most easily  
concocted and digested; They also said it bras to no Purpose to inquire how and why we reipir'df but that the  
Physician ought rather to know Remedies for a Cough, a Shortncssof Breath, and' the other Accidents which  
.disturb RespirationThat there was no Reason to trouble ourselves about hading out why the Arteries heat ; hut  
that our principal Business was rather to know what the particular Changes and Alterations of their Pulsations  
-denoted, which could only he learned from Experience: Tim, with respect *to* all the other Questions proposed  
..by the Dogmatics, either Side of the Question might he disputed upon with equal Appearance os Truth; and  
. that generally the brightest Genius, or the mosh voluble Tongue, carry’d rhe Victory. Tis not. said they,’ fine-  
spun Arguments, or elegant Discourses, hut proper and well-chosen Remedies, which cure Disordess -, and, , if  
a dumb Person should have good Medicines, the true Use os which he has leaned from Experience,' .he is, without  
.Doubt, a more skilled Physician, than the Man who has the Use of her Tongue, hut knows not how to apply  
Remedies.. E-. ... S-

Lastly, the Empirics affirm’d, that the Dogmatics were attach’d not only to rinngs superfluous and useless,. , het  
also inch as evidently shock'd the most obvious Principles of common Humanity. What vainable Purpose; said  
they, does it serve to dissect People alive, and make' Medicine, wlucK ought to be subservient so the Safety of  
Mankind, the cruel Instrument os its Destraction ; .since,. by Methods so barbarous, we cannot- discover wliatwe  
wish; and since, on the other hand, we may acquire as much Knowledge as is necessary, ’without 00mmjUinginy  
Crime ?-Neither the Colour, the Softness, the Hardness, nor most other Properties of thatkind, are the.frin^ in  
a .Body we have laid open, as they are in a sound living Body ; .sot. since Fear,Dhesi Abstinence, too’ much  
.Aliment, Weariness, and a thousand other flight Inconveniences, are able to’produce a Change, . with respect so  
.-these Particulars, in the external Parts of living Bodies, how is it possible, that,the in teninf Parts, which are  
extremely tender, and winch may he alter'd by the Ain or die Light alone, to which they were never "hesore  
.expos'd, should not, in like manner, be chang'd by Dissection, or by cniel'Wounds ; aad'tliat assill greater Change  
should not he produc'd by Death ? What can he more ridiculous, than in imagine, that things must be still the  
- samein a Person either dying, or already dead, as they were when he was alive:? We may, indeed, lay open the  
lower Belly, and run over the Viscera contnirdd in it, before Respiration , is ssopt; but, ins soon as the Diaphragm

-is broken, .the Patient forthwith expires. This, however, is the only Meansthy which she Hears, and'the. Parts  
furroimding it, can he exposed to the Eyes of the cruel and butchering.Physician, not in the State in which they  
were during Lise, but such as they are. aster-Death. And thus all that such a Physician, or.lather Butcher, inis  
- done, .into have kill’d a Man in the most barbarous manner imaginable, without being able, aster all' hisTabour,  
to discover by that meansfiow the Parts he saw were situated before thePatient expir’d. I The Empirics added. That  
cif there was. any internal-Part which could be seen whilst the Man was alive. Chance fuimsh'd'the Pliyheian-with  
Opportunities os observing in.: When, for Instance, a Gladiator in the. Circus, a Soldier in the Field *of* Battle, or

< 4 Traveller attacked by Robbers, are severely wounded. They said this was a lawful Method of instructing our-  
sselves with respect to the Situation and Figure of the Parts, and all the other Things that can he known concerning  
. thisMatter, by. Acts of Compassion and Humanity, and not by detestable Cruelty ; since theSnd cf Inquiries of  
-this. Nature is not to inflict Death, - hut to preserve Lise. They also maintain'd. That it was not necessary to dissect

Carcasses; since, if jt was not a cruel, it was at least a filthy Practice, and asserted, .tint things being much  
. changed .in the Body by Death, it was much better to abstain. from dissecting the Dead,, mid rather content guj fives  
with the Knowledge which, might be acquired by attending the Living.

*: Celestes,* who relates these A^umentsofthe Empirics and Dogmatics, gives his own Sentiments with respect to  
both, in the following manner: " Since, says he, these important Topics have often been mads the Subjects of  
— " largeVolumes, and laid a Foundation for the keenest Disputes, and wannest Altercations among Physicians, I  
I “ shall strip mylelf both of a fond Attachment, and a groundless Aversion, to either Parry, endeavour to keep  
- " within the Bounds of a due Medium, and thus declare my Sentiinents,. with that. Candcur arid impartiality  
: . which become a sincere and unbias’d Inauirer aster Truth.

" What the Causes of Health then are, what excites Diseases, the particular Manner in which the Spirits  
" are distributed, or the Aliments digested, are things of a Nature fo abstruse and remote from our Senses,  
" that the most learned Physicians can only form Conjectures about them, without bring able thoroughly to com-  
" prehend them. Now Conjecture, or Opinion, with respect to a Disease not perfectly known, can never discover  
“ a certain and infallible Remedy for as Cure ., and it is an unquestionable Tnith, that nothing more directly con-  
" tributes to a safe and prudent Methed of Cute than *Experience.* But as, in other Arts, there are many Things,  
" properly not belonging to the Arts themselves, which have, nevertheless, a Tendency to excite the Curiosity,  
" and form the Genius, of the Artist; just so it is with respect to Medicine; fortho' a Contemplation of  
“ the Natures os Things does not form the Physician, yet it renders him Better qualisy’d for the Practice of Physic,  
“ than he would nave otherwise been. 'Tis highly probable, that *Hippocrates, Eraststratus,* and ethers, net set-  
" vilely confining themselves to the Cure of Ulcers and Fcveis, but launching out, in some measure, into the  
" Natures of Things, did not, by that means, become Physicians; the', 'th certain, they had not been fo great  
\*\* in their Was, nor such Ornaments to their Profession, if they bad confin'd themselves to Experience only.  
" The Deductions of Reason are highly serviceable and necessary to Medicine, if not always, yet at least very often,  
" in discovering latent Causes, and accounting for the natural Actions: For Medicine is a conjectural Art. and  
" sometimes neither the happiest Conjectures, nor the Skill acquir’d by Experience, are sufficient to answer its  
" rninh intention. Sometimes Fevers appear in different Shapes, the Digestion of the Aliments varies, and the  
“ Degrees of Sleep and Watching alter. New Diseases also happen sometimes, tho\* rarely ; and to affirm that  
“ they do not. is a manifest Falfhoodsince, in our own Days, a-certain Lady expir’d in a sew Hours, in con-  
" sequence os the Flesh becoming dry,1 and sailing from the Pudenda; so that the most skilful Physicians neither

discovered the Nature os her Disorder, nor a Remedy capable os curing it. They were, probably, deterred  
" from trying Experiments upon this Patient, who was a Lady os Distinction, lest, by following their own Con-

jectures, they should have been thought to kill her, unless she recover'd. But 'tis probable, that is such a  
“ Criminal Modesty had been laid aside, something might have been thought upon for her Relics, and, perhaps.  
“ the very Thing thought upon might, upon Trial, have answered the End. in Cases of tins Nature, Simili-  
“ tude, or apparent Analogy, is not always to he our Standard; and when it is, yet it is still reasonable, that,  
.“ amidst so many similar kinds of Diseases and Remedies, we should think and consider what particular Medicines  
“ are principally to he used. When such a Case, therefore, happens, the Physician must find such a Remedy as,  
" tho’ perhaps not always crowned with Success, yet. for the most part, answers the intention. : He must also  
“ seek for new Information, not from latent Circumstances, which are dubious and uncertain, but from such  
“ things asare capable of bring fairly investigated, that is, evident Causes ; for it is ofhnportance to know whether  
" the Disease proceeded from Fatigue, from Thirst, from Cold, from Heat, from Watching, from Hunger,

from an Excess os Wine or Aliments, or an immoderate Indulgence osVenety. The Physician must also  
“ know the particular Conssitutionos the Patient, whether it is moist or dry, whether his Nerves, are shong or  
“ weak, whether he is stequendy or rarely indisposed; and, when he is actually so, whether his Disorder he  
\* severe or flight, long or short. He must also consider the particular Course of Life he has led, whether of the  
" laborious, or os the easy and indolent Kind, and whether he has lived luxuriously, or frugally and sparingly;  
“ for from these Circumstances; and others of a like Nature, a new Methed of Cure is often happily indicated;  
“ tho', at the same time, these are not to he considered aS admitting of no Dispute; for *Eraststratus* maintained,  
“ that Disorders did not arise from them, since many have been known to have endured these, without bring sub-

jected to Fevers thereby." - . ς

The Dogmatics and Empirics seem in have conducted, on tins Occasion, much like all other Disputants ; that  
is, they have argued, not with a View of corning at Truth, but for Victory ; otherwise the Dispute would he  
easily determined, as lying in a very narrow Compass. If, as the Dogmatics asserted, Remedies could, riot he  
adapted properly to the Cure, of Diseases,, without knowing their latent or remote Causes, miserable would he the  
State of Physic, as west as the Condition of the Sick; the former of which would make a very inconsiderable  
Figure, and the latter must submit generally to sink under a great many Disorders, which Nature, unassisted by  
Art, is not sufficient to. remove. ' ’ ... *s. :*

On the other hand, as all things have some mechanical Cause, it would he of infinite Service to Medicine, if  
these could he demonstrated and made plain beyond all Poffibiliry of Contradiction ς for this would be a: sure Guide  
to the Physician in the Application of Remedies already known; but whatever in Theory is doubtful, *or* admits  
of the least Dispute, is not to he depended upon in Practice, as bring capable of leading into Errors. The Abuse,  
therefore, and not the Use of Ratiocination, is .to he condemned. Hypothesis cannot easily mifleadMen who  
have Judgment sufficient to enable them to distinguish it from Demonstration; but Theory, in- the Hands of  
People destitute Os-Abilities, is not less dangerous than an Instrument of Death in the Hands of a Madman. .

As to the Uses of Anatomy in Medicine, on which the Physicians os the Empiric Sect seem to lay no great  
Stress, I have, I think, given some irrefragable Instances in its Favour, under the Article Anatome. But!  
must confess, that I am afraid it has been very greatly misspply’d, and, instead of being made the solid Founda-  
tion of a rational Physiology, has sometimes been prostituted to the distorted Imaginations of trifling Dissectors,  
whose Dexterity at dividing a Muscle, tracing the Course of a Nerve, or a Blood-vessel, or; perhaps,, discovering  
the Structure of some particular. Organ, has encouraged them to erect Hypotheses not less extravagant than any con-  
mined in the *Woagadasastirum* of *Malabar,* and, which is worse, upon these to establish Modes of Practice, not less .  
n absurd and destructive, than any we meet with Accounts os even amongst the most barbarous Nations. And this

is what Dr. *Freind,* with too much Justice, insinuates, in a Passage I have somewhere quoted. o in s.i.i.\*scSnncerO  
Having thus given some Account of the Founders of the Empiric Sect, and of the general Principles by which  
they conducted themselves, we shall take some Notice of the most celebrated Authors who espoused their- Tenets,  
and trod in their Steps. *Celestes,* in the Preface to his first Book, informs us, that *Apollonius* succeeded *Serapion;*but, among fo many os that Name, 'tis no easy Task to discover precifely who the *Apollonius* there mention'd  
was. *Galen* mentions two by this Name *os Antioch,* the Father and the Son; as Champions os the Empiric Sect;  
and *Celfus* himself, in his Catalogue os celebrated Surgeons, speaks also os two. *Calius Aurelianus* speaks,of one  
*Apollonius Gluteus,* who wrote concerning internal Diseases., but there were so many os the - Name, and the  
History and Chronology relating to them are involved in fo much Obscurity and Uncertainty, that it would be  
both tedious and useless to attempt any farther Account of them.

*suites Apollonius, Celfus* places *Glauetos .* some nine after whom flourished *Heraclides Tarentinus. ..The former  
r* Ps these is stequendy mentioned by *Galen,* tho’ nothing memorable is said of him, except that he commented  
upon *Hippocrates,* and particularly upon the sixth Book of his Epidemics; he also praises some of . las Medi-  
final Compositions. *Pltrsy,* in the twenty-third Chapter of the twenty-second Book ofhis Natural History, quotes

him, aS maintaining that the *Boletus* is a good Stomachic, and that the *Draconcitai Sylvestre* was the same with .  
*Arson,* from which Circumstance we may collect, that he also wrote concerning plants.

But the most celebrated and learned of nil the Empirics was *Heraclides Tarentinus,* who, according to *Galen,* was  
the Scholar of *Monitas,* the Disciple of *Heropbiius,* and who imitated his Master not only In rendering the *Materia  
Medica more* perfect, bur allo in cultivating the dietetic Part of Medicine. These two Authors *Galen* asserts to he  
the best who had wrote upon that Subject, since they had advanced nothing hut what was sounded on FTpenence- .

*Heraclides Tarentinus,* if we may believe *Galen,* wrote concerning simple Medicines; and Αφαόστζιμα gives hint  
- a Place among the Authors who treated on Heths. He is allo said to have wrote upon Pulses, and to  
have dared to contradict *Heropbilus* in that Particular. He also treated of Surgery, in a Work exprelly on that  
Subject, the fourth Book of which *Galen* quotes, and bestows singular Encomiums on the Author. As the Pa singe  
of this Work, quoted *pri Galen,* relates to-an important Controversy, much agitated both in sonnet Ages and  
at present. I shall give the whole Passage: “ That the Thigh-bone sometimes stays in, when reduced, is sufii-  
“ ciently vouched by *Heraclides ’Tarentinus,* an Author who never advanced a Falshood in Confirmation of an  
“ Hypothesis, as most os the Dogmatic Sect did; and who was as good a Judge of Medicinal Subjects as any.  
" one.” *Galen* subjoins a pretty long Speech of *Heraclides,* from which it appears, that he practised Surgery  
with Success, and reduced the dislocated Thigh-bones of two Boys in inch a manner, that they remained in their  
due and natural Situation.' By these instances he intends to refute those who affert, that the Thigh-bone, when  
reduced, cannot he retained in its Place , because the Ligament, which fixes the Thigh-bone to the *Acetabulum  
Coxae,* is broken. ' ‘ htrnr ss. - . '

*Galen* also informs us, that he wrote Commentaries on all. the Works of *Hippocrates:* Arid *Coitus AareJiarsus,*who quotes his *Liari Curationum interiorum Pastionum,* e ve ιγ-where gives, us Specimens of his Practice.' The  
same Author also makes mention of a Work of his Called *Liber Regularis,* and another intituled *Nicolaus. .*

' As for his Practice, *Celftts* approves of the Advice he gives to feverish Patients, where the Bile or Crudities are  
offensive. : The Advice is that, by drinking moderate Potions, they should mix new Matter gradually with that.

. which is corrupted: But he does not approve of his Method of curing, a quartan. Fever; for he ordered Purging-  
in the first Days of the Disorder, and Abstinence for seven Days asterwards ;. by following which Advice, the  
Patient, tho’ he should get free of his Disorder, will scarcely have Strength enough remaining to recover; and if .  
the Paroxysms are frequent, they are sure to prove mortal. ..... tio

From what lias been said iris obvious, that however *Heraclides,* and the other Empirics, 'might be attached to.  
Medicines, yet they did not neglect the dietetic Part of Physic, which principally consisted in Abstinence, and  
a scasonableUse. ofAliments; and that Grestes was in the right, when he asserted, « That the dietetic Part of Medicine.

' .«\* was divided into two Parts/' since some made it- a theorenc Art. and others grounded it .upon Experience.

. \* Besides - those already mentioned, there were several other Physicians who made a considerable Figure among  
the Empirics, such as *Dionysius, Crito, Mmodotus, Theodos,* or *Thteudas,* by *Galen* quoted as one of those who  
wrote best in Defence os-the Empiric Sect; *Herodotus cd Thrsasgulsextus* furnamed *Empiricus,* three os whose  
Books are still extant, which contain the Sentiments of the *Pyrrhonians,* and ten others, in which he disputes  
against the Sciences in'general; *Saturninus,* sumamed *CylbenasCollicks; Diodorus’, Lyctii-, Assertion,* the.  
Townsman and Master of *Galen,* os whom that celebrated Physician gives a great Character, and of whom, he  
says, he learned a Medicine against the Bites of mad Dogs, *Philippus, Plinius, Valerianus, and* some others of  
inferior Note ‘ .u:

- As Opium is thought to be a Remedy of great Importance'in Physic, I must, on this Occasion, remark, that,  
the first Account we have of it is in *Homer,* provided the *Nepenthe* there'mentioned is Opium, or a Preparation of  
it. which is very probable But it does not appear, that it was used in bis Days as a Remedy for Distempers, but  
rather as a sort of Entertainment, as it is at tins Time in the East.. *Hippocrates* takes Notice of the Juice of the  
Poppy, and Of the somniferous Poppy, but his directing the Use of if Very seldom amounts .to an Evidence,;

. that it was not in his Days-a Remedy much in Vogue. *Diascurides,. Ila.* 4.C. 65. from *Erastfiratus,* relates, that  
Opium was condemned *by Diagoras* in Disorders of the Eyes and Ears, meaning, I suppofc. the external Appii-,  
cation. Now *Diagoras* was, as is said,- the Servant -of *Democritus,* and Consequently contemporary with *Hippo-,  
grates;* and this is a sort os Evidence, that Opium was not in great Repute in his Time., .Afterwards we meet  
with very little relating to it,-till the Establishment of, the Empiric Sect, and then wefind it rm am prescribed,  
The Empirics, therefore, were probably the firft who brought it into Reputation as a Mediane.

Γshall say nothing in this Place of the Introduction of Physic into *Rome grj Arcbagatbus,* and the Fate .of.that-

\* Physician, because I have treated this Subjectimder .the Arucle ARcHAGATHus.

Γ The next gaind Innovation inPhyste was introduced *sm.Asclepiades,* who lived'in the Century immediately pre-  
ceding the Birth of *Christ* ; arid who appears to have been a Perlon of great.Abilities, and one perfectly well  
acquainted withtheWeaknesses of Mankind ; I have given some Particulars of his Life under the Article of ltis-  
Name, and shall now fpecisy his general Theory and Practice.: f ’

*\_ Galen* says, that those who-would either understand themselves, or explain to others, the Writings of *AselAc  
- piades,* must know what he means by *incongruous or dissonant Elements* (αναρμά στοιχεῖα, by *-Molecules (iynst),* by  
*Pores* (πόροι), and hy a *particular Motion lording to fubyilize the Parts of Matter fagioabteoertimajs toast).* Thin  
. Account given us by *Galen,* supposes, that these Terms were familiar *to Asclepiades,* and mads, as it were, the

Balis and Foundation on winch the Whole of his philosophical System was erected. *Gakn* also, elsewhere,  
ebierves, that, according- to *Asclepiades,* Matter, considered as inch, was of-an unchangeable Nature , and that  
all the Objecti which came under the Cognizance of our Senses, were composed of a Number of final! Bedies,  
between which there were several Vacuities, or Interstices, void of Mattes. He adds, that tins philosophical  
Physician thought the Soul Itself composed of these small Bodies; and when he makes the Comparison between  
the Sentiments of *Asclepiades* and those *os Hippocrates,* in order to render the Disparity more conspicuous, he says,  
-the latter believed, that Substance or Matter,- considered abstractedly, was universally the same; but that It was.  
susceptible of Changes and new Modifications: That Nature, who, in all her Measures, took the jostest Steps,  
and acted according to the highest and most exalted Pnnciplcs of Art. had, amidst the amazing Variety of her  
other Productions, formed Plants, and the Bodies of Animals, and liberally given them Appetites and Propen-  
sities, by which every Plant, and every Animal, eagerly desires, and, as it-were, attracts whet is suited and  
adapted to the Condition os its Nature; and,- with a secret Kind of Horror, files from that which is opposite to'  
it, or destructive of it. - That this same bountiful Nature, diffusing her Benevolence still farther, provided against-  
the Necessities of each Species, especially Mas, the Glory os her other Preductions, whom she powerfully assisted  
in the Expulsion of Diseases ; as we might, in a particular Manner, observe on what he railed *Critical Bays..  
Asclepiadis-* denied all tins,-Inscr'd at the boasted ΛοΛστ os *Hippocrates,* laughed at his. imaginary *Faculties,* and

still more at what he called *Attraction*; a Principle winch *Aselapiades* did not admit in any Cafe whatever, not even  
with respect to the Load-stone and Steel, imagining that this Phenomenon was produced by a Concourse os Cor-  
puscles, and a particular Disposition or Modification of the Pores.

*Asclepiades,* continues *Galin,* did not believe, that the Soul had originally any Fund of Knowledge implanted,  
in it ; that is had neither any darling propensity, nor any natural Aversion, to any particular Object; that it was  
so .formed as not to distinguish between these widely different Things, *Just* and *Unjust, Sight* and *Wrongs,* but-  
that every thing, which seems to pass within us, is produced by mere Sensation, and depends entirely upon the  
Senses: That, besides this, the Animal is conducted and influenced to Action by certain φαντασίᾳ, that is. Images  
or Ideas represented to it, and by a certain Power of Memory, or Principle of Recollection. *Galen* informs us,  
that some of the Abettors of tins wild Philosophy maintained, that the Soul was not dignified with a *rational  
Faculty*; but that we were necessarily and irresistibly led the miserable Captives of our Appetites and Passions, like  
the Brute Creation; and that we could neither wish nor hope for any thing but what was suggested to us. and forced  
upon us, by these cruel Tyrants; so that, according to these hopeful Philosophers, Generosity, Prudence, Mede-  
ration, Continence, and, in a Word, all the moral Virtues, were mere Chimeras, and Burdens and Impositions  
upon Mankind. They also maintained, that we neither loved each other, nor our own Offspring. that the Gods  
delighted in a State of profound indolence, and were entirely regardless os the Interests of Mortals; and that  
Dreams, Auguries, Prodigies, and Astrology, were Vanities, that rather deserved the Contempt, than called sor  
the Veneration os Mankind.

*Galen,* who was of quite opposite Sentiments, has given ns this Account of the most considerable Principles  
of the Philosophy of *Aselapiades,* which, aS every one must perceive, is almost the same with that *osiDemocritus*and *Epicurus*; in whole Writings, or in those of their Commentators, we find most of the Doctrines, now ad-  
vanced, more fully explained.

But the only antient Author now extant, fiorn whom we can learn the genuine Sentiments of *Asclepiades,* both  
with respect to Philosophy, and its Application to the Practice of Physic, is *Caelius Aurelianus. Asclepiades,* says  
that Author, established, as the constituent Principles of all Bodies, *Atoms-,* which, according to linn, are final!  
Bodies, perceptible only by the Imagination, and are possess’d of no Quality; but which, from the Beginning  
os Time, being in an eternal and uninterrupted Motion, and happening casually to meet and dash against each  
ether, by that means render’d themselves sinaller, and are divided into an infinite Number of Particles, of different  
Bulks and Figures. He also maintained, that these Particles afterwards uniting, and mutually approaching each  
other, as they moved in their various Directions, form'd all the several Objects os Nature, which still preserve  
the same Disposition and Propensity to *Change,* as the Particles of winch they were composed., and whose Bulk,  
Figure, Number, and .Order, were casually altered and Varied. When he was ashed. Whence it happened that  
these Atoms or Particles had no Qualities, since the Bedies composed and made up of them possess’d a consider-  
able Number; he answer’d. That, these Qualities were the direct and unrnediate Results of the Order, the  
Figure, the Number, and the Bulk, os many.os these Atoms joined together; and for.illustrating this Doctrine, he  
brought an Instance from Silver, which, when in . the common Mass, was white, but black when filed down; and  
another from certain kinds of Homs, which, when entire, are black, but become white when rasped down.

From what has been .said, it is obvious, there was some Difference between the Sentiments, of *Asclepiades* and  
those of *Epicurus, or Democritus,* tho' both Parties acknowledged *Atoms,* for the Atoms of these twolast-men-  
tioned Authors were not divisible; whereas those *os Asclepiades* are supposed infinitely divisible, by their vari-  
ous Encounters and Collisions. What *Calites Aurelianus* here calls Atoms, are, in all Probability, the same with  
*rfspat.Gakn* calls ογιωι. *Molecules. Epicurus* acknowledged Molecules as well aS *Asclepiades*; and *Lucretius,* who  
was precisely contemporary with this Physician, speaks of something os a like Nature. . But there is this Differ-  
ence between the two Systems, that *Epicurus* and *Lucretius* do not look upon their Molecules aS the fundamental  
and constituent Principles of Bodies, but only as the Best Results and Effects of an Assemblage of Atoms, which,  
according to them, were the first, the true, and genuine Principles os Bodies ; whereas *Asclepiades* seems to deduce  
bis *Atoms* from Molecules, tho', according to the Representation os *(Alius Aurelianus,* he gives the Name of  
Atoms tn Molecules themselves. But we shall he induced to helieve, that this Author either did not justly trans-  
late, or, at leash did not perfectly understand *Afcsipiaors,* is we reflect upon what *Galen* says in ins Work *De  
Tberiac.ad Eisen. Cap,* Ii. where he informs us. “ That *Aselapiades,* retaining the real Sentiments of *Democritus*" and *Epicurus,* with respect to the Principles of Bodies, did nothing but change the Names of Things, calling  
" Atoms *Molecules,* and a Vacuum *Poreset* But *Galen* himself established a formal Difference between the Sen-  
timents of *Aselapiades* and those *os Epicurus* and *Democritus,* and represented them as directly opposite to each  
other; for, in his Work *De Hippocrat. id Platon. Decret. sees. su Cap A.* he has these Words: “ Whether the  
st Bodies of Animals are composed in Molecules and Pores, *as Aselapiades* believed ; or whether they consisted of  
" small indivisible Bodies, *2s Epicurus* maintained.”. The former of these B00ks is suspected net to have been  
wrote *by Galen,* but the latter certainly claims him as its Author, s The Author of the Book intituled *bipeoductio,*which is also ascribed to *Galen,* tho’ it is the Composition of another Hand, tells us, in the ninth Chapter of that  
Work, that the Elements of *Asclepiades* were ογχ« ἐναυστοι, small brittle Molecules orMaffcs; and that it was this  
Brittleness which properly dishnguilh’d between the Principles or- Elements of *Asclepiades,* and those of *Epicurus,*which were Atoms indissoluble and indivisible. -

*Caelius Aurelianus* also .informs us, that *Aselapiades* maintained, that nothing happened or was produced  
without some Cause, but that every thing was carried on by a certain Necessity; and that what  
was called *Nature,* was in reality no more than *Master* and *MAion.* From this last Principle he inserf d, -  
that *Hippocrates* knew not what he said when he /poke of *Nature* as ini intelligent Principle, and ascrib’d  
to. her what he call’d attractive, retentive, and . repulsive Faculties. He also ridiculed the Sentiments of that  
antient Physician, with respect to the Manner in which Nature puts a Termination to Diseases; or, in other Words,  
the Doctrine of *Crises,* which *Hippocrates* fixed to certain Days, Tueh as the seventh, the fourteenth, and some  
others, adding, that these Crises are always most favourable when'Nature is most strong, and always diffirrilt  
when the Disease is superior to Nature; as if Nature and the Disease were two distinct Beings, acting with Intelli-  
gence, and exerting their mutual Endeavours to soil and rout each other. According to *Aselapiades,* all that *Hip-  
pocrates* observed, with respect to this, may he accounted for from Matter and Motion, two Principles which he  
. thought sufficient to produce all the Effects commonly ascribed to. Nature. According to *Calites Aurelianus, he*maintained, that *sue were deceived, if use squegined, that Nature always did Good, since sese often did, a great deal of  
Harm.* As for the Days particularly fixed for *Crises,* or the Days in which *Hippocrates* asserted we generally  
observed a Change in the Distemper, either for the better or the worse, *Aselapiades* denied that such Alterations:  
happened oa these Days rather than on others. He went still farther, and inserted that the Time os a *Crine*

**4.**

din not happen of its own Accord, nor according to any particular Determination of the Gods fur the Cure of  
Disorders; but that it rather depended on the .Address and Dexterity of the Physician; rhar is, we must never  
wait without doing any thing till a Disorder terminates of its own Atxortio in a CeItainTims, as *Hippocrates* did  
but the Physician must, by his Care and Medicines, hasten on and advance the Time of the Cure. *Asclepiades*

- probably had this inaction of *Hippocrates* in View, when he soeeringly said. *That the Medicine of the Ancients was  
only a Meditation, ur a kind of Study of Death*; by which he, no doubt, intended to insinuate, that rhe antient  
Physicians attended their Patients with a View to chferve in what Manner, and by what Accidents, they died,  
rather than to prevent that Death, under a Pretence, that Nature ought, on inch Occasions, to do all hermis.

This is the Manner in which *Asclepiades* disputed against *Hippocrates,* and this the System he embraced, with,  
respect to the Causes of Health and Diseases, at least in as far as we ran collect it from *Callus Aurelianus,* whe is  
not always very clear, and who handles the Subject very briefly.

The particular Assemblage, said *Asclepiades,* os the various Corpuscles already mentioned, and represented as  
of different Figures, is the Reason why there are several Pores or interstices, within the Common Mins, form'd by  
these Corpuscles ; and why these Pores are also of a different Sine and Largeness. This bring taken for wanted,  
as these Pores are in all the Bodies we chferve, it must of course follow, that the human Body has some peniliar  
to itself, which, as well as those of all other Bedies, contain other minute Bedies, which pass and repasi by  
those Pores that communicate with each other; and as these Pores or interstices are larger or smaller, so the Cor-  
pussies which pass thro’ them differ proportionably as to Largeness or Minuteness The Blood consists of the  
largest os thefe Corpuscles, and the Spirits or the Heat of those which are smallest

From these Principles *Asclepiades* infers, that the human Body remained in its .natural State so long as these  
Corpuscles were freely received by the Pores., and, on the contrary, that it began to recede from that State  
when these Corpuscles found any Obstacle to their Passage; so that, according to him. Health depended on a juft  
Proportion between the Pores, and the Corpuscles they were destined to receive and transmit ; as Diseases, on the  
contrary, proceeded from a Disproportion between these Pores and the Corpuscles. The most usaal Obstacle, on  
this Occasion, proceeds from the Corpuscles embracing each other, and being retained in feme of their ordinary  
Passages, whether these Corpuscles arrive in:too large a Number, whether their Figures are irregular, whether  
their Motions are too much accelerated, or whether, on the contrary, they move too slowly. But it also often  
happens, that the Passages or Pores themselves are ill-disposed for receiving and admitting the Corpuscles; when,  
for instance, they become too finals, or acquire an oblique Situation; or when they are braced up, or opened,  
and relax'd more or less than in a natural State they ought to be.

Among the Disorders produced by the Corpuscles stopping,, of their own Accord, in the Passages, *Asclepiades*reckon’d Phrensics, Lethargies, Pleurisies, and burning Fevers. ’ Pains, in particular, are class'd among the  
Accidents which derive their Origins from a Stagnation of the largest of all the Corpuscles, of which the Bleed  
consists. On the contrary, he class’d, among the Disorders. arising from the bad State and Diss  
position of the Pores, Deliqniums, Languors, Extenuations, Leanness, and Dropsies. These last-mentioned  
Disorders proceed stein the Pores bring too much relaxed and opened; and the Dropsy, in particular, proceeds  
from the Flesh being perforated with, various final! Holes, which convert the Nourishment, reCeived into them,  
into Water. Hunger, and especially that Species of it call’d *Eames Canina,* is produced by the Opening of the  
large Pores of the Stomach and Belly; and.Thirst by the Opening of their final! ones.

*Asclepiades* seems to acknowledge still a third Cause of Disorders, which consisted in a Perturbation and Con-  
fusion os the Juices or Fluids, and of the Spirits; but he maintained, that these Juices and Spirits were only  
the antecedent, but not the concomitant or more immediate Causes of Disorders. He asserted the same with  
reinect to Plenitude, which, according to him, often augmented the Dilnrder, tho’ it whs not the principal Cause  
Of it. .. ... ' :

*. Asclepiades,* upon the same Principles, accounted’ for the Causes of intermitting Fevers. Quotidian Fevers,  
said he, or those whose Paroxysms return every Day, are caused by a Retention os the largest of the Corpuscles.  
Those of the tertian Kind, or such as return every third Day, depend upon a Retention of Corpuscles feme-  
what smaller than the former., and lastly, quartan Fevers are produced by the Retention of the smallest of all  
the Corpuscles: This, in his Opinion, happens because the Pores may he sooner filled or emptied of the large  
Corpuscles, than of those which are smallat least this seems to he the Meaning os *Callus Aurelianus,* tho’' he  
speaks in such a manner, as to lay a Foundation for our thinking, that the Corpuscles, and not the Pores, emptied  
themselves.

The Practice os *Asclepiades* was, in a great measure, founded upon the System os which we have now given an  
Account. This Physician composed a Book concerning common Remedies, which he principally reduced to  
three. Gestation, Friction, and the Use of Wins, in every Disorder.

*. Asclepiades* pretended to he the first who had treated os the two first os these Articles; :but *Celestes* observes, that  
*JiippocrdeiSscna* done it before him, tho', in his usual Manner, he handled the Subject in a concise and succinct  
manner. .All the Authors who treated of the Gymnastic Art, must also have made mention of these two Rerne-  
dies; and/se-odicat. the inventor of that Art. did not neglect them. AS for the Relief Patients might receive  
from the Use of Wine, *Asclepiades* received this Notion from *Geophanius,* a Physician who was contemporary with  
*Erasistrntuy,* or lived foon after him; and.whowrote on the Medicinal Uses of Wine.

*: Asclepiades* proposed, by various Exercises, Io render the *Pores* more open, and to make the Juices and small  
Bostics, which cause Diseases by their Retention, pass snore freely ; and whereas formerPhysicians had not-recourse  
Io Gestation till towards the find of song continued Disorders, and when the Patients, bring entirely free from  
the loss Degree of a Fever, were yet . mo weak to take sefficient Exercise by Walking, *Asclepiades* went much  
ssrther, aedsused Gestation from the very Beginning of the most burning Fevers. He laid it down as a Maxim,  
that one Fever was to he cured by another; that the Strength of the Patient was to he exhausted by making him  
watch, and. endure Thirst to such a Degree, that, for the two first Days of the Disorder, he would not so much  
as allow them to cool their Mouths with a Drop of Water. It may possibly he ssith that this Practice of *Ascle-  
piades* cannot he reconcaed with the indulgence he promised bis Patients. This is also observed by *Celsas,* who  
adds, that tho' tins Physician treated ins Patients like a Butcher, during the first Days of the Disorder, he  
indulged them so sat- afterwards, as even to give Directions sor making their Beds in such, a manner, that they,  
should lie most softly and delicately.

*Asclepiades* niso used Frictions on several Occasions, with a View to open the Pores. The Dropsy was one *cd*the Disorders in winch he practised this Remedy, but the most singular Occasion on which he practised is, was  
whets, by the Force of Friction, he endeavoured to lull phrenetic Patients afleep. Upon the Whole, he placed

inch a Confidence in Factious, that he wrote isr more largely on rt than on tne other two Remedies men\*  
tioned. ...

'Tis pretty surprising, that *Asclepiades,* who so warmly injoined Exercise to the Sick, should condemn it in such  
ns were found and in Health, and affirm, that it was not necessary for them: An Opinion which he borrowed from  
*Erceststratus.*

As for Wine, the third Panacea of *Asclepiades,* he did not rigidly adhere to the Rules observed by other Physi-  
cians tn eThihiring it to their Patients ; He readily allowed it to such as laboured under a Fever, provided the first  
Violence of the Disorder was sornewhar abated. He did not forbid the Use of Wine to phrenetic Patients.; and,  
what is still more surprising, he ordered them to drink it till they were intoxicated, pretending, by that means, to  
make them sleep; because, said he. Wine had a narcotic Quality, and procured Sleep, which he thought absolutely  
necessary for those who laboured under that Disorder. For this very Reason, one would think that he ought not  
to have prescribed it for lethargic Patients, who ileep too much ; but he, nevertheless, allowed them the Use ofit,  
in order to excite and rouse their Senses: He also made them smell strong-scented Substances, such as Vinegar,.  
Castor, and Rue, in order to make them fneeze , and applied to then Heads Cataplasms of Mustard made up  
with Vinegar. *Asclepiades* did not always give pure Wine to his Patients, but sometimes mixed it with Sea-  
water, imagining that the Salt with which that Water was impregnated, penetrated farther, andopened the Pores,  
more powerfully than the Wine alone. He allowed a Pint of this Wine for one Dose. He also ordered those  
who had the Jaundice to drink salt Water, inorder to render the Bedy soluble. He was not, however, so rigidly  
attached to the Use os Wine, but he sometimes prescribed Water, and ordered the Wine to he diluted for. such as .  
used it; except in some particular Cases, such as the Phrensy, which he pretended to cure by Intoxication. He  
ordered, says *(Alius Aurelianus,* those who had Catarrhs, to drink double or triple the Quantity of Wine they used  
to do.- So that, continues he, he made them drink ltalsWatof, halsWine. Bythis we fee, that the Antients  
were very temperate with respect to the Use of Wine, when in perfect-Health., and that, for the most part, they  
only used a fourth or a sixth Part of it, mixed with Water. Thus it is not surprising, that, considering their  
Moderation in tins Particular, some Physicians should not discard the Use of Wine in Fevers. For those who  
laboured under Fluxes, he prescribed the drinking Water very coldand, in several Cases, strongly recommended  
cold Water, and cold Baths. . . ’

To the Remedies now mentioned *Asclepiades* joined a particular. Regimen with respect to Diet. *Celsius,* in the  
fourth Chapter os his third Book, informs us, that, after this Physician had confin'd hrs Patients to Abstinence for  
the first three Days, he allowed them Aliments on the fourth. But *Ctelius Aurelianus, Lab.* i. *Cap. .4. Acutors*speaks os no precise Time.r K *Asclepiades,* says he, began to nourish his Patients as soon as the Accession was  
" diminished, not waiting till an entire Remission, giving to seme Aliments on the first, to others on the second,  
" to others on the third, and so on to the seventh Day. '' . 'Tis scarce credible, that Fasting could he carried on, -  
and continued till this last-mentioned Term. *Celsas,* however, when speaking of the Manner in which thePrede-  
ceffors of *Asclepiades* conducted themselves, with respect to their Patients, in this Particular, allows, that these  
‘ Physicians injoined an Abstinence for six Days; adding, that the Climate of *Asia,* or that of *Egypt,* might allow  
of such a Degree os Abstinence; by which it would seem, that he thought the same thing could not be practised  
*in Greece* and *Italy,* tho’, in the fifteenth Chapter of this third Book, he observes, that *Heraclides Tarentinus*ordered those afflicted with Quartan Fevers to fast till the seventh Day. Now ΤώΓροιἰιιηι, from which that Physician,  
derived his Surname, was in *Italy,* or in what was called *Gracia Major*, but we are not certain whether *Heraclides*- practised in his own Country. One would think, that a total Abstinence is not here meant, and that the Patients  
only refrained from solid Food, using clear Decoctions of Barley, like those *presented! \sq Hippocrates,* in the very  
Height os the Fever.: But,. is it had been so,. these Authors would have infallibly taken notice of .such a material  
Circumstance, whereas they do not so much as mention it.

- We must not form a Judgment os what Nature was then able to bear, by what she can at present inpport, since  
the Method of Lise followed by the Antients was widely different from ours.. ' .

i Almost the whole Practice of *Asclepiades* Consisted in the Remedies above-mentioned, os, at least, these were  
the principal of them. .And, as he banished from Physic the greatest Part of the Medicines generally used by other  
Physicians, this Circumstance made some affirm, that he discarded Medicines entirely. *Scribonius Largus,* who  
lived about an hundred, .or an hundred'and twenty Years, aster him, -represents the Affertors of this as guilty of  
Talshood ; and, aster having treated them pretty roughly, concludes, that tho' *Asclepiades* did not generally pre-  
scribe Medicines in acute Disorders, believing that Aliments and Wins, seasonably exhibited, were suffiaent for  
answering the intention; yet this did not hinder hint from using, as well as other Physicians, Medicines in Chronical  
and long-continued Disorders. This *Scribocius Largus* proves by a Passage of a Book-wrote by *Asclepiades,* and  
intituled περὶ παρασκευάστικἄν, in which he expreily asserts. *That be was a wretched Pisysecian who bad not two or lhere  
Compositions in readiness, and -whose Efficacy be orient} tbith respect to all kinds of Disorders.* 'Tis probable the Com-  
positions here meant by *Asclepiades* were rather topical Medicines than foth as were designed - for internal Ulis. The  
- former of these he used at least as mucli, and as frequently, as any other Physician, i He anointed his Patients with

Oil, covered them with Ointments-and Cataplasms, used Perfumes, Sternutatories; and Gargarisins, besides  
Clysters, of which lie made frequent Use - . ......

But what has made forne affert, that lie disapproved of all Medicines, is, that he very seldom prescribed Purga-  
fives, ' the Word*Medicamentum,* among *slum Latins,* among the *Greeks,* which signify a Medicine

in general os whatever kind, being also .taken, in a more restrained Sense, for a purgative Medicine. It is obvious,  
that when PZiny ,*Lib. ^. frp. so.* says, *That* Asclepiades *declared against all Medicines ordered to be taken by  
Patients,, as injurious to the Stomach,* he only meant purgative Medicines.- 'Tis in the same Sense *Celestes* has,  
affirmed, that *Medicines generally prove offensive to the Stomach.* The Word *Medicamentum,* or *Medicamen,,* is, by  
*Celias Aurelianus,* placed alone, to signify a purgative Medicine." *Hippocrates,* says that Author, *Cap.* 13. *Lib.* 2.  
*Acutor.* waited till the fourth Day before he gave a Medicine; that is, as appears from what went before, a purga-  
tive Medicine. To thefe Authorities we may add that of *Hippocrates,* who uses the Word- Φαέμακεὑειν; to signify  
Purgation in particular, opposing the Word to. Φλεβοτομεϊι. to bleed. In *Aphor.* 47. *Lib. 6.* he ssys, these to  
whom Venesection and Purgation are neceSary, ought to bleed and purge in the Spring. ... . .. ...

We have already observed, that *Asclepiades* followed the Opinion of *Erafiftraius* in forne relpects; he also em-  
braced his Sentiments with regard to purgative Medicines. *Eraststratus* thought, that what was evacuated by  
means of Purgatives, came from the Blood and solid Parts of the Body, which were, as it were, melted and colli- -  
quatedS so that, according to him. Purgatives produced Humours, instead of evacuating them. Thus *Scator  
many,* for instance. changed the Blood into Bile, *solos Airis* converted it into Water; Baflard-saffiron, and the *Grana  
‘ Cridia,* into Phlegm. *Asclepiades* believed the same thing, and when it was objected to him, that several

Patients recomed aster an Evacuation of these Humours by proper Purgatives, he answered, that their Recovery  
was not owing to a Discharge os the bad Humours, as was commonly believed, but to a Diminution of Plenitude,  
or what was superfluous in the whole Body, tho\* that siipefiluous Part was not Inore Corrupted, nor in a worse ;Stats, than rhe rest of the Humours. According to *Caelius Aurelianus, Actitor, lib. t- Cap.* 4. he also asserted,  
that the Excrements are not naturally excremenntious, nor so useless and prejudicial *as* is’ commonly thought, since

- some Animals fed upon them, and were nourished by using them. But. tho' he believed, that sorne Rosies might  
he obtained by Evacuations os this kind, yet he thought they were very rarcry to be put in Practiced because the  
Good produced by them was counterbalanced by the injury which Purgatives did, in other respects.' to the Body.

' Another Reason why *Asclepiades* purged so rarely was, las not thinking drat Plenitude; or too large a Quantity  
of Humours, could he the conjunct and most immediate Cause of Diseases, that is, the Cause which produces,’  
and supports or continues them, so that this Cause bring removed, the Disorders must os course cease and tenni-  
nate. " If it was ib, said *Asclepiades,* it would thence follow, that, after sufficient and large Evacuations made in  
" the Beginning of the Disease, the Patient must he forthwith cured ; whereas the Disorder, Instead of ceasing  
. y after these Evacuations; often increases'.” ‘ Plenitude, then, according to linn, was no more than an antecedent  
or an accidental Calite ofDiseases: ‘ .

When the Patient was ccstive, *Asclepiades* thought Clysters sufficient to render the Belly soluble. These he  
exhibited almost in every Disease, tho' more rarely, and with greater Precaution, than other Physicians. But he was  
particularly afraid, left the too frequent Use os this Remedy should make too'linge Evacuations, and, Consequently;'  
weaken the Patient too much. He also prescribed Vomits, which he ordered in be taken aster Supper; but as  
for Purgatives, he almost baiuihed them entirely from his Practice. ’ What he thought; with respect to their  
manner of acting, must have influenced him so discard them. And the Authorities of*Celsius* and *Pliny* are not the  
only Foundations we have to believe, that this Physician rarely used them ; since *Calais Aurelianus,* who gives usau  
Account of the Practice cf *Asclepiades* in several Disorders, never represents him as prescribing in Purgative;  
except in the Cafe of a Palsy and a Catalepsis.

But *'d' Asclepiades* followed *Eraftfiratus* with respect to Purging, he dissented from him with regard to Vene-'  
section, whether the manifest Reims afforded by this Remedy convinced him of the Necessity of using it, or  
whether he sound it more consonant to his Principles than Purgation.” "" Tho' *Asclepiades,* says *Galen, de Ven.  
“ adverse Erasistral.* has not suffered any of the Tenets of the Antients to pass without Censure, having  
“ sparednone os the Physicians who went before him, *Hippocrates* himself not excepted; and, tho’ he lias been  
“ daring enough fiieenngly to call the Medicine of the Antients *a Contemplation of Death,* yet he was not fool-  
“ hardy enough to banilh Venesection from Physic.''

*Asclepiades* laid a particular Stress upon Venesection in Pains, because, said he, these being produced by the  
Retention of the largest os the Corpuscles in the Passages, and these Corpuscles bring composed os Blood,- nothing  
but Venesection can draw them thence: For this Reason he hloededin the Pleunfy, because that Disorder is  
accompanied with Pain ., hut in a Peripneumony, or Inflammation of the Lungs, he discarded Phlebotomy,  
because theDisease is generally unattended with Pain: Neither did he bleed in any Species of Fevers, nor even in a  
Phrensy. Since he did not bleed in these last-named Disorders, it appears surprising, that he should put this  
. Remedy in Practice, in what *Catius Aurelianus, Acutor. Lib. 2. Cep.* 38. calls *Cardiaca Fascio,* or Passion of the  
Heart, the Symptoms of which arc a small and frequent Pulse, a general Loss os Strength, sodden Deliquiums,  
cold Sweats, and Coldness os the Extremities. What induced *Asclepiades* to use Venesection in tins Case was, his  
believing, that the Disorder was produced either by.a Tumor formed near the Heart, or by too great a Congestion,  
or too. violent a Compression of the Corpuscles in the Pores of that Organ, which could not he disengaged, or  
set at liberty, by any other Means than Venesection. He also blooded in the Epilepsy, and, in general, in all  
convulsive Disorders, as also in Hemorrhages, and Losses of Blood of every kind.

According to *Catius Aurelianus,* he used the same Remedy in the Qtimsey, opening sometimes the Veins os  
the Arms, sometimes those under the Tongue, sometimes the frontal Vein, and sometimes thole in the Comers of  
the Eyes, using also Cupping, with Scarification, and all with a View to open the Pores. If these Remedies did  
not answer the intention, he made an Incision in the Amygdalae, and even-proceeded to what we now call the  
Operation-of Bronchotorny, that is, the opening of the Larynx, or *AJpera Arterias* But *Cielius Aurelianus,  
Acui or. Lib. 3. Cap.* 4. speaks os this last-mentioned Operation as sabulous and imaginary, affirming that none  
of the Predecessors of *Asclepiades* had mentioned it; that it was the bold invention of that Physician; and that none  
were foolish enough to practise it.

*Asclepiades* declared himself also for the Paracentesis, that is, piercing the Abdomen; in the Dropsy; but he  
ordered, that only a very small Perforation should he made. Thefe two Operations sufficiently shew, that he'did  
not religiously and universally stand to his Promise os employing only the mildest and most agreeable Remedies.  
These sew Sketches are sufficient to give us a general Idea of his Method.

This Theory and Practice of *Asclepiades,* which MI. *Ice Clerc* has, with great Judgment, collected from all  
the Authorities extant, will furnish us with some Remarks, winch must not he omitted.

. in the first Place, then, however detestable his general Philosophy may appear, as destructive of all Morality,  
his Principles, with respect co Physic, seem to differ very little from thofe winch are at this time generally received 5  
tho’ our Knowledge of the Circulation of the Bloed, and some other anatomical Discoveries, have enabled us to  
explain ourselves better, and render our Ideas more intelligible. Thus his βγκοι *(Molecules)* cannot mean the  
same as the *Atoms* of *Epicurus,* hut an Assemblage of thefe, funning small Bedies or Particles, blocking inp the  
πβροι, or Passages, in order to sonn a Disease. These Molecules refentble the Obstructions or obstructing Matter .  
of the Modems, as the *majx,* or Passages, do the Capillary Vessels, in which they stagnate, or which they obstruct.  
for, by *Pores,* he does not mean what we call by that Name, but the Paflages, or Interstices, thro' which the Mole-  
cules are conveyed And the προς τυλίπτυμερεςφορά, in Motion tending to break and subtilize the obstructing  
Molecules, must mean the same thing which we understand by the Attenuation os the obstructing Matter, and  
which implies the very same as the σττεψις, or Concoction of the Humours, so much insisted on by *Hippocrates.*According, therefore, to *Asclepiades,* Health consisted in -a hee Traniiniffion of his Molecules, or lirrlo Masses,  
thro’ the Passages, or interstices, betwixt the solid Parts of the Body , according to us, in the uninterrupted Cir-  
culation of the Bloed thro' the Vessels. Diseases were caused, according to ins System, by whatever interfered  
with such a free Transmission of these Molecules; according to ours, by whatever interferes with the Circulation of  
the Blood and Juices thro1 the Canals adapted naturally to convey them. The Cure of Distempers, in his way  
of Thinking, was brought about by fubtiimog the Molecules or Massed .and opening the Passages destined to their  
Transmission., according to the modem Theory, by. attenuating or dividing the Particles of the obstructing  
Matter, and rendering the Capillary Vefieis pervious.

Theother Remark I would make is, that, with respect tn the Application of particular Remedies, *Asclepiades*might to have experienced first, andreasoned afterwards; whereas he first reasoned himfelf into a good or a bad  
Opinion of cermin Things, and, on this Foundation, condemned themnr extolled them, and that without Mode-  
ration, having no Regaid to the Experience of many Centuries, which Bad either established the Reputation of.  
their Efficacyor banished them from Practice, as pernicious. Thus he almost discharged Purging, a Remedy  
without which Physic would he an Art; at bed. Very trifling. Thus, also, he debarred his Patients sioin cooling  
Liquors, at the time when they might have bees used to great Advantage ; and intoxicated thole labouring  
under a Phrenitis; a: Practice which, however execrable, is less deleterious than the other; for I have known  
inore hssianceS than one of Patients, who have been cured of Fevers, attended with a strong Delirium, in con-  
sequence os having been inffer'd, by Accident, to make, themselves excessively diunin . .

*st* has: happened^ unfortunately for those Adventurers in Physic, in all Ages, who, like *Asclepiades,* have ..tressed  
to their Imaginations more than then Senses, and. who, like Don *Quaeixot,* have framed to themfelves chimerical.  
Difficulties, in order to shew their Address in conquering them, that their Practice lias, like that of the above-,,  
mentioned Knight Errant, been very offensive to many innocent People, who have had the Misfortune to he. the  
Subjects os it.; and has farther exposed them to the Ridicule and Contempt of the Judicious.

Several Ladies among the Aiinents -have heen celebrated on account of their Medicinal Knowledge, some of  
which have heen already taken Notice *sis.* I Th these we must add the famous *Cleopatra,* Queen of *Egypi,* who  
lived a very few Years before the Birth of *Christ.* There are still extant seme Books .which hear her Name, and  
which treat of the Disorders incident to Women. If these Books were not spurious, the Preface would not allow  
us to doubt os their being wrote by, this Princess, since the Author there affirms of herfels, that she is the Sister  
*of Arsinoe.* Now it is well knows, *ilumriCleopatra* had a Sister of that Name, who was put to Death *pri Mare  
Antony,* in order to grainy the Ambition that haughty Queen. It may perhaps he said, that these Books and  
the Preface are equally spurious, and, in all Probability, they are so; hut, at the same time, it cannot he denied,  
that there were other Very antient Medicinal Writings published under'the Name of *Cleopatra,* soon’after her  
' Death.- *Galen* makes "mention of several Compositions relating to the Ornament and Embellishment of the

Body, taken from the Books of one *Cleopatra,* and he does not quote these Books as recent: Now *Galen* lived  
about two hundred Years after this Queen of *Egypt,* of whom we now speak. What lays a Foundation for our -j  
ascribing them to this Lady, is, that Historians speak of her as a Princess extremely curious and learned. *Pltc-  
torch,* in the Lise of *Marc Antony,* informs us, that she spoke several Languages: He also observes, that she  
ordered Experiments to he made on all Poifons, in order to know whiclf work’d most utpeditioufly, and with  
feast-Pain. We have still a more satisfactory Proof os the Curiosity of *Cleopatra,* with regard to Medicine,  
which is the Experiment (he performed before *Marc Antony,* when she dissolved a Pearl of great Value in Vine-  
gar. As for the Books of *Cleopatra* still extant, they contain nothing very particular, and we only find in them  
the same Remedies the Physicians used in Disorders incident to Women/ Among these Books we donotreckon  
those concerning Chemistry, which are ascribed to her, but which are evidently spurious.

*. Cleopatra* was not the only one of her Sex and Quality who applied to Medicine. The celebrated *Artemisia,*Queen of *Carta,* liad also the Reputation of understanding the sarueArt. She is said to have given her Name  
to the Herb which -the *Latins* call *Aricmisea,* and to which we give the Name of *Mtigmort.,* hut others think,  
that thisHerb rather derived its Name from the Goddess *Diana,* whom the *Greeks* called Ἀρτεμις, *Artemis. Arie-  
misiaffivre&* about the hundredth Olympiad, more than 'four hundred Years before *Cleopatra.* There was also.  
another *Artemisia,* more antient than this.. ..

; It may be said, that lithe Confidence is to he reposed, in the sabulous Stories relating in the Women of Anti-  
quity who practised Physic; but the\* important Truths are sometimes wrapt up in fabulous Relations, yet it is  
not upon this dingle Circumstance, .nor on the Histories of *Cleopatra* and *Ariemtsia,* that we maintain there were  
formerly several Women who not only studied, but also practised Medicine.

The Reluctance of-most Women to discover certain secret Disorders to Physicians obliged them to lookout  
for other Women, to whom they might intrust the Secret, and who could afford them Relief Formerly this  
Right of practising Physic was disputed with the Women; and, in some Places, their Establishment in that way  
was openly opposed An antient Law, enacted by the *Athenians,* so strictiy forbid Women and Slaves from  
being concerned in Medicine, that the Art of delivering Women in. Child-birth, 'which was thought in Branch of  
it, could be exercised only by Men: But some of the *Athenian* Ladies choosing rather to die than admit os the  
- Assistance of Men, it is laid, that one os them, called *Agnodice,* who had learned Medicine, and, the Art of  
Delivering, from one *Herepbilus,* disguised herself in the Habit of a Man, in order to assist the others. This being  
discovered, the *Athenians* enacted another Law, permitting free Women to learn Medicine.

’ Long before this the *Egyptians* had Midwives; and the *Sacred ',History, Exod. Chap.* I. .has preserved the  
Names of- two *Egyptian* Women who exercised this Profession, and who saved a great Number os *Jewifo* Chil-  
siren'from selling the guildessVictims of *Pharaoh's* Cruelty. One of these was called *Shiphrah,* and the other  
*Puab. -*

The Midwives os *Greece* and story not only delivered Women, hut allo practised Medicine:' Hence the  
.ZinherWoids *Obstetrix* and *Medica* are used as convertible Terms, in the Writings of the antient Law-  
yers. Accordingly *Ulpian, IAb..* r. has these Words *t-Quoties de praegnatione dubitatur, quinque obstetrices, id est,  
Medicae, vetarem jubentur inspiceres* “ in Cases where Pregnancy is dubious, five .Midwives, or Female Physi-  
" clans, are appointed to inspect the Womb.” The Greeks had also their Ίατείναι, a Word which exactly Cor-  
responds to thesin/inWord*Medicae.* These Women treated all Disorders peculiarly incident to the Sex; and  
Hysteric Affections belonged principally to their Province, -as we may infer from a Passage os *Galen de Locis  
Affectis, Lib.* 6. *Cap. ξ.* where it is obferved, that these Women themielves gave the Name *Hysteric* to the .Dis.  
order, winch full bears that Name These very Women, andthe.Diseafe now.named, are mentioned in an Epi-  
gram os *IAartiagrs,* which begins.

*Hystericam vetulo se dixerat esse Marito.*

They also applied to every thing relative to the Ornament or Embellishment of tiie Body. ‘such as not only all  
kinds of Paints, but also all Medicines winch remove or conceal the Imperfections and Deformities produced by  
Diseases, or any Accidents whatever.

Several of these Women also wrote Books upon Medicinal Subjects, -which are cited by the antient Physicians.  
In oFsike we find several Fragments of the Books of one *Aspasta .,* but we know not whether *stigiAfpasia* is the  
same with the beautiful lady who was Mistress to *Cyrus* the younger, and *Artaxerxes,* .Kings of *Persta. Elian,*

whe gives in a pretty large Account of this Lady, makes no mention of this Circumstance; hr It since he repre,  
senrs her as of so vast and extensive a Genius, that the Princes above-mentioned' consulted her in rhe most impare  
tant Points of Politiis, it is possible she might have info understood . Mcdianc and wrote upon is*., or, st* least,  
that her Knowledge of it may have given Occasion to publish the Books, now mentioned, under her Name. ’  
There are some goal Remedies among those *Afpafia* proposes, in several Disorders of Womenat least,  
*Ailius was* of this Opinion, since he gave them aPincein his'Collections; into .which he, in all probability, put  
what he thought heft in the several Authors he perused. Others of *Afpajla’s* Remedies were dangerous, such aS  
those she ordered to procure Abortion, and render Women barren: Things which were equally criminal among  
the Pagans as among us, aS. we may inset from the Oath *Cd Hippocrates ',* and from the Laws antiently enacted  
against them*. Astasia,* however, asserted, that .her Views, in this Particular, were by no means criminal; since  
she only proposed to preserve the Lives of such Women as cannot he delivered without a manifest and unavoid-  
able Danger of their Lines. "

*: Galen* and *Pliny* mention one *Elepbantis,* who also wrote concerning abortive Remedies, and Paints, in all  
Probability, tins is a different Person from her who became famous for her lascivious Verses, and who is men-  
tioned by *Suetonius* and *Martial.*

*Galen* alfo egives us some Medicinal Compositions of one *Antiochis,* who probably was the same with her to  
whom *Heraclides Threniinus* dedicated some os his Books.

We also find one *Olympias* of *Thebes,* one *Sotira,* one *scalpe,* and one Lin, cited by *Plitof,* who tells us, that  
*Sotira* was also a MidwifeTheir Remedies were, for the most part, superstitious; but this is no surprising Cir-  
eurnstante, since Medicines of that Nature, have, in all Ages, soited the Taste of the Vulgar, especially that os  
the Women.

In *Galen* there is mention made of one *Fabalia Libyca,* who is by some class'd with the preceding Female Phy?  
finiam. *Carnarius* is of Opinion, that we ought to read *Liana,* and not *Libyca*; and he maintains, that this  
Woman did not practise Physic, but that *Galen* only mentions her as the Person for whom the Medicine was pre-  
pared. '

*Victoria, Salviana,* or *Saurina,* and *Leoparda,* are quoted by TTreodurus Prascimat. One *Africana* is also mens  
tioned by*Marcellus Empiricus*; but whether das was the proper Name of a Woman who practised Physic, or an  
Epithet bestow'd on her from her Country, is hard to determine. *ScrtbontusLargus* speaks of au *African* Woman,  
of whom he purchased a Secret for the Colic. - - d

To ail these Female Physicians some add *Trota,* or *Trotula,* and one *Achrornos,* of whom *Tiraqueau* thinks  
*Hippocrates* has spoke, and made mention of a Remedy winch that Woman had for the Dysentery. See the Are  
tide ACHROMos. - < *A ......usjisusss»:! ‘*

. Thesinth had also their ἄκε<&είδες. and their όστείναι. Words which answer to the Zinin *Medicae.* The former  
of these Words occurs towards the End *csssdippocraiestssstl.QxY De Cornibus,* and, from whist follows, it is evi-  
dent he gives that Name to the Midwives, who were commonly called plasm. The latter occurs in *Galen, de Locis  
Affectes, Lib.* 6. Cap. 5.' - ς

If it . should he ashed, whether these *latrinae, ox Medicae,* were all Midwives; and if there were none of.them  
- who, without meddling with Deliveries, treated Women- in their other Disorders i it is possible, there were same  
who only exercised the last of these Branches, and that all the Midwives were Female Physicians; tho’ all the  
Female Physicians were not Midwives.

., I cannot finish tins Account of Female Practitioners, without retracting an Error I have been guilty osi with  
respect to *Agamede,* and which I was led into inadvertently by many Authors who have wrote on the History of  
Physic. The Knowledge of φάρμακα, which *Homer* attributes to this Lady, does not seem.to import any Medi-  
cinal Skill she was poffeised of, hut that she .was aninfamous Sorceress; and it is in this Light that *Theocritus* places'  
her, if I remember right. ' I

The next grand Revolution in Physic was brought about by *Thernisen,* a Native of *Laodicea,* and Disciple of  
*Asclepiades,* who lived not long before Cfestes, as we may infer from a Passage ih this Author, who speaks of him  
as.a M an whom he might have seen, hut who was not alive at the Time he wrote; for in his Preface he has these  
Words: *Ex Asclepiadis stueessoribusTherniseti, nuper, ipse quoque quaedam in senectute defiexii. “* Among the Sue-  
“ cessors of *Asclepiades, Thcmisen* himself has lately, and in his old Age, made some Innovations in the System

of his Master.” The Word *nuper* implies, that this had happened a short time before *Celsas* wrote; now  
*Crises* wrote .towards the latter Ended .the Reign os *Augustus,* or about the Beginning of that of *Tiberius.*

. The Sect which *Thaaifon* founded was called the *Methodic,* because.he .endeavour'd to find a Method of ren-  
dering Medicine more easy, both to he learned and practised, than it formerly was. His Principles were the fol-  
. -lowing: ' ...

I. He asserted, that a Knowledge of the Causes of Diseases was not necessary, provided .we had a due Regard  
to what Diseases have in .common, and .analogous among-themselves. This Foundation .bring laid, he ranked  
all Disorders under two, or at most three, principal Genuses I. The . fust included Disorders arising from Stricture srhe second those arising from Relaxation ; and the third those of a mixed Nature, or inch aS partook both os Stri-  
cture and Relaxation. . . - '

Il *Themison* also observed, that Diseases are sometimes acute and .sometimes chronical; that for a certain time  
they increase; that at another time they are at their Height and that, at last, they weed observed to diminish. .  
Tins isthe.ssme Distinction *Hippocrates.*made, before him.. . in .consequence .os.this,*Tseemifon* said, that acute  
Diseases must he treated in one way, and those which are chronical in another., that oneMethod must he follow’d  
with such as are in their Augmentation, another with such as are at their State or full Height, and still another  
with those which are in their Declension. He maintained, that the .Whole .of. Medicine consisted in the Obler-  
nation os that small Number os Rules which are founded upon Things altogether evident. He said, that all  
Disorders os every Nature, included under any os the above-mentioned Genuses, ought to.be treated in the same  
-manner, from whatever Causes they proceeded, whatever Parts they attacked, in whatever Country, or whatever  
Season, they should happen. Upon these.Principles he defin’d Medicine to he *a Method conducting to ibeJsnow-  
, ledge of what Diseases have in common with each other, and which at the /ante time is evident.*

.. This *Theasistm* agreed with the Empirics in this, that he did not depend upon Circumstances of an obscure and  
uncertain Nature j and with the Dogmatics in this, -that headtnitted Reasonings as. well as they. He.alfo agreed  
. with these last in this, that, he established, astheFoundaxion of thisMethod, *Indication*; which, bring the Resale  
-Of Reasoning, was of course rejected by the Empirics, . But if the agreed with the Dogmatics, with respect to  
.the Doctrine of Indication in general, yer he differ’d from them in acknowledaing.no. other Indication, than what  
-was inniish’dthY rhe6.jrio of theIhfehe;-whereas. he.Dosrnatic sect .maintained.. that neither-the.Genus nor

the Specks of the Disease could indicate the Remedy proper to he used, and the Measures in he taken, for pro  
mating a Cure, but that, on inch Occasions, we ought rather to consider the Cause which originally produced,  
and (till maintains and supports the Disorder. This Cause, say they, naturally indicates the Remedy, since, in all  
Diseases, the Remedy consists in removing the productive Cause. *Themifon* also rejected the other indications,  
which the Physicians of the Dogmatic Sect drew from the Age of the Patient, bis Strength, his Country, his  
Manner of Idin, the .Season of the Year, and the Nature of the affected Part, in this respect he-also differed  
from the Empirics, who, tho’ they would not hear of Indications, had nevertheless a great Regard to the above-  
mentioned Circumstances.

. 'Tis not difficult to perceive the Difference between the System of *Themisan,* and that of *Asclepiades* his Master)  
The latter thought, that Health consisted in a just Proportion between the Fores or Passages of the Body, and the  
Corpuscles or Masses winch ought to pass thro’ them ; and that Diseases were produced by a Disproportion of  
these same Pores and Corpuscles. This Opinion *os Asclepiades* laid aFoundation for that os *Theprisen*; but tho' the  
former consider’d a Part of these Pores as Cavities, or invisible Interstices, produced by a Concourse of Atoms at  
the Formation of each Body, and reasoned upon this Topic like a Philosopher, yet the latter did not carry the  
Matter so far, but, in all Probability, only believed, that there were Pores os some Kind, tho’ invisible, in van-  
cus Parts of the human Body. This, at leash was.the Sentiment of some of the Methodics who focceeded him,  
and who, for illustrating their Opinion, brought, as an Instance, the Sltiu; the Pores of which are not perceptible,  
tho’ it is very certain, from the Sweats discharged from it, that it is furnished with a considerable Numhet. *Themi-.  
Jon* could not admit the Pores of *Asclepiades,* since that would have been contrary to his Principles, which ought,  
as we have already observed,. to be drawn from evident Circumstances. , He acknowledged Pores, but would not  
determine of what Nature they were. The Pores, said he are not subjected to our Senses; but I can form an  
Idea of them, from the Sweat discharged by them.' in this Sense it was that the Methodics maintain'd Medicine  
to he a Means or Methed of leading from one Thing evident and apparent, to another which was not -hefore  
known.

But the principal Difference with respect to the Means of finding Remedies, between the Sentiments of  
*Asclepiades and* these *GsThemiseri,* ‘is,That tho’ the former sought for the Causes os Healthand Diseases in the Pro-  
portion or Disproportion os the Pores, yet he did not believe, that-tins general Idea was sufficient for a Physician,  
but that he must inform luroself of other Circumstances of a more particular Nature. *Asclepiades* believ’d with  
*Hippocrates,* and all other Physicians except the Methodics, that we ought to observe whet Diseases have in  
common with each other, and what they have peculiar to them. . But *Themisen* did not, like *Asclepiades,* apply  
himself to the investigation of the Causes os Diseases. He wanted only to know their Genuses, which, he said,  
he discover’d by evident Signs in the same manner as the Empirics pretended to know, and distinguish Diseases  
by their Signs, and nor by their CaufeS, winch they took to. he incomprehensible. - In this the Empirics and  
. Methodics agreed,- for both .inform'd themselves cf the Nature of Diseases from their Signs, a Circumstance  
which made them very exact and circumstantial in enumerating all.

Most os these Particulars are taken from *Celsas,* and they are all we can discover with respect to the System  
os *Themifon,* which appears to differ considerably from that of *Asclepiades',* tho' *Celestes* seems to insinuate, that  
-the Difference is1 not great. 'Tis true, that *Tbemisan's* Practice came.pretty near that of *Asclepiades,* as we see  
from-same Extracts from his Works preserv'd by *Ctelius Aurelianus.* But as he did not invent his Methed till  
he was old, it is probable he bad not Time to adapt and accornrnedate bis Remedies to his Reasonings on the  
Nature of Diseases. “ *Themifon,* says *Colitis Aurelianus, Lib.* i. *Cap.* i. *Tardor,* was as yet involv'd in the Errors  
“ of *Asclepiades,* and the Methodic Sect was then only, in its Infancy, and not well form’d."

--- Among the Faults *Themifon* committed against the Laws of *Method,* he is find to have order’d cold Water  
to be drunk.by such as had been blooded, which, according to the other Methodics, was ordering two Remedies  
directly contrary to each other ; Bleeding in order to relax, and cold Water in order to brace up, or contract.  
*Calius Aurelianus* also observ’d, that in several Disorders, *Themifon* order’d Cathaitics. He purg'd, for Instance,  
in Asthmas with Diagrydium, and in Lethargies with Aloes dissolv’d in Water, in the Disease called *Catalepsis,*he also purg’d with Diagrydium, to which be join’d Castor, probably as a Corrector. He also used some other  
Purgatives, os which the Methodics afterwards disapprov'd.. *Themisen* also differ'd from the succeeding Metho-  
dies, with respect to the proper Times of taking Aliments, of using Exercise, of Bathing, of Bleeding, of  
applying Cupping-glasses and Leeches, which last Remedy was not, in all Probability, first introduced into Pra-  
ctice *Themifon. .* . This Remedy was however, continued by the Physicians of the Methodic Sect, who ima-  
egin’dthat as the opening of the great Veins produc’d a general Relaxation thro' all the Body, so Leeches caused  
aRcheration of the particular Parts, to which they were apply’d almost Eke Cupping-glasses, which they fome-  
tirneaiput on, after the Leeches dropt off, in order to extract more Blood, ot, in their own Words, .to *relax  
more.* The' it is probable, that the Use of Leeches was first observ’d by Peasants, upon observing the Effects  
they produc’d when they fixed upon their Legs, yet we cannot precisely determine the particular Time at  
which Physicians began to . use them as a Remedy. - . .

*Biascorides* informs us, that *Themiseti,* being once bit by a mad Dog, or, which is more surprising, having  
only constantly attended one of his Friends, who was mad from this Cause, fell into the same Disorder; but was  
at last cur’d after having suffer’d a great deal" *Caelius Aurelianus* tells us, that *Themifon,* being subject to this  
Disorder, frequently proposed to write, upon it. but that he relapsed every Time he attempted to put this  
Design in Execution. *Juvenal* has upbraided this Physician, Orat least a Physician of this Name, with the large  
2. Number of Patents he killed. ‘

*spy-* ^ιιο/Themison *aegros autumno occiderit uno.*

This line, however ssrcastical it may at first View appear, does not convey a Very disadvantageous Idea of  
*Themifon,* since it seems to arnount to a Proof, that Numbers committed themselves to his Care. *Galen, Medi-  
cam. Load. Lib. y . Cap. a.,* informs us, that *Themifon* was the first who gave a Description of the *Diacodittm,*which is a Mediane composed of the Juice and Decoction of the Heads of Poppies, and Honey. . *Galen* also  
observes, that he wrote a Book concerning Plantain, in which he asserted, that he was the first Discoverer of  
that plant. He also invented a purgative Medicine called *Htera. ,, 1*

*Themifon* had in all Probability, several Disciples, but we have only the Names os two os them lest upon  
Record, one *Proculus,* and one *Eudemts,* mention’d by *Callus Aurelianus.* As for his Followers, all the  
Methodic Sect may he look'd upon as such, tho' they made considerable Innovations in his Principles,  
**and** each endeavour'd to erect himself as Chief os the Sect. We have very imperfect Accounts both of *Pracu-*

*las* and *Endanus. Caelius Aurelianus* only insonas IK, that the inner Of ffiefe gr.e Clyster; of cold Water *tin*those Patients who were called *Cardiaci. . .. .*

*- Fectius* ***Valens*** is by ***Plumy*** represented as the Founder of a new Sect, and, in nil Probability, he struck into that  
***of Themism.*** hut began to make fome innovations in It; as did almost all the Methodics who. rame aster him,  
every *cxae* of whom pretended for this Reason tn he the Author ci a new Sort of Medicine *Plasty* informs us,  
that this *Valens* was very eloquent, and acquir'd an uncommon Reputation sor. his Skill in his Profession, Tn  
all Probability, this *Valens* is the sone with the Person whom *Caelius Aurelianus* calls *Valens* the Physician. -

*Tbelumfon, es rrt* have already observ'd, being old when he laid the Foundation of his Sect, and nor having  
sufficient Time m meditate maturely upon his infant System, lest the Charge of it to those who .were to come  
alter hint. His Disciples, os whom we have already spoke, ought tu have endeavour’d at once to establish and  
improve in But we read of nothing they did in this way; nor do we hear os any Advances made by  
*Fectius Valens.* In all Probability, the Methodic Sect was not so much promoted by the joint Endeavours of  
these Moi, as by the single Attempts of *Thessalus,* who lived under *Nero,* about fifty Yeats aster *Tbtmiscm,* and  
who first enlarg’d or corrected the Principles of that Physician so successfuSy, shat he acquir'd the Reputation  
of having perfected the Method. This *Thaessidas was* a Native of *Tralles:* in *Lydia e,* and, if we may believe  
***Galen,*** the Sonos a Woedoarder, by whom he was brought up among a Setos Women. : Bat .the Meanness of  
bis Extraction, and the little Care winch had been taken of his Education, dal not prevent his rising in the  
World, and making a very considerable Fortune. The Means he uled sor this Purpose, were to get himself mi  
traduced to the Great, and, as he knew they, lov'd Flattery, he forgot none *.of* the fawning Arin that could  
gain him a Place in their Favour. He was of a finguinrry complaisant and sobmifirve Behaviour, whicse ac-  
cording to *Galen,* was a Character quite theReverie of that .sustained, by the annent Physicians, especially the  
Descendants of *Esculapius,* who commanded their Patients, .«as a General does his Soldiers, oraPIince his Sub-  
jefe. *Thessalus,* on the contrary,was asobfequious to his Patients as a Slawi isitothis Master. Is they .were  
inclin'd to bathe, he allow'd is, is they wanted Ice or Snow to quench their Thirst, he order’d it ; and. if they  
desired Wins, they might, have at. r These Reflections of *Calen i* who adds, that *Thessalus sued* many Fellow-  
labourers in the cozening Art. shew us, that long ago, as well aS now. Mankind made a Jinstinctioinbetwecn .the  
*End of'Ms Arsu'ariddbe IApismosaihe detest.* tgnivL. .

*Galen* and *Pliny* accuse *Thessalus* of excessive, insolence and Vanity, and report that he gave /himself the.Air  
of deinifingtili otherPhysicinns, whether his Predecessors or Contemporaries.' with a View, . no doubt, of en-  
heading bis own Character, r a Practice too frequent amongst the Mean-spirited and Disingenuous,, and the certain  
Cininctiedsticof a Scoundrel*se'So.* intolerable wasthe Vanity *DsTbefscilus,*..that he asipineththe pompous Tide  
of *Conqueror of the Physicians,* which he caused to he put upon he Tomb , irrthe *ApsaanTsta.* Never was  
Mountebank,. Continues Pliny, attended with a larger Number of Attendants, than γτδο/intio generally had about -  
him ; andthisCiccuIKstanceisthe less to ne wonderd at, if we consider, that he promifed to teach the wholeArt  
if Medicine infix Months ;ς and in reality the Art might the learned much iodner, -if it comprehended no more  
than what, the Methodics thought necessary ; for they cut off the Dogmatics Examination of the Causes of  
Dimases; andsubstituted, inthe rooinof the laborious Obinrvafions of rhe.Empirics, indications drawn from  
the.Anaiogy of Diseases, or the mutual Resemblance they bore to each other.. So that scarce anything  
remain'd for the Methodics to do, hut to know and: make a Choice of Remedies, which was .also no difficult  
Task, since they used only two. Sons. . ' ' \* - .: ἰ- *A ..* .- ,r ' ι-

*. Galen* gives us the inflowing -Account of the Difference between the Sentiments *os Thessalus* and *Asclepiades}*by which we may he somewhat let into the System of the sormer. *de Thessalus,* says he. *Method. Medende  
M Lib.* i. Casio, lias reduc'd:all Disorders curable by Regimen to two Kinins. as *AIclapiades.sud.* But hehes  
\*" abandon’d, as useless, several Particulars in the Practice of *Ascclapiadessu* ..That, in this’ *Aseiepiades* look’dupon  
the Dilatation Iof Contraction of,the Pores to be the Circumstances which constitute the principal Kinds of Diss  
eases, yet he believ'd, that, wo must seek sor more particular Differences, and distinguish what each Disease has  
peculiar to itself. *Galen, Method Medcnd. Lib .An Cap.* 4. makes *Thessalus* opposite both to *Asclepiades* and *Tatis  
wisent x" Tbessaiui,* hers he, has chang’d some things in the System cs *Asclepiades RndTbemifon:* For whereas  
♦" these believ'd, that, as Health consists in the Symmetry and Proportion of the Pores, and: Diseases in their  
" Disproportion, the Restoration of this Symmetry was the Re-eftablillunent or Recovery of: Health ; *Thessalus*" thought, that in order to cure a Disease, it was necessary entirely to change the whole State of the Pores: of  
br the affected Part. It is, adds *Gale»,* from this. Opinion that the Word *Meiaseyncrifts* has been tioriv’d;  
" which signifies nothing more , than a Change happening in the Pores.\*’

AS for the other Circumstances in winch the Systems of *Thessalus* and *Tcemisut* dilter, we know nothing cer-  
tain about them; only this in general we are affined of that *Thessalus* chang’d the Tenets of *Thraeofon,* and was  
thought to have .perfected the Methodic Medicine;: so that we may ascribe to *Thofsuius* all the Principles of  
the Methodics who came aster him. But we learn from *Galas,* that the -Physicians of this Sect did not .agree  
very well among themselves. Some of them, sor Instance, maintain’d, that Relaxatiain and Stricture were coma  
mon to all Dissettioers in general; others, that this Relaxation and Stricture did not serve as indications, but in  
Diseases to be cur’d by Reinmen only. By this means they in a particular manner errhided those Diseased  
winch call for the Assistance of Surgery. Twas no doubt tins Opinion which oblig’d the Author of the Book  
intituled. *The Introductum,* ascrib’d to *Galen,* to add new Relations or Resemblances to these of *Thernifomaj*and 'tis possible, these new Relations Gr Resemblances are those invented by *Thessalus. . , J*

The Author of *The iniroduSiem* chferves, that there are nor only Relations or. Agreements with rofpoft to  
Diseases, but also with respect to their Cures; and that the former are called passive, and consist in Stricture and  
Relaxationand the latter curative, and confit in relaxing and contracting, besides another Kind of Relation  
which he calls *temporary,* and which respects the different Manners of prnceeding in the disterent Stages of Disi  
eases. Aster making these Remarks, which give us a general Hint of the Sentiments of *Ticmtfon,* he adds, that  
there are *Relations* which concern Surgery in partiasus, and which arc distarent from the others. These last-  
flQeasioffd *Rdations* consist in taking away or removing what is foreign to the Body in im natural Scare,

Two Kinds of Things, continues this Author, may he .called foreign with respect to the Body; that is,  
things essernal. and things internal. The external things are, sor instance, a Thom, or an Arrow, or any  
other external Object winch wounds, and winch, remaining in the wounded Pan, proves troublesome, and pre-  
vents its Care. 'Tis obvious, that foreign things of this Nanae ought to be eherndhed. As far internal things,  
the same Author makes three Sorts of. them: There are, says he, certain*things* in our Bodies which are Parrs  
of there, and. winch are, nevertheless, as .troublesome and offensive, as if they were foreign. . When, sor

Instance, Bones are disiocated or fractur'd, these Circumstances demand that they should either be remov'd from  
the Situation in which they are, or again reduc'd to their natural Position. - . . t-’..ᾶν

: Secondly, things become foreign by their Excess such as their Largeness, Bulk, or SuperfluityOf this Kind  
are all the different Kinds of Tumors, all Abscesses, Excrescences. Warts, or a ‘sixth Finger.,rj-.SoIrin of thefe  
demand only to he. laid opes, or to he discussed, others require Amputation, .Gt .bring remov'd. There are  
also foreign things arising from’a Defect, such as deep Ulcere, and the Hare-lip, which indicate. a.-Neceflityof  
supplying what is wanting. mi ; X ’ ? ; ' - i

: These are the Relations of Chinirgical Disorders, and of the Remedies appropriated to them, r 'This Author  
adds another Species of Relations, which hecalssProphylactis, and which regard Dsseafescausedhy Postons, venom-  
ous Beasts, and, in general., by every thing that can sicretiy, and,without bring discovered, produce Disorders, of  
any kind, t . i-‘, *vpri -* . L ... . I .- .1.3 -i

. - The' we are not absolutely certain, that *Thessalus* was the Authorof all these Rdations, yet 'tis highly probable,  
that he invented those AvhlchrcgardSurgery ; since ’tis well known, that he established several different Bpdinest of  
the: Genuses already mentioned. “ Those, says *Galen, Method 'Medende Libp.su Cap.* i. who;followed *Those  
" stilus,* believe, that all Ulcers, in whateyer.Part of the Bedy; -ought to be cured in the lame manner. Is they  
*T* are hollow, they must always be incamed; if equal with the test-os the Surfaeeos- the Bedy, they: must always  
“ be cicatrized, if fungous and. superfluous Iheflrarifes4.itmust, always be consumed; is they are ..recent arid,  
bloody, their Lips must he forthwith united and Consolidated." υ εἴ - - I-- Tchimr bra *Artire*

i. *Thessalus* asso'eftabsiihed a Relationior Analogy withtefpect to old Ulcers in particular. His own Words, taken  
*smtnAGalen,* are as-follows: “The Relations of inveterate Ulcers, winch will not close,, or which, bring once  
" cicatrized, open afresh, are os the highest. Importance ; . since, with respect to tbe fonner, we must necessarily

. know what hinders them from closing, in order to remove its.and, with respect to those which break out again  
" aster they have been. once, cicatrized, we must know what is the Cause of theirappearing afresh, ithat we.rnay  
μ take effectual Measures for rendering the: Cicatrix secuteand durdble,- by changing the Habitude and Disposition  
H- os the Part affected, or of the whole Bedy; by inducing suchan Alteration, asthar it may notarry more .be subject  
"..to.the like.Infirinity, .and that-this End may he obtained by metasyncritica! Medicines.”hero ’em ni ’-.tu.-dri

On this Occasion I cannot forbear remarking, that this Doctrine os *Thessalus-* has been embraced, withgreat  
Reason, thy aS succeeding Surgeons, r Mr. *Sharp,* 'in the following Pashge,' means, the same things so:. t.ed  
-r“tit will be often in vainto.purihe :the. best: means.ofCure by. tonical Application, unless we are assisted by  
if internalRemedies; fnini as many Ulcers are the Effectsofa particular-indisposition os Bedy, inwill be difficult to  
6" bring them into. Orders while tnceCiaufeofthemremairis.withanyViolence, .and,, indeed, there are hardly any  
fi..Conftitutions.where-,Ulcersarenot assisted by sornePhysicalRe^men” . i.-> .cedryAch W infinoin  
- t *Thessalus,* a little aftcrwards,:.-goes.0n thus : W inyeterate-Ulcers, .which do not close,, or i which, being brought  
JLtoa. Cicatrix, open- afresh; shmssh. the following indications.' Eirshcithofe which cannot he cicatrized,. indicate  
so the Removal of.the.Gause which hinders theirEicatnzation; the Renovation of the Parts affected; and that,  
’ ib after.'they have beerr. reduced to the State of a recent Wound, they should he treated as such. ' Ifthis should  
μ not: succeed,, we must use lenitive Medicines, .and Inch as areprescribedin. Tumors accompanied with Inflant  
«initiation; As fotDlcers whieltiobeing once cicatrized, open afresh, when they are. beginning to exulcerate,: or  
"appears second-time, they indicate that .they should.be treated like aPhlegmon; or a recent. Tumor with  
“ Inflammation; and that we should apply lenitive Cataplasms to them, till the Irritation is over, aster which the  
5\* surgeon must endeavour, to induce aCicatrix, and afterwards applyfr all-around .the Part where the. Ulcer was, a  
ίς Plainer.in which Mustard is an ingredient, and: which may produce, a Redness of thePart,\_.or seine other  
"-Medicine which may alter the Dilpositionof the Parts, To thatthey may not,’ forthe future, be susceptible of the  
“ Janie. Disorder? *If,* by these means, the bad Disposition of the Part cannot beicorrected, we must endeavour’  
st: to change the H abit os theBody in general by a *Metafyncrests.* This End may the obtained by performing various

Exercises, with respect to winch, those who are flossed In the Gymnastic Art are to he consulted, orby aug-  
" meriting, and diminishing the Quantity ofAliments alternately."?  
' From what, has been said; it appears, that *Thessalas* did not adhere to the Relations of *Themtseii*and that what  
the former meant by *Meiaspncrtjis,* '.was a Change he pretended to make either in the whole Body, or in sornepar-  
titular Part of it. I See METAsyNcRrsis. ί \*. . nehetess . .. . .

io *li Thessalus* wasnotthe Author of *rlumMstaspncrtsis,* yet'tis certain he was the sirft whointroduced Abstinence for  
three Days, by which the Metbodics beganthe Cure of all Disorders, and from which they were afterwards called  
*Dialritarii,* from the *Greek* Word Διατρνεὸς, the Name given by *Thessalus* to this Abstinence.

*. Thessalus &* Arguments for not using Purgatives are almost the same with those of *Erasistratus* or *Caryjippus,*who were the first who declared against Medicines, of this kind;\ and- were: afterwards supported by *Asclepiades.*Upon this Topic *Thessalus* argued in the following manner v " Let.us take, says he, an Athletic; .as Tobust and  
vigorous as we'ean possibly find; let us give him a purgative Medicine, and we stall find, that, tin/ before he  
V had no Complaint, the Matter-evacuated by tite Medicine shall he corrupted. Hence we infer, that the cor-  
rupted Matter discharged was not before in the Bedy of the Man, since he was blessed with a good State of  
Health. Hence also we inset, in the second Place, that the Medicine has, on this Occasion, produced two  
Effects : The first of wliich is, : the corrupting what was before uneorrupted, and the second, the evacuating or  
discharging it.” *: Thessalus* adds, a little aster, “ That the Physicians of *tht Hippocratic* Sect were Fools for not  
" adverting, that, when they, intended to purge Bile, they purged Phlegm ; and, on the contrary, when they  
intended to evacuate Phlegm, they discharged Bile ; whence he .draws .this Consequence, that Purgatives most

“ prove prejudicial, because they produce Effects quire the reverse of what were intended by them."  
r By tins way of arguing, without consulting the real Effects cis. Medicines as warranted by Experience, all the  
Remedies which have ever been employ'd for the Relief of the Sick, may he reasoned out of Practice, .with an  
equal Appearance of Justice... .--....22. mi-. *A ...cci. οῦ-ed...? rtii .uri-. - ’ .*τί . ...

-ί We have nothing more to observe with respect to *Tspeffalus,* except that he wrote several large Vrdnmes, a  
Piece of Conduct not robe reconciled with his professing to teach the Whole os Medicine in the Spare os fix  
Monthis-sincs, inallProbainlity, it would take a longer Time to read these Productions. ..i

The most skilful of all the Mcedodic Sect, and the Man who put the lass Hand to the Method was *Soranus..* At  
least this is the Judgment formed of him by *Caelius Aurelianus,* who was of the same Sect, and who observes several  
Faults committed by *Tbsffalus,* with .respect to the.PIinciples of the Methodic Sect, tho’ others’ looked upon him  
as thePehector of that Species of Medicine. 'Tis probable, that the Methodics being divided arnong themselves,  
one Party of them gave the Preference to One Physician, and another to another, and that *Qelius Aurelianus* only

prefers δονσημς to Tfeascaiin, hecaute he was prejudiced in savour of the Sentiments of the funner.' *Bat Soranus  
was esteemed by* Physicians who were not of his own Secti *Galen,* who does not spore the Mediedics,' and parti-  
polarry thusesyl&ascinut: says nothing against *Soranus.* \_ Qn the contrary, when niving a Description of iome Meth-  
dues used by him, he says, that he himself hath from Experience, sound them to be good. *Stcidas* also informs  
us, *tbaz Soranus* wrote ,several Books; which wine-veryIndch esteemed.. - -

*-SoranusHved* under.theliinperors testesand *Adrian. -* He was a Native of *BpsiesasgiatA* bis Father's Name  
*Meitaadasm* and that of ins Mother *Pbesie.*He afterwards remained for some time at *Alexandria^* but at. last  
settled at *Rome,* whetche practised Medicine under the above-named Emperors.' His'Writings are lost, bur this  
Misfortune Is, din some measure, retricved-by-the Works-os *Callus Aurelianus,* who tells us himfeff,: that he has done  
no more than tranflate the Productions *os Soranus.* ' " sen. .' ..-t: thnH.I-.ior. *- 'iso*

: There wer&IbreeorfOTrother.PhysiciafiSoftheNainesffSo'rinnce. I The first was *tsssEpiaastatt,* as well as the  
Snout already mentioned,' but lived a great while after-\*him/> Sinimr alfo obferves, that the second *Soranus* wrote  
several Medicinal BooksYone of which was intituled; *Oftlea Disorders of Womenr* or *ThatTsungs relating do Womens.*Thismias published in *Greek* at *Paris risi EphesiUdurfoeTurnebuse* ' The third *Soranus* was a

NatiUeofJl4oZserheCrdivivf :atid isthssingoifhed stom the others by the Surname *os Malletesy Suidas iiifonns usr*that a Physician and Philosopher os the Name of *Asclepiodotus,* onwhomdinbeftowsagreat Character, placed this  
*SoraKussui*the firft sta-nlo:among all?the;Physicians who came *Rfaer Hippocratesp.* Somehellevc thar- dfc-small  
iofin.Bnok, intituled *Iniroivctio nd Medicinam,* and-printed am *BaselsticiAsecnice,* under the Name os *Soranus* of  
*Ephesus,* was wrote *\sy Soranus Mallotes. Vossius* thinks, that this belongs to neither : and, indeed, his Conjecture  
seeim to.hewed founded J The Author os that WossAddwssesinrnseiftoV&i-enzzr,, in th&fifth .-Chapter, ' with a  
View.roTnakethe.World.helievexediar hethvedin the Time osethat Favourite *of Augustus \* thut thelmpossurc is  
tOO.'paljjablenOtrObrdfetEcted. : ;n.; s;..- *-so. --.zertiAn ct zxxt* u-,6... Ἄ2.

- But it would besopeffinotEinufheridiTimein giving a fuller Account1 of *Soranus, stssuae‘Caelius VbAeellenus-*says'aigteatdeilof hisPrinaplesand Practice; c. .oof *pri.ntsz-.sr* vmenlsusrl.v .agnidT 00 x.nTiTedj in-n - >  
-Tedhethen wromimiimdurand wmiaNmiveorrffemi; as appears from'his Style,, which has fomethingpretty:  
singularin?it? Besides; the-Placerffthis.BirthIdasceriaitwd-thy tth&fHtleiedthis-BoolcjjwhereJIeis-jctlledCis/rlon  
*Aurelianus. Siesarestr.* Nbw^ikea-wastheNameofa City- *'p.Numidia.* OtheiS liave called him *-Decita CaHusAriartus,*instead; of amrfiZrdw/ ariffihe had. been - a Nativeiof *Aries her Ariealen.* Profincest *.osdAstmaji* but; rdoshihfthe  
Learned decIaie-in saVoHriosethe fonner'-Name. - inGestesncewi-weIead ofibn&sis/her jinredar, ’who.tnnft have  
been ffiessamewith the Author ns whom we now speafei -2. ear .ssmiofmi: *y.ce.i* .niLnv. τε-ισοινί'. ti n  
r We lainbr nothing ,inertainas to ithetpauicular Time in *snistch CieliatiAurelianus* liveds Some think him Inore  
antienrinhan Gofe®,‘because;’iarriong.The? severalAuthors-whofe Sentiments the relates, hemakes he-mention os  
thatPhysician.,., ' Butssr/μα tniglss bavehered: after *Eaten,* and yet: ηοΐι havequotedthimSthecinfe.' bewa? a worn  
Eneiny-tothe Methodics. ^The istheConjecture of the <JoffiinousRdinascjs,inio;from this.Authoris Ainaitd  
manner of:Writing,:wili havehitn to iliveinthe fifth Century after Christas *Sao^Ccelius Aureliantis* confeficaiutim  
he.tranflated *Saranus,* ryet-’tis obvious, that hedid notth'aiery-'transinw-what thatRrysrciariwrote, finoetherefeeri.  
tells uSj’that *-fiteb a. Bhysicilumavas ofesteshetmofapimon; star-spat* Soranus, *whose Adnurer'he prof esses, himself ro.be,  
vias of a contrary Sentiment. : .* tio.umis ?.t - τ:: νοῦτξ .ίτηιοῦ- ro gnitiovia *ca ): zrtij*

t. Besides,: what proves; that *Catius Aurelianus* was not-a-fiinple Copier <ofthe Works of another; is ins' quoting  
severalBooks os: his own Composure ;andy among others, Ἀ *Bcx^lscA sGreekc*^Letters, addressed-to onoandled  
*Praetentatus,* in. whiehshe. strongly opposusthe Use'of *tliera,* a purgativeMedicineiused-by-Thenestesf *Canus  
Aurelianus* also quotes-imother Boohis .which heidedicated to‘oneTarireins,dind which!contained ;an-Abridgment  
os Medicine, by way os Question and Answer.' He also quotes -his own-Books upon .Surgery;' others concerning  
Feversthe Causes of Disorders ; common Remedies the Compofition os Medicines y the DiseasesOf Women j  
and the Preiervationof Health -: 'NowMishy.no means probable, that all these Books .were copied from *Saranus.*Whether it was really so or not, we have none of theWntings *oLCalius AareUanussusvi.* extant, oxccpt-those  
Books,.' the.principal Honour ofwhich he ascribes to *Saranus.* Burluckily these are of.-the.greatest Importance,  
since they contain the Manner used.bythe Methodics in treating almost ch Disorders, except such as demand the  
Aid-osSurgery. Another Advantage we draw fromthenris, that our Author, din refusing theScntiments ofsome  
celebrated antient Physicians, preservesTome.Specimens of -their Practice*.,os* all-which we-should have been  
entirely ignorant, except what relates to *Hippocratesgiof* whom he also relates fcinethings.n0t.to be found inhis  
Works; The other Physicians he quotes most frequently arc*Diodes, Praxagorus, HeraclidesTarentinus, Asele-  
piades,asid Tbemisen.* These are the Physicians whofe Practice he has most carefully and accurately examined. ' He,  
indeed, joins *Eraftstratus* and *Heropbilus* to them Tbut, aS these Authors did not write upon'alt Disorders, he does  
not make so frequent Mention os them as of the others.: In several Pasiages he also quotes *Serapion,* and probably  
would have done so more, frequently, if he had not thought, that the Works os *Heraclides* alone contained what was  
heft in the System Gr Practice of the Empirics. ' .

*Calites Aurelianus,* in those'Worksof iris which are still extant, considers Diseases either as acute or chronical;  
and, as.thisDivision made, one of the Relations os the Methodics, the Physicians os that Sect followed the same  
Distinction.in the Tides of their practical Works, r As the Methodic Sect took all Diseases, whether.acute. or  
chronical, to be produced by Sintture ^ani Relaxation, from which arose a third Sort, os a mixed Nature, or  
partaking osboth-thesormer,. we shall briefly enumerate the particular Disorders, which, according, to *Callus Aure-  
lianus,* drew their Origins from each of these Sources;.' *si i:-.:.* 6-ί . . 2’. 1

*i* As for the Diseases, then, produced by Stricture, and which, at the same time, are os the acute Kind, he gives  
the first Place toaPhreninI; tho’ browns anotherSperies os it produced by Relaxation, or Solution, and which may be  
diftinginihed from the former by the frequent Dischargerby Stool End continual Sweats.; The next he mentions is  
a Lethargy, which, according to him, proceeds from a still stronger Stricture than that which produces a *Pbrenitis.*The next he mentions.is a Catalepsis, which bears fomeAnalogy to a Lethargy. . From these Disorders he passes  
to a Pleurisy, and Penpjieutnony, -which, he ssys, are of the mixed Kind, and partake both of Stricture, and  
Solution or. Relaxation ; of the latter, because the Patients spit and espefinrate Phlegm, and somerirncs Blood ,  
and.of the sonnes, because there is a Tumotin the Part affected, since every Tumor necessarily implies Stricture.  
All these Disorders are accompany’d with a Fever but he makes others of the acute Kind exempt from, that  
Misfortune,, soth as the various Sorts of Quinssys, the Apoplexy, Convulsions, the Ileus, and the Hydrophobia.  
. Chronical; Diseases, arising from Stricture, are Headache, Vertigoes, Asthmas, which he made to arils, in  
some measure, from .Solution, because of the Discharge from the Lungs in this Disorder., Epilepsies, Madness,  
the Jaundice, Suppressions os the Hemorrhoids, and of the Menses; *Papisarciet,* -or Redundance of Flesh ;  
Melancholy,, which also depends, in some measare, upon Solution Or Relaxation, by reason of the frequent

Vomitings and Diarrheas of those affliSedwith it. The Palsy, Catarrhs, the Phthisis, the Colic, and the Dy-  
scutas, nise partake of .both Stricture and Relaxation. The Dropsy is also of the same Kind. It is generally  
ascribed, says *Callus Aurelianus,* to Stricture j hut the Symptoms attending it shew, that it partakes of Relaxa-  
tion or Solution. . . . < *so . . -'s e- i. -*

The acute Diseases, arising from Solution or Relaxation, are the *Cardiac Pastum,* which is . often a Symptom.  
attending burning Fevers, a Disorder accompanied with. Paintings; cold Sweats, and a very final! Pulse; *RQto-  
icra,* which *Callus Aarellanor-AcspaeA, Saluiio Stontocbi, Fentris, & Intestinorum, ctem celerrintp periculo,.*

" laxation or Solution :of/the Stomach, Belly, and Intestines, accompanied with most sudden Danger.'' :

The chronicalDiseases, produced by Solution or Relaxation, are. Spitting of Bleed, Diarrheas, immoderate  
Dischargesos the Menses, Leanness, and the Haemorrhoids. . ..i *Lt;:. : \_* in trorn c-;

The Signs by WinCim he Methodicsdlffinguish’d Diseafesproceedingsinm Stricture, were, ^Retentionos the  
usual Evacuations; and. a Tumor or Hardness of the Parts . On the contrary, Diseases carded by Relaxation trf  
Solution were known thy, an Increase of the usual Evacuations, a Discharge os some Things, which ought so he  
retailed in the Body, and a Softness and-Extenuation of the Parts.- As to sorite Distempers, the principai Sym-  
ptonis of which cannot, properly be deduced either from Relaxation or .Stricture j these they tank’d in that .Qins,  
to whicinspmeJess considetableCincuinsinnces, attending in directed them to refer it. S' \_-’i *sis r.* n Ἴ

; Inorder to form a Judgment of the Methodic Sect; it will bonecessaryto take a inlier.Viewos theirPiactice,.  
the Muxirur on-which it -wasfounded,rand the principal Remedies which' they either reconimarded midship1proved..., ;rd < : .. τ ... ...5 *so'-so'j s-.uri.gi* sssst .ysstio sherd snnn ε:.π gnigniss

... We have dineady observed, -that they nraintained, that the Refinons. they established between DifeaftAouognitn.  
he evident; . and that they had as great aRegard :to what wa& .evident in Diseases, as to whatTKeyhad .ϊητοπττηοα  
among themselves. *Crlius Aurelianus was* so strong an Advoeate for this Evidence, that he' avoided Definitions  
as ranch ias possible, sear of involvinghiinselfin seme obseute arid irrtripereDi^tes,sbyattenspting to pene-  
trate into the Essences of Things, which seems necessity, in order to define them exactly, andoining to rheRuks  
ofLogic. ThesaIne'Consideradonoarried him/farther,: .imd made hint assert, that, we.oughruroi .tote at any  
Pinurro discover the Part paTtinuIariy affethth or the Pan: winch suffein -inosh in every Dheasiu "" ThePhysi-  
“ clans of. other Sects, says *ihe,-Actitor..'L^b.An.Copdi^xi* have chdeavonredjto difewer whai the Part affected in  
“ aPnreosy K..J Seine-heve-asserted itM.be the Brain, others the Heart, or the Diaphragm; hut, as ser the  
♦\* Methodics, wedo not gweourselves wgreat dsusofTinchle about Cirencestancesof-thaTNainre’sei. hered

It is however certain, that, in forne Cases, the Methodies thought themselves obliged to know the precise Part  
affected,: tho\* not with a View m yary theCotfe./f" Which .‘are. .theParts,:'saysGril^ which

", theBlood discharged by .the Moussa-flows? There are-several os them, the superior Part of the Throat,  
? .the Alpers Artetis, the Lungs, the Breast, the pimrs,Me Diaphragm,-:the StomachfIthe;BellI..'aed,vaaorth  
“ ing to seme, , the Liver; the Spleen, :and .the .great Vein adhering to the *Spina Dorsigr* After having given  
thisArdwer to the Question Proposed,' hestndis aimther3:ssWby,Iays.hs,Ylo we. endeayedr.io discoverthe Parts  
" .whence she Bleed flows'in certain Diseases? -Our .intention in this is, that *we* may apply our Remedies irnme-  
so diately to the Parts affected,. or those adjacent imthedi; and note as fornc imagine, with aView in “vary the  
“ Cure according to the Diversity of Parts, since the same Cure is adapted to them di.” - tio s- - - Y  
; Another Mtiom os the Methodieswas, -‘r That Physicians ought to Attempt the Core of Disorders ha Things  
" as simple asjpoffible, mid fitch as we her in a State of. Health such.-as the Air we breathe,, and the Aliments  
" we^take." It is universally agreed, -.that this Method would he; of all others, the heft,. provided it answer’d  
the-intention ; and the antient Physicians’ endeavoured to draw all the Advantages from these Things theypoflk  
bly could? But the rMethedics.were, inove all others, , aocurare and careinl in this Particular 4 for -they endea-  
Voured, as much as they possibly could, to render the.Aiq the Patient breathed such as they thongnt mighi jcon-  
tribote.inost effectuailyto.the Cure of this Disorders and as susyacknowicdgcd only :two Kinds of Diseases, those  
proceeding from Relaxation and Stricture, tilth great'Care was ioprocure io shed Patients either a relating, or  
a constricting Ain, .according asthtir Cafeiall’d either for the, oneOI.the/other, in order.mprocute. the for-  
rner, they lodged their Patients tn light, large, and inederately warm Chambers; ort the contrary, in order tonin  
tain a eonstriftingAir, they lodged -them in Rooms foitnewhaUdaik and cool. Wish this Viewsse Methodics not  
only chose Apartments lying to the North, and onwhich the Sun rarely.shined but also sometime Gmttoes,  
and subterraneous:Places. 'With rhefnne View they, also covered the Floor ns the Apartment with the heaves  
os the Mastichurec. the Vine, the Poingranate-inee, *.the*Myrtle,, the Willow, and the Pine ; they -sprinkled.the  
Floor also with -cold Water, used Bellows and Fans, -and forgot no Circumstance that could render the Ain cool.  
" ?It is necefliny,. ssidthey.rohave in greater Regard to the Air we breathe, than to the Aliments we use;

hecause we only eat atJstatedbrterWsS whereas we respire continually, and the Air, entering without Inter-  
"c - ruptkin into the Body, and penetrating into its meshminute interstices, more powerfully contracts sor relaxes  
“ than our Aliments.” . : 7. ; . 7 ί

.' The-Methodics were also very soEcitous and careful about the Manner in which their Patients her, and ordered  
their Beds to be prepared in a manner -suited io their particular Distempers. They carefully specified what .Sort os  
Bed-cloatbs they OUght to he cover’d wiih -ς and determined whether, they ought to he on a Matrass, or a Down--  
bed, intwhat Posture they ought io lie, whether the Bed ought to be large orlittie, and how the Bed ought to  
stand with inspect to the Windows: In a Worth they were exnemelyscmpdlous withregard toall theloCncum-  
stances, which were almost overlook’d and disregarded by other Physicians.

As fdrNourishrnens, the Methodics made it then principal Business ro distinguish Aliments or Liquors which  
contracted: or relax’d.

We must observe, that the Physicians ofrthis Sect, or at least *CabiisAarelianus* and *Soranus,* did not admit of  
Specifics; since, for the most part, they consist of Substances to which People in Health :are not accustom’d.  
*CriiusAuredanus, Tardar.Lib.* L Cap.4., tells as, "" That, in theiEpilepsy, the dried Flesh of Whealles ispre.  
" scribed, or human Flesh, or a -certain Excrescence which appears on the Legs of Horses, Asses, or Mules;  
" and that Physiaan? exhibit to Patients, ilabouiing under this 'Biinrdcr, the Penis or Tefficles of a Water-dog;  
" Wood-Ece, which are infects produced in moist and watery Places, and by the *Greeks* call’d ὐιισκοι. then  
"iFilingsuf Steel, -andWater in which hot inin has been cxnnginihin. They nifo.gaie them the Brain of a  
" Camel, dnedbr the Sinoak, and cut feiall: But tlusMedicine is only tohe sinell’diohy Children and Infants;  
μ but.thy Adults, in into he taken in three Cups *cAMulstast* and Vinegar. The Heart of a Hare allo, and the  
" =Srain of a heassawl oall’dGmieo, is prescribed, it cannotrhedaid, char these Medicines were invented by Rea-  
“tiotinig, or Attempts mJpenenaceimrorohiimBe and latent .Causes. Neither can we-iny, that the Ehectsof these  
" Tvafious tiobssances shave been dilooverld im theTpilimfy by Experiments accidentally mads, as the Empiria

\*\* believed the greatest Part of Medicines to ha; Tin not eoncchnibam how Chance shadd Introduce these Sub.  
\*\* stances into Medicine, .since they are all so abominable, and opposite to those generally used, char we cannot  
\*\* suppose they were brought into Use without Peoples thinking on their Qualities. If *we should seq, that* these  
\*\* Medicines bring brought into Use is the Result of Experiments made by the first Physicians, either designedly;  
W or from ^ Principle of Curiosity; we must he justly surpris'd, that these Physicians should choose tn make their  
" Experiments upon inch disagreeable and nauseous Sulstances, and neglect in discover the great Advantages to  
\*\* he drawn from the Ain, Watching, Sleeping, Aliments, and other things neceflinyto hinnanshfe, by regu-  
" luting each of their, according co die particular Nature os each Distale.” *Caelius Aurellanus* adds, " That the Re-  
" medics of the former Class are dangerous, and quotes the Example *cd Themistocles,* who died by drinking Biilli  
“ Blood, a Medicine also highly commended against the Epilepsy.” This Author pastes the same Judgment  
upon all the Specifics used in other Diseases; and, in his Chapter 00 the *Hydrophobia',* Concludes, " That these  
" Remedies which People believe to he experienced, and, after repeated Trials; found effectual, are nevertheless  
“ good sor nothing; because they are Very often conttary to thole prescribed by Art ; that is, feme Of these  
Remedies contract, when Relaxation ought to he the Intention., and relax, where Constriction is necessary

This last Consideration determined the Methodics against specific Medicines, since-they admitted none but such  
as had a Relation to Relaxation and Stricture j yet, on. some Occasions, the Physicians of this Sect were obliged  
te have recourse to Specifics; and *Caelius Aurelianus himself* is forced to own their Effects in killing Worms;  
But as we have observed, that the Methodics had invented particular Relations with regard to the Diseases in which  
Surgery is concern'd, and as the principal of these Relations consisted in taking away or removing what was  
foreign to the Body,. *Caelitis Aurelianus* saved himself in this Particular, by ranging Worms and their Cure under  
thisRelation; that in.he pretended that Worms being Things foreign to the Body, there bras a Necessity for  
using Remedies winch.might kill and expel them from the Body.

The Methodics were very great Enemies to Cathartics, and admitted of their Use on very few Occasions;  
because, lays *Caelius,* they are prejudicial to the Stornaclu and offensive to the Nerves., and, besides, induce a  
Solution; which is itself, according to their System,- a Disease. Clysters, however, they allow'd, but only those  
of the' gentle.emollient Kind.. This Sect does not appear to have been more favourable to Diuretics, winch  
*Galius Aurelianus* only allows the Use of in a Dropsy. Narcotics and Cauteries were in no greater Esteem. But  
what particularly distinguished the Physicians of this Sect from all othemi-was their DIATRITOs, or three Days  
Abstinence, with, which they began theCure of almost all Distempers. -See DiaTXitos;

As the Methodics allow’d os only two Sorts of Distempers, one from Stricture, and one ssoin Solution or  
Relaxation, more than two Sorts of. Medicines would have been superfluous in their System. Accordingly we  
find them attached th Remedies: which relax, and those which contract or brace up; without considering any  
sartheri - Amongst rhe .relaxing Remedies, Bleeding was one of the most'considerable: in consequence of this  
Principle, the Methodics Hooded in all Disorders proceeding from Stricture., and even in those of .the mix'd  
Kind; whcn Stncture prevailed. They blooded, for Instanced in a Pleurisy, The' accompanied with a Diarrhoea.  
because they apprehended the Removal of the Stricture to-be of the ’most importance towards the Cure; but  
they generally waited till the third Day of the Distemper, before they administer’d this Remedy. They, few-  
ever, blamed the otiier Phyficians for bleeding excessively, that-is, till the Paderit fainted; They farther dissp.  
provth oisupening the Veins under the Tongue, because they reason'd themselves into an Opinion, that it did  
rnore injury than Goody noc were they to he convinced of their Error by Experience; spersiffiug in their Opinion  
with ail thenfual Obstinacy of Disputants.. They found Fault with-those Physicians who confined Bleeding to  
young People ; whereas we, ’says *Caelius Aurelianus,* bleed Patients of ail Ages, when the Distemper demanas  
this Remedy, and the Strength will permit it. . : .a r-euo / *.re dur.: a tors ss - s-so .so so ' -*Ψ? Cupping-glasses. both with and withourScarification, were employ'd by the Methodic,, with a Vince of relax-  
ing, as likewise Leeches. The rest of their Practice, with a View to Relaxation, consisted in Fomentations  
rnadewith Sponges soak'd in wann Water, the external Application os-wann Oils, and - emollient Cataplasms,  
andtheRegulanonosiheNon-natutalsil... *s'- -v" /- priss.-s: '* : '"ῆ μ

i For constricting or bracingthe; Habit, they principally-employ’dcold arid restringent Topics, always staking  
care to Inakethe AtioExerose, sndZABinens, as much as was possible,-subservient, to their intention. ! si':

Those who are desirous of. farther information concerning the -MethodicSect, may read *Cabus Aurelianus,* Or  
*Prosser. Alpinas de Medicina-MathedicasesuA- nd. -. sot.su* t r-I. -4. t'.-si % :: .--.si

: The Physicians of the Dogmatic Seth, in rfispunng against the Methodia,ϋ asserted That it was dot possible  
for.the antient Physicians to he ignorant of what Diseases'have in common'with each other; het that, on the  
contrary, they carefully attained to them. Thus *Hippocrates* says expresiyf " That, in order to cure Diseases, a  
“ Physician must- have a Regard to what belongs to thern in common, sm. well as to what is peculiar to each Dis  
*\*f* ease." The Methodics,' whatever they profeed, cannot help observing very essential Differences between Par-  
ticulars: os the several Genera of Diseases which they have established, and thefeThssiTanres must make new Ge-  
nera. Thus, for Instance, it is one thing so vomit Blood, and another to vomit Bile; and there is a vast Differ-’  
ence hetween a Diarrhoea and a Dysentety ; between-an Evacuation or Diminution of what is superfluous by way  
of sbreatingin astateof Health, and an Emaciation which is the effect of a flow Fever, which consumes the

- Bedysaol Ἀ : duro .si. *s-. -i . . - - -- - --*

These Physicians affert also, that the different Parts which are affected Try the same Distemper,- occasion a Dif-  
ference no less considerable than .the former. The Eye and the Ear require different Treatment under the same  
Distemper 4. and there is scarce a Part of the Body which does not require a particular Management. Oil, sor Ex-  
ample,: sGalon *deSectis,sIes.* 8.) which .mitigates and mollifies inflammatory Tumors in all other Parrs, causes  
an intolerable Pain in those os the Eyes, and increases the Disorder instead of diminishing ir. *Galen,* in porticu-  
lar, urges very strongly against the Methodics, that they were so her from searching into the secret Caines of Diss  
cases, that they even neglected the outward and evident Causes, upon a Perfuasion, that is is not din Cause of the  
Disease which indicates the Remedy, hut the Disease itself. To convince them of the contrary, he brings an  
Example os two Men, who, being bit ar the. same time by a mad Dog, address'd themselves m two different  
Physicians. ' It happened, that one of these Physicians, being informed of the outward Const. Of the Ijofesse, lest  
the Wound a long tinae open, and applied Specifics. The other, without trochimg-himself about the Cause,  
regarded only the Disease, which was a Wound, and, following the common indication of Wounds, endeavour’d  
io acatnze it as soon as possible 7 the Consequence of which was, thathis Patient died mad., whereas the other  
recover’d. *Galen* is no less severe upon them for their having no regard to rhe Season nor Country, nor Age.  
mir otfintdincumstances of the Diteaied. . ss 3

,. The, Methodics answer'd, That these Cururnssaacfs made no Alteration in their Method; -that whenever there  
is TReIagniinn, there .is need of -a itesmshos, 4et theGosnwys. Sesths, Age»'br even Part ahected,: bewhatlt  
will Ἀεἴ δ᾽ἈἄκΤἈ-ἐν X -..jo-tio her? Ή-.-ί *-Alum A* ὐ .--x'-ute er- - --th -. ἐν-...

By all. thathas been, said Gr the Metftodics, a twusuim4 appears, that these Physicians, like those osofl other  
Seffs, .there inheiroys about establishing the Credit.osetheir Theory, .than ncheYingithessitkryafidthlechey

djsyuted fgr Vistory^pod rint sor Information. The Modems have, however, found seine Things, both inthe  
Tspetby 'aedPrailimEthefePhyherapg hisinry worthyof being imitatedin their owned. Thus:the -Doctrine iff  
DishimpoisTiistuth'juhspedfrom theshgidby or Relaxation es she fibres, ind 'the- Practice depending μὲνθτβοϊἰ,  
exactly agrees withthoseisf the Medionios: Thestio as I remember,  
yrn'afterwaidS wroteupon dus Suhjethsi and the celebrated *Bocrbtume* gives a inccinct and radonal Account of  
every thing’ rnceringishihisDoshine, with (time improvements, in nine Pages ferry of.this *Apioriselts* y ihoS since  
the Publication os this Wncein I709.; a.Multimde of Authors have borrowed this PlaIs, mid spam outni&Senssi  
shents to.a^eatNuinher os Volumes,4.- -- so .so. c.. v:;c..-c. i-.:;urni fed: *rticsrti : tsusL.. -s:* nona ζ

The Names of many other Physiniapo of the Methodic Beth *are* recorded by Authors, but few of them are <T  
importance..enough.inIamMistory chPhyher m deservefaimer-Nodper.astheingptininpally serwile imitatore of  
thhshEreddyinentihesqsSrnonnii these; however,, *ismsclstselerc* takes Notice *sui Mosebion,* whose Treatise of  
the lTsoidgniof Womepwe. naw have *why* lived in-shin TinteuftheEinperor- *Valentinianus,*

andwhein St.*Augustine* represents as the gthered Physician of ins Age. .,..-i5rdA ' ' ..nceherin y/edsw - '

*Thessuus Prisudniis.su* - alin maid'd amongst , the Methodics by the fine Audios, etho .says, he was Scholar  
to *ITsidurifihes.* ῖ He fher wrote some Medicinal B00ks: in the *Greek* Language, by. the Persiafioa of <sle his  
Calleghes, whom he calls *Olympius* ; .after winch he wrote those -four.- full .extant inrdquish,tas.he- himscisiHsonns  
sis’. -The first of these is 'intituled *Logicus,* the -there is.;0uttheJcast.AjpeaiancebrPhilosophicafcrRenioning  
in any Part of the. Work.: On the contrary, the Author in his Preface declaims, against perilosophirailor reason-  
Jog Phylistaiss. " If,. ssys he,. Medicine was prathsedf’hyillite’ate Mein who hautrursather Masted thassiNa-  
V inis, land who knew.nothing.of Pheospphy, Diseases; would betnorefiightandgentiss and PhysieiaInswonld  
H use milder and cheaper Remechesthan those commonly, prescrib'd, s dintiocontinncethncethe jnoshnaonaHMe-  
& thorfof heating Medicine’her tiopo:ne^,ethed,Sand:titat.Art lies .exposed ro.’iheMerqy of certain- People,  
P within, chief Talent consists in ;imtitg.;polltely,fimd diluting subtilesp against thosenceiiSentirneirtsthiffoferrt  
"'irons their own.” Allsthe.reft os diin.TIesace. inshM.Yed ErdarnanonE against this Abuse, rand the; Author  
declares, himself so strongly for the Empirics, Iher .iptR: jyoUldtvery’'«adily' inke!’hijw. fin one of their 5ecti  
'Tin he1 .easy Task tp.conjectiire, why ths herokin this Edition of *Aldus* should he intitineddurgniat. sinceimithe  
*SassesifiAnussu* theTame B^H-<ahed-^orasco»,Xtha^i?k *Remedies, ecestlf prepar'd -art sound.* He dedicated  
this herok.ro his Brother, *Tiplatsieus.* Ne.gnio dedicates the inceed to hiinimint whIeh-hLtreais os acute and" chim  
hiedl TJiseaies. This second Book is intinhed *Logicus* in thedast-Inentichld Edition.? and.'that Title appears well  
enough suited to .is, ,becaine.it Gonteim-lhersonings.- The third relates roedie DisordeistossWomeurfher which  
Pedigni.it is intituled *(Nnaecles* Tt sssienicated-te a’Wonias,. wito in different Ethutmagoes hyidifferent Names.  
That *bf spldes,* and theros/durnceim^cailherTrd?quis,hut-thatofj?^hylesIierl5ainiW.0 ThesoorthBoaiti Ias  
titulod.Tfe *sphysica.Scieatiasm* by the Author addressed m. her town :Son of the 'BhikeestchdEiasceiasmTherRe»  
ginning os das Book does .gni. eoo:niporrdto ha Title, herherit does not'inthe least aesfof Rshysieersor-nhe only  
fihd.in’it DesctiptinnS ofYMedionessior- vatiour Hiseases;or specjheandzeinpinrah.Medicines, sdnie;ofiwhich  
ateTiMciniidy superssioout. edTowafds the Close os the Weds, indeed, .themamcseineYQuestiona relating mPhy-'  
fiolo^- The Author susse examines the Nature cf the.fferninal Minetiotiint Dinseme Parts lef the hedy, and  
sorne of the-animas Funetions, bus all in a very barbarous manner. .Ii him ἐν ;ὓ : : he. ς :;

YBesidcs^jo appears by.thetiopond -of these Boeks,, that this Author Avarof the, Methodis. Sect, in.Imitaiion os  
wheinhe always heginAlin Cures..by the Cborde os ,a Cliamherrfuitedicithfi Nature osatheDaeafinodiwhich he  
ire^Sy .aed> that with reinespteRelaxation and-Stricture: a, Peupncuinony,/ for 3nstancs,r’which0isv.'aDss

ease proceeding from Srricfiirs, he orders that the Chamber should be ligaiandwaifrtiohecauiinherjoys,thhefe  
Cimgaiherrgni contribute to. Relaxation. \* ,^e:aish'.makeS:ss^uthtMthdpasefithe,(^ck».of\the.Meilindies; and  
ctdeisVcnespolheralmostintheAmemaimerthey.do, dndgg'the first :three Days ofttheDifease; thoIheissome?  
tinies;alrgni os Venesection,,, either.heoaossihei thinks sat may.he emitted,: br that:, some mther Remedy inarihe  
slibshtutedjn iss Room, in Cased where ’th generally believ’d to be indispensably nimeffaiyedsljut uho\* ouedAtil  
shores brine Methodis;flect,. he pevinshelose T00edes.-in.4rt^iai.'brstanteafrMn ’the.PIafisds of the these antient  
Physipern^sqs.imt .secti ῤψῥα often .orders.Purgadv^is^SdchEithelMethia^ v-ssid: Besinddfit :ofgniherrinlfi>t  
sp^.oEpereIEes, ia^with r^podt.in.the Adurinishimon^f other Remedies dQesinotjfinilow.the preciinOndo'  
aiiherjd mspry *Seranufr.Sat* thin will-pot appw eurraoFdii^jPinrwidmrisides, that *Theodorus. Prisaianus* din'd’  
aljoinfthinehundred: Tpers aster .him,, aedjdut, ..evpoin.-theDaysM^rariut the Methodics were hecaff

os the. same Say usTinnliing!; soaiint jss/at.-the shut Establishment of this . Sect; Ithe Physicians :wh® embrac’d.  
It igniltiospot agree'.irath.t^»stin;i^eIai.- Artinha, JawaSYno: Wouderj ^:thefenceoicaand.tbree orcsourtCenttt-'t  
tiedaiter theimishoul'd.in1)ihe Ioannerherdwided withsscspect to some hertichlife. fThahdhefei later Methodics;  
d^etSshhershe fogniefe this does oqtjhinher them from'being loni^lhepern;' igniJOlindses, since they didSiat)  
abandon the fundamental Principle os the Sect, which consisted in acknowledging only two Kinds os Diseasssf  
thosejItepoedingfinurfitquiinte, aedthosesromRelmtien.; *: -rti'sub* adr ?.-ἐν .out Imhe εἀπόεἴδ᾽Ίdinar  
sEinaffonng *thgr lsusodurus posslsusus fiord* aboat-;three hundred.Yreais aster *Soranatiiquiho* flourished aruder  
*Tr^scsty* insounded her whet the sormev says os -lurnselss . '0at he wlontheDnaple *osFindicianusi* whewasdBhfe  
heran*To'the* EtnpeIor*Vestesiiikiam* the first. ' hercordingbro thisCiniiputatios, *ssihendQuae.Priseiarus.rstsssptsm.vjBo*ivldgniher *Gratian gressiaieniimapsut* second, and even soinewhai later. His Style in some meubrd? refembjes-'  
aherascniim, , which jays *p* Poimdatiofesor sespeGheg,,'that,he was *lumespriceca,* as west as hattshs.

shbrssTherWorlis osetherdurin*flrisiiarnis* jyer% first putted-at-herasherp in j§32. heE.gni that Fctirion he -red  
φτπόστ οὐρῦName os *^frflatius froraliamis,* and the. Title *&s[Arcbeater.* The finition is full os Faults, asr.^ingher has-ohsery’d whe in her Trehertiom-hA-explnirdd-seyeral.Iherages of our-Author. The same year  
there waiimi^er Edinpst puhlnh’d at *siajll-* imnceshsiName.br: *Theodpric Priseiaaus,* hut .in this Edition ithe?.  
fourrhherdk is warding. *Ndusquisr* her Sons, utlash 'gave a .third in the Tear 1647. where the Works of our  
Anthespwhe there.aisoappear? imder the.Name of.:?^eddurin-^sii®®i,rare joindimThose .ofall .rhe antimr  
Phyimans who winte .in *Sana. scbesumajsTriscsuarius* does not in thersEdinen,«in'iherother, Essisthe the Tine  
*Cs.Arccieser.* The third Book of this Autherin whisk neainos thfcJMeefe of Wnnim, is mnosirild in aiCedi, :  
lection of Works relating to the same Subject, puhliihlu *'fa Israel Spacbius.* Thecets aim a Book intituled!

:ἌΤ j *Biata,*

by Snia^hehePhysiiinroftcheAanie of SSodCTus.nwhamiigtheascgrHinlon- trrthe fdinfssec:~>mi4i  
*Theodorus Priseianus.* . - ’, ...I, ..f4.

cEhese-Atelali the -aedentJSlThoffics, whose Works or Names ase still ^eferindf- Emin: the Days of*Theodorus  
AlenffloesPiL* ut those *as-ClyfaprtiiTtrBothesa, -zrti Eusebius, so* .-whonI hessde'dicattsrhis Bocks, and who" weite  
-probably, of his Sects we.hear.no Incae'.as: the Methodic Sect till rim Trrng *i>f Gariapontus,* who aid notwrite  
si. about,spvea ut> eight hundred Years afinrihc Persons.'now inention’d. 'Some mil him *IVariinooius,* others  
*Paimpotus, Igrarsnipotus, Guartpocus^asrGanrepoius, Gariptmus, asis\ Gancipulus* Tfie pcrrnmiat Τμακἐνεἐι  
-which din.AudiOr lived, is;much controverted; but it appeals Iran.the Testimony *fA Eetrus Dorr.sari,* who  
-feed: insine. Te?f one thousand and seventy-.two, that .tins Physician .livedIn the ssme~.Age 5 *for* he jpeaksUf  
femras pfa Man wnom he bad seem Besides, tt appears that our Author was among th® Number of Physi-  
xiimshekingmg to-theSchool: of *Salerntca,* from a Paflagein *MsrelumsPrtiegom. in Scholam Salernitanam,*where he is ’called *lViantsipoius.* He wrote seven Books, which contain this Practice. The five first treat of  
aimed4h.lDniimefS exsipf Fevers, which ate the Subject .of. rhe two last; /This Work was printed at.Ljnce in  
<ί5ί6ὶ imd.45g4-jundersthe.-Titie os *PesstonariusGcdeaL ‘* : -u,.:ζ is he. *ri Aet.gr.la "*

... Aspof :st4is/^«n^we.ip»wAgnino.otherAuthoin of i the Methodic Sest,.-whichfinm:thatitime seems tolipoe  
. been entirely extinct, till towards the-find ofthe sixteenth Century, or rather the Berynning of the seventeenth.  
Frasci^ut^her^-Ptoselherwf^Mcdicine *s& Padua,* endeavouridito revive it. by bis .Book intituled. *De Medicina  
siletbcsticia.* if : ... τε .sj *su-a* mi s / ;mi... :. . in jo jirii mi. ; " ;.'.. ' .. :b j in sta

.. .Thimgllssfenjestes had at first a great NInrsher of Disciples, and rhe MethodimScft ;had been a long timeesta-  
hlched,- yehehisre were semchofssZiimestes .some.who. lived soon alter hint, who did not

.declare themselves of his Sect, .fiotnewouldnat foriakethe Dogrnarii^thuIadhedd *to Hippocrates, Heropbiliii,  
ismaststratus, os Aselepiadey* ..otheminiwayspredofsluthcurfdvrSLnIpirhis. The Methodica themselves, who were  
not all agreed,,.gave Occasion for, irinod'jangsevemi.new.Syitems., for out of their. Seth arofe-rwo othersf tinder  
theTitleSos *Fpisuttbesief ana Eclectics. >* sThissmuchat least, .II seems.; we may ioedlect from. nceAuthortof-sthe  
herolcintittiled, *The.Iapifidnstlen,. sEiiiicd:*to*Cosm.* -ThattAnthar,*Catigr* having ohfeeved,' that severalMil.  
*shedins, a&Dlystepicusr Mnoiltfulens-assd Soranus,* didinot whedy agree ..infOperiioas withrthe-resh gtios-orffeo  
inform us, .-that .ferae; werto called *Epifonthaia,* as *Leonidas- as .Aletcattdrea* .others Eclectics; as' *Arcbigrnes*of *Aparnea in Syria.* Here the Author seems to comprehend these Episyntnedcs and Eclectics .under: the ;M6-  
thOdICS. x 4; if’inriu: gni.tio: aintio-jmi . cedin' . νὰπέΤ miu: m’n.A

*Calius Aurelianus, Acea. Lib.* 2. *Cap.* I. quotes *Leonidas* the Episynthetic, where he givesius'lusDefinitiofiofa  
Lethargy; bur that Defiiiitiocedoes not in the least dheovdintheherntmienmichthar Physician;-with regard *to.* his  
-Seth *Actins*allo, στείνσίν.4..Σπ»<3εἴβιφ;.^36ί:74.8. mentions semegnithim Treatises of*-sm.IAatidicsosaspa*perhaps,might,be .thessmesohutweariLniherriIhe infer.sor them, as in.linmiinowing any tiding.conccmihg im  
general System. The Name *Epifynibetic* being taken from a *Greek* Word, which signifies *to cgilect CaessapbleseK.*is possible, that *daeotoidas,* imdthbfeof heTartyfiuMgherprofesstojoin thelMininnsof the Methedics wish those  
of the Empirics .and .Dogmatics,.and m unhebr.'recchcfle;the.diffeeurfiects.one withinotiied^oThss isall we  
have to by concerning chislSherter; for .weimOTnortych the Tirncjwherherinnce livetiother probrblyitwas  
some timeheforejyr7^«>.hesore-mentioned..... . oi-iain rededi. sin Lssur st sd nctiss nridw ssi Λ'Λε.π,.ΐΟἈto,

AS. for those whom frescu, or theAuihorlosv the Book before /quoted,

*'Archigenes* one,; Lherinve there:mayegioflinlyshebisiFault in thenriginaL Textriwime' ^nitilei-lisj’rodd  
instead cf*supfsatmaj,* SWhat iflonlinns.iiheM, .thimtfifryAoo.sixty years*sscciocesAiferguliei* appeared;-there  
wgniaTluhishyher os *Alexander,* jtallethPinothen/herDn^riusuTnce/infewadstvhai’hebdurnder the Emperors  
*Augajists* and... *Thbigrus,* herd ...was; .the rFouedchnfi4Scct<0f,Philo&phetsjralledl *Eclectic, ssticiKersuuri* who shade  
^fes^o%^^th^ng'';opflM^it®!:n«ti of allrodiersi whatever was heft; .Mheute those; of I that Sect: ought  
rather m he.eailedthaissiaeded- .'dofenI?'egi^owwhinP«iw^ hod dofie  
with respect ,te-Philosophy, *Archigenes* mignit Vety ncell-he inppoind m do lafterwacds with regard to Medjcihni  
What &Itiim;teiaher.m estes^igiftfw is specified -uedrr the -Article of bis.NaineAsinignirI sso utgniinooos sons si  
:ῆϊ have given anAc00yhe.offthe:PiKur^^ probably aroseiahent .this Time, .tinder the Aitielesspf

ARET^utiptd ATH^lfc^duri an arioi tn *esuisu. rigr iscssi* wiso'se’'I: u,h δο ύ? .i;mi

Tho’ctestes^.the;Fouedesef:no partamjlar.Seds,yetjas.he;rRmtejudiifiesIllymn Medicinal Subjects; andaiutS  
great Pudiy, os. Styles he deserves our Attention on -thespreseheGfccasinin'mi bnso. mil link sn zwoher susvY vd .  
t i SomeAuthiOTs affirm, thafcQ^iheliyed hedof-Atgtasciir5-others make hirnidineinnder TilSevivj,otherS under CaZel  
*gula-,* somewillhave him.00tenjporary with*.Nerc,*-mid others placehinrintheRingnof *Thifern* 5thui;thofc'agreis,  
that he-hyed amder-.^efl^.utaQchinis.pn>beble;: that hewashernisiunddr *Avgastusgi* butdidinotrherhe^ill the:B^y-  
urng. os the RIigbos.TwiWif .Which if';seethe::ieasonablecto:ciandlude from this.: *ColsiniestA,* Who iivedinlhe  
*. TflocQs.sclaastias,* speak! *ofjsaestes.a&isi* Author whewrohehesomthiimlbut as one whom-he might have joins.  
*de,Carnclsm. Cflstfyse*ijby00he,0i4brininiirJliinesjohas, in five Books,/comprehended': thewhofb^edylofAvis-aind  
\*" fiCieneeS.ss\:PeRf *flossicflgi.Libi:i.:.Eap.* IiiniAAd agaiindhiiin.^: .3= *GesiratiJ* "e *Julius Atticus,-* and *Gogridius*V *Celsis,,* rwil.wily herebBalndxWrithIswfrontrd^eu LWetmayedrawhinotherifi-oof-xifithfeTinte *wheiisiflous*lived lrour 6 *Themisem, suquGeism.Pdurseu:doip.y.sm.e..6s* thessac-

"Lceffws *esAsestpsudcs,:*dgteherwhen hejgainceltioAeYiatedin.someThmgs&<im;jdie Opinioi®dind Practice of las’  
"TMastefey B This-Word *lately* imports; that tfodinestes <nd>mit<livmlaQg-hefereI>estes. .smith ruth atictiovxiinG "  
*. kiawsseblensm.* havingtheher.2.DifdperaDchhisncessorsus:^/estes^is,:tnushhaVe dw«tibrty'Years hefomi the  
Birth gni/ikeascK.aHd,th^ lojd,- aswe.lianfifinutctffms, mighehealroessnie years after in ι Tlim being supposprfs  
we shajI herd, Jim he yasRillstiving tweiVE /or..tthuteeq Tcami before ssimEnth of the Reign.of *Augiafous,..* wlfich  
extended to the fifteenth Year after *Chetst.,* and consequently that *Celestes* having wrote but a short time after' the-  
Death-os thut-Phyimim, it-muftdin thncei|heEedbrtheBaighof.^pestesj,00s,atineil,/astheBeginaingosthe  
*K^NNiopriusA ' urilpinsu*'00 .inn υ.-7ι *pri::sA i:* Λκίν.- -.3 ;a.V.su i- ' < ' --- ---- : ' ἱν. -- ’

. We nicedwirh some D|ffisustimtofv.oencerimng.the Nathe/Countryxoand *Sa&&fxtntsEnsiis.* Med-EStioos'  
“dhisoWhehargive hinythe brIsuse.allsifaeInanuiinipt Copies have tike following Titfest}

*A CarAelsuCrest AryiatiCabersiL :* Theretio but osicciEdition,.-whisininahat of *AlenrJAimurius,* that changes'  
*AnkiaapfasAidless,* aed ptthaps with soineRaishn, heraminrhethmiajou^nahere&tr beingedttat^II4.the izfev^Jlon  
Family.; and *Cameiius* srornthe *CamflianPsssmaj,* do:rnmifeem eapahieinf being joined together, -hecaufc \*we lhero  
nPExaurPiniff-such-aCorJtmctitio of Names .nf;rfrssi‘TrnrEarniiip<s cfne:; 4 .αιοαΊ:.' ό.:ι. *r:.....sI* mb .j

*Sa iniim Catiora os* Gestes,: utjs.belinvath upon theaihedinof some PdinoLs, theTitfe edwhinherIiake&^in  
*Nateanr* inat'hew^.’.born ai-.ikeise *-Qshas,,'isdjA..Riisdigisi..IJb.* T4. iby-simithhaainhinstoheos*Virclum., ’her-  
i. cci'.* Which

. which they also have no other Foundation than seine Titles of his Books, which are not more to he depended upon  
than the others.

\* The Profession of this Author is no less bard to he determined. Several os the Learned have believed, that he  
was no Physician, and that the Woiks which pass under bis Name are nothing but a Translation of feme *Greek*Author. Tins they infer from a Letter ascribed to *Celestes,* addressed to *Publius Natalis,* and in which the Author  
does not lay Claim to the Character of a Physician, but only speaks of his Tranflation. But, besides that this  
Letter-does not mention the Books of *Celestes* now extant, it is not wrote in las Style. -

*eso* Others are of Opinion, that *Celestes* did not study Medians, except as a Branch of Philosophy, not with a View  
to practise it, but to imitate *Democritus, Plato,* and other eminent Men, who endeavoured to make themselves  
acquainted with every thing relating to Physic -What seems to savour this Sentiment is, that *Ceifus* wrote not  
only concerning Medicine, but almost all the other liberal Arts, as the Tine of one of his Books evidences, and  
*'yaQuaeniiiiancxpscSsy* observes. "Grestes, says he, who was a Man of a moderate Genius, wrotenotonly concerning.  
,\*l ail the Arts, such as Rhetoric and the Art of Poetry, but has also lest us Precepts relating to the Military Art,  
" Agriculture, and Medicine.'' But the strongest Proof, that *Celestes* was no professed Physician, is, that *Pliny,* who  
-gives a Lift of all the Authors fioinwiiom he takes his History, and carefully separates the *Greeks* from *the Latins,*.the Physicians from those that were not so, places him always among the latter.

r *Scascger,* however, with several other learned Men, thinks that *Celestes* was a real Physician, and oppose the Autho-  
tity of *Galen* to that of *Pliny,* the first of whom quotes a *Cornelius,* whom he calls *Cornelius the Physician,* and  
-whois-supposed to he the same with our *Cornelius,* ltmay he added,\*that *Pliny* himself, in one Passage, *Lib.* 20.  
*Sap.* 4. quotes *Ceifus* as the Author of a certain Medicine. *“ Celsas, -* says he, advises the Applieationof the Root  
" of Marshmallows to the Gout unattended with a Tumor.” The very same Prescription is found in *Celsasso*shat- we cannot doubt but that he is the same as that *Celestes* quotedby *Pliny.* Besides,; it is observable, that *Celestes*never hesitates topass his Judgment uponevery thing which regards theTheory, as wellasthe Practice of Medicine, -  
and that he decides boldly, and as a Master, in the most difficult Questions relating to the Art; which it in very  
.likely he would nothave presumed to do, had he not been a Physician s.He even; insome Places, speaks from ins  
own proper Experience in Medicinal Cafes; as in the Chapter where he treats of a Disease of the Eye-lids,- called  
*Aneyiobleposoaron.* LHerc, after he: has related, from several Authors, this manner of curing it, -he adds, that he  
Isid, not remember to have seen anyone cured by. this Method. cr.mi δνὰ - νύ ’ ῖ -

Among all the Works of *Celestes,* we have none but those relating to Medicine remaining, except some few Fnig-  
mentS os his Rhetoric. .’ sin- :ἐντι-ssss'.- ...

- All the Medicine of *Celestes* is Contained in eight Books, the four first of whicli treat ofinternal Diseases, or such  
as are principally cured by Diet; the fifth and sixth relate, to external Disorders, and contain several Formulas of  
Medicines, .both-sor external and internal Use ; thetseventh and. eighth.compreliend-those Disorders in which  
Surgery IS necessary, it .initio; th xtncei *zrcr.-Lp. - \_* όσ 4. ἐν - Ἀ

*' Hippocrates ^ Asclepiades* are the two principal Authors imwhom *Celsius* has been-indebted ; tiio’ he also takes  
some things frout his Contemporaties. . The former os., these Authors be has followed with respect to Prognostics,  
and .the various Operations os Surgtry; .for,. upon these Subjects, henas literally tranflatcd a great inshy Passives  
os *Hippocrates,* for which Reason he is styl’d the *Latin Hippocrates.* Bus, for theother Parts osMedicinc.the  
seems to have linen much more attack’d in *Asclepiades,* whom he calls agoodAuthor,and fromwhom, he owns,  
he hiss taken ssvetal things. Tins Circurnftaiae haslindaFtimIdapernfor-Oestesbeingplacedsthy seine, ainongrhe  
Physicians of the Mcthcxlic Secti . But tho’ we did not sperceivs, from the Manner in which he speaks os the three  
principaijSects then .establish’d, that he is not attachnceto-inly br .them.in particular,; yet we need only compare  
his Practice with thatofithe Mediodics,\_in ordoftoihejconwncetio. that.he does not agreewith theinv at least in  
every respecti: .Jfinete is any kind of Analogy, brtween his Manner of treating Diseases, -and therinfstherMethds  
dhis; ’tis because their. Principles' atejdrawrr from those: of *Afdepiadesgi*who, as we have obfeiwithdurasy fiveurite  
Author of *Ceifus,*-IheLhe sotuetimlonrectifies his Mistakes.: If ^iestes.wasnot ofthe-finlectic Stsh, ryodTtiSderitain.  
he acted according to the Principles.iafintiated by tharNanre; since he choam from everySed/and every Author,  
what to him appeared hest'ahddnostaadonal.. Bus,-, as his Practiceivery much refeninl^thatch^^nces, front  
which the Practice of the Methodics was borrow’d, this obliges ns to put him, as it were, -in the R&rJofrdrdse  
Sectaries, that, 'with hint, whrmy finch what concerns their Sentiments, or seems to have any-Relation.to diein.

By what follows we shall see the Particulars in which *Celsos* receded from *Hippocratis,* in orderyo-'cotTorm aim\*  
sessteo the .Sentiments os *Asclepiades^* and in what Instances he receded from them both. With *Asclepiades,* then,  
- his lrugind at the critical Days *oLHoppoarates,esati* intputed the Invention of thcmTaP assooKshrimd jhereiffitious.

Attacinnent to *site:Pythagorean* Numbers. He aifo rcjcmied the Practiceinfifr^poirafcsrwith regard toSeniescction)  
os which, in every respect, he made amere univerfaLUse? W It .isnotss said *Ceifus,*anew thing to takeEloed finny  
"" the Veins; bur ’th a,new Piece ns Practice, that Physicians should, almost in every Disorder, prescribe Vene-  
“ section. Fonnerly young Menonly,': and Women who were not-with ’Child;-were bloeded bnr/imotit.oim  
V Days, we have-not heard of Venesection prescribed ^ Children, .Women withf Child; and old Men's'' The  
“ Antients,” continueshe, believed that Infancy .and old Ageimuldnot support thinK^nddy, arid that a pregnant,  
“ Woman could.not sail.to sustain ah Injury by it. But Use and Experience have since convince'dns,. that, 'with;  
*of respect* to Venesection; we ought, notaiways to followine Practice ofthe Antients, thuuro be guided by other  
" Observations then theirs. It isthf Importance to know, not hobrrold the Patient is, dr whether a Woman?.iT  
\* pregnant, but’.the Degrees of Strength left either with the one or theother. T sha young Man is too wamk, dr a.  
" pregnant Woman brought too low, Venesection is then ininropetaibecause it would render them stissweaker ,  
\*? but a vigorous Child,, a robust old Man, or a ftrong pregnant. Woman, fupportiorhis- Operatien?wichotit any

..These following are the particular Cafes in which *Celestes* esteemed Venesection necefliny: When Patients labour’d;  
under violent Fevers, when the Bedy was red, or when the Veins were full, he blooded. He also-followed the-  
lame Practice in Pleurisies, especially when the. Disorder was in Its Infancy, and thePain-considerable. With  
respecti to the Peripneumony, he ordered Vencsccuon, is rhe Patient had sufficient Strength left; shut if not. the-'  
said wewere to have recourse to Cupping without Scarification: By this we see;that, -in this inspect, he was.  
pretty much os the same Sentiment with *Aselepidics y esi& slums,* is, inGases os this Nature, he did nut absolutely 5  
copdenm Venesection, yet. at least, he did not very much approve of it. *Celsus* alfo.blooded in other Diloules'  
of the Viscera, and practised the same Remedy in Palsies, Convulsions, Difficulties of Breathing wKichinreaten-  
tiogocedos,PtiVatinn os Voiced and Apoplexies, with respect to which his remarks, that Vetiesechop sometimes  
teheres, and sometimes kills the Patient, in Cafes of intolerable Pains, our Author, also had recourse-to this

Remedy, which he practised in Ruptures, internal Contusions, and in Cases where the Patients init er Vomited  
Blood on which Occasions he recommended repeated Venesections, in a Worth he blooded in all acute Disorders,  
where he thought there was a Redundance of Blood. He also ordered this Remedy in Cachexies, no doubt because  
he thought, that in this Disorder the Veins were full of Blood- By these instances we fee, that he recommended  
Venesection more frequently than *Asclepiades.*

AS for the Time most proper for Venesection, *Celestes* said it was not to he performed so long as Crudity and Indi-  
gestion prevail., and, with this View, he generally waited till the second or third Day, except when the Case was  
highly urgent; but he discarded Venesection after the fourth Das, becaufe, by that time, he supposed the bad  
Blood either to he .dissipated spontaneously, or to have made an Impression upon the Parts, and that in this Case  
Venesection could tally weaken the Patient. He thought it was murdering a Patient to bleed him during a  
Paroxysm os a Fever. When the Blood flowing from the Vein was beautiful and red, he was for closing the  
Orifice directly; since, according to linn. Venesection was, in that Case, more prejudicial than salutary.- He  
also ordered Venesection to he performed at two different Times, rather than to take away as much at once aS  
should be judged necefiary, so far was he from bleeding till the Patient fainted away.

The' Cupping-glasses, for the Extraction of Blood, were usedin the Days of *Hippocrates,* yet they were much  
more frequently ussd in the Time of *Celestes.* This Author, *Lib.* 2. *Cap.* 14. informs us, that there were two Kinds os  
Machines for Cupping, one of Leather, close at the Top, in which they burned Lint.- in order to make it adhere  
to the Part. The other was of Hom, and open at both Ends. The Method of making this Kind adhere was, by  
extracting the Air with the Mouth from the superior Orifice, which was afterwards to he closed with Wax.

'Tis pretty iirrprising, that *Celsius,* who appears to be highly exact, should say nothing about the other Method  
of Bleeding used by the Physicians, which is the Application of Leeches. This Practice was, however, in Use  
before his Days; for 'ris obvious, that *Themisen* was no Stranger tn' this.Methed.

Is *Celsius* receded from *Hippocrates* with respect to Venesection, he no less dissented finm him with regard to  
Purging. Concerning this lint Remedy he speaks thus. *Lib. 2. Cap.* 12. " The Antients,” says he, “continually  
" purged, and gave Clysters, almost in all Dilbrders. When they intended to purge,. they took black Hellebore,  
" or Polypody, or the Squamas AEris, or the Sea-lettice, a Drop of which, mixed up with Breed, purges  
" copioufls, or the Milk of an Ass, a Cow, or a Goat, in which they put Sals, and, aster having boiled it, and  
" separated what was curdled, they made their Patients drink the Remainder. Purgative Medicines,” continues  
he, “ prove offensive to the Stomach, for which Reason 'tis neceflary to join Aloes to all Purgatives. The Belly  
" bring put into too strong Commotions by Purgatives, or too much relaxed by Clysters, the Patient is, of course;  
" rendered weaker; for which Reafon neither of these Remedies is proper in Disorders accompanied witha Fever.  
" Black Hellebore may be exhibited to the AtrabUarious, to such as are melancholy mad, or to such aS are in any  
" Parts paralytic. But. in Fevers, 'tis better, and more adviseable, to give such Liquors and Aliments, as may at  
“ once nourish and keep the Belly open/'

What we have hitherto advanced concerning the Sentiments and Practice of *Crisis,* is taken -principally from  
his four first Books, in which also we find the Manner of using Gestation and Friction, which he employed almost  
for the same Purposes as *Asclepiades* did.

. AS forhis Rules relating to Eating and Drinking, they may he reduced to the following.. In the Beginning ofDssorders  
the Patients must endure Hunger and Thirst, but they are afterwards to he nourished with good Aliments j hut  
they are not to take too much, nor to fill themselves all of a sudden, after having fessed. He does not. however,  
specify how long the Patient ought to practise Abstinence, but affirms, that, in this Particular, 'tis necessary to  
have a Regard to the Disease, the Patient, the Season, the Climate, apd other Grctimftances os a like Nature,  
since it is impossible to lay down any fixed and stated Rule. *Celestes* also, in his four first Books, treats os Baths,  
-Fomentations, the Means of exciting a Diaphoresis, and the various Substances used as Aliments, which he  
distinguishes by their respective Qualities. -.. . .

The fifth and sixth Books of *Celsos* relate to Pharmacy., tho\* we find Very few Medicines for internal Use in  
them. All we meet with, of this kind, may he reduced to two or three Medicines to procure Sleep, to mitigate  
Pain, to remove the Cough and the Colis, to provoke Urine, and facilitate Labour. There are also, in these  
Books, three universal Antidotes. The first of thefe has no particular Name ; the second is call’d *Ambrosia,*which, according to *Celsas,* was. the invention of *Zopyrus,* Physician to one os the *Ptolemies,* and the third is the  
Antidote os *Mithridates.* We there also find some particular Antidotes against the Wounds of Venomous Animals,  
and certain sorts of Poisons., But, in these Books, we have a sufficient Number of Medicines for external Use;  
seme to stop Hemorrhages, others to consolidate, others to dissipate or discuss an Humour, others to bring Abscesses  
to a Suppuration, others to deterge Ulcers, others to consume fungous or luperfluous Flesh, others to cauterize,  
- others to incarn, and others to cicatrize ; and all these intentions arc answered by means of various Planters, Oint-  
' meats, Cataplasms. Malagmas, Powders, and Troches.

The seventh and eighth Book relate entirely to Surgery, the last of which treats of the Bones, Fractures, and  
Luxations, in las Preface to the first of these he makes the following Remarks.

There is a third Part of Medicine, as I before took Notice, which is known by every one to cure by manual  
Operation, not that it neglects a due Care of Diet and proper Medicines, but because its Performances principally  
depend upon the Hand; and its Effects are more evident than those os any other Part of Medicine. For, since  
Fortune has a great Share in the Event of Diseases, and the same Remedies prove sometimes beneficial.'some-  
times ineffectual, it may reasonably he doubted whether the Recovery of the Patient he owing to the Medicines  
administered by the Physician, or to the Strength of the Constitution, And even in those Distempers where we  
make the nearest Use of Remedies, and with the most sensible Effect, it is well known, that we often seek Relief  
in vain from Medicine, and that Health is frequently restored without it. The Eyes, for Example, after they  
have been for a long time tortured, and tampered with by the Physician, hang left to themselves, have sometimes  
recovered fpontaneoufly. But in that Part of Medicine which cures by the Hand, it is evident, that, tho' it  
receives some Assistance from the other Parts, we are obliged for every good Event principally to itself.

Surgery is the most antient Branch of Medicine, and is, besides, more cultivated hy that Father of all Physicians,  
*Hippocrates,* than it was by his Predecessors. - -Afterwards, when it came to he separated from the other Branches,  
and made a distinct Profession, it flourished also in *Egypt,* principally thro’ the Skill and industry of *Philoxenus,*who wrote an elaborate Treatise os Surgery, which contains several Volumes. *Gorgias* also, and *Sastratus,* the  
*two Heros,* with the *zriQApollenii, Anmonius* the *Alexandrian,* and many other famous Men, made each os them  
some Discoveries tending to the Improvement of the Arc There were not wanting some eminent Professors at  
*Rtnae* mo ; and particularly, of late, *Tryphon* the Father, *Euelpifius* the Son os *Phlcres,* and the most learned of

all these, as appears by his Writings, *Meges,* who, making seme Alterations sor the-better, contributed each of  
them something towards the Promotion of this Branch of Medicine. - .

. A Surgeon ought to he a young Man, or, at least, but Jost-past his Youth, of a strong and steady Hand,  
which never shakes, and one who can ufe his Left Hand as well as his Right: He must have a sharp and clear  
Sight, be of an undaunted Courage, and not too compassionate, that he may perform his Duty without Concern,  
and without being moved by the Complaints of his Patients so much as to hurry an Operation, or to cut less than

‘ \ the Case requires; always behaving as if he was unaffected with the Suffering of the Person under .his Hands.

We must not forget tn observe, that *Celestes* looked upon the several Signs drawn from the Pulse, as Very preca-  
rious and uncertain. “ For," says he, " some lay great Stress on the Beating of the. Veins or Arteries, which  
“ is a deceitful Circumstance, since that Beating is flow or quick, and varies very much, according io the Age,  
“ the Sex, and the Constitution of the Patient. It even sometimes happens,” continues he, “ that the Pulse is  
“ weak and languid when the Stomach is disordered, or in the Beginning os a Fever, tho', in other respects, the  
\*e Body he in a good State; so that we might, in this latter Case, he induced to believe, that a Man is very weak,  
u when ne isjust enteringinto a violent Paroxysm, has Strength enough lest, .and may be eaTdy recovered from it.  
" On the contrars, the Pulse is often high, and in a Violent Commotion, when one has been exposed to the Sun,  
" oroomes out of a Bath, or from using Exercise; when one is under the Influence of Anger, Feat, or any

other Passion. Besides, the Pulse is easily changed by the Arrival of the. Physician, in consequence of the \*  
Patient’s Anxiety to know the Judgment the Physician will pass upon his State. To prevent a Change of this  
“ kind, , the Physician mud not feel the Patient's Pulse on his first Arrival: He must first sit down by Him, assume  
“ a chearinl Air, inform himself of his Condition, aed, if he is under any Dread, endeavour -to remove it by  
μ encouraging Discourse, aster which he may examine the Beating of the Artery: This, nevertheless, -does not  
" hinder us from concluding, that, if the Sight of the Physician alone can produce so remarkable a Change in the  
“ Pulse, there may also be a thousand other Causes capable of producing the same Effecti”-

This Author was not only highly esteemed in his own, but in all succeeding Ages. *Columella,* who was .almost  
his Contemporary, or appeared very soon aster him, places him among the most famous Authors of his Time, and  
*Pliny* classes him among those from whom he has extracted his Natural History. *Celstts is* also quoted in several  
Passages os *Quintilian,* especially with respect to Rhetoric; and tho’ these Quotations seem to be litde to the  
Honour *oiCesses,* since they are only made with a View to be confuted, yet they, at least, prove, *this Celestes* was  
looked upon as a great Master os that Art, since fo celebrated a Rhetorician as *Quintilian* thought it worth .while  
to animadvert upon him.

It will possibly be said, that is *Quintilian* bad bore any Esteem for *Celsius,* he would not in plain Tenns have call'd  
him- an indifferent or rniddle-siz'd Genius. But we must observe, that he only calls him fo, when the Comparison  
is made between him and *Horner, Plato, Ariseotk, Cato, Varro,* and *Ciccro,* the greatest Men that have ever  
appeared either among the *Greeks* or *Romans*., so that the running the Parallel between them is a Circumstance  
which reflects Honour on Ceestes, however indifferent his .Genius is said to he in comparison of theirs, i if he has  
not come altogether up to the greatest Authors who wrote on the liberal Arts before him, yet 'tin still something  
glorious to have, come near them; and we may justly apply to him what *Quaentilian* says a litde afterwards :  
*Ferum etiamsiquis sitrnma defieret, tamen ese, ut Cicero ait, ptderum in secundis tertiisp consistere.* “ The' a Persen

may, perhaps, despair os a Place in the first Rank, it is, however, glorious, as *Cicero lens,* to equal those -  
" of the second or third Class.'' What ought to augment our Esteem of *Celfus* is, that he treated of all the Arts  
before-mentioned, and had Courage enough singly to undertake a Talk, which, divided, among several Persons,  
would nave linn very heavy upon every one of them. .This Undertaking os his appeared so brave to *Quintilian,*that he could not forbear saying, that our Author deserves, that we should believe he knew all that ought to he  
known of the various Subjects he treats os, if it were for no other Reason, but because he had the Boldness to form  
**a** Design os writing upon fo many different Matters. *Dignus, vel ipse proposito, utilium scisse omnia illa credamus.*

. - There is. an old *Latin* Epigram still extant, in which *Celfus* is introduced speaking aster the following Manner:

. -- ... ‘ /

*Dictantes medici quandoque (st Apollinis artes.*

*Museas Romano jussimus ore loqui :*

*Nec minus est nobis per pauca volumina fama,  
Quam quos nulla salis bibliotheca capit.*

That is, " In dictating the Art of *Apollo* the Physician, I obliged the Muses to speak' *Latin* ; and l have acquired  
«" as much Fame by my few Volumes, as those who nave filled whole Libraries with their Compositions.” This  
Epigram does not seem to he entire. The Words *quandoque id,* with which it begins, shew it to he a Continuation  
of some preceding Discourse, which, perhaps, was an Elogy on those other Works of *Celfus* which do not concern  
Medicine.

Among modem Authors, who have spoke in Commendation of *Celfus,* is that celebrated Professor in Physic and  
Surgery, *Fabricius ab Aquapendente,* who, in'his *Chirurg. Dentium,* thus advises his Scholars: “ *Celfus"* ssys he,  
\*\* is admirable upon all Accounts, and ought to he your Study Night and Day.” Others seem to esteem him  
only for fais Latinity, and set a greater Value on his fine Language, than his Medicine. Those who form that Judg-  
. merit os him, give no other Reason for it, but that, in their Opinion, our Author was too much attached to  
*Asclepiades.*

Put it is unaccountable, 'that *Salmcestus,* who was no Physician, tho' otherwise a very learned Man, should  
hike such-excessive liberty as to speak of *Celestes* as a Person wholly ignorant of Medicine. The Founda-  
tion on which he grounded this Censere was, that our Author, in his Opinion, did not tightiy tranilate some  
Passages of *Hippocrates,* which he seems to have copy’d. Tins is to sepposc, that *Celfus* could have no other  
Originals of *Hippocrates* than what are now extant; and that he was not at Liberty to add or diminish, in  
any thing which he took from *Hippocrates*; tho' he tranilates him without naming him, and generally delivers  
?what he ssys as his own Sentiments. But supposing that *Celsas* had been mistaken in some Passages, for want os  
well understanding the *Greek,* which might happen, must it thence follow, that he . understood nothing at all of  
Medicine ? It is true, he was a Follower of *Asclepiades* in particular, as has been observed; hut was not *Asclepiades*im excellent Author for the Time in which he lived ? And will it follow, that, because *Asclepiades* and *Celfus* bad  
different Sentiments shorn those of *(ialen,* for Example, or our modem Physicians, that therefore he must be denied  
to have understood Physic ?

We shall put an find to whet relates to the Medirineof *Celsius,* by giving a Tracflation os his justly celebrated  
Advice with respect to the Preservation of Health. " A Man,” lays he, " who is biefied with good Health,  
-\*\* and has the Fortune m be at his own Dispossl, should confine himself to no particular Rules, either with respect  
“ to Regirneuor Physic. He must diversify and change his Method of Lise ; sometimes reside in the Country,  
and sometimes in Town., but most frequently in the Country: He must sail, go a hunting, sometimes indulge  
“ himself in Resh but more frequently employ himself in suitable Exercise ; for too much indolence weakens  
" and enervates the Body, whereas by Labour it is strengthen'd and invigorated. The former hastens on old  
Λ Age, het the latter preserves Youth and Vigour for a long time. 'Tis also proper sometimes to use the hot,  
U and sometimes the cold Bath"; sometirnes to anoint, and sometimes to let it alone; to abstain from no Kinds of  
" Aliment commonly ufedsometimes to make one at an Entertainment, and sometimes to forbear it; some-  
u times to eat Inore, and sometimes less., to make rather two Meals a Day than one, and always to eat heartily,  
" provided the Stomach he sound capable of digesting the Quantity taken. But as Exercises and Aliments taken  
" in this wayare neceffiry, so those of the Athletics are superfluous and hurtful; for if Affairs of any Nature should  
" oblige a Man to interrupt and break off the Order and Course of the Exercises to -which he has been accustom'd,  
“ his Constitution is by that means disorder'd. Besides, Persons who-live in this manner soon become old, and  
-\*\* subject to infirmities. We ought neither- too eagerly to pursue, nor-too solicitoufly to avoid. Intercourses  
" with the tender Sex.. Pleasures ofthis Kind, rarely indulg’d, render the Body alert and active ; thut if too fre-  
u queutly repeated, weak, languid, and inactive. And as the proper Degree os these Pleasures is not to he efti-  
“ mated by the Number of Repetitions, but by the Constitution, the Age, and the Strength of the Person, so  
*sac* may take it for granted, with respect to this Particular, that the Enjoyment which is neither followed by  
" Weakness, nor succeeded by Pain, is not prejudicial. The Day-time is the worst Season for Pleasures of this  
" Kind, especially if they are succeeded by a full Meal ; the Night is less hazardous, but even then sebsequent  
" Fatigue, with long Waking, renders it improper. These Rules ought to he observ’d by Men in perfectHealth j  
" and so long as we are to enjoy this Stats, we ought not profusely to waste and dissipate what may he our Support,  
“ when we florae to he sick.” .

As my Design in this Preface is not to specify the Condition of Physicians, but the State of Physic, I stall  
not enter into a Detail of Opinions relating to the former, either during the Commonwealth, or under. the  
Emperors of *Rtnne..* It seems upon the Whole, that Physic was practised in *heme* by People of much the same  
Condition as those who exercise tins Art at present in all Parts of *Europe;* as Men of Learning and Distinction,  
no matter whether *Remans* or Foreigners; People who had not met with Encouragement in other Professions, as  
it happened in the Case *QiAsekptades,* who, on lus first Arrival at *Rome,* taught Rhetoric ; Surgeons, Mountebanks,  
Venders of Drugs, Preparers of Medicines, Midwives, and others of the lowest Rank. These Grcurnstances,  
however, by no means derogate from the Reputation of the Art of Physic, or Physicians, whose Honour must  
be deriv'd from Success in curing Distempers, and from nothing else; insomuch that I believe every one labour-  
ing under a Distemper would hold a Slave, who could cure hint, in greater Esteem, than a Prince, who could  
not.

I must not, however, omit taking some Notice of *Antonsus Musa,* who is celebrated for curing *Augustus Casar*of a Distemper he labour'd under, by directing him to usc cold Baths, and thereby brought this Remedy into  
great Vogue. He had a Brother called *Euphorbus,* who was Physician (fee MusA) to *Juba* the Second, King  
of *Numidia,* who married - *Selene,* Daughter to *Antony* and *Cleopatra.* This Prince was a great Naturalist, and  
described the Tree which produces Frankincense, and the Plant which yields Euphorbium., and the latter he  
nam’d in Honour os this Physician, in a Book he dedicated to *Carus Casar,* Grandson to *Augustus.*

Mr. *Le Clere* is os Opinion, that the *Artorius,* quoted by *Calites Aurelianus,* as a Follower *os Asclepiades,* is the  
same Person who is, by *Suetonius* and *Plutarch,* call’d the *Friend of Augustus,* and who sav’d the Life os that  
Emperor on the Day. the Battle of *Philippi* was sought, by advising him to he cany’d to the Field, sick as he  
was. This Advice was occasioned by a Dream winch *Ariortus* had, and *Augustus* had fallen into the Hands of  
*Brutus,* who, during the Battle, made himself Master os the Camp that Emperor had quitted, if he had not  
taken the Counsel of *Ariortus.* This Circumstance makes him taken Nonce of by all the Writers of the History  
of Physic, though in his Profession he makes no great Figure.

The Physicians who lin'd after those already taken Nonce of, till the Time of *Galen,* seem generally to have  
embrac’d implicitly the Sentiments of one or other of the Sects above-mentioned, or to have drudg'd on in the  
beaten Track of Practice, without giving themselves any great Pain about any thing but making their Fortunes.

'\* The principal of those, however, who are mention'd with Honour, are *Andromacbus,* Physician to *Nero,* and  
*Rufus Epbestus,* who liv’d under *Trajan,* os whom I have given an Account under the .Articles os their Names.

But *Galen,* who was bom at *Pergamus,* in the Reign of *Adrian,* about the hundred and thirty-first Year of the  
Christian AEra, affords us abundant Materials for the History of Physic.

- At the Time when *Galen* made his Appearance in the World, the Dogmatic, the Empiric, the Methodic, the  
Episynthetic, the Pneumatic, and the Eclectic Sects, were still in Being. The Methodics were at this time held  
in great Esteem, and look’d upon as superior to the Dogmatics, who were strangely divided among themselves,  
some of them savouring *Hippocrates,* others *Eraststratus,* and others *Asci quia des.* The Empirics made the least  
considerable Figure of any. And the Eclectic Sect had not, in all Probability, the largest Number of .Votaries,  
though it appears of all others to have been the most conducted by Reafon, since its Abettors profess'd only to  
choose from each what was heft; and to strip themselves of every partial Attachment, for the sake of Truth. As  
for the Episynthetic and Pneumatic Sects, we have already consider'd them as Dependents, in some measure, of  
the Methodic.

We might suspecti that *Galen* was a Favourer of the Eclectic Sect, since he declares that he will not blindly  
follow any os the Physicians who went before him; and treats as low and servile Geniuses, those Men whs, in his '  
own Time, call’d themselves the Followers of *Hippocrates* or *Praxagorasr* and did not choose indifferently what  
was good and excellent from the Works of every Physician. But, notwithstanding this Declaration, *Galen* seems  
to he more attach'd to *Hippocrates* than to all the reft, or rather to have follow’d none hut him. *Hippocrates  
vras* his favourite Author -, and though in some Pafiages he accuses him of Obscurity, want of Order, and some  
other Imperfections, yet he never fails to testify an uncommon Veneration ser him, and own that he has surpassed  
all others in laying down the genuine Principles of Physic. *Galen* was so fully perWed of this, that instead of  
taking any thing from the Physicians of other Sects, or keeping any Medium, he composed several Books, in  
order us refute their Principles, and establish thole of *Hippocrates.* Though before the Days of *Galen* several  
Physicians had commented upon *Hippocrates,* yet he pretended, that most of them had sailed in the Attempt;

and thought himself the only Author who had penetrated into the real Meaning os char annimr-Physiriin,' rhistiory  
as some learned Men have justly observ'd, he often strains his genuine *Sense.*

His first Attempt, then, was to explain *Hippocrates,* with which View he wrote a great deal. Besides, as he  
observed, that his Author was not only obscure in several Passages, but also that he was defective with respect to  
Order and Method, and that he bad not a Knowledge of certain Things which were discover’d aster his Tims, he  
attempted from his own Stock to supply what was wanting in the general Principles of *Hippocrates.* Though  
*Galea* had done no more than represent in a clear Light the Medicine of *Hippocrates,* his labours had merited  
well of Mankind, Provided *Hippocrates* laid down the genuine Principles of the Am It was, no doubt, a Talk  
of the last Importance to represent these Truths in their genuine Light, and rectify the Mistakes of those Inno-  
vators. who, according to lum, bad shamefully wander’d from the anrient Road. Go/es, however, does not  
pretend to have merited any Honour from das Part ed the Design, but boasts of having been, the first who  
shewed a juft and rational Method of treating the Art of Physic, a thing omitted by *Hippo crates. '* In order to  
specify fully hew *Galen* acquitted himself with respect to this important and extensive Tatio, it would he necessary  
to insert whole Institutes, mid a complete Practice os Medicine, according to his Principles. But as our Design  
in this Place neither calls for it. nor our proposed Brevity allows it, we shall only give inch general Hints as are  
sefficient to point out how this Physician behav'd in this Particular,, and reprelent the Analogy, and the Differ-  
ence, between his Medicine and that of *Hippocrates.* In prolecuting this Design we shall first consider the Idea  
our Author formed of Medicine in general, and then , take a brief View of some of the Particularities os his  
System. .

*Galea,* then, maintained, that in order to know an Art, it was necessary, previously, to he acquainted with the  
End proposed by it; and that the same Methed pursued in distinguishing other Arts, sufficiently enabled any one  
to know what the Art of Medicine was. Some Arts, said he, propose no other End than bare Contemplation,  
such as Arithmetic, Natural Philosophy, and Astronomy. Others produce also some Action; but as soon as  
they cease to produce this Action, they can ihew none of their .Effects, such as the Art of Dancing-masters.  
There are other Arts, the Effects of which may be seen afterwards, such as the Art of Building. There are also  
some Arts which produce nothing, het whose end is to take or acquire something, such as the Arts of Hunting and  
Fishing. Now Medicine is among the Number os those Arts which produce something, and still leave their  
Effects visible aster the Action ceases. There is still another Distinction to be made among the effective Arts, or  
those whose Effects subsist after the Action ceases. -Some of these produce a Thing which was not before. Others  
re-produce or re-establish what had existed before. Now Medicine is of this last Kind; it preserves or re-establishes  
the Bedy, by continuing Health, or restoring it when lost.

These Things being premised, we mush according to *Galen,* consider, that as an Architect must necessarily  
know all the Parts of a House, whether he intends tobuild a new one, or only repair one that is old : Just so the  
Man who intends to establish that Art whose Subject is the human Beds, or the Art os Medicine, ought to know  
the various Parts os which this Bedy is composed, and he acquainted with their Substance, their Bulk, their  
Figure, their Situation, their Number, and the particular Relations they hear to each other. .Again, as the  
Architect who .attempts to build a House can never know the Parts which ought to compose it,, if he has not  
examin’d one by one the Parts of another House like that he intends to erect ; or if he has not seen all these  
Parts detach’d and. separated from each other: Just in the same manner the Physician can never acquire a Know-  
ledge of the human Bedy, but by an anatomical examination of its component Parts. But there is this Differ-  
ence between the Physician and the Architect, that the former ought not only to know .the several Parts os the  
human Bedy, but also the Action peculiar to each of them. - .

I cannot sorbear remarking on this Occasion, that without any of *Galeris* copious Reasoning, it would readily  
occur to any one who was not an Idiot, that the End of Medicine must he either the Preservation or Restoration  
of Health. The Comparison betwixt an Architect and a Physician can by no means he juft, unless a Physician  
could build a Man, as an Architect does an House i Besides, a House neither peiforrns Actions nor Functions j  
nor does it move, unless it tumbles down, and gives the Architect an Occasion of reasoning, like *Galen,* on the  
Causes of this Catastrophe, whilst he should rather he employ'd in rebuilding it. It must he consess'cl, that in  
Houses, as in Men, there are Doors to admit Provisions; Sinks to cany off the Recrements of those Provisions,  
when the Ends are answer’d for which they were introduc'd; and Windows to let in Light: But these Doors, Sinks,  
and Windows, in a House, all perforin their relpective Functions, and are actuated by evident Causes, which  
cannot he justly find with respect to those in a Man. Here, therefore, the Comparison fails.

The Duty of a Physician instructed in all these Particulars is, first, to preserve the Parts in their natural State,  
so that they may answer the Ends for which they were destin'd, and steely perform their respective Functions:  
And, secondly, to re-establish or reduce to their first State those which have ceased to perform their Functions.  
He ought not even to stop here, het to attempt a new Production of such Parts as are wanting, when the thing  
is practicable. This Caution is added, because certain Parts, when wanting, cannot he again produc’d, as the  
Nerves and Tendons, since they are form’d of the *seminal Matter.* But there are other Parts form'd of the  
Bloed, such as the Flesh, for Instance, which may he re-established, and restored by Nature, with the Help of  
the Physician. The Bones are among the Number of the Parts first mentioned. They cannot he entirely  
re-produced; but when they arc fractur’d, or a Part of their Substance lost, they are again join’d by a Callus,  
which supplies the Room of the Part lost or remov’d. It must alfo he observ'd, that there are simple or similar,  
and compound or organical Parts, in the human Bedy; the former are the Bones, the ligaments, the Nerves,  
the Membranes, the "Veins, the Arteries, the Fat, the Glands, and the Flesh : They are called similar, because,  
upon being divided-into small Pieces, each Piece resembles another. They are also called simple, with reipect to  
those os a more compounded Nature, such aS an Ann, or a Leg, one of which Parts is composed of almost all  
the similar Parts above-mentioned. These compound Parts are also called organical or instrumental, because they  
are the Instruments or Organs which perform the most sensible and perfect Actions. The Legs and Feet, for  
instance, serve us to walk with; the Hands to feel, or hold any thing; the Eyes to see., and the Ears to near.

The original or constituent Principles os all these Parts, as well .as of other Bodies in general, are Firs, Water,  
Earth, and Ain The Qualities belonging to these Elements or Principles are Heat. Cold, Moisture, and Dry-  
ness. So long as one of these Elements, or one of these Qualities, docs not predominate over the rest, het is pro-  
portioned to the natural Disposition of rhe similar Parts, thefe Parts are in a just Temperature, and perform their  
Functions as they ought to do. But when these Qualities become faulty, either with respect to Excess or Defect,  
an intemperature succeeds, which, when arnold at a certain Degree, hinders the Functions from being perform'd as  
they ought. This Temperature and intemperature also extend to the organical Parts, as they are composed of those

which are similar. It must also he farther observed, with respect to the organind Parts, that they either are,. or  
are not. in the State they ought to he, according as they have, or have not, their ordinary Bulk or Figure ; of  
according as they are, or are not. in the Number or Situation they ought to be. If to these Considerations we also  
add Union, or the want of Union, a Tiling common both to the similar and the organ real Parts, we shall have  
a Knowledge of the goed and bad Disposition of the human Body, in which Health and Diseases consist

*Galen,* I must observe, still reasons about a Man as if he was talking of a Horde; since all that he says about  
the former, is more applicable to the latter. Thus the Architect might ssy, that the Elements of'his Fabric  
were Fire, Water, Air, and Earth; and that the Convenience or Inconvenience of his House depended upon **a**Proportion Gr Disproportion of these: Is, for Example, there was too much Fire, it would he in danger of being  
burnt v if too little, his Mortcr would not cement the Stones together; too much or too little Water would have  
the same Effect as too little Firetoo much Air would expose the Inhabitants to the Cold, and too little would  
render the House uninhabitable; too much Earth would make it clumsy, too little would produce Weakness in  
the Walls. The Qualities also of these Elements, as hot, cold, moist, and dry, if excessive or defective, would  
Very much interfere with the proposed Convenience of the Habitation. Thus an Excess of Heat would he trou-  
blesome, especially in the Cellar; too much Cold would be detrimental, particularly in the Kitchen; Moisture, in  
a Bed-chamber or Parlour; and Dryness in the Cistern. What he goes on to say of the Bulk, Figure, Number,  
Situation, and Union of the Parts, may evidently he as properly said with respect to a House, as to a Man.

From what has been ssid, it is easy to he inser’d, that the Duty of a Physician is, on the one hand, to main-  
tain the Temperature, and correct the Intemperature; and, on the other, to preserve the Bulk, the Figure, the  
Number, the Situation, and the Union of all the Parts; and to remove those Disorders which destroy this Bulk,  
Figure, and Number, in all these respects this Maxim prevails. *That it is necessary to keep the Paris in their  
naturalState, by Means -which have a Relation to that State,* that is. Heat is proper for preserving the Warmth  
of a hot Part, and Cold for maintaining that Quality in a cold Pan; and so of the reft. The same is to be ssid  
**of** the Means employ'd for preserving the Bulk, the Figure, the Number, the Situation, and the Union Of the  
Parts: These Means must have a Relation to these Dispositions. Thus, for instance, in order to preserve the  
Situation of a Part, it is necessary to keep it in that Situation, and avoid every Accident which can produce a  
Change, in order to preserve the Number and the Union of the Parts, we must avoid Violence, and guard  
against every Accident which can causa the Loss of a Parr, or break that Union which it ought to have with **the**others. Tins Maxim relates to the Preservation of Health; and the following relates to the Cure of Diseases.  
*The general End which we ought toprepose in the Cure of Diseases, is to correct the Intemperature, and rectify the  
Disorders which happen, with respect to the Situation and Bulk of the Parts, by means which are contrary to that  
Intemperature, and those Disorders.* If, for Instance, a hot Part is become cold, it must be again render’d not: If,  
in consequence of any Motion or Violence, it is removed from its natural Situation, it must, by a contrary Mo-  
non or Violence, he reduced to its former State: if it is fallen below its natural Situation, it must he raised to it  
again , and'if it is forced above it, the Business is to thrust it downwards till it is again restored, in a Word,  
Disorders of this Kind are cured by their Contraries.

**I** must , once more remark, that the same Rules will exactiy serve for the repairing a House.

ζ The Species, or rather the Cause of a Disorder, always indicates a Remedy proper for it; but as it cannot  
.indicated whether that Remedy is practicable or not, the Physician mush, in tins Cafe, know what is possible,  
and what is the Reverse. This Knowledge is suggested to him by his Acquaintance with the Parts: If one os  
**thofe, for** instance, which is form'd of the seminal Matter at the Time the Bedy is produced, should prove want-  
ing, it cannot he re-established or restored, as has been already observed; but if those produced by the Blood  
should happen to he wanting. Attempts may he made for their Restoration: With respect to winch we must  
observe, that whet is ssid os the Possibility or Impossibility os a. Cure, equally relates to Nature, and to the Phy -  
.sician. Some Effects *Nature* can produce, and others are beyond her Power: She can, for Instance, reproduce  
Flesh in the Place of that which is wanting in‘a Wound, of consumed by an Abscess; because, as has heen alrea-  
**dy** said, Flesh is a Part produced by the Blood. But Nature cannot restore a Nerve, or render a Bone entire ;  
because these Parts are produced by the seminal Matter at the Time of the Formation os the Man. What Na-  
ture cannot do, neither can the Physician, who is only her.Servant; but he helps Nature by seconding her Efforts,  
**or** following her intentions,, in all those Cases where, of her own Accord, she sometimes proves successful. If  
Nature can fill a deep Ulcer with Flesh,.the Physician,' on his Part, endeavours to make that Flesh grow; by  
. removing every thing which can prevent on retard its Growth. Is Nature labours to concoct the Aliments in  
the Stomachis the Physician endeavours to assist her, by malting Choice of such as are most easily concocted, and  
withholding those, the Concoction of which is either impossible or difficult.

The Physician, being instructed, in these general Circumstances, ought afterwards to enter into those which are  
more particular, with respect to the Knowledge of Causes and Signs, both of the good and bad State, of the  
**Bedy;** and, last, of all the various Means that ought to be used in order; to preserve Health, and cure Diseases,  
**by** applying to particular Cases the general Maxims laid down. This is a land of Abstract of a Part of one os  
*Galquis* Books, intituled. *Concerning the Establijhment of Medicine,* in'thisWork he does not give an express  
and formal Definition of the Art; but it is easy, from it. to inter, that he: took Medicine to be *an Art, which  
teaches to preserve Health, and cure Diseases,* and this Definition is drawn from, the End and Design of Me- '  
**didne. ' '**

Our Author however, in a Book intituled *The Art of Medicine,* proposes another Definitiori, taken from the  
Object of the Art. *Medicine,* says he, *is a Science, vobich teaches what is found, vobat is not se, and vohat is of an  
indifferent Nature, or holds a Medium between what is found and- what is the Reverse.'* This Definition is also  
ascribed to *Heropbilus* j but *Galen* explained it in a Manner different from that Author: He affirm’d, for Instance,  
' that there were three Things which constituted the Object of Medicine, and which the Physician ought to consi-  
der as sound, not sound, or of a neutral and indifferent Nature These three Things are the *Body itself, the Signs,*and *the Causes.*. He esteems the human Bedy sound when it is in a goed State or Habit, with respect to the sim-  
ple Parts or which it is composed, and when, besides, there is a juft Proportion between the Organs, form’d of  
I these simple Parts. The Body, on the contrary, is unsound when it recedes from that State or Habit, and that  
Proportion juft mentioned. And the Bedy is in a State of Neutrality, or Indifference, when it is in a Medium  
between Soundness and its opposite State. The salutary Signs, or such as import Soundness, are such as indicate  
. present Health, and prognosticate that the Man may remain in that State for the Time to came. The insalu-  
brious Signs, on the contrary, inchoate a present Disorder, or lay a Foundation for suspecting the Approach of  
**one** The neutral Signs, or such as are os an indifferent Nature, denote neither Health nor indisposition, cither  
for the present or for the Time to come. The salutary Causes are those which either preserve Health, or

restore it when lost. The unsslutary Causes are those which either produce a Disorder, or nourish and maintain it  
aster it is produced. The Causes of a neutral or indifferent Nature are such as produce no sensible Effects, either  
- with respect to the Preservation or Recovery of Health, or with respect tn the Production, or the Nourish menr  
and Support of Diseases.

These three Dispositions of the human Body, that is. Soundness, its Reverse, and a neutral State, include  
and comprehend the Differences between Health and Disorder or indisposition; and each of these three States or  
" Dispositions has a certain Extent peculiar to itself. A found Body, as we have already observed, is one, the  
Whole of whose Parts erijoy a due Temperament and Proportion., or whose similar Parts possess that Degree of  
'Heat, Cold, Moisture, and Dryness, which they naturally ought to have, without any of these Qualities predo-  
minating over the reft 5 and whose organical Parts have precisely the Bulk, the Disposition, the Figure, the Con-  
nection, and other Circumstances necessary to them. A human Body thus disposed is said to be os a sound Con-  
stitution, .or of a Habit in which nothing is wanting: Such a Constitution or Habit is very tare, and even perhaps  
never to he inet with; hut this does not hinder us to suppose or imagine such a Medel for regulating our Judg-  
. rnents, with respect to other less perfect Constitutions.’ *Galen,* upon this Principle, established eight other princi-  
pal Constitutions, all of which decline or recede in some measure from the perfect Medel now mentioned: The  
sour first are thole in winch some one of the'sour Outlines above-mentioned - is superior, to the rest; fo that each  
**' os** these Constitutions receives the Denomination of hot. cold, moist, or dry, according as anyone os these Qua-  
' hues becomes more sensible than the rest: The four other Species of Conshtutioas result from a Combination of  
these Qualities'; so that, according to *Galen’s* Doctrine, there may be a hot and dry Constitution; athotand moist  
' Constitution, a cold and moist Constitution, and a Constitution that is cold and dry.. These are the principal Dif-  
ferences os Constitutions, which may be infinitely subdivided, according to rhe various Degrees of Heat. Cold,  
Humidity, Dryness, and certain other' inexplicable Properties and Peculiarities in some Constitutions, which have  
no manner of Relation to the above-mentioned Qualities, but depend upon occult and latent Causes r Such a Pecu-  
liarity of Constitutionis called *Idiosuicresu* Tis .in consequence of tins *Idiofyytcrosc,* that some have Aversions  
to one Kind of Aliment, and othersto Another ; tliatsome cannot endure the Smell of a Rose, and others are  
offended with that of certain other Flowers. ' -

But tho\* the right last described Constitutions fall short.of the Perfection of the first, ' is does not thence follow,  
that People of any of these Constitutions are to be class'd among the Valetudinary and Diseased; They ate still  
- included in the Number of the Sound and Healthy, sojong as the intemperature, which removes them from the  
Perfection above-mentioned, does not hinder the Action'of the Parts: But as soon as the lnternperature rises to  
such a Degree as so hinder these Actions, the Body is no longer sound, but disordered, and in a bad State. Pro-  
perry speaking, then, it is hindering she Action of the Parts which constitutes a Disease; or, in other Words,  
' with inch a Hindrance Health ends, and Disorder or infirmity begins. The intermediate State is called neutral,  
or that, in which aMan is neithersound nor sick: He is not as yet sick, because theActions are not as yet sensi-  
bly hinder’d *i* neither can he be said to be entirely sound, because these Actions have a Tendency to he no longer  
‘performed in the Manner they ought.- . - . J si. .. ss'T.”"' so--~

*. Galen,* at great Length, describes the Signs of *a.* goedinnd had Constitutiou, as’wcll as those of whatthe calls **a**neutral Habit. All these Signs are drawn from the original Qualities of hot; cold," moist; and dry, in the simi-  
iar Parts; and from the Juft Propostioss or Disproportion,' with respect to the Bulk, Figure, Situation, and other  
- Circumstances of the organical Parts. Our Author, faster this, comes: in consider the Causes of thefe three Con-  
stitutions, ‘which he 'derives from the same Sources he .does the Signs, si i ss'.TEss' δ᾽ \* sista  
\_ But that we may a little rnoreparticularly explain the general Idea we have given of the Medicine of *Galen,* we  
' shall first observe,'that, *ofsth Hippocrates,* he established three Principles of an animal Body, *she Parle, the Hu-  
mours,* .and *the Spirits:* By the Parts- he properly meant no more than the solid Parts; and these, as we have alrea-  
dy said, he divided into siinilar.imd organical. He also,/with *Hippocrates,* acknowledged sour Humoursthe  
Blood,’ the Phlegm, theryellow Pile, and black Bile.1~ He entertained the seine Notions with that antient .Physi-  
cian, with respect to the Heat, the Coldness, the Moisture, and the. Dryness Os these Humours; that is,' he took  
the-Blood, to he arss hot, and moist' Humour; the Phlegm a. coin, white, andmoist HumourtheSilea yel-  
low,thos, and dry Humour ’, And the Nack a black andeold Humour/ *Galen* established three differentKinds  
of Spirits, the nathsals 'the vital, quid'the animal s The first of these nce, according1 to him, nothing else hut Ἀ  
subtile Vapour arising from the Blootio which draws “its Origin finrii the Liver, the Organ or/Infhuinentof San-  
guinea non. After theseSpirits are-Oonvey’d to the Heart, they, in Conjunction with theAirwe' drawinto the  
Ltingni'heccirne the Matter of’the fecondiSpecies,. that is,, of the vital Spirits,' which are again changed:into those

. of the animal Kind In the Brain. : -- -prisofrfr siet-'susisietsi -

*Galen* supposed, that these three Species os Spirits served as instruments to three Rinds of Faculties, which  
reside in'the respeitiveParts, where, as we have said these Spirits are Jorm'd: The natural Faculty is-ine fish  
‘ . os shefe, which he placed in the Liver, Ind imagined to preside over .the Nutritios, Growth, and Generation of  
the Annual. The vital Faculty he lodged in theHeart, and supposed, that, by means osethe Artetiesfeit com-  
inunicated Warmth mid Life to all the Body. The animal Faculty, the noblest of the three; .and with which the  
reasoning or governing Faculty was joined, according .to him, has its Seat in the Brain ; and, by means os the  
Nerves, distributes a Power os Sensation and Motion to all the Parts, and presides over aU the other Faculties.  
*Galen* also supposes three Sorts os Actions, produced by these three Faculties, the natural, the vital, .and the ani-  
mal Actions. These Actions he again divided into internal and external; The internal Actions ch the animal  
Faculty are Imagination, Reasoning, andMemory : The external Actions are the five natural Benses, 'and, in  
general. Sensation mid Motion. The internal Actions of the vital. Faculty are violent Passions, such aS Auger;  
gni.d its external Actions are; the Motion or Pulsation of the Arteries, and the Distribution os the-arterial Blood  
thro9 the Body, in order ti> communicate Heat and Life to in The internal Actions of the natural Faculty are  
: Sanguification, the Concoction of the .Aliments, with what depends uporrit, and evenConCupiscence: The eYrernal  
. Actions are the Distribution of the Venous Blood , into all the Parts, which serves for the Nutrition, Augmenta-  
tions and Preservation of the Body, and for the Propagation of this Species/ Besides these mineral hiscedrirs,  
*Galen* admitted of other particular ones, which, as he imagined resided in each Part of the Body,, ard provided  
against the Necdsines of these Parts, or assisted in performing the respective Offices to which they were destin’d.  
The Stomach, for Instance, concocts the Aliments by means of its concoctive Faculty., atuafts them by means  
- of its attractive Faculty ; retains them for some time by in retentive Faculty., and, at last, discharges them by  
din expulsive Faculty. Is it should he inked,. What.is the orig-mai Source or Principle of Motion in all theseFa-  
culnes ? *Galen* answers, with *Hippocrapes,* ’ That it is Nature. .

It was neceflary to mention all these Distinctions and Terms, since, upon them depend all Colon's Reasonings  
upon the Causes and Nature of Health and Diseases. . This Physician thought, that a Man enjorfdHeaith when  
these Faculties were in inch a State as to produce thdr ordinary Actions, or so long as these Actions were entire  
and perfect; and, on the contrary, that these Faculties being hinder'd in their Actions, or the Actions not being  
performed as they ought, conihtured a Disease. Now as the Actions cannot be free or end-e, mimss the Parts, as  
well as the Humours, are well disposed, it may he laid chat Health depends principally on the Symmetry of the  
oiganical Parts, and on the Uninn or Connection of the one with the other. So long as the Parts and the Hu-  
mours remain in this State, the Spirits, which partake of the Nature of the Humours; must neceflarily he well  
disposed, and consequently the Actions performed by the Organ or Instrument os the Spines, which are them-  
selves directed by the Faculties, must he entire: On the contrary, when the Humours and Parts are changed, put  
out of Order, and disunited, the Spirits must of course run into disorderly Motions,, and the Actions be inter-  
. rupted. - ’

. Upon these Principles *Galen* defin’d a Disease, *Such a preternatural Dispofttum, or* (πάίος’ *Affection of the Parts  
of the Body, as primarily and of itself, binderi their natural and proper Action.* He eftabliihed, as we have alrea-  
. dy seen, three principal Kinds os Difeafes: The first relates to the similar Partsthis second to the otganical,  
and the third is common to both these Parts. The first Kind of Diseases, consists, in. .the Intemperature of the  
similar Parts; and this intemperature is divided into an *Intemperature without Metter,* and an *Iaieritperaiwte apish  
Matter.* The first discovers itself, when a Part has more or less Heat or Cold than it ought to have, without  
that Change of Quality in the Part being supported and maintain’d by *zsq* Matter. Thus, for Instance, a Per-  
son’s Head may he overheated and indisposed, by being exposed to the Beat of the Sim, without that Heat being  
maintained by the Congestion or Continuance of any het or warm Humour in the Parr. .. The second Sort of  
intemperature in when any Past is not only render’d het or cold, but also fill'd with a hot or cold Humour,  
which are the Causes of the Heat or Cold felt in the Part. *Galen* also acknowledged a simple intemperature;  
that is, when one of the original Qualities, firth as Heat or Cold, exceeds alone and separately ; and a compound  
Interaperature, when two Qualities are joined together, such as Heat and Dryness, or Celdness.and Humidity. - He  
also established an equal and an unequal intemperature ; The sonnet is that which is equally in allthe Body, or in  
any. particular Pan, and which creates noPain, because it isjjecome habitual, such as Dryness in a hectic Con-  
stitution:. The latter is. distinguished from the former by this,. that inches not equally subsist in the Whole sofa  
Part, or in the whole Body, because it only.beegins to be fonffd;. or by this, that the Bedy is put out os Order by  
’contrary Caines, such as Heat and Cold perceived at one and the same time. Of this Kind of intemperature, we  
have Examples in certainFevers, whisreHeat and Cold equally, and almost at one and the. same time; attack the  
ssmc'Part ; or inother Fevers which render the Surface of tneBody cold as Ice, whilst the internal Parts burn  
with Heat 5 or, lastly,. inCases where .the Stomach is cold and the Layer hot. τ *ruri star. s... -*

/ The second Kind of Disorders relating to the otganical. Parts results from Itregulatities,of those- Parts, with  
infpecti to their Number, their Bulk, their Figure, their Cavities, their Situation, arid rbeirConnection.r -as when  
one has six Fingers, or only four; when one has any Partilarger or smaller than it ought to heinor when thatPart  
is not well form’d ; or when the Perforations, it ought to have, are either stopp’d up, ortoo open; orwstenjt is  
ill situated, and out of its natural. Position; or when .it is separated from those: to.which it ougbt.to be joined,  
or joined to those from which it ought .to he separated. - . - i - ἐν ἐντδ-.4-tec n-jc—

The third Kind, which is common both to. the similar and the organical Parts, is a Solution of Continuity,  
which.happens when any similar or compound Part is cut, corroded, bruised, broketio. violently ihainetioor  
burnt. *suA i.o* Ἀεί :: Ii:i *: i. ft f* "\*T ...r /: .:t: *-00/ . - -so -A - Ά* \ t-.nd.& t, υ .

*Galen,* treading, in the Foot-steps of *Hippocrates,* distinguished Diseases, wisatespodt io thinr Motion, into

those of the: acute and those of the chronical Kind; and, with respect jo their Nature and Genitis, intoshenigu  
and malignant; and, lastly, into epidemical.- eodernial,.and sporadic. ἀ).... ..-Uo hem ἐν- l -. ci; . .?.ν. .’

Aster having established the Kinds of Diseases; *Galen* tomes to examine their Causes, which he distinguishes  
first into external and internal. The external; Caines, of Diseases are, according to Tidings, which con-

tribute to i she Preservation of Health when they are well disposed, and properly u sedA het produce: a; contrary  
Effecti whenf they areimprudently used or ill disposed: These six Things are .theAir; Aliments.-and.Drink,  
Motion and Resh, Sleeping and Watching, Retention and Excretion, and,;laffiy,,the Passions. , ’ .

ar Aflirnrdeexternal Caines of Diseases are called the procatarctin or hegiiuiingCauses ;.thedaHse. :they;put in Mor  
tiorcthe internal Causes; -which ate oftwo Kinds, .the antecedent and the conjunct Causer The former of these is  
only dissevered by Reasoning, and consists, for the most part, ina Peccancy, os the Humours, either wlteurthete  
is a Plethora-, or Plenitude, or.aGacoehymy or bad State of the Joices. -When the Hurnoursate in too large a  
Quantity, the Case is called-a Plethora ; hutwe must observe, that. this Word equally denotes too large aGutn-  
nty.of ail .-the Humours together,or a Redundance of.one particular .Humour, winch, poedoininates over the  
' others.?' According to .these Principles there may he four Kinds of Plenitudes, a sanguine, I'bilious,- a.pituitous,  
-aeda melancholic Plenitude: But .there is this Difference between the sanguine mid the three other Pleninides,  
that the.Blood, which is the Matter of the former, may-far serpass the other Humours ti whereas if any of the  
-three last-mmtioned.HumQuEs . exceed the rest, the Case is no longer: Called Plenitude, but Cacochyrny ; because  
-these Humours, abounding, more thanthey cughr, corrupt the Blood. ci*Galen* farther divides Plenitude into pleni-  
tude with respect tothe Vessels, and Plenitude with respect:to the Strength; The former .of these prevails when  
the Humours abound. fcr mucin that the Vessels, that is, tire Veins and Arteries, contain them with -Dgnicuky.  
The second Sort of Plenitude is to he estimated slum the Strength of the Patient, which.cimnQt support ateruin  
.Quantity of: Humours, the’. that Quantity should be. bur very moderute. - The second Imperfection in the Hu-  
mours, winch we have called Cacochyrny, proceeds from their degenerating, and becoming either mote het: or  
.more coin, more dry or more moist, more acrid or more acid, more sweet or more salt. Ihaa.they. ought .to be,  
or from their acquiring adventitious and hurtful Qualities, winch they Jonnerly had non Bur we must not  
here forget .to observe, that tho’ *Galen* acknowledged, that the Humours might acquire all these Qualities already  
mentioned, seme of winch ate different from hot or cold, moist or dry; winch ate the. four Qualities he ascribes  
inthe Humours., yet out affirming above, that he .confidedd.all the Causes of Diseases, .with respect m these  
four Qualities, does not cease to he uue, since he believed, that acid, inline, acrid sweet, and bitter, derived  
their.Otigins torn hot. cold dry, and ruaist.. When any of the three Humours, different from the Blood, pre-  
.dominates, considerably over the rest,. this allo produces a Species cf Caoochymybecause thefe.Humours are not  
.so satniliar to Nature as the Blood, or because they forthwith corrupt the Bleed. But when the Excess os. one of  
thefe Humours is only iuedetate, theDale is rather esteem’d a Plenitude: than a Cacochyrny,*is* we have already  
.observed. The second of the internal Causes, which we have called the conjunct Cause, is that winch is more

closely connected with the Disease, and more immediately supports and maintains it; so that this Cause being Pre-  
sent. the Disease still subsists, and being removed, the Disorder forthwith ceases. The following Example will  
sufficiently shew the Difference between this and the antecedent Cause t In a Pleurisy the conjunct Cause, is that  
Quantity of Humour adhering to the Pleura, and producing the Inflammation of that Part. The antecedent  
Caine is the Mass of which this Humour is composed, consider’d as diffused thro’ all the Beds, and contain'd  
in the Vessels, whence it is pour'd upon the Part affected.

- AS for the particular Causes of those Diseases incident to the Parts, consider’d aS similar or organical. it is easy  
to discover them, by what has been said concerning the Nature of these Disorders. It is easy, for Instance, to  
conceive, that Diseases winch consist in a hot or in a cold intemperature, must he caused by every thing which  
can heat or cool., and that, in like manner, those winch depend upon the bad Conformation os the Parts, are  
caused by every thing .that can produce that had Conformation. The Kidneys, for instance, or the Uretere,  
which ought to he open for the Conveyance os the IJrine, may be obstructed by Gravel, coagulated Bloed, or  
any other thick Humour, or by a Tumor which compresses or streightens the Passage; and in this Case the Tu-  
mot. the Bloed, or the GraveL are the Causes of the Disorder.

*. Gates,* in the last Place, divides the Causes of Diseases into such as are manifest or evident, such as are not so;  
and inch as are entirely latent or obscure The first are inch as lpontaneouily come under the Cognizance os our  
Senses, when they act, or produce their Effects. The second are not of themselves perceptible, but may be dis-  
covered by Realoning: All the Causes before-mentioned are of the same Nature with these two.. .The third  
Sort, of Causes, which are called-occult or conceal’d, can be discovered by no means whatever. *Galen*probably plaoeS among this Number the Cause of the Hydrophobia, when he asserts, that the. Remedies which  
Cure this Disorder, act by a Property belonging to the Whole of their Substance ; whence it . follows, that the  
Cause of this Disease acts by a Property no less obscure and conceal’d than that of the Remedy. When we assert,  
that this Property is conceal'd, we express ourselves in Terms, probably, different from those of *Galen,,* but which  
amount to the same Thing; since to by, that a Remedy acts by a Property belonging to its whole Substance, is  
no more than tossy, that we know not how it acts. This *Galen* himself acknowledges, when he censores *Pelops*for attempting to account for the Effects of this very Remedy, which consists os the Powder of Craw-fish: His  
own Words are as follows. “ My Master *Peleps,* says .he; attempting, to account for the Effects of Craw-fish.. in  
" this Disorder; pretended, that it was useful, becausett was. an aquatic Animal, and because the Disorder depends  
" upon an excessive Dryness, which produces a Dread of Water in those affected with it. He added, That  
*tu* the River Craw-fish was more proper;-in this Distemper, than that of .the Sea; because these latter partake of  
.« the Salt with which the Sea-water is impregnated, and which is of a very dry Nature. .But seme one having

-started the Objection to him; If what you advance, be true, whence comes it. that all aquatic Animals are nut  
equally proper for this Disorder ? he answer'd. That it was because they did not all admit of the same Pre;.  
« sparation with the Craw-fish, the Shell of which may he reduced to Ashes j which, being of a drying Nature,  
« consumes and absorbs-the-Poisou which creates the Disorder.- *Peleps,* continues *Galen,* fell into theseContra-  
.« dictions from a Principle of Vanity, which prornptethbiin to. account for everything; but as for ms, if I am  
de not thoroughly convinced of the Truth of a Thing, I never undertake to make Proselytes of others.” *It* were  
.to bewiflnd, thatall Physicians , follow’d tins Maxim of *Galen*, but a .culpable Dread of being thought ignorant  
prompts Men to speak at all Hazards, the' they often know not what theyssy themselves.

After haying treated : os the Differences andCauses*ris* Diseases, *Galen* comes to examine their Symptoms or  
Accidents.’ Our Author defin'd a Symptom *a preternatural Affection which depends upon a: Disease, or fallows it  
as a Shadow does a Body*: By this Definition os a Symptom, we see that it agrees with a Disease in this, that both  
are preternatural Affectionsj. but they differ in this, that, the Disease precedes, and the Symptom follows or  
ensues, the Disease-being,-as it were, the .Cause oTtheSymptom. *Galen* acknowledged three Kinds of Sym-  
ptorns j the first and most considerable of which consisted, in the Action of the Parts being in)ur?d or hinder’d ;  
the feeondoonsists in aChange of the Quality of the Parts, their Actions tn the mean-time remaining entire -,  
-the third-relate to theDefects, in point of excretion and Retention. The Symptoms of the first Kind differ, in  
particular, from the Disease in this, that the'Diieafe consists in a certain Disposition of the Parts whichhinders their  
Action^ whereas the Symptom of this Species is only a Consequence of inch A Disposition. The following  
Example will render tins Difference more sensible,: and also point out the Distinction between the Disorder itself  
and Its Cause, in a Pleurisy theDisorder consists in an Inflammation of the Pleura:. This Inflammation ^.changes  
the natural Disposition of-this Membrane, that its Action,: which is to assist RespirationinConjunction with other  
Parts, is hinder'd: The Symptom istheDifficulty, of Breathing, which is a Consequence, of; the inflammation,  
-and of the subsequent Hindrance of-the Action of the Pleura. The Cause, whether antecedent - or. conjuncti is  
the Humours, which are ill-disposed; aPart os which is pour’d upon -the Pleura, and occafions rhe inflam-  
madon. This first Species os.Symptoms varies according as the Actions or -Faculties, on which theydepend,  
.themselves vary. Thus there are Symptoms of the natural, the vital, and the animal Faculties. Bed-Digestion  
is a Symptom of the natural Faculty, and consists in the Defect of-thc natural Action of the Stomach and lnte-  
states, whose Office ir is to digest and concoct the Aliments. A Syncope is a Symptom of the vital.Faculry,. and  
consists in a Defect of.the vital Action of the Heart, which is to communicate Lite to. all the Parts. An Apo-  
plexy is a Symptom of the animal Faculty, and consists in a Defect ofthe animal Action of the Brain, by which  
Motion and Sensation are communicated to the Parts. Madness and Phrenfy are Symptoms, of the .governing  
Faculty, which is joined to the animal Faculty, and they consist in a Defect of the Action of this governing or  
reasoning Faculty. Here, we must observe, that under, these three general Faculties are comprehended the several  
particular Faculties already mentioned, and which have each their peculiar Symptoms.'. We mush besides, observe,  
that .the Actions may he defective in three different Manners; first, when they are abolish’d, or ceafe entirely ;  
secondly, when they are .diminish’d, or only partially perform'd ; and, thirdly, when they are depraved,- or not  
.performed as they ought to. he.. Blindness, for Instance, or the Lois of Sight, is a Symptom of the Action of  
the Eye being abolished: The Defect os those who are short-sightech. or who do not see; except inopen Day,  
is a .Symptom of this Action diminish’d: And the Disorder, of these to whom Objects are represented as  
of another Colour, or in another Situation, than they realry are, is a Symptom-of the.Depravation of this

’ Action.-ἄκ.. - *. peo..... το.-:...- 4.„........ \_.ss ....... . -*

The second Species of Symptoms, which consist in a Change of the Quality of the Parts of rhe Body derive  
their Differences from the Number of those Senses commonly called external. The changed Qualities which  
relate to the first of the Senses, which is that of Sight, are the extraordinary Colours which this tioss 3ffumes in  
certain Diseases; such as a yellow Colour, for Instance, in those who labour under the Jaundice This change

. . ' .' " - ., .. . .z . - - . . - . —

-os-Colour is not an Action hinder’dbus, however, is an Accident or Symptom of a Disease. lake. Changes  
happen with respect to Hearing, Smelling, Tasting, and Feeling. \_

- The third Kind of Symptoms relate to the Faults of Excretion and Retention, or of those things which arc  
-either discharged from the Bedy, or retained in k. These things are injurious, either with respect to the Whole of  
their Substance, such as Worms and Stones, which ought never to he in. sound Bodies ; or with respect to their

. Evacuation, such as the Excrements, which, tho’ os the natural kind,' are yet discharged by extraordinary Passages,  
as is observed in the Ileus, when the Fences are discharged by the Mouth. It also happens, that Substances distinct  
from the Excrements are sometimes discharged, whereas they ought to he retained in the Body. This is daily  
seen in Hemorrhages, whenthe Bloed is discharged by the Nose, by the Mouth, by Stool, or in any other manner;

-het the menstrual Discharges of Women are Exceptions to tins Case. Another Fault of things discharged or  
retained relates to their Quantity; as when the Excrements are wholly or partly retained, or when they are  
evacuated in too large a Quantity ; when the Discharge of the Urine is coo profuse, too scanty, or none at all;  
when the hemorrhoidal or rnenfinmi Fluxes either do not return at their stated Times, or are too copious. The  
last Fault relates to the Quality of these Substances, as when the Excrements are either too much indurated, or too  
liquid, or of a preternatural Colour and SruelT; when Women, labour under the Fluor AlbuS; or when the Saliva  
is either bitter or saline. ;\* Some of the Symptoms described under this third Class have a Relation to those of the  
first, which relate to the Hindrance of the Actions. .

We must also observe, with respect’ to those Substances evacuated from the Bedy in some Diseaies, that their  
. Excretion is not always a Symptom, tho’ they are sometimes discharged in great Abundance: Hemorrhages, for  
Instance, Sweats, and Diarrhoeas, which happily terminate Diseases, are not Symptoms. Evacuations of this  
kind are, by *Galen,* considered as the Work of Nature, which has surmounted the Disease, and. put an End to it  
byaCrists. : -

Having thus spoke os Diseases, their Causes, and their Symptoms, we now come to treat of their Signs. The  
Author of the Definitions ascribed to *Galen* defines a Sign to be *Thai which discovers, or makes known, what was  
formerly unknown. Galen,* as we have above observed, distinguished Signs into those which are salutary, those that  
are not fo, and those which are ofa neutral or indifferent Nature ; but, for the sake of Brevity,, we shall only here  
consider the Signs os Disrates.' Of these *Galin* established two principal Kinds; the former he called *Diagnostic,*and the latter *Prognostic* Signs. The *Diagnostic* Signs are so called, because they enable us to know Diseases, and  
- to distinguish them from each ether. There arc two forts os Diagnostic Signs, the one called *Pathognomic,* which  
arc peculiar to a Disease, make known its precise Species, and always accompany it, fo that they begin and end  
with it.; The other Species of *Diagnostic* Sigis are called *Aipritct.*; these are.cornmon to several Diseases,. and only  
serve to point out or discover the Differences between Diseases of the same Species, in a Pleurisy, for Instance,  
the pathognomic Signs are a Cough, a Difficulty of Breathing, a Pain of the Side, and a continued Fever. The  
adjunct Signs are the various forts of Matter expectorated, which are sometimes bloedy, sometimes bilious, some-  
times white, froths, thick, or clear. Our Author drew the Diagnostic Signs, firth, from the Essence or Nature of -  
the Thing itself, that is, from the defective or disordered Disposition of the Parts, or from the Diseases themselves ;  
secondly, from the Causes ofDiseases ; and, thirdly, from their Symptoms, among the Number of which are the  
various Pulses, and the Excrements: And, lastly, from the particular Dispositions of each Bedy, which are some-  
times hereditary, or derived from Parents, from things which prove prejudicial, and those that do Service, and  
from epidemical Diseases.

In order to draw Signs from the injured Disposition of the Parts, we must previoufly know what are the Parts  
affected, or which are not in a goed Disposition ; whether, for Instance, it is the Foot Gr the Hand, the layer or  
the Lungs. This, with respect to the external Parts, may be discovered by the Sight and the Touch ; and by  
the same Means we may also judge of the Species of Disorder under which they labour. But this does, not hold  
with respect to the internal Parts, to discover which a great deal os Labour and Skill are required. *Galen, sport..*ever, in order to answer this End, adverted carefully to five Things: Pint, the particular Action injured;  
secondly, the Nature or Species of the . Finn felt; thirdly, the Situation of the Part in which the Pais, or any  
other preternatural Circumstance; is perceived; fourthly, the Accidents peculiar to each Part., and, lastly, **the**Excrements peculiar to these Parts, or which certain Farts usually discharge, and the Manner in which certain  
Substances are evacuated. A Knowledge of the Action or natural Use of the Parts contributes Very much to the  
discovering which of them are affected; for as all the Actions, whether natural, vital, or animal, are performed  
by certain Organs or Parts of the Body, it follows, of course, that when an Action is hindered, the Part which  
should perform it is affected. Thus a difficult Concoction of the Aliments denotes, that the Smtnach is affected;  
because ’th the Office of the Stomach to concoct the Aliments. A Difficulty of discharging the Urine imports,  
that the Bladder, Kidneys, or Parts connected with them, are affected, because 'tis the proper Action or Office of  
these Parts not only to contain, but also to give a free Passage to the Urine. Au Alteration os the Pulse signifies  
an Affection of the Heart and Arteries, because the Pulse is an Action of the Heart and Arteries. Blindness is a  
.certain Sign, that the Eye is affected, because the Eye is the Organ of Sight. Immobility of a particular Part, or  
of the whole Bedy, witnesses that the Nerves are affected, because the Nerves are the immediate Instruments of  
Motion. But, as a Part may .be affected in two Manners, either primarily, and by itself, or only by Consent,  
that is, by the Connection or Communication it has with some other part ., so rhe Affections thus produced are  
accordingly distinguished. We know the proper or primary Affection os the Pan, when that Affection is  
unaccompany’d with any other, when it continues for a considerable Tims, when it does not augment in proportion  
as some other Affection increases, when it continues after another Affection has ceased, and when the Remedies  
usually apply’d for its Relief produce their ordinary Effects., on the contrary, that Affection which is only  
produced by Consent, augments or diminishes in proportion as some other Affection does, And the Patient is not  
relieved by the Remedies proper for that Affection, when of the primary Kind. Thus Vomiting, which is an  
Affection of the Stomach, sometimes happens in consequence os the Consent Gr Connection between that Parrand  
' the Kidneys j so that the Kidneys being primarily affected the Stomach suffers by Consent, tho’ no Disorder acts

directly and immediately upon itself in this Case the ordinary Remedies for the Stomach are os no Use, and '

the-Physician must direct his Views to the Cure os the Kidneys; whereas, if rhe .Stomach was properly and  
primarily affected, his Care ought to he employed for the Relies os that in particular. The Nature or Species of  
the Pain felt indicates the Nature of the Part which suffers, or is affected. If the Pain is accompanied with Pulse-  
non or Boating, 'tis a Sign, that there is an Artery, either in or near the Parr in Pain, if the Pain is pungent, 'tis  
a Sign, that the Part affected is membranous ; and, if it is convulsive, the Nerves suffer. The Situation of the  
Place pained also indicates the Part affected. Thus a deep-seated internal Pain, with Tension and Swelling os the  
right Hypochondrium, denote that the Seat of the Disorder may possibly he in the fiver, which is situated in

' that"Place. The same Accidents or Symptoms inform us,. that the Spleen may he affected, when they **appear in**rtheLestfiidf, which'contains the Spleen/ But, ifthePain and Turner are external, they have thcir&at in **the**Muscles which cover the respective Parts. The Accidents peculiar toeach Part also serve to discover those which  
-are affected. Vomiting, sorlnlinncc. the Hiccough, and a Nausea, shew that the Stomach sellers. A Delirium  
is a certain Sign, that the Brain is affected , and Hoarihess indicates a Disorder os the Aspera Arteria. The  
Nature of the Excrements alio serves to discover the Part affected Smail Filaments of Flesh, discharged with  
.the Urine, denote that the Kidneys are affected ; and Scales, discharged the same way, are a Sign that the Bladder  
suffers. Soft fungous Flesh,\* and which suddenly arises in Fractures of the Cranium, denotes that the Membrane of  
the Brain is affected. When the Urine is discharged from a Wound of the lower Belly, 'tis a certain Sign that  
the Bladder or Ureters are wounded. ' When the Fteces are discharged from a Wound of this kind, ’tis a Sign  
that the large Intestines are pierced. -The menstrual Evacuations come from the Matrix, she Seminal Matter  
from the Spermatic Veflels, Worms from the intestines, Gravel and Stopes from the Kidneys and Bladder. The  
Manner in which certain Substanoes are evacuated, also indicates the particular Paris shorn which they are dis-  
charged. The Bleed, for instance, which flows from a Wound by starts, flows from an opened Artery. The  
Blood, which is discharged from the Month in Coughing, comes stem the Lungs. It is os sb great .Importance  
to the Physician to know the Part in which the Disease is stated, that *Galest* her composed six Books upon thin Very  
Subject, which are, perhaps, the best ofany he has wrote;

After knowing the Part affected, we are afterwards to find out the Affection or Disorder of that Part j and  
’ thassaswe have already said, by draining Signs either from the Disease itself, or.froni its Causes, or from its  
Symptoms. As for rhe Signs drawn from the Disease, since the two principal Kinds of Diseases are intemperature  
and bad Conformation, rhefe sometimes discover themselves fpontaneouHy, when they have arrived at a certain  
Pitch; and, in this Case, they maybe judged os by the Senses.’ Bus, when these two Defects are not .very  
perceptible, in order to discover them, we employ almost the same Means we use for discerning the Part affected.  
TheCanses ofDiseaies also furnish various Signs for knowing their particular Natures: Thus we conclude, that **a**Disease produced by black Bile is malignant, and that one producedby the Blood is benign. If any onehas taken  
a very acrid Medicine, or a Poison,'wh judge of the Species os the Disorder, produced by this Medicine or Poison,  
by the Knowledge we have of the Nature os the Cause. But the Symptoms os Diseases supply us with the largest  
Number of Signs ; and, as there are three Kinds of Symptoms, each'Kind samiihes us with particular Signs.  
The Symptoms, whether of the animal. the vital, or the natural Actions, are the first. Is a Delinum, for  
Inftancc, winch is a Symptom of the animal Action being injured, is accompany’d with Fury, it indicates,a het  
intemperature of the Brain; hat, if it is accompany’d with Terror and Sadness, it denotes a cold Intemperature  
of the sure Part. Excessive Sleep, which is another Symptom of the feme Action, denotes a cold and moist  
lntemperature of the Brain., and Watching indicates quite the contrary. Α Privation of Motion, in any Parr,  
discovers thatthe Nerves, distributed to that Parti are either obstructed, relaxed, or cut. Very considerable Signs  
are also drawn from a Defect of the Vital Actions. The ssVeral Alterations of the Pulfe, which are Symptoms  
depending upon this Defect, supply us’with Various Signs. A great and frequent Pulse indicates a hot In tem-  
perature ; whereas one that is small and flow. Indicates a cold intemperature. Those Symptoms winch proceed  
from a Lesion of the natural Actions,- are not os less Importance in fnmiihing us with Diagnostic Signs, or such as  
indicate the particular Species os the Disorder A weak Appetite, accompanied with a Violent Thirst, imports **a**hot lntemperature. Ἄ great Appetite, on the contrary, without Thirst, denotes a cold intemperature. Various  
Signs may also be drawn from the Symptoms furnished by the Substances discharged from the Body, and their  
various Qualities. That Blood for Instance, which is copioully discharged in Coughing, denotes a Rupture os  
seine Vessel of the Lungs; but the Blood which is expectorated in a small Quantity, and mixed with Pus, indicates  
an ExulCcration of the same Part. 'When the Aliments are discharged by Stool in the lime State they were in  
when taken into the Stomach, this denotes a Lieutery. An Alteration in the Colour of the Skin is also significant  
invarious Disorders. Of this we have an Instance in the yellow Colour of those who labour under the jaundice,  
this Colour being an indication of an Obstruction in the Gall-bladder..

The same Sources from which *Galen,* drew the Signs of the Species of Diseases, also served him to discover their  
Differences; and enabled linn, for Instance, to distinguish a malignant from a benign, and an acute from a chro-  
nical Disorder.

The last Species of Diagnostic Signs are those taken from the Causes os Diseases. We shall exernplisy **the**Maimer os drawing this Species of Signs, with respect to a Plethora and a Caccchymy, which, as we have  
above observed, are the most ordinary Causes os Diseases. A Plethora, which is a Redundance of all the Humours,  
but especially of the Blood, may, according to our Author, he known by the following Signs: There is an  
extraordinary Fulness of Body, anda greater Corpulence than usaal; the Vessels become turgid; the Pulfe strong,  
large, and full; but Respiration is not very free, because the Lungs and Diaphragm are oppressed; one Peeps  
much, or, at least, has a strong inclination to sleep., the Body is heavy and listless, and considerable Losses of Blood-  
are sustained, sometimes from the Nose, and sometimes from other Passages. A Plethora, or Plenitude, may also  
be known from the Causes capable of producing it; such as an idle and sedentary Liss, the Use of succulent and  
too nourishing Aliments, an interruption of accustomed Exercise, or a Stoppage os some usual stated Evacuation.  
**A** Cacochymy, which is a Depravation of the Humours, or a Superfluity of those which differ from the Blood,  
Varies according to the Difference between one Humour and another ., so that, as there are threeprincipal Kinds,  
of Humours, besides rhe Bleed, there ase also three Species os Caeochymies; the one is produced by the Bile,  
the other by the Phlegm, and the third by blaok Bile. -We do not here mention a sanguine Cacothyrny, because  
the Blood cannot be depraved but by degenerating into one or other of these three Humours. To begin, there-  
fore; with a bilious Cacochymy: It.is discovered, first, by the Signs drawn from the ordinary Effects of the Bile.  
Now the Bile being an Humour yellow, bitter, hot, thy, or of a drying Nature, it produces Effects or Accidents?  
which have a Relation to the above-mentioned Outlines, such as a yellow Colour of all the Body, or some of its,  
particular Parts, of the Eyes, for Instance, or of the Tongue; a pungent and drying Heat., a Bitterness inthe '  
Mouth; Discharges of yellow, bitter, and acrid Matter by the Mouth, and by Stool; Thirst, Nausea, and.  
Cardialgias : The- Patient, farther, ran with Difficulty support Hunger; is hasty and prone to Anger, but has  
Vivacity, andaqnick Pulse. All-the Causcs which are capable ospreducing a Redundance of Bile, also contribute  
to discover the Species of Cacochymy. These Causes are a hot and thy Constitution os the whole Body ., Youth, .'  
**the** Summer-season, the Heat of the Climate, the Heat of the Liver in particular, the Use of hearing Aliments,  
great Labour, or violent Exercise, Watchings, Abstinence, certain Passions, inch as Anger, Resentment, and all -  
others-of the disturbing and uneasy Kind. There are also other Diseases which denote a bilious Cacochymy, -  
because we have other Proofs, that they are produced by the Bile. These Diseases are a Tertian Fever, an Erysipelas,.

and some others. The various Depravations of the Bile are farther discover’d by the'Change of Colours which  
semetirnes happen to this Humour, as when it becomes green or blade Thess Changes are discover'd either by  
the Diledses they usually produce, or by the Colour os the Excrements discharg'd. Here we must observe,  
that the. black Bile produces os all others the most formidable Symptoms or Accidents. The melancholic  
Cacochyruy is also known first by the Effects os Melancholy. As this Humour is cold and dry, and allo  
and, black, and thick, it produces Disorders and Symptoms, winch have a Relation to these Qualities. The  
Wack Excrements, sor instance, which are discharg’d in some Diseases, and the Disorder commonly called  
the Black-jaundice, are the Effects or Productions os Melancholy. The Haemorrhoids, or Tumors of the Anns,  
by which a coarse and thick Blood is discharg’d, proceed from the same Source, as well as Varices, the Leprosy,  
and the Cancer. The Acidity of the Meimchoiy is discover’d by those Depravations of the Appetite, which  
oblige the Patient m eat Substances which cannot possibly nourish, such as Coal, Chalk, and Plasterand some-  
times by a -Species of Hunger, which for its extraordinary Nature is distinguish'd by the Epithet *Canine,* and in  
which The Patient cannot he satisfied. Besides, this Quality of the black Bile is discover'd by sour Eructations,  
and a Vomiting of Matter -of the feme Taste. Lastly, the Coldness and drying Quality os the black Bile are  
indicated by the large Quantity of Wind discharg’d, which indicates the Weakness of the Heat, and the Defect  
ofHurnidsty. A small and languid Pulse, Sadness, Terror, and Taciturnity, denote the same thing. The  
Signs of a melancholic Cacochyrny are, in the second Place, drawn from the Knowledge we have of the Causes

- which are Capable of producing a Melancholy; the Autumn, for Instance, mature Age, a cold and dry Consti-  
tutiori, produce Melancholy. " Coarse and dry Aliments are productive of the same Effect ; hut this Humour is  
principally augmented when one leads a discontented and uneasy Life. The Signs os a pituitous Cacochymy are  
thefefollowing: Tne Parient has a pale Countenance, a large and heavy Bedy, cold to the Touch, and with lime  
Hair. The Urine is white, and the Patient is subject to Defluxions, and oederuatous Tumors. He has little or  
no Thirst, and his Pulse is small, flow, and soft. He also greatly dreads the Cold. TheCauses which generate  
Phlegm also discover it. These Causes are a cold and moist Constitution, a Country .or a Season in which Cold  
and Humidity prevail, crede and aqueous Aliments, a sedentary Life, or too much Sleep. When the Phlegm,  
which is naturally mild, becomes acid or saline, it is diseemed by the Saliva, which of course becomes acid or  
saline. ThePatient seels-frequent ltchings, and Pustules appear on several Parts of his Bedy. He has a greater  
Appetite than he ought to have, and is subject to Gripings, Rheums, and acrid Catarrhs.

These are the Signs of the three Species of Cacochyrny, which correspond co the three Kinds of Humours, the  
Bile, the Phlegm, and the black Bile. *Galen* alio reckon’d Flatulences among the Causes of Disorders. ‘ But as  
these Flatulences are, according to him, the Production of a pituitous or melancholic Humour resolv’d into Va-  
pours, by a Heat too weak entirely to dissipate thefc Humours, we may properly enough say, that they are a Con-  
sequence of a pituitous or melancholic Cacochymy.

Having thus treated of *tsuc Diagnasttc* Signs of Diseases, we now come to consider those call'd *Prognostic.* Our  
Author gavc this latter Name to those Signs which serve previouily to discover what is likely to happen with  
respect to the Event of a Disease, the Tiine of its Duration, and the Manner in which it will terininate. He prin-  
cipally sorrn’d a Judgment, with respect to the Event os a Disease, from its Species, from its Virulence, and from  
its peculiar Genius. Continued Fevers, for instance, and those of the malignant Kind, are all dangerous., .where-  
**as thofe** of the intermittent Kind are generally without Danger. A great Inflammation is more to be dreaded diart  
one which is small; and a malignant Fever threatens the Patient ntore than a simple continued one. The Part  
affected, the Constitution and Disposition of the Beds, the Cause of the Disease, the Time it lasts, the Age os the  
Patient, and the Climate in which the Disorder seizes, are Circumstances on which the Recovery or Death of the  
Patient depend. As for the -Time of the Duration of a Disease, it is to be judged of by the Motion of the Dis-  
ease itself If that Motion is quick, the Disease soon terminates ; but is it is too flow, it requires a longer Time.  
The natural Genius and Virulence of the Disease serve to discover the same thing. Thus we fee Ephemeras, .and  
simple continued Fevers, terminate happily in a few Days .; whereas those of the continued putrid Rind, and such  
as are malignant, kill the Patient in as short a time. A simple Disease is also sooner cur'd than one of a compli-  
cated Nature. TheCauses of Diseases, farther, occasion a Variation in this Species of Prognostic. for the Dis-  
eases produc’d by Heat or Cold last for a shorter Time than thofe which draw their Origin flour Dryness and Hu-  
midity. Those Disorders which are produc’d by the Blood, and yellow Bile, are acute or short; whereas those  
which proceed from Phlegm or Melancholy, are chronical or long. The Age os the Patient, the Season, the Dis-  
position of the Air, Habitudes contracted, the Sex of the Patient, and the manner os Living, have alio a consi-  
derable Influence on the speedy or flow Termination of Diseases. And, lastly, the Manner in which a Disease \*  
ought to. terminate, whether gradually, or all on a sudden ; by a flow Concoction of the Humours, or by a  
Crisis; or, supposing the Patient should die, whether he will die by Oppression, or a Dissipation of Strength. All  
**these** Circumstances are previouily known by examining the State of the Diseasc, and that of the Patient. If the  
Disease has a flow Motion, in all Probability the Humours will he gradually concocted; but if its Motion is quick  
and Violent, it will probably terminate by a Gniis. Besides, we conjecture that a Crisis will soon happen when on  
**the** Approach .of the critical Days the Patient finds himself more uneasy than ordinary, and when the Accidents  
or. Symptoms seem to increase. We may even predict the Species os the Crisis by an Examination os particular  
Symptoms. If the Pulse is large and quick, and at the same time soft and undulating, the Crisis will happen by  
**a** Diaphoresis. If the Belly is turgai, and makes an uncommon Noise, the Crisis will happen by a Diarrhoea. If.  
**the** Parienfs Countenance is very red, **or** if he imagines he sees something red, though there be really nothing of  
that.Colour before him, a critical Haemorrhage will very soon happen. *Galen* one Day advening to this last  
**Sign;** which-has been mentioned by *Hippocrates,* found a proper Opportunity of acquiring a great Reputation at  
*Rome;* A young Man, in the fifth Day os an acute Disease, was, by the Advice of bis Physicians, about to he  
bloeded, if our-Author had not accidentally put a Stop to the Execution of the Design. The Indications, said  
he, which-you have follow’d, and which influence you to bleed the Patient, are very just. You have Reason to  
believe, that, the Patient's Disorder proceeds from a Redundance of Blood; hut you do not advert to this, that  
Nature-herself is jint about to produce the fame Effect, which the Opening of a Vein would do. As *Galen* was  
pronouncing these Words, the young Man suddenly started from the Bed, crying, that he sswin red Serpent  
approaching to him. The other Physicians despising this new Symptom, as well as the Advice of *Galen,* still  
persisted in asserting the Necessity of Venesection; but the Blood which the Patient forthwith began to discharge,  
convinc’d them that our Author was more fldliul than they themselves. What induc’d him to make this Pro-  
gnostic was, his observing that the Patient had a Redness dinin’ d from the Root cs his Nose over his Cheek, and -  
that this Redness always increased with respect to the Brightness , of its Colour, which he took for a certain Indi- . .  
cation of an Haemorrhage from the Nostril of the seine Side. This indication was still more strongly consinn’d

by the red Serpent which the Patient imagin’d he saw. *Galen* adds, that this Haemorrhage was so great, that  
they were obliged to use means to stop it, which was effected not without Difficulty; As for those Signs which  
discover whether the Patient will die by Exhaustion or Oppression, they are particularly-drawn from the. State of  
the Patient, and the Nature of the Disease. ‘ If a Panent has languish’d for a long time, ifhelias hadaHamior-  
rhagg or Diarrheea, if he has neglected to support himself by Aliments, or if he has other Signs os Death about  
him, he may possibly die by Exhaustion. But if a Patient, threaten’d with immediate Death, has not been  
weaken'd by Evacuations os’ this Kind, - or if the Disorder is recent, 'tis obvious to perceive, that he dies by  
Oppression. . . - . - . - in.'

This is sufficient for explaining the three Kinds cf prognostic Signs already mentioned.. But our-Author, far-  
ther, established three other Species of them, with respect to other throe Things, whim also furnish Prognostics.  
" T’hereare,” lay she. "three Kinds of prognostic Signs.- Some relate. to the Concoction or Crudity .of the  
« Humours, others to the Death or Recovery of the Patient, and this third relate to Crises in particular.'' . All  
Prognostics in general are drawn from three different Sources. The first Source relates to the -three Kinds of  
Fatuities or Actions, that his the natural, the vital, and the animal.' The second Source, to the Excrements, or.  
Things discharg’d from the Body. And the third Source, to a Change of Qualities. We shall nos,: on this Occa-  
siori, enter into a Detail of all that *Galen* has said with respect to these different Signs, and their various Sources ;  
since that would be both tedious and inconsistent with our Design : However, for farther Satisfaction withTespect  
to some ether Particularities os this Author's System, we must refer our Readers to the Article PuLsus. :

Having shewn the Nature of Diseases, with their Causes, Symptoms, and Signs, , according to the. System of  
*Galea, we* come now to point out the Method in which they ought to be treated. This Method is built upon  
two fundamental Maxims before-mentioned, which ate, That a Disease, which is something contraryro.Natute,.  
ought to be subdued by its contrary: And that Nature is to he preserved by what has a proper Conformity  
with in From these two Maxims arise the Indications, which are the Basis of practical Medicine. - What  
*Galen* calls an *Indication* is an insinuation, or Hint, of what ought to he done with, respect to something,  
taken stem the proper Nature or Condition of that Thing. Thess two Maxims, thus laid down,' afford us;,  
according to our Author, two general Indications; one os which is taken from the Affection contrary to Nature,-  
which Affection indicates, or requires, that it should be removed, or subdued \*, the other is taken from the natu-'  
ral Constitution, and Strength, which insinuate, or put us in Mind, that they ought to he preserved. . There are;.  
as we have already observed, three Sorts of Affections contrary to Nature, which are the Disease, the Cause, and  
the Symptom. Os these three, the Disease being the principal, or being primarily-and in. itself contrary to I  
Health, It is what we propose to cure, and consequently what properly affords the principal curative indication,  
which is taken, as we said, from what is contrary to the- Disease. But if we sometimes make use of line and not-  
contrary Things, as, for Instance, -a hot Remedy for a hot Distemper, that happens only accidentally through the  
Intetvention os some ether thing which indirectly contrary to the Disease, in other respects we are to take care  
that Agents be proportion'd to Patients, and that the Contraries we employ have their Degrees suited to those of  
s the Disease; left, if they are too weak, they should he wholly ineffectual; and if they are too strong, should run :

Matters to the opposite Excess, which is no less contrary to Nature than what we intended to correct. It is sar-  
ther to be observed, that the Contraries we speak of ought to he used by Degrees, because Nature cannot bear-  
sudden Alterations. We must begin then with the weakest, and not proceed all on a sudden to the strongest;  
Besides, as there are several Kinds of Diseases, so there are also of Remedies: A simple Disease indicates a simple .  
Remedy, a complicated Disease a compounded Remedy, Gr one that serves for several Purposes. But it is to be  
observed, that in complicated Cafes we ought primarily to regard the principal Disease, or that which is the Cause  
of the reft, and, as long as it sebsists, hinders their Cure. This Rule then is always to he follow’d, except in  
some Cases where the Physician is obliged to provide against the most pressing or dangerous Circumstance,. as when.  
there is a Malignity attending it. when it attacks some considerable Parts, or hinders some principal Action.

But tho’ the soft curative indication be taken from the Disease, yet as it cannot be cured so long as its Cause sub-  
sists, it is necessary to begin rhe Cure, by removing or subduing that Cause. If there he several Causes, they must.  
he remov’d, one after the other, each in its Order, in which Case *Galen* advises to begin' with that Cause, which ?  
was, as we may her, first in Birth, hut last in Discovery, by proceeding aster an analytic Method. This Maxim  
appears to be necessary, principally by way os Precaution, when we endeavour to extirpate the Causes of Diseases,  
and by that means prevent their Rise or Increase, or to cure them the more easily, as soon as they are formed. .

The Symptoms, consider’d as inch, require nothing particular in their Cure, because the Distemper, on which-  
they depend, being subdued, they disappear at the same time. However, it sometimes happens, that the Phy- -  
sician is obliged to neglect the Disease, in order to obviate the Symptoms, when possibly the Symptom may pro-  
duce a worse Disease than what It acCoinpanies, or when it causes a considerable Abatement of the Strength. - But  
it is to he observed, that, in the first Cafe, the Symptom is consider’d as a Cause ; and in the other, that the1Indication is not taken from the Symptom, but from the Strength of the Patient. urchsfe’- - bra.,».,ι *An-s.i*

*The' Strength* and natural Constitution of the Body are, indeed, the second Source from whence we take, as  
we said; our indications. As to the Strength,' it does not. indeed, teach what is to he done to cure a Disease,  
and is as litde concerned in indicating the Quality os the Remedies., but it regulates their Quantity. When, for  
Example, the Strength is too much depressed, it forbids the Use os fo powerful a Remedy as the Greatness os the  
Disease would otherwise necessarily require. It is for this Reason that *Galen* ssys, that the vital Indication, or the;  
Indication taken from the Strength, (for Life depends on the Strength) ought to he the first of all indications, -  
and to precede the curative indication. According to this Maxim, we arc. before all things, to examine what  
the Strength of the Patient is able to bear; and we often find ourselves obliged to prescribe such Rerne-.  
dies as are contrary to the Scope which we propose to ourselves in the Cure os a Disease, when the Condition of  
the Strength indicates them. This is by so much the more necessary, because the Remedies cannot produce their  
Effect but as they are assisted by the Strength of the Patient, which is to he so managed as that it may he able to.  
resist the Disease, And to hold out during its whole Course. This sort os Conflict between two Indications,.-and .  
Contraindications, sometimes give a good deal of Trouble to the Physician ; howeveri he must, .as we said,  
attend to what is the most urgent. Under the natural Constitution of the Body are comprehended Temperament,  
Habit or Custom, Age, Sex, and Condition os each Part, and all these, as well as the Strength, fupply tis with  
particular Indications for their Preservation. The Temperament, whether natural or acquired demands our Atten-  
tion in the Cure os a Disease; and Custom is to be no less regarded, because a weak and diseased Bedy cannot,,  
without Difficulty, support the Iticonveniencies to which it is subjected by a Change of Management. Persons  
who are tender are not to he treated like those os robust BodiesChildren, adult Persons, the Aged, and Women,,  
require alio regard to those particular indications which may he taken from their relpective Conditions. With.

rcgsus to the Condition of the Parts, there are seven Things to he considered: First, the Temperament of a hot  
Parr, sor instance, seized with a hot Disease, does not require fo potent a Remedy as a cold one under the same  
Disorder, because the first of these Parts is less altered from its natural Temperament by the Disease, and the other.  
more. Secondly, we are to consider the Importance of the part affected. The noblc Parts require milder Rente-  
dies, and such as are necessarily strengthening, because those Parts arc of common Benefit to all the Body, and  
their Preservation is *cd* great Importance. The Liver and StomauL which are of that Number, are always to be  
strengthened ; and, seppesing these Parts requite to he refrigerated *as* mollify'cl. we are to compound astringent  
and moderately hearting Remedies with Refrigerants and Emollients, in order to avoid too great a Refrigeration  
and RelaYarinn The setter to shew the Necessity os such a Practice, our Author gives us a pretty long Account  
of what happened in his Time to *one Attalus,* a Pbyfioan, who killed, he says, a *Cynic* Philosopher, call'd *Tbeagenes,-*by a continual Application of laxative Cataplasins to the Regain of the Liver, where there was an Inflammation,  
against the Opinion of *Galen,* who advised the Mixture of Astringents with those relaxing Remedies, in the third  
Place, we are to regard the Sensation of the Part; for the more tender and sensible any Part is, the less it is able  
to bear acrimonious or violent Remedies; and it may happen, that the same Disease may require different  
Medicines, on account of its bring seated in different Parts. The Eye, affected with au inflammation, will not.  
suffer the same Remedies as another inflamed Part. Oil. sor Example, which mitigates Phlegmons, or inflam-.  
matory Tumors, in the Arms or Legs, augments Inflammations of the Eyes. Fourthly, the Contexture of the  
Part is to he considered : If the Part be deeds, thick, and hard, the Medicines ought to he more penetrating, and  
stronger than such as are applied to Parts of a lax and soft Contexture. A fifth Indication is taken from the  
Figure of the Part, which teaches us to know by what Quarter that which incommedes it may most conveniently  
he discharged. The Situationof the Part affords a sixth indication ; for the more absconded, or deeply seated, any  
Part is, or the more remote from the Place where a Medicine may he applied, the greater is to he the penetrating  
Force of that Medicine. And, lastly, the Vicinity of a Part sometimes fiimiihesus with indications, which make  
seme Alterations in the Methed of Cure. For we ought to regard not only the diseased Part, but those which are  
adjacent to it; sor these last are oftentimes more tender and sensible than the first, so as to he incommoded by the  
Application os Medicines to the neighbouring affected Part, when they are too strong or penetrating.

Besides these two general Sources os indications already mentioned, which are the Affection contrary to Nature,  
and the natural Constitution, *Galen* reckons a third, and that is, the Ain which surrounds us, or what we breathe;  
and this also, in particular, deserves very much to heYegardedin the Cure os Distempers.

All Indications, os what Nature foever, are answered by Diet. Pharmacy, or Surgery, which are the three  
general Methods by which Physicians treat the Diseased. With respect to these, *Galen* followed the principal  
Maxims established by *Hippocrates. Wo* shall only observe briefly, and that principally with regard to Pharmacy,  
that, as this Part of Medicine had been very .much cultivated from the Time os *Hippocrates* down to *Galen,* the  
- Number os Remedies, both simple and compound, was very much augmented; as may be concluded from what  
*Galen* himself has written on the Subject in many Books, some os which neat of simple Medicines, and others,, of  
which there is a greater Numhet. of -the Composition of Medicines. But it must not be forgotten, with regard to  
Medicines in general, that the Properties which *Galen* ascribes to them are derived from what he calls the primary  
Qualities, as hot, cold, dry, and moist; and that each of these Qualities has, according to him, four Degrees;  
for Example, a thing which is hot, is so in the first, second, third, or fourth Degree -, Succory is cold in the first  
Degree, Pepper is hot in the fourth Degree. By virtue os these Qualities, and their various Combinations, the  
greatest Part of Medicines, according to our Author, perform their Operations ; and tho'he acknowledges, that  
there are acid, saline, acrimonious, and other kinds of Medicines, yet he endeavours to prove, that these last  
Qualities depend on the first ; as the saline, for instance, depends on Heat, as the Principle of its Saltness; that  
bitter depends on dry, that acrimonious is very hot. that acid is cold, and so *of* the reft. He observes, in the  
second Place, that whatever is hot, cold, or of any other Quality, is so either actually or potentially; lee is cold  
actually,: Mandrake and Hemlock are cold potentially; Fire is hot actually. Pepper potentially. Things which  
-act not by virtue of those Qualities which distinguish then, act by their whole Substances; such are those Reme-  
dies which we call Specifics, and feme Poisons and Counter-poisons : Of this Nature also are Cathartics; for they  
act by a particular Property of their whole Substance, in attracting each its particular Humour.

Surgery had also been a little improved since the Time of *Hippocrates,* as may be judged from what has been ssid  
concerning *Celestes,* who lived an hundred and fiftysscars before Gc/m. As for *Galen,* he practised Surgery as well  
- as all other Parts of Medicine: We have several Books of his, concerning Surgery, in particular, besides what he  
says on the same Subject in other Places ; and he speaks of Cures in Surgery, which he hirnfelf had performed.

Having made these few Remarks on the Pharmacy and Surgery of *Galen, we* shall only add a Word or two of  
the Use which he made of the most common and general Remedies, such as Bleeding, Cupping, Purging,  
Somniferous and other Medicines already mentioned in the Practice of *Hippocrates,* whom *Galen* followed in the  
Manner ofusing these Remedies, or at least he observed his principal Maxims. All the Difference between them,  
.with respect to Bleeding, in the first Place, was, that *Galen* used it somewhat more frequently than *Hippocrates.,*In this, perhaps, he imitated the latter Physicians, who had made this Remedy fo common, that *Celestes* says there  
was hardly any Distemper, in his Time, in which they did not use Bleeding. *Galen* took away more or less Bloed,  
according to the Strength os the Patient: He supposes, that, on certain Occasions, one might bleed till the  
Patient sainted.; and says, that he took away, in one Day, six Cotylae (about three Pounds three Quarters). He  
drew off that Quantity principally in the Beginning of acute Fevers, under a Redundance and .ZEstuation of the  
Bloed; supposing that, in such Cases, the best way to put a Stop to the Fever .was, as soon as possible, in make  
a large Evacuation of Bloed in this Condition. This Case excepted, he does not advise sech plentiful Bleeding;  
but, in order to deter such as would make use of that Remedy without urgent Necessity, or considering the  
Suength os the Patient, he observes, that he had seen two Persons die under it. It will answer our End better, he  
says, to repeat the Bleeding the same Das, or the following Days, than to take away too much Blood at one  
time. Besides, with respect to Phlebotomy, *Galen* used all the Precautions *Hippocrates* bad done, and which he  
took from the Seafon, the Climate, the Age, the Strength, the Constitution of the Patient, and some other

. Circumstances. He also depended very much upon the indications furnished by the Pulse. When the Pulse was  
vigorous, he blooded pretty boldly, and allowed the Quantity he judged necessary to flow, so long as the Pulse  
. -retained the fame Force With respect to ordinary Venesection, ’th probable the largest Quantity of Bloed he  
took from the Patient did not exceed a Pound or eighteen Ounces, and that the sinaflest did not come short os  
- seven or eight. He himself gives us the History of a Woman whose Merlies had been stop’d for eight Months,  
and from whom he took, the first Day, a Pound and an half of Blood, the second Day a Pound, and the third  
-Day eight Ounces. .Our Author then was, probably, the first who ipedsy'd the precise Quantity oi Bloed to he takes

awayata time.' Neither *Hippocr ales* nor *Celestes* have egiven Hhections with respect to this Particular;-and *Calins  
Aurelianus,* who so exactly describes all the Remedies used among the antient Methedics, neither specifies .the.  
Measures nor the Weight of the Bleed they took from their Pahenis... *Aretaeus is also* silent on this Sub-  
ject; and we had not the least Fragment of any Physician’s who lived before *Galen,* which informs.us how much  
Bleed they allowed to flow when they bleeded any one. 'This our Author seems to insinuate, when, in the fame  
Passage, he tells us, *That none of the* Greeks *bad spoken of Pounds and Ounces*. which Words.must either be com-  
plete Nonsense, or relate to the Weight of the Blood to he taken by Venesection. . 'Tis probable, that *Galen* did  
not usually repeat Venesection more than three or four times. This we may infer from a Passage of his Work  
*Ds Curat, per Seng. Miss. Cap.* I 2. where it is said, that if no Circumstance obliges to draw a large Quantity ail  
of a sudden, we must, by a first Venesection, take a smaller Quantity, than would he necessary, if we intended by  
cne Venesection to takeaway the Quantity the Disease required: We must afterwards, continues he, perform the.  
Operation a second and even, if we think it proper, a third time. Sometimes he performed the two first Vene-  
sections in one and the same Day ; sometimes he performed the second on the following Day; and even-on the  
third Day he bloeded twice, if Necessity required it. He blooded at-ali Hours, whether of the Day or the Night,  
but chose the Time when the Fever was most moderate; and obferved, as much as was possible, only to do it  
when the Digestion was finish'd. He laid it down as a Maxini, that the Bleed should be taken from. a-Vein on  
that Side where the Disorder was lodged, or from that Vein winch seemed to have the most immediate Commu-  
nication with it. He opened all the Veins *Hippocrates* had done before him, and some others besides.- He open’d  
three Veins in the Flexure os the Cubit; the external, the internal, and that in the middle. When, in that Part,,  
these Veins were not apparent, be bloeded in the Middle of the Arm.' He also blooded on the Back of the Hand,  
between the three large Fingers, the two small ones, and betwixt the Thumb and fore Finger.- He also bloeded  
in the large Angles of rhe Eyes, and behind the Ears. He also opened, the jugular Veins, and even the Arteries  
in several Parts, of the Body; and he cauterized both Veins: and Arteries,, when there was a Necessity for it: - He  
did not bleed Children under fourteen Years of Age; hut, when they- were- a little more advanced in Years, he  
began by taking at most nine Ounces from them ; and, if there was a Necessity for performing the. Operation a  
second tints, he augmentedsthat Quantity by four or five Ounces. But. if he dreaded to bleed Children, he had  
no manner of Semple to perform that Operation on old Men, provided they were robust ς His: Intentions in  
Bleeding were the same with those proposed by *Hippocrates,* that is, he brooded inorder to diminish Plenitude,  
or to procure a Derivation or Revulsion of Blood. When a Cacochymy was joined to Plenitude,. a Circumstance  
which equally indicated Purgation and Venesection, he always began with the lattes, as *Sydenham* has since,: with  
great Judgment, advised, and press'd with much Earnestness. νὰ t ,

*' We have nothing* particular to observe with respect to the Use our Author made of Cupping-glasses, since he  
applied them to the same Purposes *Hippocrates* did', arid as for Leeches, it-does, not appear, that he used them  
at ash 'I ’ v n o 7 r*..s -so ../ :s*

Neither have we a great deal to say concerning his -Sentiments with respect to-Purgation, since, in.this Parti-  
cular, he rigidly adhered to the most important Pretepts *of Hippocrates:* We -shall only observe, that. as he  
blooded principally with a View to- diniimso Plenitude/ so he purged with an Intention to evacuate Cacocbymy,  
Besides, he knew a great many Purgatives to -which *Hippocrates* was a Stranger, and,, in all Probability,, purged  
Inore frequently than that antient Physicinn. .nte... gki ἐν καὶ:....\* ~ *... so.*

i Somniferous and anodyne Medicines were also greatly in Use in the Time of our Author: He himself teaches  
the Manner of preparing Diacodium, which is a Medicine compounded of the Decoction of the white Poppy,  
- and1 Honey. He also describes various Compositions in which Opium is an Ingredient; but it appears, thathe  
fifed these Compositions rather to stop Fluxions, and mitigate Pains; than to procure Sleep, ιπέἐν., egissgni.

*Galen* did not often' exhibit Sudorifics, at least internally. We find in his Works: someCompositiona in the  
Form os Antidotes, which, according , to their Tides, serve to excite a Diaphoresis ; but we do not observe, that  
our Author used them in order to procure critical Sweats ; and,-indeed, he propofes-uoRemedyos this Nature  
in his Method of treating Diseases?: The Means whichi on-these Occasions, he most generally used to exeite .a  
Diaphoresis, were, the Bath and Frictions, Remedies much used *foe Galen,* and by which her osten.cured Fevers  
caused by Cold; and those os the simple continued -Kind. - .i.. : ἄκμαλπ. .6.: ιἐν-

He sometimes also exhibited Specifics, such as the Powder os the Craw-fish, wiiich, as-we st ave inissehe. used  
against that Madness which proceeds from the Bite os'a mad Dog:: But he only prescribed-Specifics nit Diseases  
which proceed front occult Causes, such as that just mentioned; for, in all other Diseases, he used thoseRemedies  
which the ordinary Indications suggested to him. ,j - : l ,μα,πὸ sc.- no ι..ἐν

Front what has been said ’tis obvious, that the Medicine os *Galen* had a very near Affinity wchthaEofrfiinpo-  
*crates.* There is, however, this essential Difference between their Systems, -that the one is . almost jentirely .  
supported by Experience, and consists os Observations, whereas the others depends almost wholly uponReasoning.  
The Mediane os *Hippocrates* is a Collection os Facts which he himself or others had. observed, andon which.he  
reasons but little, at least for the most part. The Medicine of *Galen,* on the other hand,, is search any- thing  
bur a Congeries of Reasonings and Disputes. Now, as it'is more easy to be deceived : in Reasoning than, in  
making Experiments, since Reasonings are subject to he contested, whereas Experiments, - duly made; are admitted  
by all the World-, it has happened, that the System of *Hippocrates* has afforded very since Matter os Exception to  
the-Physicians who came after linn; whereas that of *Galen* has been the Subject, osa great deal of just and well-  
Founded Censure. But, that this may he the tetter understood we must remember, that: those Books *cuLHtppo-  
' crates,* in which there appears the greatest Strain of Reasoning, Mere antiently looked upon as ipurious.; Some  
tnedern Authors, who maintain *that Galen* neverteceded stem the Principles of *Hippocrates,* assert that the Book

‘ intituled *Concerning ancient Medicine,* is among the Number of those of which we now speak. Unless they assisted  
‘this, they could iiotrnake their Point good, because the Author of that Bock establishes an Opinion which constitutesa  
. second Difference between rhe Systems of these two great Meni which is as considerable as that we have already  
ynentiou'th -\* - . ... o; X. *-s \*

«" The Antientio says the Author of that Work; did not believe, that cold, hot; or. moist, or. any other. Qua-  
‘" lity, produced Diseases in the. human Body; but: they were of Opinion, that -such am Excess of each os these

Qualities, as Nature could not surmount.joredncedDiforders; and this Excess-they attempted to remove or  
.6" correct. Now among sweet Substances, thatwichch is very sweet is the ssrongeft, as, among bitter and. soar  
' \* " Substances, ’ those tint are very bitter, or very sour, are alio the strongest; in «Word, what holds the: highest  
. Ὑ Degree in every Substance is the strongest These last- Things,- or Excesses, continues that Author, the: An-  
Etiimts believed to he in the Body, and to prove prgndicial to it : inaWord, there are-in the Body Substances,  
“ Niter, saline, sweet, sour, sharp, insipid; anda thousand orherrjiingswhich .hisveulisinrernsjgaiitiory accord-

“ ing as they abound, or are excessive These different Qualities are neither perceived, .nor prove prejudicial, to  
“ any one, so long aS the Humours ate mix’d, arch in consequence of this Mixture, prove Correctors to each  
" other., but if the Humours are separated, and remain apart, thenineir'Quafides. become . at once perceptible.  
\*\*. and prejudicial.” From this Pasiagc we may gather, that the Author did not mean, that the Humours he  
mentions acted by their primary Opalines, mentioned in the Beeginning of the Passage, rather than by the others '  
he afterwards enumerares : So sar is he from asserting this. that, a little niter, he says, " That in is not Heat.  
" but Sourness, and Insipidness, which have great Strength, cither within or without the Body, either with reijucti  
" to what we eat or drink, or what is applied externally in whatever manner." And he concludes, That among '  
all the Faculties none ate endow’d with less Power than hot and cold. This is entirely inconsistent with the  
System of *Galas,* which is almost entirely founded upon the Action of the four primary Qualities, het, cold, dry,  
and moist; and in winch the secondary Qualifies, such as sour and hitter, are only look’d upon as the Effects or  
Consequences of the other. There is, however, rio great Probability, that the Book os which we now speak is'  
a spurious Piece,, since the Style, the Air, and the Manner cf Reasoning, used by *Hippocrates,* are evidently con-  
spicuous in it. We have noCominentary cf *Galeofs* upon this Book; and perhaps he declined commenting upon  
it, because he knew not how to reconcile these Sentiments of *Hippocrates* with his own, tho’ he was sufficiently  
artful in making this auhent Physician speak His own'Language when he thought proper; for we must observe,  
that tho’ our Author Calls himself the only one who had either well understood or justly explain'd *Hippocrates,*yet he osten purs another Sense upon his Words than that which is genuine. But tho’ these two illustrious Phy-  
sicians do not agree in every respect, yet they embrace the same Principles in many, admit of the common  
Principle os *Nature,* and her attractive and expulsive Faculties, agree with’respect to the Signs os Diseases,  
Crises, and critical Days, and, which is frill more material, the Practice os the one hasi a very neat Affinity to  
that os the other ’ '

It must be. confess’d, that the System os *Galen* is extremely ingenious, and very consistent; and that its Author  
was a Person os a lively Imagination, and ready Invention? As to tteffes Os iris Theory in Medicine, what  
*Celestes* says, tin another Occasions may perhaps, with great Justice, he applied to tins; that is, “ As in other Aris  
a there are many things, properly not belonging to the Arts themselves, which have nevertheless a Tendency to.  
“ excite the Curiosity, and form the Genius, of the Artist; Just so it is'with respect to Medicine, for tho' a Coh-  
" timplauon of these Things, does not make a Physician, yet they render him better qualified for the Practice os  
" Physio than he would have otherwise been.” When *Galen* illustrates or explains any important Doctrine of  
*Hippocrates,* relative to the distinguishing or curing Diseases, we are rpdeli indebted to his Sagacity arid Industry:  
But when he harangues upon bis sour Elements, four Qualities, Fandldes, Spints, and occult Causes, aster enter-  
tinning the Imagination with a Multitude of delusory Visions,' he leaves ns inhere he found us, that is, in the  
Dark: He reasons well, but to no manner of Purpose, since he reasons hem Principles which are generally false  
or precarious; and, I believe, every one must allow, that in Theory, attended with thefeCircurnstances. is not so  
likely to improve Medicine,^ as a, concise and clear Account of incontestable Facti, Γ mean os the Symptoms  
which diiheguiih Diseases, and prognosticate their Events, and of the Methods of Cnceinosh generally attended  
with Success, and these without any Theory at all, unless such a one as has Dentonftfatiots to reeominend it; sor,  
as I have more than once observed, whatever can he doubted, ought always' to be inspected, and can never be  
depended upon in Practice, whatever speculative Men may think Or say to the contrary.

All the Theories, however, or any of them, which I have already giveni an Account os, uiny be very‘usefully  
-.applied to one very- good Purposs,. which is, to satissy the Impertinence os some certain Querists, and old Women,  
whether in Petticoats or Breeches , sor there are many People so delighted with the Extraordinary and Marvellous,  
that they are never satisfied with what they comprehend ; but requine something sublime and unintelllgibie/which,'  
tho’ it may not satissy their Doubts,- confounds their Ideas, and exercises their Imaginations,' in which they find  
something, as it should.seem, superlatively agreeable. So true is the Observation os *Lucretius:*

*somnia enim stoltdt niagts adiniranlus, aixantqtie  
Inverses qua sab verbis , latitantia cernunt. .*

- I shall not descend te pasucular lnftances of Practice introduced or preserved by the *Greek* Authors subfequeiit  
.to Cases, .because these are specified under the'Articlesto which they belong, as the .Circumstances relating to  
‘them, asAuthprs, arei rncetesstioderthe Arpclesof their Names'; ofwhich, that the Reader may turn..tothem  
for .farther information, I shell give they following Catalogue, .in the Order os the Time in which they lived.

*siisi ' - : fiuridursius. / - 'δ᾽ Acsm.esuspPdtlums),* **X Jt. .**

**s** *Aeflos sc, ' ' ’.si' Actuarius ” '*

ῖ.ψἄδ᾽ῖ *Alexander TrastiAnus.* "scso so ς *Myrepsas. 'ifer suse* ’ S

**e -- ...».. t. - \_ ....... . ........ . ....\*\* ... ...... . .\_ ,.i I,. , et. ..** *». e.i -. . -. . . ......*

There are some sew more, who stave either already been spoke os as Followers os particular Serfs, or who are  
Os too little Importance to require Nothe' in this Place, ' :-

None of these Authors nave attempted any general Innovation, either in. the Theory or Practice of Physic ;  
- hut have, contented themselves, for the ,moll: patio - with the Systems and Methods os their Predecessors, especially

*Gasm.* only deviating' from thetn on'porheular Occasions- Their Works consist principally of Collections ; and  
whoever reads' tlieurcarefulJI. will find them extremely faulty; in neglecting to ascertain the Efficaries of known

i Simples, anthfeldom attempting, to difcoveranyVirmes in them, which lino not been observed by somier Authors,  
from whom they‘trahsctibeds Instead of being thus usefully industrious, they have shamefully misspent their Time  
, in describing and recommending im infinite Number of compound Medicines, “which has contributed to overload  
Physic,- render the Practice of it' precarious, and to retard its farther Advancement. They must not, however,  
he defrauded of the Praise which’ Dr. *Frefnd* gives them, who says, “ They did not compile so as to have nothing  
“ at ail new, and whist we tnay call their own, in theirvery wofuminous Works -, for tho’ I must confess, that  
" there are hist a great manythings din them, in proportion to the-Bulk of their Books, but such as may he sound  
*“ in Galen* mid others, yet forne thereof^too, in regard- to the'real Improvement of the AtT Helf''

What I have said os these lower *Greeks,* is strictly true of *slum. Arabian* PhyScians. - Thess, however, have the  
τ Reputation of having introduced some Simples into Medicine,1 which were not known either co- the *Greeks* or *Ro-*’ nwhat,.ofpedally some of the milder Catdinfthis, as Minins, Sens, Tamarinds, Cassis, Myrcbolans, and Rhubarb -,  
' tho’Dr. FrnimiTays, that the last is firth’ mentioned by *AlexanderTraUianus.* Tim *Aralstani* also brought1 Sugar  
' into medicinal Compositions j and hencc aroie many Fomas of Medicines unknown to the Antier.ts, and indeed of

no great Use to their Successors.. Amongst these are Syrups, Julaps, Conserves, and Confections, particuliniythe'  
*Confectio Alkermes,* perhaps the best of them all. We owe, farther, to them the Introduction of MoIk, Nutmegs,  
Macs, Cloves, and some other Aromatics; but we are much less obliged to them for applying to medicinal Uses  
precious Stones, and Leaves of Gold and Silver. The *Arabians* likewise were acquainted with some sew chymi- \*  
cai Remedies; but their Knowledge, in this way, seems to have reach’d no farther than diftil'd Waters, and Oils, 5

' But what principally, recommends them to our Perusal is their having described, more distinctly ar leash some  
Distempers to which theAntients are laid to have been Strangers, amongst which ate the Small-pox, Mealies, and  
Spina Venrofa; .tho’ there is some Reason to inspecti that *Hippocrates* had seen the first.

That I may convey a general Idea of the State of Physic among the *Arabians,* I shall give the Translation of a  
Letter, wrote by the Abbe *Renaudaus* to Mr. *Dacier,* which is prefix’d to his Tranflation os a Part of *Hippocrates,*and which *Fabrtcius* in his *Bibliotheca Gr ceca* has given us in *Latin.*

’ A Knowledge of the Oriental Languages would formerly have been very nieful to a Physician, when there were  
no Books to instruct him in his Art, but such as were made or tranflated by *ύιε Arabians,* which was the Cafe till  
the End of the fifteenth Century: But since we have begun to read the principal Authors in their own Language,  
we have entirely lest off the Rodding of the *Arabians*; and there is scarce a Man of Learning who will read *Hip-  
pocrates, Dioseoridcs, or Galen,* in badTianilations from *the Arabic.* An Opinion, however, prevails among the  
Teamed, that tho’ the Perusal of *Arabian* Authors he not necessary, it is still useful for correcting the original  
Texts. This Opinion is owing to a too easy Faith in what they, who have made it their Business to study the  
Oriental Tongues, have spoken in Praise of the *Arabians.* It is true, that, in the Decay of Literature in *Europe,*the *Arabians* cultivated all the Sciences; that they translated the principal Authors, some of whom, who wrote in  
*Creek, ase* only to he found in *Arabic* Translations j and this is what made so many Philosophers, Physicians, and  
Mathematicians, among the *Arabians.* We ought, therefore, to allow them.their due Praises for cultivating the  
Sciences, without considering them as excellent Translators, which we can never do, if we are acquainted with  
them. *Salmcesius* very much contributed to the establishing such an Opinion, by citing Books which he hardly  
knew, and promising to restore *Diascorides* by an *Arabic* Version, which he had read *sssEbenbeiicr.* ButM. *Lodars,*who had seen some Essays of that Author, seems to think otherwise of that Affair; and, indeed, there wants no  
more than the reading the History of those Tran fl a cions, to enable us to form a Judgment of them.. The most  
antient Tranflations, which were made by *Syrians* into their own Language, are entirely loll, and there remains  
nothing of them hut the bare Tides; but if they were like the Versions os the *Greek* Ecclesiastic Authors, which  
still remain, we cannot but think, that those who are so often mistaken in common Mattas, were guiltyofmore con-  
siderthle Errors with respect to medicinal Subjects, which were so difficult, that the Grab themselves were oblig’d  
to make Dictionaries to explain them.' We may judge of this Affair by many *Greek* Words which still remain in  
the *Syriac* Dictionaries, because there were no Words in *Syriac* to explain them; and when the *Arabians* under-  
took to tranflate them into their own Tongue, they often misunderstood them. And yet we cannot deny, but  
that these first *Syriac* Versions were made when *Greek* was better known, and was even, still commonly spoke}whereas , the most Past of the *Arabic* Tranflations were made under the second Race os the Caliphs, Successors of  
*'Mahomet,* when the literal *Greek* was no rnore than a learned Language in the Countries belonging to them.  
The Time when these Tranflations commenced is commonly fix’d in the Reign of *Almamon,* the Fifth of those  
Princes... He savour’d learned Men more than any Prince, and brought his Nation in Love with the Sciences of  
the *Greeks. Abn jtofar Alrnanser,* his Grandfather, had begun to give great Rewards to learned Men, particularly  
'those who translated Gr mi: Books *issto Arabic,* and thereby gave an Opportunity to the *Arabians* to cultivate Philo-  
sophs. Astronomy, Mathematics, and Medicine. Some of the principal Books were already tranflated into  
*siyriac* by *Sergius* the *Syrian,* who lived under theEmperor *Justinian,* and passed for the most antient interpreter.  
*Almamon* made a particular Search for *Greek* Books, sent to Christian Princes for them, and, when he had collected  
a great Number, made an Inquiry for Men of Letters to tranflate them into *Arabic.* " It is commonly believed,  
, that the greatest Part of.thefe Translations were, from.the original *Greek,* and some of them perhaps were so.

But the best Historians observe, that the greatest Part were made from *Syriac* Versions, which were in the Posses-  
sion of *Syrians* This Caliph, and his Grandfather *Almanfor,* who *built Bagdad,* generally resided there, and the  
*'.Syriac* was. still commonly spoken, and evenGreei was the vulgar Language in several.Cities; yet the Knowledge

of thedurlon was almost confin’d toChriftiaus, for which Reason these had the principal Share in this Work. One  
,of the first of these Versions was that of *Hippocrates,* which was made by foine Christian Physicians, wherwerein  
great Esteem, at the Court of the Caliph *Alrnanser;* ’Till that Time the *Arabians* set, but little Value upon foreign  
Physic; and we find, in the History of *Mahomet,* that a Prince sent him aPhysician, who bras a long Time among  
them without having any thing to do ; and that one Day he went to wait upon *Mahomet,* and complain'd, that,  
since he had been among *ArabiansAsot* one Person had ink’d his Advice." *Mahomet* answer’d, That the *Aro-.  
bians* never eat but when they were hungry, and always rose from Table with an Appetite. The Physician, bew-  
ing low, retired, saying. That it wai the true Rule of Health; and that where it was practised, the Physician had

. no Business. Historians take Notice, that among, the *Arabians* was. aPhysician called *silerctbEbn Cehalda, so* whom  
*Mahomet* sent sick Persons, and that he treated them with very simple Remedies. ' Ἀ' " ' " *' si f*

*Alrnanser* bring very, much indisposed, and having tried all Sorts of Medicines, sent into *Persia* for *George,*the Son of *Boct-jechua,* who was a long time his chief Physician. This Man was a *Syrian,* herd a *Nestorian*Christian, and his great Skill was attributed to his haying studied.theAntients, the principal os whopihe trans-  
lated into his own Language. This Person gave the Mahometans ^ Relish for these Studies, In which the *Syrians*were-their Masters, for we scarce meet with a Mahometan who had studied *Greek*; and as the greatest Part os them  
. had no better Knowledge of theSywim, when they applied themselves to the Study os *Creek* Books, particularly  
- in Medicine,, they were obliged to make use of *Arabic* Tranflations made byGhristian *Syrians,* under *Acmanfir* and  
*- Almamon.* The *Egyptians* also applied themselves Very diligently in that Study/ The *Greek* Tongue was preserved  
I in *Egypt* longer titan in durin, especially among- the orthodox Christians commonly called *Malchites,-* who made  
/use of that Tongue in their Offices of Devotion; whereas the *Semi-Euisihions* or *Jacobites* perform'd .theirs in  
7 the *Coptic* or *Egyptian* Tongue But the *Egyptians* made very few Translations in'Comparison with *sm. Syrians*' because the Caliphs, who were Protectors of the Sciences, never went into’that Country, which was govern’d hy  
. Emirs or Viceroys, under the Caliphs. . ' ' ’ '

Ἀ. Iris very probable, from the concurring Testimony of many oriental Authors, that there were Translations, of  
*. "Hippocrates* storn the first Times of *Alrnanser* and *Almamon.* But that which eclipsed them all was the Version of  
- TZinince\*, the Son of *Isaac,* who was in high Esteem with the Caliph *Eimotewakesc* This Prince began hisReign  
*y:* ... Hewas aChfisthei-hist.isied excommunicated by the Patriarch, for some grand Piece of Irreverence committed against

.Images. ***HirbeLi. Bialioth. Orient. " " . '*** . - - ι - » -

in the Year, osthe Hegira2.3 a. *AcmoGpristi* 846. arid dy\*d in Hegnia 247. *Ac C.* gfif. This Awhuin-was the  
Discipleof *Joint,* sernamed: the Son os*Mafoocia,.mhp* is the same whem timrommoriy *rgiYMefati* Hiftnriarin  
observe, that this-*Hardest* undertook, to.tussca ue^ Translation os the. *Creek* Books,. because that os *Sergius  
rfesq* defective. *Gabriel,* the Son *GsLFoctdIechua,* another famous Pbysiniix, pasi^Hesi-him ro this Undertaking,  
which be perfortnld witlI.se good Success, thathis Work surpatiodegil others: *Sergiuses* Version was iff*Sssriatii  
ί ,ά Hntiurit,* who had lived two Years, in. the Provinces where *Greek* was. the vulgar Speech,, in Order in learn the  
Language, went afterwards to *Salsera,* where the purest *Arabic* was spoken*, and,* having perfedind FiirnsiIf'ifi  
that Tongue, set about the Tranfladon. Most of the *ArabiCTnnlensunsqs Hippocrates apiGalen* bear his Name";

’ and the *Hebrew* Versions, made above seven, hundred Years ago, were from that os herimin. The first Tranlla-  
Lors, *ofsus esucez Syrians,* made theinVersiops. in *Syriac,* moil os them not having Skill; enough in thejherhrd, in  
the first Times os Mahometsnism, to write-in that Language, with that Beauty and Elegance of winch ir is capj-  
ble, and which might render such, a Work acceptable *us turi Arabians.* Those who succeeded made their TranC  
latinos more from *daeSyriac,* than the original *Greek*; and as *Honain,* to his Knowledge in the *Greek,* added an  
Elegance ofStyle *inshe Anaarc,* his Τrardintion surpassed ail others both in exactness, and Beauty of Expression.  
The first *Latin* Translations of *Hippocrates,* which were used by all the Physicians in *Europe,* in Past Ages, were  
not madefrom the *Greek.* Some os them, which were dispersed shoot after the Wain os the Holy Land, were  
made from the *Arabic*., and those which came through *Africa and Spain,* where the *sows* were extremely diligent  
in cultivating the Art of Medicins, were, for the mosh part;, done from *Hebrew* Versions made from the *Arabic.*It is Very difficult to distinguish one from the other, because the Transcribers, and the Physicians ’themselves of  
those Times, often corrected thmi Ladin Editions by any others they happened to meetwith ; aiid their Manner of  
translating them was so bad, that, these Translations bring corrected cither by Physicians who neither understood  
*Arabic* nor *Hebrew,* or by *jews* who knew nothing os Medicine, Became unintelligible, as soon as that Author  
began to haread in the Original. The same might he said os all the Versions of *Greek* Authors, particularly of  
*Aristotle.* This Author had, in like manner, been translated into *Syriac,* thence into *ssresic,* thence into *Hebrew,*and it is from this third Tranflatiou that all.those.which have been read in the Schools, till the.Revival of.Leam-  
Ing, and the Srudy of the. *Greek.* Tongue, have been made and corrected. The Ignorance or Careleffiiels of  
Translators went instar, that if you compare an antient Tranfladon of *Avicenna* with the Teat, you will hardly  
knows, much-less thatof more difficult Authors.. .....

Butas to *Honain,* the Son of *Isaac,* he is the most considerable, and almost the only, Tranflator *esssiippicralesr,*and it is from him that the *Arabians* have taken all their Knowledge os the History os Medicine. Besides this,  
there were in those. Times two Translations, .one *Syriac,* and the other *Arabic.* Thefirft passed for a second On-  
ginal; and we often find in the antieut Copies of *Arabic* Tranflations, particularly of *suoseorioUs,.* that they: bad  
been compared with, the ἐν red c Editions.: The first are become Very scarce for inure Ages pais, becausethe *Syriac*

. is become a learned Language, which is only used among Christians, who have so far.sorgotten it. that though  
they celebrate divine Service, in that Tongue, they know no more os it than by rote. This, has render’d the first  
Translation so scares, that it is no longer to be met with. From what has been said it appears, that there is but  
little Advantage. to he expected from theseVerfious in revising the *Greek* Text.

We may also conclude Soin hence, that it is Very difficult to find, among the Orientals, any thing that may  
serve to illustrate the History of *Hippocrates,* which lias not been mention’d by the *Creeks* and *Latins.* 'Howeyesp-  
it cannot, he deny’d, butthat the Orientals have the Life of *Hippocrates,* of whom they speak with much Honour  
in their general Histories,, regarding, him as a Person os a bright Genius, and one os the greatest in Antiquity.  
There are but two of these Histories panted, the first of which is that of *Eutycbius, or Sahid the Sasi osPatrie,*-Patriarch of *Alexandria-,* the .other was written *bf Gregory, iusna.sacd Abulfaragius,* wncewas Metropolitan of  
*Talcrit,* a City of *Armenia,* and lived down to the thirteenth- Centurybut there is nothing particular in cither of  
them which may bi. depended on. τ ', I . ‘ I ’ ' '

*- Jobames Leo Africanus* gives us the ensiling Histories of some *Arabian* and *Jeapisa* Physicians.

*Joanna,* theSon of *Mesttoch,* was *2. Chaldean* by Nation, and a Christianos the Sect *NNestoriaus*: lie studied  
Medicine, Philosophy, and Astrology, at *Bagdad,* when *Aaron Rased,* the twenty-third Caliph os *Bagdad,* deter-  
mining to send his Sou *Ebdullach,* surnarned *Jdamon,* Viceroy into the Province os *Choraloan, snasseoanna* was  
recommended aS the most accomplilhed Petsou that could, be sound for all Kinds of Learning, and Skill in several  
Languages, and was for this Reason thought a proper Person to attend the Prince to las new Government, and  
to he near his Person. This Prince *Menton,* coming afterwards to be Caliph, and having an ardent-Desire to he  
acquainted with the Learning oftheAntients, of winch there was nothing ar that time trimQated into *Arabic,* siitn-  
rnon’d an Assembly of Doctors shill’d in several Languages, and inqnir'dof them the Nanher.of the Ainhoss,. and  
of the Books which were written in the *Greek, Persian, Cboldeast,* and *Egyptian* Tongue,- in all Arts and Sciences.  
He then got together as many as heeould procuEefiom ail Parts -, aed selecting the bess arid most useinl io Medi-  
cine, Physic, Astronomy, Musis, Cosmography, and Chronology, oncer-d them to he stardintedI appointing  
this *Joanna* Overseer of the Tranflations from the *Greesi* 4.and this was the Time whep kialenso Book; qs Medians,  
and all *Aristoilfs* Works, were first translated *asso.Aratic.* He dy’d in the eightiethSher of her Age, andithe

- Yearof the Hegira 2o4. *Anno Domini S ip. -esses ^^.^pcrxt:tt:r^rus,* uri ....... ; .. S

*Abulbufm JlmuTelntid* was a Christian, of the Sect of the *Jacapiles,* and hom in*seafood,* his Fsther’sieing the  
-Head os the Ecclesiastics in that City., This *Abulbufm* applylol her lVhad to Study with to good Sneceiss that” inJa  
short time he became a knowing PhysiciaiI, and composed a Book, din which lie gives poAccount of ail theDis-  
cases and Infirmities incident to the.Etanan Beds, beginning with the Head, and proceeding downwards through  
ail the Members, in the Peet. This Book he intituled *Ebnallum,* that in so the very Rodhty,” and presented it  
- to the Soldan then reigning; The Reputation of this Work procur’d ljim Admittance ar Court, and the Plate of  
Physician in Ordinary-to the Houshold, in which Capacity he acquir’d not.only Piches,, hut. much Honour arid  
. Glory : For he never tookMoney of a poor or labouring Mas, saying he could not sellher IIolrle Art for trifling  
Sums ; hut he freely accepted Presents, hem Princes, Nobles, and rich Men. He wonderfully covcotio of  
Honour, and so proud, that if any of his Patients nanlgressed the Ruher which he had. presdshed, am would never  
visit or advise them any Inore, eyen. though it were the Soldan/hinder Hes.bysqTSfe E4-  
*Christi^!.* l- . ------ ’

*Rasis,* called also *Albubecar Mehtaned,* or, as others write it corruptly, *Antbeter, Allndeiergi* and *Aardalor,* was  
the Son os *Zccitatias,* the Son of *Arahis as Ernests. Les Aser,* in his ACcpuat of him, gniis aim *.Aletbacbap orsalidst,*and says he was a *Persists,* of the Gty *Rati* the Son of a Merchant, and that he ihery’d PhUoinphy aridJSignictne at  
*Bagdad,* thence he went to *Cairo,* whence he was imtitedhy *Eleusntsar,* a. Man os grein Wodlin and Rsputniipo for  
Learning, *tssCordulnt.* He there lived in great Honour, and piactiind.theiket pshseinane:quith. greinProSt and

Applinise. He dy’d dt *Cordoba,* in the Year of the Hegira 4oI. of Christ row. bring about ninety Years old. His  
Works which are extant are twelve Books, intituled *Elhavi,* or, aS it is otherwise written, *Hekbovi, Elchavi,* and  
*Elkaevi,* which signifies *containing the Whole,* whence they are also called *IAbri Continentes*; besides these, there  
are ten Books of his *ad Almanserem,* fix Books of Aphotifins, and other Treatises... One *Ibn Chalicam, in Hottin.  
gers Analecta,* relates, that he dedicated also to *Alnumser* a Book of Chymistry, and received of him a thousand  
Denarii as a Reward; but not being able to put his Schemes in Execution,, or bring Matters into actual Operatiori,  
he was punished with Whipping and Banishment.

*Arnaldus of Villanova,* a Person of very good judgment, says of *Basts,* tint he was a Man of clear Speculation,  
ready in Practice, cautious in giving Judgment, and of approved Experience,

*‘ Leo Afer* relates the following Story of him: Pasting one Day through a Street of *Corduba,* he saw a Croud of  
People; and inquiring the Reason, was told, that a Citizen, as he was taking the Air,. suddenly dropt down dead.  
Kascrwent to look upon the Man, and as soon as he view'd him, dy'd out hastily for a Parcel os Cudgels to he  
brought; which done, he immediately distributed them to the By-standers, reserving one tobrmsels, and order’d  
thern to strike and. beat the dead Person in nil Pans os his Body, but especially upon the Soles of his Feet, .hint-  
self setting them an Example. The People thought he was mad ; but. however, within a quarter of an Hour -  
the Man began to move, and soon recover'd, amidst theAcclamations of the People, who cryin out, A Miracle !  
a Miracle l Restes then mounted his Mule, and made the best os his Way heme. *Elmanser* soon hearing of this  
strange Event, sent for *Rasts,* and complimenting him, said, “ I knew you were an excellent Physician, but not  
.“ that your Skill extended so far as to raise the Dead." *Rajis* answer’d, “ I confess myself a Physician, but  
“ utterly unable in raise the Dead, because none but God can work such an Effecti. But as to. what I did this  
“' Dry, *I* neither found it in any Book of Medians, nor learn’d it of a,Master, but once I happen'd to travel in  
“ Company from *Bagdad* to *Egypt,* and, as we went over the Deserts, sente *Arabians,* Persons os Quality, joined  
“ us; one os whom, as we rede along, dropt off dead from ins Horse. An old Man. os their Company imme-  
“ diatcly alighted, and taking a Parcel os Sticks, distributed them to us. who exercised.them in the same manner  
\*\* upon this reputed dead Person, aS I and others did this Day on the dead Man in the Street, and with the same  
<c good Success. I did not know but this Man’s Cass might he the same aS that os the *Arabian* ; and my Cars,  
" under the Influence, of your good Fortune, has been foccessful.” *Elmanser* was very well pleased, and could  
not forbear passing a Compliment upon him in these Words: “ The Country which has you for an inhabitant,  
" may well and truly say, that she has *Galen* in the Midst of her.” *Rasis* modestly answer’d, «" Experience is of  
M more effect than the Physician.”

was Physician to *Manser,* a Counsellor os *Cordoba..* He composed a very useful Work, like the  
Canon *os Avicenna,* on the Subject of Medicine, which is a Book in great Request among the Mahometan Pny-  
siCians at this Day. He dy’d in the Year of the War of *Corduba,* aged an. hundred and one, in the Year of the  
Hegira 4o4. *Anno Domini* io I 3.

*Ettabarani* was a Native of *Tartar am,* a Province, of *Cborasan,* and Physician to Sultan *Thecbm,* King of *Gbazna,*a City of *Asia,* on the Borders of *India.* He composed a very celebrated Work in Medicine, intituled *Firdius  
Vlbecime,* that is, *the Paradise of igrifdom,* containing Medicinal Matters,, with Descriptions of the Properties of  
Herbs; Animals, and Stones. He dy'd at *Gbazxa, Anno Hegira* 474. *Anno Domini* Io8i. ...

See the Article **AVICENNA.**

*Mesaach,* or *Mefiie,* was a Christian, of the Sect of the *Jacobites,* born in the City of *Maritlin,* on the River  
*Euphrates.* He learned Medicine and Philosophy in *Bagdad,* and was a constant Attendant on *Avicennds* Lectures.  
He composed very useful-Treatises on Potables, and another Work of the Composition of Medicines. He lived,  
at *Cairo,* where he was in great Favour with the Caliph, and acquired Very great Riches, as well as Reputation.  
He dy’d about the ninetieth Year of his Age, *Anno Hegira* 4o6. *Christi 1015.*

*Tbograt* was not only a Physician, but a Philosopher, Rhetorician, Alchymiih poet. and. Historian., He was  
bom in the City of *Ispahan in Persia,* and bring a very accomplish’d Person; was promoted to the Dignity of  
prime Minister to Prince *Mnsehud,* Brother to the Soldan of *Asia,* in which Post he acquir’d immense Riches.  
But his Master rinsing a Rebellion against-his Brother, was taken and imprison'd, and *Thograri* being depriv’d of  
whatever he had acquir'd, was testes to a Tree, and shot to Death with Arrows. *Anno Hegira cysu supristi* Iiar.-  
Besides his historical and poetical Works, he left behind him a Book intituled *The Rape op Nature,* .which treats i  
of Alchemy, ’"‘-a ... . . -j ;

*Efferiph Essachali* was descended from Mahomet, and hem in the City, os *Mazara in. Sicily.* .He was an  
excellent Philofopher, as well as Physician, and had not his Equal for Geography. He dy’d at *Ciudad* in *Anda-  
lusia, Anno Hegira spi6: Christi* 1122. We have none of his Medicinal Works.

*Lbnu Saigh* was bcm at *Santa Maria in Andalusia,* his Ancestors were *jews.* He was Very well accomplish'd in  
Philosophy, as well as Medicinal Learning, and dy'd in the Year of the Hegira 550. of Christ 1155. at the Place  
ofhis Nativity, leaving nothing written in Medicine.

*Emu Zobor,* bom in *Sicily,* was Physician to *Ibnu Habad,* the Rebel, and afterwards to his Son. Being involv'd  
hr their Rum, he had the good Fortune to he introduced .into the Service of the King of *Morocco.* He never  
accepted .a Fee from poor Men, or such as got their Living by their Hands, but never refused Presents from Kings  
or Princes. He bestowed many Gifts upon his Enemies, saying, that tiny bated him without a Cause, but only  
for En vy, ’ and that he hoped to bring them to Repentance by his Beneficence. He dy’d in the ninety-second Year  
of bis Age, *Anno Hegira apiesi Cbrtsti* I I 68. *Acerroes* was one ofhisAuditors, and learned Medicine of him.

*; Ibnu Tkofail,* of a noble Family, was hern in the City of *Seville in Andalusia.* His Family was ruined in a Rebel-  
lion, which induced him to apply himself to Study, whereby he became an extraordinary Proficient in Philosopha  
and Medicine, and *hasi Averroes, Rabbi Moses* the *Egyptian,* and many others, for his Hearers. His Death hap-  
pen’d *Anno Hegira* 571. *Christi liapisc* He is the-same, with infer *HecrEJm Thsphatl,* the.Author os aningenious

; and well-written Pices, publish'dby Doctor *Pococle, in Arabic* and *Latin,* under the Tide of *Pbilascpbus dururismajor,*and printed at *Oxford ism s.* and since several times reprinted, and translated into other Τ angnages.

*Tartu Zobor,* or *Zori* the Son os the foremention’d *lime Zohar,* learned the Art of Medicine os his Father, and.  
came to he Physician to *Manser* the Caliph, and *ikiagAA Morocco.* . He dyld aged seventyrfour. at *Morocco, Amto  
Hegira* 594. *Clprisii* 1 I97. He composed many Pieces os Medicine, particularly one about the Medicine of the  
Eyes. - . χ . . . /.

*Ibnu cl Bailor* was bom at *Malaga in Andalusia,* and, besides his Accornplilinnents in Philosophy and Medicine,  
was an extraordinary HerbotiiL, and, to perfect his Knowledge of Plants, ttavell’d over *Africa,* and almost all  
*Asia*; and returning from *India,* by the Way of *Cairo,* was received into .the.Servicc of *Saladtn,* the.first of the  
Soldans of *Egypt,* aster whose Decease he returned to his own Country, and there .composed an cxcelleru Work

on the Virtues of Herbs, ch Poisons, and Metals, and nn Animals, in three Ronks, digested in alphabetical -  
Order. He died *at Malaga, Anno Hegira* 594. *Christi* 1197.

**See the Article AvERRoEs. ... ...............**

*Abulhastm Ibnu Halder* was a Native of *Fez,st* Philosopher, Physician, and Astrologer, was Physician for. many  
Years to die Kings of *Fez,* and died of the Pestilence, *Anno Hegira* 818. *Christi* 1415. He left: a Piece intituled  
*The Cure of the Plague.*

*Abu Bahar Ibnu Chalsim,* a Native os *Granada,* was a Philosopher, Physician; Astrologer, and an elegant Pher,  
He died in the Year of the *Hegira* 828. and of *Christ* I424.

See ALBUCASJS. .. ...

See AVENzGAR.

*An* ACCOUNT *of suminis Physicians among the* Jews, *front* J.. Leo Aferi

*Isaac,* the Son of *Erram,* a Physician and Philosopher, was hem in *Damascus,* studied ar *Bagdad,* and was  
Physician to *Zaide,* Viceroy of *Africa,* who had another Physicinn, a Christian. The Viceroy happening to sail  
sick, whatever Medicine *Isaac* prescribed was condemn'd and rejected by the Christian; for which Reason *Isaac*- forbore, to attend his Master, and, being inked the Reason, find, “ That the Disagreement of two Phyficians over  
" one Patient, was worse than a tertian Fever.'' He died *Anno Hegira* r83. *Christ 799.* He composed a Book  
*on the Care of Poifons. < .*

*Emram,* the Son of *Isaac,* a Native os *Toledo in Spain,* was a Physician, Philosopher, and Astrologer. in his  
Time the King os *Spain* took the City os *Toledo,* where wanting a Secretary for the *Arabic, Emram* offer'd his  
Service, and was accepted. He was afterwards sent by the King to the *Moortsti* Governor of *Seville,* to demand;foine Tribute; but speaking some Words, by which the Governor thought himself highly injured, he was order’d  
to he kill’d *Anno Hegira* 3S7. *(Aristi* 997.

*Haron,* the Son of *Senton,* was os a very noble *Joapists* Family in *Fez,* and a Physician, Philosopher, and Asho-  
loger. When he was a Youth, he enter’d himself into the Service os King *Habdalla,* who had a prime Minister  
os such Presumption as to take upon him to govern both King and Kingdom. *Haren* -advised the Killing of  
him, and, aster his Death, was taken into his Place: Bur the People os Fez having, on many Occasions, shewn  
a malecontent Spirit, the King appointed *Hetron* for their Governor, which Post he enjoy’d seven Years. The  
King afterwards removing his Camp at an hundred Miles Distance, the inhabitants of *Peso* made an Insurrection,  
and kill’d all the yews; News of which being brought to the Camp, the Army rose against the King,: and kill'd  
*Horan, Anno Hegira* 872. *Christi* I467.

The greatest Revolution which ever happen'd in Physic, either with reipeft to Theory or Practice,, was occa-  
ston'd by the Introduction of Chyrniftry into the Art. I shall not, in this Place, enter into Disputes concerning  
its Antiquits, as it is foreign to my present Purpose. I shall only obfcrvc that the first Man who, made any  
Metal, was the first Chyrniisaand this. History informs us, was *TubabCain,* who is generally allow'd to be the  
same as the *Vulcan* of the Am dents, who taught Mankind the Uses of Fire. The fiist inhabitants of *Egypt,* in  
all Probability, brought the Art of making Metals with them from the east; and storn this great Source of r  
Learning it was convey’d to other Nations. ......

Whatever Experiments the Curiosity os theAurients may have led them into, with respect to the Transmuta-  
tiou of the baler Metals into Gold, we meet with no mention os Alchemy, either in this Sense or any other, till  
about the Middle of rhe Fourth Century, *suhen Julius Matemus Firmcicus,* an Author os that Age, speaks-of'-it as  
a thing well known. After him *AEneas Gazaeus,* who. wrote at the Close of the Fifth Century, talks cf it as no  
new Discovery. And in the Seventh Century *Georgius Syncellus* wrote professedly ori the Subject, and was. fol-  
low'd by a Multitude of *Greek, Arabic,* and Latin Authors, μαπ..-— *e*

*Boerhaave* thinks. Very judicioufly, that after the *Arabs* had begun to cultivate the Art of Chyrniftry, (including  
Metallurgy and Alchemy) the Metaphorical and Hieroglyphical Manner , of Writing,- which obtained among  
them, gave Rise to a Practice of calling the Means or Helps, made use of for bringing Metals to Perfection, by  
the Names of Medicines 5 - the imperfect Metals, by the Name ;of sick Men ; and Gold,- by that of a found,  
lively, healthy, durable Man: From whence the Ignorant at length sell into the Error of (opposing, that these  
were to he understood in a literal Sense; especially upon finding the Impurities of the baser Metals call’d by the  
Name of a leprosy, the most incurable of all Diseases. Hence first rose an. Opinion, which has since been proi1pagated far and wide, that the imperfect Metals might he transmuted into Gold, and the Bodies of sick Persons  
into sound ones, by one and the same chymical Preparation, to which they gave the Name' of the *Pbilosepbers  
Stone, or* the *Gift Azoth,* and call'd its Possessors *Adepts:* The Opinion seem’d confirmed, from a sew simple Ex-  
periments of extracting medicinal Virtues from Drugs by Cbyinistry, which *Rbascs* gave the first Instances of; bur  
which, in the eleventh Century, *Avicenna* further illustrated, in a Description of *spar-Arabian* Julab, or distil’d  
Rose-water, and *Mofue* afterwards confirm’d more at large, . υ... *quit*

Hitherto we find Chyrniftry Cultivated only amongst the *Arabians*; but in the Beginning of theThirteenth Cen-  
tury, some successful Attempts were made by *Albertus Magnus,* a *German,* of *Swabia,* and- *Roger Bacon,* an *Eng-  
lijhman,* hem near *Ilchester in Somersei/hire,* and Commonly known by the Name of *Frier Bapost,* to introduce it -  
into *Europe.* But. in the latter End of . the Thirteenth Century, *Amcddus de Villa Nava, si Frenchman,* conni-  
buted much more to the Introduction of Chyrniftry into Physic. He mentions Spirit of Wins,' and Oil of Tur-  
Pentins, with several other chymical Medicines, and specifies their Uses. ' He knew that his Spirit of Wine was  
capable of bring impregnated with the Taste and Smell of any Vegetable Substance; and this Knowledge 'whs the  
Foundation of all compound Waters, which at present make so large a Part of the Shop Compositioris,- and  
which perhaps are generallyof more Service to the Retailers of Medicines 'than to the Sick.'

*Raymond Lusty,* bom at *Barcelona,*. or, according to others, at *Majorca* or *Minorca,* in. I3 *i-ey.* must consequent-  
ly have been contemporary with *Arnaldos de Villa Nova.* This Author is one of the first who mentions an ami-  
versa! Remedy, that is, one calculated for the Cure of allDiftempers. '.'t . ... . Ἀ .- v ...... . 7

The other Chymifts who lived before *Paracelsus,* and were instrumental in making Chyrniftry subservient to'  
medicinal Purposes, were *Johannes de Atspeseissa, Isaac Hollandes, John Isaac Holiondus,* and *BasesValensine.* -It  
is not easy to fix the Time in which the last lived : I have, thy Mistake, under the Article Antimon jum, said,  
that he published his Treatise of Antimony about the Twelfth Century: *-Helmant* endeaamims to prove him elder  
than *Paracelsus* by a hundred Years: Some will have it, that he was bom in I394. and others-her, that he flou-  
fish’d about 14I5. He was a *BenedictitulAcsm.* and remarkable for first starting the Notion of theebynieal  
Principles, Salt, Sulphur, and Mercury. The Sal Volatile Oleosum, which *Sylvius de lal.Sar* had in fo other

Esthers, imiwiiich-heiad.theCreditos inventings as well aS many other Secrets boasted of as more medem-  
Difcoveries, was originally described by *Basil Valentine:* It was this Author who first, used Antimony internally,  
and enrich'd Medicine with many Preparations os this Mineral. It is said, that having thrown away sorne Anti-  
morry, which He had used du . the Fusion os Metals, he observed some Swine, who had accidentally eaten it, to  
purgniconsiderably; ahd-tbat, very-soon after this,, they became fleck and sat. This gave him the Hint os try-  
in» what it would do in human Bodies \*, with this View he made a Multitude of Experiments with it, as appears  
by hisTreathe, intituled sinrrus *Triumphalis Anttrnonit,* and -determin'd im-Fssirary. After him *Paracelsus, Mat-  
tbiolus, Angelas Sala, Jacobus Lattnaus,* and many other learned Men, pleaded the Cause of Antimony, and held  
in in great Esteem. There were, however, others who look’d upon the internal Use of Antimony as most per-  
nicions, amongst whom was *Jacobus Grevinus,* who in 1566. publish'd a Treatise, in which he represents-Anti-  
Inouy as a most dangerousPoison,. and advises the Magairates.ro prohibit the Saleof in as they had done that  
of Quicksilver and Orpiment. His Council was taken, and the rnedicinal-Use os Antimony was forbid the same  
Year, hyaJDberee of the Faculty-os Physic at *Paris,,* which, was confirmed- by one of the Parliament-, and- in  
*i6op.Jsoidmier,* aiPhysieian of *Parde,* was expel’d- the Faculty for using in in his Practice. In die Year 1637.  
the same Faculty allow’d its.Use as a Cathartic; and in 1666. the free Use os it was permitted by theParliaInentf  
*usfoprilpinsu.* conscqucnceos an Opinion of the Faculty of Physic given in its Favour. .

Before ^proceed to the History,of*Paracessiis,* and the innovations he made in Physic, It will he necessary to.,  
give some Account os a Distemper which, appear'd in *Europe,* for the first time, a little before his Birth; and of  
another which wastiotreduced,, or at least. Began to he common,, a Year or two after he was hem. I mein, the  
SweatiugSickneis, and, the Venereal Disease. DI. *Freind* says, " That the Sweating Sickness was originally a  
“i Native os our. Ifland; and, upon, this Account, it is the lesi strange, that it should be the most accurately.

desedbedthy one of our own Countrymen, the great and. leamed *Caius.* It began ar first: in. 1483. inAdurythe  
“ Seventh’s Aims, upon his landing at *Mlfordbaven,* and spread itself in *London,* from, the 21st *os September* to.  
«. the find of *Ostlfiber. -* It reruns d here five times; andalways in Summer, firth in tioSfi. then in i.fiod. after-  
" wards.in 15I7. when-it was in violent, that it kill’d in the Space os three Hours; so that many os the Nobiri  
« lityediedand of the vulgar Son, in several Towns,, half often perilled. It appeared the sourth time in

' u' i-528., and proved mortal then: in the Space of six Hours: Many os the Courtiers died of it, and *Henry* the  
eighth himself was in Danger, ini.529. and only then, it infested the *Netherlands,,* and *Germany,* in which.

" lashCountry it did much Mischief,’arid destroy'd many; and particularly was the Occasion os interrupting a.Con-  
“ serence at *-Maepurgh,* between *Luther,* and *Zuinglius,* shout the Eucharist. The last Return of it with us. was,  
“ in 1551. ’ *lu Westminster* it carried off i so in a Day ; and the .two Soos of *Charles Brandon,* both Dukes of  
*“ Suffolk,* died of it. *soiSbrewsaury* particularly, where out AuthorCdinI resided, irbinke out in a very serious  
" Manner. The Description he gives of it is terrible, like'the Plague os*Athens:* : See SunoR ANottcus.

Wichrespest to the Venereal Disease, I shall not enter into along Detail os the Arguments sor and. against its  
Antiquity. Upon the Whole, it seems to he certain, that., long before this iErs, Physicians had observed most,  
or all os the Symptoms peculiar to the Venereal Diseasebut these were rare Cases, and do not appear to have  
occur’d. often. Upon its Importation however from *Hispaniola,* where it was. endeinial, *nua Europe,* it made so.  
rapid a Progress, and spread fo nniversslly, that, in a very sew Years,, it became the most profitable Distemper  
the Practitioners of Physic were ever acquainted with. -

The first-instances we have upon Record os Poxes, imported *ssorsuAmerica,* were in one Boys, *Rsopatijh Sesto-  
dictate Monk,* who certainly had: satisfied his Curiosity, of which his CaderJs reported to have a great-deal in this  
way,.:.with: a Femaleos the new World; and in' *Peter. Myrgstrit,* a.heble *Catalonian.* This happened in I494 A  
hut *zs Columbus*hath the Year hesore, .returned with several: Mariners, andSoldiers. sioin *Hispaniola,* it is highly,  
probable, that seine of these might he infected and that they served in the *Spanssh* Troops which soon aster  
defended *Naples* against the *French.* These *Spadifh* Soldiers are said to have communicated the Infection to the  
*Neapolitan* Women, and these to the *French* soldiers, who, at their Reruns, brought, it into their own CountrI.  
whence it was spread over all the knownWorld; which is the loss extraordinary, aS this Accident happened to an.  
Army, and that of a Nation always remarkable for Gallantry, two. .Circumstances very, favourable to'its speedy  
Propagation. - , . . ' '

This Disease is not more remaikable itself in the History os Physic,, than for giving Occasion ’ in the. intror,  
duction os many Remedies intoMedicine, either unknown hefoth, or differently applied Amongst, these are  
Guaiacutn, which began to be used, about 1517 ; *China* Root, which was first known in *Europe* shout 1535;.  
and Sarsaparilla, but the most celebrated of all was.Merajry, an *Hereudedei* Remedy,, and one which has laid the  
Foundation of great Improvements in the Art of Healing. Tins was: applied externally for the Cure *sis* the Vene-  
real: Disease, soon aster it appear'd in *Europe,* that is, betere Y49S. . TamHint way probably taken from the *Ara-  
bians,* and some os their Transcribers, who directed its Use in Unguentato kill Ince, and in cutaneous.Foulnesses,  
long before the Appearance of the Venereal Disease ; and as this DiitenIpcr was, attended with Desedaopns of the  
Skin, the Probability of Its being serviceable in tlas.Distemper was very obvious, l have shid,,under'the Article  
*Anatomy, CeisJacobus Berengarius Carptnsis* was the first who, made.use of mercurial Ointments in,the, Cure of  
the Venereal Disease: *Afiruc,* however, will not allow this, bur says, that he andSdurws*de Vigp.les* Conteur-  
porary, were great Promoters os its Use, and contributed much to establish: its R,epunioon, thy using irrationally,  
and with great Success.. These twoAuthots flourished in the Very Beginning os the Sixteenth Century, and the  
latter was. the fust who is known to lave administer'd any mercurial Preparation internally.'' Whas he incoin-  
mends is the *Mercurius Praecipitatus ruber,* and that: in a considerable Dose, in the.Plagut and Colic. - Tis high-  
ly probable, that this, and all other chymical Preparations of Mercury, .were originally made by the Alchemists,  
with a View of fixing this Substance, aad converting it into Goldand that, upon sailing,os the End.propossd,  
they *were encouraged* to try what in would do internally, by the Sutcess they hau obserVed os its .external Appli-  
cation. ""scfrgi . λ . a ' S. - -. - et - '

I stall now proceed to give an Account os *Paracelsus,* and the grearlimovationS lie made in Physic, after having  
observed, that he found Physic in a Very deplorable State. „ ’ \_.μά ὓ : s *"..rsi.... :.*

. if subtile Dilputanons would have cured Distempers, is Phraies wirlihert Meaning, and Argilmenrauop without  
Inlhuftion, could have reliev'd the Sink, the *Galenical* Dtiotrine, .arid,.αι'αίίοιι Practice, then only in. vogue,  
would have rendered all farther Improvements impossible. But it Eappehed, Vyry sattunately for *Paracdstts,* that  
Physic was, at the Time he appeared reduced by the-Schools tn Thirimery, reasoned almost out. os the World,  
or, at leash disputed into an infinitely worse State than that in width *-Hippocrates* lest in 'Tis nor, therefore,  
sorptising that *Paracelsus* should he able to make the Figure heuin in the Works, furnished as he was with many  
singular Advantages over the Generality os his Contemporalia'

*Aureolus Philippus Paracelsus Theophrastus Bombast de Hohenheim* was the Son of *WilhAnus Hohenheim, R*learned Mari, and Licentiate in Physic, tho' a slender Practitioner, but possessed of a noble Library, being hen-  
self the natural Son of a Master of the *Teutonic* Order. He was bom in the Year I493. at a Village in SimTzer-  
*land* called *Einfidscn,* which signifies a Village or Desert, about two *German* Miles from *Zurich,* where he got the  
Appellation of *Eremita* or *Hermit,* winch *Erustnus* gives him in a Letter.

At three Years os Age he is said to have been mutilated, and made an Eunuch, by a Sow. .Accordingly we  
always find hirn a bitter Enemy in the Women ; and he is, pcrhaps. the only great Man upon Record without a  
Passion for their Sex, tho' his Picture, as taken from the Lidin represents him with a Beard. He was instructed  
by his Father in Physic and Surgery, wherein he made great Proficiency; but, as he grew 00, he was Captivated  
with the Study of Alchemy, which occasioned his Father to Commit hint to the Core of *siritbernius.* Abbot of  
*Spanbeirn,* a Mau of great Renown in those Days, from whom having learned many Secrets, he removed to  
*Sigistnund Fuggerus* of *Selpinaiz,* a famous *German* Chymist, who, at that Tuns, partly by his own Industry, and  
partly by a Multitude of Servants and Operators, retained for the Purpose, made daily improvements in the Art.  
And here, he assures us, he learned fpagiric Operations effectually; after which he applied himself to all the most  
eminent Masters in the Alchemical Philosophy, who concealed nothing from him, and from whom, as hehiinself  
relates, he learned his Secrets.

But not testing hers, he took a Journey to all the Universities of *Germany, Italy, France, and Spain,* inorder  
to learn Physic: after which he visited *Prussia, Lithuania, Poland, Woalachta, Trarifylvanta, Croatia, Portugal,  
Illyria,* and the other Countries of *Europe,* where he applied himself indiherentiy to Physicians, Barbers, old  
Women, Conjurers, and Chy mists, both good and bad; from all which he gladly picked up any thing that might  
he useful; and thus enlarged his Stock of sure and approved Remedies. He also learned from *Basil Valentine's*Writings the Doctrine of the three Elements, which, concealing its Author’s Name, he adopted as his own, and  
published under the Appellation of Salt. Sulphur, and Mercury.

in the twentieth Year os his Age, making a Visit to the Mines in *Germany,* he travelled intis *Russia,* where being  
taken Prisoner, on the Frontiers, by the *Tartars,* he was carried before the Cham, and afterwards sent, with that  
Princess Sou, on an Embassy to *Constantinople*; where, in his twenty-eighth Year, he tells us, he was let into the  
Secret of the Philosophers Stone. He was also fiequendy retained as Surgeon arid Physician in Armies, Batties,  
and Sieges.

He set a high Value *ogiHippocratgis,* and the antient Physicians -, but despised the Scholastic Doctors, anil, above  
all, the *Arabs.* He made great Use of Remedies prepared of Mercury and Opiums wherewith he cured the  
Leprosy, Venereal Disease, Itclt, flight Dropsies, and other Infirmities, which, to the Physicians of those Times,. .  
(who were ignorant os Mercury, and afraid of Opium, as cold in the fourth Degree) were utterly incurable.

By these Cures he grew daily more celebrated and daring; especially aster recovering the famous Printer *Plumber  
rstus <A Basil,* whose Case appears to have been a violent Pain in his Heel, winch, upon *Paracelsasts* Treatment,  
removed into his Toes, so that the Patient could never stir them afterwards, tho' he felt no Pain, and in other  
respects grew well; but soon after died ofan Apoplexy. By this means he became acquainted with the great  
*Erasinus,* and was well esteemed by she Magistracy of *Basil,* who, giving him a plentiful Salary, made him  
Profefibr in the Year 1327. where he continued to teach philosophical Physic two Honrs every Day; sometimes  
*in Latin,* but inore frequently in *High Dutch.* Herehe read Lectures toexplain his own Books *De Compofitiemibus,  
De Gradibus,* and Dp *Tarsuro-,-* winch, according to *Helmont,* abounded in idle Drollery, and contained, little  
solid Sense. Here, in a solemn manner, seated in the Chair, he burned the Writings of *Galen* and'*Avicenna ss*declaring to his Audience, that he would even consult the Devil. iLGod would not assist him, which is conform-  
able to bis express Declaration, in several Places of his Works, that .no one need scruple consulting the Devil, ter  
-get Secrets of Physic from him. ' : *Arise - '*

Here he procured many Disciples, with whom he lived in great Intimacy; Three of these he maintained in  
Diet and Cloaths, and instructed in several Secrets; tho' they afterwards ungratefully deserted their Master, sind  
even wrote scandalous Things of him, administering, with great indiscretion; the Medicines he had taught them,  
to the great Disadvantage of those who.employed them.-He also retained Surgeons and Barbees in his Family,  
to whom he communicated useful Secrets; but all of them soon aster left linn, and ruined his Enemies./ His only  
faithful Disciples were Dr. *Peter,* DI. *Cornelius, Ds. Andrew,* Dr. *Ursinus, slum* Licentiate *Pangratius, -* and Master  
*Raphagi,* whom’he ipeaks os with Commendation. Ἄ T ?

During his two Years Residence here, he cured a noble Canon of *Liechtceifels,* who had . been given overby the  
. Physicians, os a .violent Pain at the Stomach, with onlythree Pilis of bis Laudanum. - The sick Canon had  
promised him roo *French* Crowns for the Cure ; but finding it so easily effected,- he refused to pay, 'ailedging,  
with a Jest, that *Paracelsus* bad given hint but three Mine-turds. ’ Upon this *Paracelsus* cited him hesore.a. Court  
osJustice, where the Judge, not considering fo much the Excellency of the Art, as the Quantity os Labour and Cost,  
decreed hint a trifling Gratification; with which *Parocelseus* was so exasperated, that, loading theru withRepropohea  
osJgnorarice and Injustice, he rendcrca himself in some.measure guilty of Treason f and thus, thought best roqnit  
the Court, and make haste home : From whence, by the Advice os las Friends, he privately withdrewi out of  
the City, leaving his whole Chyrnical Apparatus to *Jeannti (aporiaris* Aster this he continued rambling two Tears  
thro\* the neighbouring Parts *oiAisaitsu* accompanied by *Oporittus,* arid, .in the Course ofa dissolute suss, bought  
many-extraordinary Cures, as we find related by *Zvoingcr,* who lived at the same tirue at *Eased,* and osten heard  
the Account *fwm Oporintcs* himself. „ . .

This *Oparinas,* who had been for some time his Servant and Amanuensis, was a Person of much Learning, well  
skill'd in the *Greek* and *Latin* Tongues, whs, poffeffedwith the vain Expectation of attaining *Paracelsus’s Seccets,*lest his own Family, and travelled about with him for two whole Years, without learning any one Thing, inss,  
weaned out. he grew wife, and, quitting *Paracelsus,* he returned to *Basil.* ‘Γ ' " ssiss T si '

It happened, one Evening, that *Paracelsus* was called tipori to visit a Countryman dangerouily ill,', pear*'Colator  
itiAlsatia-,* but, being set in for a Drinking-bout with ordinary Company, he deferred wifitino the Patient till inext.  
Morning, when, entering the House with a furious Look; he ink'd. If the sick Person bad taken any.Physinii  
as intending to administer some os his Laudanum. The By-ftanders answer’d. He had. taken 'nothing but the  
Sacrament, as being at the Point os Death: At which *Paracelsus,* in a Rags, replied,; if he lias had recourse to  
another physician, he has no Occasion sot rue ; and ran immediately out of Doors. *Oportnus,* struck with this  
Piece of Impiety, bid *Paracelsus* the last Adieu; fearing the Barbarity of his otherwise loved Minser should some  
time fell on his own Heath -

From this Time *Paracelsus,* having forgot bis *Latin,* continued wandering fiom Place to. Place, always intoxi-  
cated, never changing his Cloaths, nor so much as going into a Bed, till “the Mouth *c& September* IfiAr. when.

being taken ill at a public Inn at *Saltjburg,* he died, after a few Days Sickness, in the 47th Year os his Age ., thed  
he had promised himself, by the Use of his Elixir, that he should live to an Age equal to that of *-fl&thte.  
foilem.*

Thus sar *Boerhaave,* in his Chymistry. **tin** *Shaw,,* in ins Notes to this Postage, proceeds to make the follow-  
jog Remarks. -

No Wonder *Paracelsus,* in bis Time, was esteem'd an excellent Physician and Surgeon; for Medicine was  
then in a low Condition: The Practice, and the very Language, was all *Gcdeni'cdl and Arabian .* Nothing was  
inculcated but *Aristotle, Galen,* and the *Arabs : Hippocrates* was not read, there was even no Edition os his Write-  
ings, and scarce was he ever mention’d.Their Theory consisted in the Knowledge *os the sour Degrees, and  
the* Temperaments, and their whole Practice was confined to Bleeding, Purging, Vomiting, and Clysters.

What contributed still more to his Reputation, was his becoming acquainted with the Excellency of Mercury  
In the Venereal Disease, winch had then newly broke out. and spread itself *over Europe:* And probably he had  
the Hint of this from *Jacobus Carpus,* a celebrated Anatomist and Surgeon at *Boulogne,* who alone had been  
Master of the Cure, which was effected by means of Mercury, applied so as to raise a Salivation. .

'Tis probable, that the'Bulk of the Pieces published under this Author's Name are not his; but that his Fol-  
lowers chose to usher in their Performances under that Cover, in Effect, they are so many, and so different from  
each other, that it is next to impossible they should all come from the same Hand r And yeti besides the three  
Books which he lectured upon in Public, there arc some others which should seem to he genuine ; such is that de  
*Peste, os* the Plague; that *do Mineralibus, ati* Minerals; that *de Vita longa,* os long Lfe; and *the Archtdoxd  
Medicinae,* which was Published by *Bodinjisii,* while *Paracetstts* was-living, or at least soon after his Death.

This Work is call'd *Archidoxa Medicinae,* as containing the principal Rules and Marirns of the Art. Nine  
Books thereof were published at first"; and the Author, in the Prolegomena to thein, speaks thus: \_

“ I intended to have publish'd my tenBooks os *Archidoxar,* het findingMankind unworthy of such aTrealine  
" as the Tenth, I keep it close in rny Occiput; and refclve never to bring it thence; till yon have all abjured  
*“ Aristotle, Avicenna,* arid *Calce,* and have swore Allegiance to *Paracelsus* alone.'' \_

However, the Book did at length get abroad, the’ by vdtar means is not known: It is confessedly in extraordi-  
nary Piece, and may be ranked ’amongst the principal Productions that have ever appear'd in Chyfiiistry. Who.  
ther or no in he *Paracelfuds,* we will not affirm; but there is ope Thing speaks in its Behais, which is, its contain-  
ing many Things which have been since oriher up for great Nostrums j and *Van Ilelntarests* Lithontnptie and Alca-  
hesh are apparently taken ‘liehod. The following Passage of *Helmmp.* has "occasion’d rnuch Speculation :

To distil the Volatile Spirit of Sea-salt, in order tossissofve the Stone in the Bladder, digest Sea-salt sor a Month  
“ witliJuine of Horse-radish, ' and then distil the Whole: What rises is the Spirit of the Salt, of singular Efficacy  
α in diilblving the Stone, either tn the Bladder or Ridrtsys.'' How *Helmont* carne to know, that Sea-salt would  
innuent with Radisti-gnice, is surprising; there being noHint os 'the Thing in any os his brher Writings: But onr  
Wonder will cease upon reading the Process in espressTernis, in the tenth Book *us sac sucebidoxa .* And the  
whole Bookof the *Alcabesi* is apparentlytaken sroimthe same. - - - -

Amongst she genuine Writings of *Paracelsus'* are likewise reckon’d that μὲν *s)rlu Forlumi eaturdltum, de Trans.  
scr'maltonesierilm rlalaresiwn,* .and *destita Sasudurnntttraliistn.* The rest are spurious,orVery dubious, at.besh parti-  
euhisly las Theological Works.' ‘ Vssssssssssssss. .' ῖ ς ‘δ᾽ tio.fesp

With respect to . her Merits,, ai toMedlrihe and AlcherIry, it rnust he own'd, that an arrogant Mfoinihg Air  
infected ail his Writings, as well as his Actions r. It was cointnon with hint to promise mighty Things, with codur  
plete .Asthrance, upon header and .tsheqhal’. Grounds." 'A strong Instance os his Weakness in this Rind is his  
unhertakingVthy the niereIJie of his Elndrsth prolong a Man’s Life to theiAge of *Meihes.kiast*and deliberating  
with himselfto what Period he should protract his own.. This argues his trusting to Imagination inore than Expe- -  
Hence; her, as he'died-a young Man hansels, it isteeredn; he could not have Experiments sufficient to warrant  
any fisth thing; Itor did-he speak os thisown Knowledge, as a. Physician ought ;to’.‘do, hat Purely out os  
Caprice, ε ... . su-sifoe etsasusisisususo *: A '''JN‘ ‘su ss -.si.'-".*

- ‘ We know not how it is, hut the Body of Chemists, both os his own and our Times, have complimented  
*Parcioelstts Nati* the Knowledge of the uniyerssl Reffieby, and he lurnfeTis at the Head of the Opininn s He  
swearethy his own Serial, and callrevperrCod inHeaven towitness, that with one single Remedy, prepared from  
Metals, he was able to cure all Diseases, he they what, they would *isut ldelmcet,* who knew as much *bs'Paracer..  
jus* aS any Man, /does-not hefeeve a Word os it ; and; the' he is always commending linn, warns us not to trust  
him; adding, that her Writings are sell ofsshblc. His' own History, affords no great Proofs of she Thing, . , nor  
have we any‘competent Tefiiniorutis of other Writers. But what effectually overthrows his Pretensions to such **a**Remedy, is,his own dgnigas animrnalure;Age. i*sc sisosc y* ' τι . ῖ ς. . 'et'et si

His red Merit oonnliech Yr.) in being well ssiflyd lri Surgery, and pnictisingit with g-eat Success. ’ ῥα.) In  
haderstimding the ooinrnon Practice of Phyhe, aswell as his Contemporaries. (3.) in bring-alone Master os the  
Powers, Preparations, imd Uses of Metals.' J4.) in'having theIJse os Opinio to Kinseff, and working .wonder-r  
fhl Cures thereby. And (5Tin being well acquainted with the Virtues ofMercury,. in an Age when perhaps only  
he andGerquisknew.imy thing os the Mattet. ‘

As to fits being possess'd of the Philosophers Stone, there are no sufficient Prooss of in aed many strong ones  
to the contrary. '? " ' . / si

; Lefe I should be .thought to have contradicted myself with respect to Qpiuni, which I before said was intro-  
duced into Practice by the Empirics, ί Inust remark,, that the *Galcicical* Physicians had utterly rejected its  
Use before the Time os *Pardcelfts,* on a'Snpposinon os its being too cold to he used with Safety.

Asm the System os*Paracclscci,* the fust os his Principles relates to the Attention she Physician ought to pay  
to the Analogy he supposes between the gredt World, and the little World, or-the Body of Man. He . did not  
confine himself to the Comparisons which had been, and shll. are, made between these two, but attempted to  
discover in this Analogy thmgs infinitely rnore rnystetiOas. in Man, sor Instance, he discovers the Motions of  
the Stars,- the Nature of the Earth, the Water, and die Air,' all Vegetables and Minerals, all the Constellations,  
and the four Winds. He asserts in another Passage, that the Physician, ought readily .to know what in Man is  
culled the Dragon'S'tail, the Ram, rhe Polar Axis, the Meridian, 'theRising and Setting'of the Sun f and if he  
is ignorant of these things, continues onr Author, he is good for nothing. Froth the line Author also, imd his  
Followers, springs the Opinion’of a pretended arid imaginary Agreethentshetwhmi the principal Parts of Mamin  
Body with the Planets, as ἐν the Heart with the Sun, of the Brain with the Moon, of the Spleen with *Saturn,*of the Lungs with *Mercury,* of the Kidneys and Testicles with *Vidus,* of the Liver with *Jopiler,* and the Gall  
with *Mars* r as there are allo seven Metals or Minerals, which agree with 'these scyeh Planets. In another Pas-

sage *Paracelsus* assures us, that in our limbus, that is, the human Beds, are the Heavens, the Partin and the  
Properties of all Animals; and he elsewhere asserts, that a true Physician must he able to say, *This is a Sapphire  
in the Body of Man, this Mercury, this a Cypress, and this a WoaUestescer.* He also establish'd an Analogy Or  
Relation between Diseases and Plants: Hence he speaks of a Disease winch he calk *Morbus Acorinus,* the Disease  
os *Acorus.* To this he adds some others which derive their Names from other Plants, or Parts of Plants. front  
the Anthers, for instance, from the Pulegium, from the Melissa, from the Sabina, frourthe Terebinthins, from  
the Siler Montanum, and from the Helleborus.

With refpect to the first Matter, he thought that all created Tidings sprung from one single Principis, or orfe  
single Matter. This Matter he calls the Grand Mystery. This, says he, is not any thing perceptible; anything  
sensible, any rising that appears under a particular Form, or which has any Property or Colour, or which par-  
takes of an elementary Nature. The Sphere of this Grand Mystery is extended as wide as. the Region of the  
Heavens. This same Mystery is the Mother of all the Elements, and the Grandmother of all the Stars, and  
all Creatures; for all created Objects arc born of the Grand Mystery, juft as a Child is of its Mother. In a  
Word, from this Grand Mystery, Substance, Mattes, Form, and Essence, have deriv'd their Origins, not suc-  
cessively, hut by a single Creation.

From this first Matter, according to *Paracelfus,* and his Followers, inning, among other things, the Seeds of  
Animals, Vegetables, and Minerals; and all thefe Seeds have from the Beginning lay Concealed in the Bosom  
of tins same Matter, as it were in Darkness, or in what he calls the Abyss, from which they were drawn by  
Generation.

According-to this Ides, the Followers of *Paracelfus* believe, that what is commonly called Generation, consists  
only in the Exit or Passage of each Seed, or of each of the individuals they contain, from Darkness to Light : So  
that, invisible as they were, the’ they always existed, they' at last become visible. Upon this Footing, what in  
horn To-day is not properly new, tho’ it appear to he so, since it had a previous Existence in the Abyss from  
which it springs. In like manner a Thing which apparently corrupts,'does not for that Reason perifh, or cease  
to he, but only returns to the original Source froth 'which it was drawn, after having persettrdd the Functions  
for which it was destin'd. The Followers of *Paracelsus* found this Sentiment upon a Passage **of** *Hippocrates,*where that antient Physician says. *That nothing in Naiuri perishes, as also that nothing tieta is produce,* that- is,  
nothing is brought into Being winch did not exist before; but these Seeds cannot spontaneOully leave the Places  
where they originally existed, and would not unfold themselves as they ought, if they were not assisted by a  
celestial Power or Virtue included in them, and which' *Paracelsus* calls *Arcbeus,* that is, as his Commentators, ex-  
plain the Worth an Architect Sprit. This *Arctous* separates the various Elements, and all the Things they  
contain, plating each Object in- its proper Place -, and aS fbr the Bodies of Animals, it in them separates what is  
pure from what is impure, just aS Fire or Antimony purifies Gold, It happens indeed, that it operated imper-  
fectly; and it is for this Reason, that biers are now-and-theu afflicted with soine Diseases ; hut, for our Comfolr,  
these .Diseases are not mortal like others. *Paracelfus* does not own for true Elements the shut generally agreed  
. Upon and received aS such in the Schools, that is. Fire; Ar, Water, 2nd Earth. He hers, That these arelife-  
less Bodies, which only possess inefficacious and impotent Qualities, which can produce nothing, and are merely  
' passive. He ascribes a much greater Energy to three Principles, whim, he says, are found in all natural Bodies,  
’and even in the Elements, and in each of them in particular. These Principles are Sals, Sulphur, and Met-  
cury. ... .. . .... - . .0 .. . - 'dur- ' si' ’ -ss i

in order to explain, in some measure, what these three Principles, are,'he says we need only look on’ Wood  
when burning. That which burns is Sulphur, that which rises in Sinoak is Mercury, aed thatimich is reduc’d  
**to** Ashes is Salt. We find something of these three Principles in the Works os *Isaaras Hollandes,* **mid***Basil Valentine,* so that *Paracelsus* doesnot seem to have'he'en the Inventor os this Notion.' ‘We shall *nbt*here  
attempt to explain the Difference which he and his Followers make between the visible and invisible Elements,  
1 since they themselves do not seem to understand each other with respect to that Point. 1 Besides ths ordinary

Elements and Principles, Tinntreestes thought there was in all natural Bodied something osa celestial Nature, which  
he calls *Quintessence,* and-wliich he defeches thus. "' The Quintessence, says'he, -is a Substante width is cor-

poreally drawn from all Bodies which increase, and from every thing that has Lise, and this Substance, is dis-  
“ engag’d from all Impurity and Mortality ; it is of the highest Subtiliy,and separated from all the Elements."  
He adds a little afterwards, that " this Quintessence is not of a differentNature; front'the Elements, betaofc it

is itself an Element?' Upon the same Subject he afterwards ssys something in which he appears to' contra-  
dict himself; or which in gnileast\_very liard to be uudlerftood. ' Herdin’ calls this Qrdntelseuce by thesteveral  
Names ps the-Pinlosophicaf Tincture, or Philosophers Stood, the Flower, the'Stm, Heaverr, and etheteal ini-  
tit. “ This Medians, ssys he,in *Lib. deTinstura Physicarum,* is an invisible Fire, which’ devours all Diseases.

**- I** mysclf-have, with this Remedy cur'd the Smallpox, the Leprosy; the Dropsy, , the Colin, ffieApopfexy,  
" malignantDicers, rhe'Cancer, Fiftnins, SCirrhuses, andl ail internal Disorders.” He brings a/very singular  
Example, to -shew the marvellous Virtues os this Medianha Some, says he, having made this Tincture, and  
" not knowinghow to use it; neglected it; upon winch it happen'd, that some Poultry, herding it in their-Way,  
“ eat it. or drank it.;, and their Feathers bring before cash. they were forthwith renew'd, ADheunistance which  
Λ convinc'd the People, that this Phenomenon was the Effect of the Medicine." st ssEE’ss '

One would think, *sheiτί.-Paracelfus* had been Master of-this universsl Retnedy, he had heOcodsiou td'ftek  
fin others. *"Saurinas,* one of his principal Followers, says, it were to be wish'd, thafsuth *A* Thing: cGuld’hfe  
sound-, butconsefses, that .very sew have had that Advantage. Perhaps his Master would tint be much wrong’d,  
if wc nilimsdof him, tharhe knew little more os this Matter than others; 'However,-his Dimples have not  
adher’d to this universal Remedy, but acknowledge the Use os particular Medicines,mf which .they’have pro\*,  
posed in large Number.. They affirm, that as each Species os .Disorder derives its Ongin'.sroma 'particular Seed,  
so there is-a secret Remedy appropriated to each os-them; and they talk os this Remedy;as if it had Intelli-  
gence, knew what it did, orwas even inore sidlful than.the Physician who prescrib’d rd’ When *Paracelscus* hers  
-ask’d. Why ins universal and/particular Remedies, winch were both infallible, did mot produce their design'd  
Effect, and prevent Death?-He answer'd That there was a Necdsity rfor sebrnitting foDestiny, wfiten was  
inefisiible. It was undoubtedly for this-Reafon that this Qryrnrft was not able with all hisfine Secrets, which he  
calls *Magnalia Dei,* to find the means os curing himself , os the Gout, and some other terrible Disorders, -which  
-cut him off in the forty-seventh or fortymighth Year os fe Age. - - ’ : \_

When in some other Passages *Paracelsus* speaks of the Seeds of Diseases, he establishes two principal Kinds ot  
them: The one he calls *IHastrum,* and the other *Csgcestrum.* The former draws its Origin from a Substance  
which exists from the Beginning, as Apples, Pears, Nuts, and other Fruits, which nil spring front the panicu-

lar Seeds destin'd to produce them. The Diseases depending on the first Kind are -the Dropsy, .the Gout, and  
the Jaundice. The second Kind proceeds from a Corruption of something, and the Plague, the Pleurisy and  
Fevers, are the Consequences of this Corruption: *Paracelfus,* and his Followers also, talk os the *Isuastrum* and  
*Cagastrtan,* with respect to the equivocal Generation of Rami which they believe to he sometimes generated by  
Corruption, and sometimes by the Seed of their Parents. The former of these is called a Generation *ex Co-  
gastro,* and the latter a Generation *ex Eiastro.*

in other Passages he considers the Causes of Diseases under other Relations. These Causes he calls *Enlia,* or  
Beings, and establishes five Kinds of them. The first of these Beings is *Ens Dei,* or God himself, who  
inflicts Diseases upon Mankind, as he himself pleases. The second he alls *Ens Astrale,* because he believ'd,  
that several Diseases proceeded as well from the Stars in Heaven, as &om those in Man. The third, which he  
.calls *Ens naturale,* relates to those Diseases which proceed from seine Defect of Nature. The fourth os these  
Beings is *Ens spirituale,* or *Pagoyaim,* to which *Paracelfus* refers those Diseases which are the Effects of our  
own Imaginations, or those of others acting upon us; and under this Kind are comprehended the Diseales,  
winch proceed from Witchcraft or inchantinent. The fifth and last Being is called *Ens veneni,* and compre-  
hends all Poisons, whether natural or artificial.

*Paracelstis* will, farther, have all Diseases to proceed from whathe calls *Hindus,* which is, when any Separation  
or Corruption happens in the Body. *Petrus Severinus,* one of the most celebrated of the Followers *osParacelfus,*affirms, that what *Hippocrates* call’d *Orcus,* and what others mean by *Nor Orphei,* and *Abysses,* are the same with  
the *Hindus* of *Paracelfus.*

Our Author, at last, passing from the general to the particular Causss of Diseases, affirms, " That the human  
“. Body is nothing but Sulphur, Mercury, and Salt; and that in these three Things, which he calls the three  
“ first Substances, Health and Diseases consist. 'This continues he, in these three Things alone that we must  
“ look for the Causes of Difeafes, and not in the Humours, or their Qualities, about which the Physicians make  
" so great a Noise.” A litde aster he adds, “ That all Diseases depend upon these three Things, and not upon  
fl the four Elements." He also affirms, that we muft not have a Regard to Constitutions, and to the .sour  
Humours, as those have done, who have spread so much Obscurity over Medicine. A Disorder, adds he, is  
either hot or cold; but this Heat or Cold are not the Causes, but only the Signs, of the Disease. When a Man  
lias his Forehead hot. his Head and his whole Body inflamed, his Urine red, and his Pulse frequent, these are only  
.the Signs of his Disease; but its Causes must be sought for elsewhere, in a Colic, for Instance, proceeding from  
Constipation, the Patient is afflicted with violent Belly-achs, a great Burning, accompanied with Thirst, Vomitings,  
.and sometimes a Palsy; but when the Constipation is removed, all the Accidents or Symptoms forthwith cease.  
Thus again, in a Cafe of the Stone in the Bladder, the Symptoms accompanying that Disorder cannot he remov'd,  
without removing the Stone. We must not, in this Case, use either hot or cold Medicines; neither must we talk  
of Humours and Constitutions; the Knife alone can remove the Cause, the Knife 'is the only Arcanum or  
Secret for the Stone. .'.

*’ Paracelfus* enlarges upon the Nature of those Diseases which are produc'd by the three Substances already  
.mention’d, and considers the Manner in which they happen. On this Occasion he observes, first, with respect  
to Mercury, that the Kind winch is in the Bodies of Animals, and which has a great Affinity with common  
Mercury, or Quick-silver, by its Volatility produces Madness,' Mortifications of the Ligaments, and Trem-  
blings ; and that if to tins Volatility a certain Degree of Acrimony isjoin’d, or if the Mercury is too much fpi-  
ritualiz'd, then Madness, Pbrensy, and Delinurn, areproduc'd. .. .....

He adds. That these Disorders are produc'd by the Spirit of the Mercury, which, when rising, and seeking for  
an Exit, wounds the Brain, and particularly those Parts of it winch are the Seats of Memory and Judgment.  
"If this Spirit in descending penetrates to the Nerves, and strongly adheres to the Brain, it then produces the  
Apoplexy; and, is- it sails on the hinder Part os the Neck, it gives Rise to a Palsy. But if it becomes cold' in  
'its Courfe, it produces Tremblings of the Hands andFeet, or of the Head alone. Jt also occasions Lethargies, ।  
and Distortions of the Mouth and Eyes/ , ,

The Disorders produc’d by Sulphur arc the various Kinds of Fevers, Impostumations, or Phlegmons, and  
.the Jaundice. But if the Salt should be separated from the Sulphur, the later of these, becoming putrid, falls  
-upon the Breast, and produces a Pleurisy. in the Stomach and -liver it produces Fevers Tin. the Heed, the  
- Megrim and other Disorders, as also Pains os the Eyes," the Teeth, and Ears. \_ ... )

Several Disorders alfo derive their Origins from finis, and among others,. the. Colic. - From the same Princi-  
ple proceed.the Stone and Gravel, and other Concretions form’d in the Veins and Cavities of this. Body, as alfo  
’the Gout of the'Hanth and Feet, .and the Sciatica. The Cause os’ these Dssordersis the Spirit of the Sals,  
which mixes with the Body of the Bash and coagulates in the Bladder, 'the Kidneyssiand: the Joints. Salt also,  
whenever it is dissolv'd, produces Fluxes of the Belly; 'but when it is indurated and coagulated, .it produced In-  
.durations and Obstructions,\*which are remov'd by dissolving and fusing the Salts .which occasion them.. But.if  
theEalt should he too much subtiliz'd,‘-it produces Eruptions, the -Itch, and other cutaneous.Disorders. The  
Erysipelas, malignant Ulcers, and the Cancer, proceed from the same Origin. And laftly, if the Saitis too strong,  
it produces the *Ignis Persicus,* and terrible Inflammations. These three Principles, both within and. without the  
Paly of Man, have each their different Species, ‘which also produce different Kinds of Diseases. Vitriol, for  
instance, which is classed among the Salts, produepoa Kind os Erysipelas. In..another Place he tells us, that  
the peccant Matter of Fevers, in general, is he . inore than Sulphur and Nitre ;’.fdr which Reason *Paracelsus*would have a Fever defin’d a Disease: arising irons’ *Sulphur and Nitre* set on Finnic. He. elsewhereaffirms os  
intermittent Fevers in particular, that, they proceed from a Motion of Nitre, which first produces . Cold, and  
ithen Heat. .S-ss τι ’ ςς -I ςδ᾽τι ῆ..' ἐςάψ:/1 I'

Besides the Causes of Difeafes drawn from the three Principles , of Salt. Sulphur, dind Mercury, *Paracelsus*fought for others deriv1 d from *Tartar,* and to which he ascribes almost all the same Effects the had done to the  
Toriner, and feveral others besides.. But we must here observe, that, he was probably the inventor of the Name  
*in Latin, Tartarum,* and which is nothing but that acid, and hard Substance, as, lie elsewhere tells us, concreted  
on the Sides of Wine-calks, whereas the Lees subside to the Bottom. He maintains, that the Stone of the  
Bladder, and the Gravel of the. Kidneys, are generated or produc’ssby what. he .calls Tartar, the Reason ch  
which Name be gives us in the following manner.

I call, says he, the Stone, a Disease arising from Tartar, *(morbus Tarlareati* because of its Affinity to the  
-true *Tartarus,* or Place of Punishment feign’d by the antient Poets. Now this Tartar is so called, herartio it  
contains an Oil, a Water, a Tincture, and a Salt, which inflame and bum the Patient, juft as the Fire os Hell  
would do. Our Author, in his usual thyntical Cant, gives still another Name to the Stone, which is, *Duriece.*

with refpeft to the Signs of Difeafes, we find very Me in the Works of *Parmdfus.* In Sime P4.ges he  
briaiy mentions **them** and in others teflifies but a final! regard for them. **He** dbbliihes various Kinds **of**Pulfes. which have all a Relation to the feveral Plan.-.. There are, according to him, two Puifes in the Feel,.  
which are afcrib’d to *Saturn* and *Jupiter .;* two in the Neck, which depaid upon *rtsus* and *Mars; two* in the  
Temples, which are regulated by *Luna* and *Mercurius*; and the Pulfe which is under the Influence of theSun, is  
m the Left Side under the Heart. Hence it follows, *says* he, that if the Pulfe beats quicker than ufuaJ, the feven  
principal Members suffer, that is, die Heart, the Brain, the Over, the Gall, the Kidneys, the Spleen, and the  
Langs. If any of these Membets in panicalar is opprefled by the Diforder, die Pulfe beds more faintly. becaufe  
the Air or Spirit of Life does not find a free Paf&ge to it.

*Paracelfus* is more full and copious upon Urine, as may be feen in what he has wrote concerning the Judg-  
ments drawn from Urines. Urine, iays he. is a diflblvd Salt, with a Mixture of Sulphur and Mercury, we  
ihall not here enter upon a Detail of the feveral Signs he draws from the Urine, in order to judge of the Natures  
and Coniequcnces of Difeafes. A Knowledge of this Kind muft undoubtedly be of the Ml Consequence, if what  
*Jo. Rhenani,* in' his *Urocritmtm Cbymiatrictm,* averts, is true; whichis. that every good or bad Circumitence,  
with refpefi to the Termination of a Difeafe, is dearly, and. as it were, in a Glafs. discover’d in the Urine.

**’we** hare already obfervd, that the moft celebrated *oi* the Followers of *Paracelsus* frankly confefled, that the  
Quinteffence, or univerfil Remedy, mentioned by their Mailer, and of which he boafted fo much, was something  
very rare: This Circumftance oblig’d both *Paraielfiss,* and his Followers, io feek ate feveral particular Reme-  
dies which they have proposed. One of the Means which they fay ought to be ufed in difeovering thefe Medi-  
cines, is to observe what they call’d the signatures of Things. They believed that certain Differences, with  
refpeft to the Colour, the Figure, and other external Marks in Animals. Vegetables, and Minerals, were fo  
many Indexes of their relpedive Qualities, for the Cure of particular Difeafes.

' They maintained, for Inftance, that *Eufbraya* bore a Mark which indicated its Virtues againft Diforders of the  
Eyes and this Mark is a finall black Figure within the Flower, and which they raid represented the Eye-ball.  
One of the Species of the *Dentaria,* Toothwort. whose Root refembles a Chain of Teeth link’d together, proves  
by that very Circumftance.‘ ‘that it is a proper Remedy for Diforders of the Teeth, and for the Scurvy. The  
Seeds of Pomgranates, and the Kernels of Pine-apples, having also the Form of Teeth, we ought, from that  
Grcumftance, to infer, that they are Remedies proper for those Parts. *Pulmonaria, as* Lungwort, is good  
againft Indifpofidons of the Lungs, becaufe it is light and fpongy like that Organ, andin feme meaiurerefemlles  
its Figure. Lemons are good againIV Diforders of the Heart, becaufe they, in forne meafure. referable itsFigure.  
And as that Organ has a relation to the Sun. as we have already obfetv’d. the yellow Colour of the Citron repre-  
sent, in fomemcafure.the Colour of the Sun ;arid. in like manner, denotes that Fruit to be of a cordial Qua-  
lity. Gold having the fame Colour, as alfo the Splendor of that Luminary, they Aid it was not. for that Rea.  
fon. to be doubted, but it -was the moft excellent of all Cordials. The Root of the Plant *Satyrion* indicates ftill  
more ftrongly by its Figure, that it is deftin’d for ftreng±ening the Parts subservient to Generation, *jifarum,*which fo exaftly refembles an Ear, is. for that very Reason, s Remedy proper againft Difordere of that Part.  
More Inftances of this Kind may be feen in *Cnllius,* who has wrote at great Length upon this Subject, But  
*Isbamtu,* tho’ a great Chymift, frankly confeffes, that a Conformity between the Figures of certain Simples,  
and their Medicinal Virtues, is purely an accidental and fortuitous Circumftance.

**' we** muft here observe, that, notwithftanding all thefe Signatures, *Paracelfus* and his Followers depended much  
more upon Metallic Medicines, than on thofe supplied by die Anima! and Vegetable Kingdoms; in which refpeit  
they differ’d from the anaent Phyfidans. who knew little more of Metallic Medicines than their Wes in external  
Applications. The Followers of *Paracelsus* alfo required, that Medicines, from whatever Subftances tney  
were extrafied. ihould be prepared chymically ς becaufe. without that Circumftance. they are fo far from being  
ahitary.that they are prejudicial, fince the poifcnous Quality, naturally in all simples, is not feparated from  
**them. ' ' .**

*Paracelfn siso* believed, that certain words and Chaiafters could cure forne particular Difeafes, which would  
not yield to other Remedies; potable Gold, or the Quinteffence of Gold, and that of Antimony, not excepted.  
He affirm’d, that Nature had communicated her Virtues, or imparted her Power. toWords. or engraved Stones,  
as well as to Herbs and Roots. He alfo maintained, that the Phyfician might have recourfe to Magic for the  
Cure of Diseases.

Notwithftanding his embracing thefe opinions, he did not negleft the two moft common and univtrfal Reme-  
dies of Venefeffion and Purgation; but he thought Clyfters unneceflary, tells us, thst wrote nothing on  
htat Subjeit. becaufe he look’d upon them as very prejudicial to the Conffitution. He wrote five Treatifa on  
Venefeffion. whidi ihews us. that he did not difapprove of that Praftice. though he thought it was not ufed as  
it ought, and fubje&ed it to feveral Rules drawn from the Diipofition of the Slavs, we make this Remark, in  
order to ihew, that the Chymifts who came after *Paracelfus,* and who. for the moft part, rejeited this Remedy,  
have not. in this particular, followed the Sentiment of their Mafter. He ufed Purgatives . but preferred thofe  
chymically prepared, to fuch as were in Ufe among the *Greeks* and *Arabians. Opmssus, in Efifiola as Solenandrum  
(SWierum,* informs us, that when *Panelists* purg’d his Patients in any Diforder whatever, he. for that Intention,  
prescrib’d Mercurius Prsedpitatus. reduc’d to Pills, and made up wi± a little Theriaca, or Mithridate, or **the**Juice of Cherries, of of Grapes,

*Optrimis* does not explain what kind of Precipitate his Mafter ufed. The Quacks frequently gave red Preci-  
pitate in Venereal Diforders, which is a- very violent Purgative, and an Emetic, the Compofidon of which *Para,  
teljia* gives us. He orders this Msdione to be prepared by diflblving Mercury in Aqua fords, and drawing it off  
five times by Diflillation, mote or Ids. till the Mercury has acquired a beautiful red Colour. Upon this Powder  
Spirit of wine is afterwards to be pour’d, and drawn off by Diftillation feven, eight, or nine times, till the Pre-  
cipitate becomes white in- the Fire, and is no longer fubjeftto evaporate. He adds, that by this Proceis we ihall  
obtain a diaphoretic Precipitate. The modem Preparers of red Precipitate follow all the Direffions of *Paraalfiu’s*for they fiift ufe Aqua fortis, and then Spirit of wine: But in vain do they pour this Spirit upon the Powder,  
and draw it off. Cnee it does not by that means become white, much Ids does it undergo fuch a Change as to  
become fix’d, incapable of evaporating, and of ever bang reduc’d again to a liquid Mercury. By this we fee. that  
the words *os Paraceljiu* are not greatly to be depended on; and here, as on every other Occafion, he pretends to  
inftruft us in the Method of compofing an excellent Remedy, which far furpaffes the common Precipitaxe; but  
when his Directions are rigidly obferv’d. the Experiment always nils *os* Success. We have juft Reafon to doubt,  
whether he knew the Secret of this diaphoretic Precipitate, the Preparation of which he pretends to defcribe. But  
wherher he did or not, the Preparation, mentioned by *Of crams,* was exhibited with a View to purge, and not to

excite a Diaphoresis; and it is highly probable, that it came very near to the ordinary red Precipitats, if it was  
not entirely the saute. *Paracelsus* certainly knew other purgative Medicines drawn from Minerals; and we  
. ‘ought not to imagine that *Oporitms* affirms, that his Master never purg’d with any thing except Precipitate Mer-  
cury. It is impossible, that, having made so many Experiments upon Antimony, he should not discover, that,  
among other dungs, various purgative Substances might he obtained from it; for he asserts, in the first Place,  
that as Antimony is more proper than Fine, or any other thing, to purify Gold or Silver, fo it. in like manner,  
purges the human Bedy, and carries off its Impurities. It is certain, that by the-NaIne *Magisters* he does not  
mean a common Cathartic Medians, since' he telis ns afterwards; that the Magiftery os Antimony Cures the  
Leprosy. *Tins Essence,* this *Arcanum,* this *Virtue* os Antimony, as he calls it; is, according to him, prepared in  
the following manner. “ This,” fays he; "is what we call the Virtue os Antimony, of which no mention is  
" made in any Mediriim Work whatever. Take care, in the first Place, that no Part of the Antimony he cor-  
“ rupted, but that it remain entire, without losing any thing of its Form, since under this Form the *Arcanum*“ ofAntirnony is eonceal’d. It ought to he forc'd by the Retort, till no Caput Mortuuin remains; and by three  
" Cohobations reduc'd to a third Nature t Then this Arcanum is obtain’d. The Dose of which is sour Grains  
" mix'd up with Qpintetionce of Baum." These Directions have no great Tendency to render us more know-  
ing than we were before. We do not observe, that *Poracelsets* often mentions any Purgative, properly To call'd,  
obtain'd from Antimony, in his Treatise *De Caducis,* he indeed mentions Flowers of Antimony, without  
describing the Manner in which they are prepar'd, since he only talks os a Preparation os which they are the Basis,  
and which he affirms to . he an excellent Remedy against the Falling-sickness, though he gives, in no farther  
Description os it. He however specifies its Dose, which is nine Grains before the Paroxysm; and eighteen under  
**it.** In another Passage he says something concerning the *Mercurius Vitai* He made almost as many Experi-  
ments upon Vitriol as upon Antimony; and mentions an Arcanum which he extracted from it, arid which he  
preferred to that obtained from Gold. , . ς , ; , ,

We shall not, on this Occasion, run out into a Description os the Essences, the Magilreties, the Elixirs, and  
other important Secrets, which our Author calls *Magnalia Dei,* inch as the Quintessence already mentioned, the  
celebrated Remedy call'd *Azotb,* which *Paracelsus* always carried about him, and his *Laudanum.* With respect to  
this last Medicine, we cannot forbear suspecting that it was a Composition consisting principally, if not entirely,  
os Opium. This is, in reality, an excellent Medicine; when judicioufly used; and a great many Physicians are  
os Opinion, that it is not Very neceflary to prepare it, since the most laborious and expensive Preparations of it  
are not much more valuable than the most simple; or the Drug itself, such as it is brought to us from the *Savani,*or such as the *Turks* daily use *Paracelsus,* indeed, affirms, that those Medicines in which Opium is an Ingre-  
dient, are of a poisonous Quality, that we ought not to repose any Confidence either in the Poppy, Henbane,  
or the Mandrake ; and that we have no anodyne or narcotic Medicine which operates safely and easily; except  
Sulphur extracted from Vitriol, which, besides its other Uses, is an excellent Remedy against the Falling-sickness.  
However, in another Paissge, he frankly confesses, that Anodynes, such as Opiurs, are of singular Efficacy in the  
Cure of the same Disorder, and immediately after proposes a Formula of a Medicine compounded of *Theban*Opium, Cinnamon, Muik, and Amber. It is true, indeed, he at the latter End adds the Arcanum of Vitriol,  
which is the same thing with the Sulphur. But if this Sulphur is alone so excellent an Anodyne, and so proper for’  
the Cure os the Epilepsy, why did our Author join Opium to it ? He was well enough apprised that this Obje-  
ction might he made to hint; and endeavours to answer it. by laying, that there might accidentally be some Fault  
in the Vitriol, and that the .Artists were sometimes guilty of Oversights in preparing it; which was the Reason  
why it sometimes fail’d os producing its Effecti This Answer shews us, *that Paracelsus* did not repose so great **a**Confidence in ins Sulphur of Vitriol, as not to endeavour to assist its Effects by Opium, the Virtues of which are  
not so precarious. And this Circumstance seems to confirm our Conjecture with respect to his Laudanum. We  
shall not take upon us to determine, whether any one is at present Master os the Secret os this wonderful Sul-  
phur, or this Arcanum of Vitriol, which our Author prefers to all the Remedies prepared of Gold, and whose  
Virtues he fo highly extols in several Paflages. The Secret must unquestionably he among the Number of these  
which are known by few, and concerning which our Author says, that if Ged communicates than to any one,  
they are not. for that Reason, made public, because God has given Prudence enough to those to whom he imparts  
.\* them, to keep them conceal'd as they shall always he till the Coining of *Elias the Artest,* when every thing that  
is now conceal’d shall be set in a clear Light.

The Surgery of *Paracelsus* has by some been more esteem'd than it may possibly deferve. Though he has corn-  
posed two pretty large Works on this Subject, one intituled *The Great Surgery,* and the other Thy *Small Surgery,*yet in these voluminous Productions he scarce treats of any thing besides Wounds and Ulcers. For the Cure of  
these he does not depend upon common Remedies, and such as are obtain’d from Plants, but used Chemical  
Medicines, some of which are very good for answering these Intentions. But if these did not produce the design'd  
Effect, he did not hesitate to have recourse to *Characters, Words,* and the other delusory Arts of Superstition.  
With respect to Wounds, he says there are two Metheds of extracting the Iron of an Arrow or Dart when it is  
lodg'd in a Wound ., that this is ordinarily done by pulling it out. and attracting it by Medicines, if it is only  
sharp and long; or by pushing it farther in, and attempting to bring it out from the opposite Part, if it is  
bearded. He also observes, that the same Practice is to he followed when a Muiketthall is lodg’d between the  
Bones. He adds, that when the intention cannot he answered by Herbs and Roots, winch he owns are Very  
often ineffectual, we must, in dislodging bearded Arrows or Balls from between the Bones, have recourse tn cer.  
tain *Verba Constellate,* or Words influenc'd by the Stars; and boldly affirms, that by the virtue of these Words  
alone, without the Assistance of any thing besides our Fingers, we may easily extract all kinds of Darts from  
Wounds. But, says he, the .Malice of the Sophists has attempted to render this Art infamous, by prohibiting its  
Use, under the Penalty os bring anathematiz'd, and committed to the Flames, l do not, for this Reason,  
neglect to practise it. since I know there is nothing in it but what is natural. *Paracelsus* ssys very little upon  
Tumors, Fractures, and Dislocations ; and through the Whole of his Chirurgica! Works, we find nothing relate-  
ing to the Amputation os Members, and those Operations which are performed by the Knife, and the Fire. It  
. even appears, that he did not approve of these last-mentioned Methods, though he commends the Use of the  
Knife as the only Remedy to he depended upon in the Stone.

Our Author enlarges pretty much on the Pos, examines its Causes, inquires into Its Signs, and proposes a  
large Number of Remedies for its Cure, the principal of which are Various Preparations of Mercury, but  
described In his own Manner, that is, so as to be understood by very few, or rather none at all.

’ In reading the Works of *Paracelsus,* it is easy to observe, that he had a heated and diforder'd Imagination,  
full of rhe Crudest Notions, whence it is no Wonder he gave into Astrology, Geomanty, Chiromancy, and the

Cabbala. - which were extremely common and popimr Things Inthofe ignorant Again He hers exprefly, That  
Medicine must he Join'd to Magin, « is Cannot he feccefcful; thy which he docs net ro-on \Ἀτπ; Magic ords,  
but declares, that Do One need krupie gening remm Secrets of Physio from the Devil, and brwfis of holding  
Conversation with *Galen* and *Alumcama, at* the Gath. of Hell. - in stairs, he has used all possible Means to per-  
imde the World, that he was a real Magician-, so that if his has sailed in the Attempt, It is Jut Misfortune.  
Indeed it has been the common Cpinron,-that he lumae one; -hiss, for rny Pint, L judge 4 Yas rather in some in-  
stances an Impostor than a Conjurer. -

But among the bad Things that his Works are stuffed with, there ate some -which are good, aod 00ctdbt®e  
to the Improvement of Physic: What he says against the common Notions that had prevailed hum the Time  
of *Galen,* as to the Effects of the primary Qualities of Bodies, het, dry, cold, and moist, hiss somewhat open'd  
the Eyes of Physicians. He cash the Philosophy os *Aristotle,* a wooden Foundation; and; df himself has net  
laid a better, he has given Occasion for jo, and μ noted a Diimvery of the Weakness os that old Basis. His  
,Opinion os heeds, all which he supposes existed from the Beginning, prevails to this Day among the most  
knowing, who have only explain'd it better. His Doctrine of Salt. Sulphur, and Mercury, has great Uses in  
. Philosophy and Physic j if taken not as real Elements, .but aS active Principles in: Bodies. It is also manifest,  
that he had a great Knowledge of the *Materia Medica,* and bestow'd much Time and Bains jn working upon  
Animal; Vegetabis, and Mineral Substances, so as to have made a very large Number of FTperheenrs, -pert  
then he has this great Defect, that he imdioufly conceals what a long Course os Experience has taught hi.n  
upon this Subject; so that the short Critic of *Gtmtberus AAndernac* is extremely judicious I μ I allow, savs  
“ he. That *Paracelsus* was an eimllenrChyrnist, and that he has deliver’d many good Things in his Writings ;  
" het. on the other band, it is Pity he should have mixed them with a Number of others, which are false and  
“ frivolous ; and at the same time should have involv’d the heft in so1 much Obscurity, that scarce any one  
. " can undermine what he says, or make the least Advantage of it. T wish *Galen* had been loss diffusive, and  
" inore exact, in his Works, and *Paraceyus* more clear and candid; hat, as every one has his Failings, we should  
" retain what appears to he good, and leave the rest." .

The Lord *Bacon* has given a jush the' severe Censere of *Paracelstts,* in his Philosophical Capacity, to this  
Effect: *Paraeelsas,* standing at the Head of the Chyrnists. deserves to.be separately chastised aS a Mother.  
What Bacchanalian Oracles are these he utters in Meteorology., whilst he is tidiculousiy aping *Epicurus?* All  
that *Epicurus* asserts upon the Subject, is hut Opinion, which he unconcernedly lest to its Fate; but *Paracelsus,*blinder than Fate, and more rash than Chance, is ready to avouch the ahfurdeft Falshoods.. What Dreams of .  
’ Resemblances,Correlpondences, and Parallels; are given us by this fanatical Linker together of Idols? His three  
Principles indeed, might be received with forne Utility, as having a Foundation in Nature, but be is continually  
wresting them io every thing, according to his great Dexterity in Delusion. But this is not the worst of him ;  
for, like a sacrilegious Impostor, he has mixed and polluted divine Things with natural, sacred with profane,  
Fahies with Heresies, and human Troths with religious. so as not. like the antient Sophists, to have hid, but  
extinguish’d, the light of Nature: The Sophists were only Deserters of Experience, but *Paracelsus* has betray’d  
it. At the fame time, he is so sar From understanding, *or-* justly representing Experience, that he has added to  
the Trouble and Teffioufoess of Experimenting: In short, he has everywhere, to the utmost, magnified the  
absinth Pretences of-Magicians, countenanced such Extravagancies, and encoutag’d others to believe them linn  
his own Affuranfce; being thus at once the Work and Servant of Imposture. His Disciples greedily swallow  
those Doctrines; which he has rather promulged and promised, than actually laid down and made good, and  
defended with Arrogance instead of Caution; being thus recommended with pompous Shew, Affinity with Re-  
legion; the Subterfuge of Obscurity, and other Impostures. And hence: his followers appear link’d to one  
another by the lying Spins, that shews itself in their swoin Hopes and Promises. However, by wandring thro'  
the Wilds of Experience; they sometimes stumble upon usefist Discoveries; not thy Reason,; but by Accident;  
whence proceeding to form Theories, they plainly cany the Smoak -and Tarnish of their Art along with them,  
and, like childish Operators at the Furnace, attempt to raise a Structure of Philosophy with a sew Experiments  
of Distillation; and their own'Idols of Separation and 'Mixture, whine no Traces of them are really found. .  
Yet we do not accuse them all in the Lump, but make a Difference betwixt that little serviceable Set, who, being  
not very solicitous about raising of Theories, principally practise a certain mechanical Subtilry in making  
new Discoveries, with their Uses, more after the manner of Frier *Bacon* than *Paracelsus c,* and distinguish these  
from that impious Tribe; who endeavour only at procuring Applause to their Theories,-and court and beg it  
under a pretended Zeal for Religion, large Promises; and the Arts of imposture, which is the Way of *Basil  
Valentine,* and most of the Alchemical Authors.

Notwithstanding what Lord *Bacon* fays of *Paracelsus* and the Chymisss, they certainly deferve very great  
Praise, as they have contributed a vast deal to the finprovement of the Art of Healing. First, As they demon-  
strated the System of the *Galcnists* to he fasse, and banish'd it from Physic; tho' it must, he confefled, they  
did not sebffitute one which was inore rational in its mom. Their Theory, however, was less penurious than  
any of those which preceded it; as it was less capable of leading into Error; for it was top romantic and top  
manifestly salse, to mislead so many as others had done, tho' some few Enthusiasts gave into it.

Secondly, They were Benefactors to Physic, as they introduc'd, *cx* reviv'd the Use of many Remedies, of  
the greatest Importance in curing Distempers. Amongst these are Mercury, Antimony, Sulphur, Nitre, in  
the Sense we understand it. Opium, and Iron, ftom which they directed us to make various Preparations, and  
taught us their Uses. To these may be added, the volatile, urinous Spirits, as those of Hartshorn, Bleed, or  
any other Animal Substance. ' r ‘ .

About ninety Years aster *Paracelsus,* the famous *Van Helmmst* appear’d a Man of such infinite Industry,  
that he spent fifty Years in examining fossils, animal, and vegetable Bodies by Chymilhy. He would undoubted-  
ly have made a very considerable Figure, if he had made a right Use of his Discoveries, communicated them  
candidly to the World, and forbore running into the Notions or *Paracelsus,* whom he mitnic’d in pretending,  
like him, to an universal Remedy. He was a Man of Learning, Abilities, and Eloquence.-

All *Europo* soon came into ins Opinions, and then none hut purely Chymical Preparations were in request,  
and nothing het what was produc'd by ChyInifhy was to be confided in for the Preservation os Life .and  
Health. And when afterwards *F. Syktus de in Boe,* Professor os Physic in *Leyden,* made it bis Business to pro-  
mote Chymiftty, and was continually extolling its Usefulness to a numerous Audience, his Authority, Elo-  
quence, and Example, were sufficient to establish in Reputation every-wherc. Some indeed doubted, but almost  
all assented, as soon as *Oiho Tacbemus,* with great Resolution and Success, undertook the Cardin os Chymiftty, in  
three learned and elaborate Treatises. They now began to he convinc'd, that Nature acts, and that the I ise of

-Man in actuated, byichymical Instruments: By these; all that Variety of Motinas .by which all-E&cts in the  
Universe, and in the Bedy of Mau, may he produc'th but without them nothing, are.excited, directed, increased, -  
diininilhed, and destroy'd. These were the only Maxims current in the Univerfitits, and in. the Writings of  
-Physicians. Did Acids by theirAcidity corrode Metals ? An Acid was provided for the Dissolution of Ali-  
Inents in the StoInacin Did Acids generated by the Fire, and mixed with the highly acrid Oils of Aroma-  
ncjupreducea violent Effervescence ? We. must believe,-that the arid Chyle, mixed with the Balsam of the Blood,  
rouses the named Heat of the Bedy; os, is both these should happen to he acrimonious beyond -measure, they  
-muff he supposed the Caufe of burning Fevers. Nitre, Sea-salt, but especially Sal Ammoniac, refrigerate  
\* Water: Immediately the cold Fit ofaFeverwas ascribed to them. The exhalations os the Particles os Wine  
-during boiling, receiv’d in a Vessel placed over them, shew us how our Spirits are generated.. Acids mix’d  
witliAlcalis caussa violent Effervescence, and are ready to break-the Vessel winch incloses them: Just so the Chyle,  
mix’d with the Blood raises the like Tumults in the Ventricles os the Heart, the Veins, and the. imaginary  
..Rhomboids! Receptaclesin the Muscles. \_μα. x— ” ’ / ' '

The human Stomach is made aaHenftetic Pot. in which the tepid Acor of a Ferment excites a Fermentation  
of the Aliments: Hence the Chyle contracts an Aridity, .and, passing out-with an Effervescence, meets with that  
alealine-incentive, the Bile; here begins a Combat between the two Champions, the pancreatic Humour be-  
ing a Spectator and Eucourager of the Fray; the Work- goes on. bristly, the. DuumVin are body engag’d,  
bring supported by thtir respective Guards, part of them by a natural Impetus rush into the Canals of the  
lacteal Veins, and by their own proper Efforts .penetrating through ‘ the Meanders pi she lacteal Rivulet, sail  
into the Torrent of the Blood, whets, instead of finding Peace, they areattack’d. by more Enemies which by  
in Arnbuicade, and a new Fight commences. In the mean,while others resolutely pass theStreights in Pursuit  
of the Runaways, and, coming up with their Enemies-in the Chanel of the Blood, renew the Bathe, which  
becoming general, part os them rush into the soft Ventricle os he Heart, and thence in the. first Heat of their  
.Fury through the Isthmi of the Lungs, breaking thro' the Myriads pf little Tubes, Nor is here an End ; for  
the Concourse os the pulmonary Vessels reassembles thescatter'd Bodins, and throws them into the other Ventricle '  
of the fervid Heart, where, animated with fresh Spirits, they break through. all Qbftacies, and diffuse themselves  
.throughout all the most intricate and secret Recesses os the Body, whence they return full os- Spirit and Alacrity  
to the Cells of the Heart. All this has. much the Air os a Romance, but some modern Physicians, inis^certain,  
.have serioully maintained, that the natural Actions of Life were perform’d faster this .manner: He. shat lias a  
thorough Notion of all the Pans of this Parce, may in ari-Hour'S time become a greatArnst. First, he careful  
.to get right Ideas of *Acid* and *AlcalfaAou*may inon after he taught the Signs os each, 'and you will easily see  
which is the most prevalent. You have nothing more to do, then, hut to come in with some Auxiliaries *to* -the  
Relief os the weaker, and so restore, the Balance os Power between them. And thus is the Sum and Substance  
of all that *Sylvius* and *Tacbenius* taught,, and which the World so. much admir'd and follow’d, comprehended

’ in very few Words. .. — < . *zsp* S2l. J t *s-ϊ.* -or . ... .. sit

Such Chyrnifts might have been forgiven all these: trifling Vanities, and been look'd upon only as ridiculous,  
if they had not founded upon their Fooleries some Pieces os Practice, -liyghly destructive to the. Lives and Health  
of Mankind. Of this :I shall give one memorable instance.; Cains, .as we have seen before, started the Notion  
of Animal Spirits. Some of the Chytnists improv'd upon, this Chimera, and. pretended to determine the.Man-  
ner in which they were produc’d, .comparing it to the Generation of Vinous Spinisthy DistilintinrL . .Others went  
a Step farther, and affirm'd they were subject: «Diseases,, as inflammation, and capable of being infected, with  
-something deleterious; and observing farther, that ninny Diseased of the acute Kind terminated by copious  
Sweats, they concluded, that the most expeditious.way os curing:acute Disorders was, to resolve this imaginary  
inflammation, or Io drive out. from these imaginary Spirits, the pretended deleterious *Somethingsstsut* they  
knew not what ; and this by means os profuse Swears extorted by Violently het Remedies,, if those may he ho-  
nour'd with this Appellation, which do much more Injury than Good. Herein they-feein to agree *-ofsffi Asclepiades,*who was of Opinion, that one Fever ought to be cur’d by raising another, inr rather by making the present Fever  
worse: They, however, ran counter to the Doctrine of*Hippocr ales,* and his Guide Nature, who botli, if at-  
tended to, would have inform’d them, that this fort of Evacuation is highly prejudicial, unless “the Humours  
are preVioully concocted, or, in other Words, till the obshucting Mattes, which causes the Disease, is safficieof-  
ly attenuated by the vital Powers, to becapable os passing thro’ the. Pores of the Skin.

Thus were heating Medicines first introduc’d into Practice, to the great Dishonour of Physic, and the De-  
struction, in all Probability of Millions, τ And not less thanthe Experience of an Age was requir’d. to convince  
the Generality of Physicians, that such Medicines, thus applied, were more pernicious than the dreaded inflam-  
ination, and more deleterious than the *something* they dream’d of.

- in the Beginning of the seventeenth Century, the ever memorable DI. *William Harvey* discover’d .the Circu-  
lation of the Bloed. And this gave Occasion to the introduction of Mechanics into Medicine, upon the Ruins  
.of the chymical Theory.. These are more likely to improve it. than any thing relative to Speculation, which has  
yet occurr’d to ns; provided nothing be taken for granted which can admit of a Dispute, and the Facts we  
reason upon are sufficientiy ascertain’d:; in order to set the Uses of these in a fine Light, I shall give the Sub-  
’ stance of an Oration wrote by the celebrated *Boerhaave* exprefly on this Subject.

Those who make Geometrical Calculations os the Powers of Bodies from their Buss, Figure, arid Velocity,  
either assumed, or taken by Observation,-:are called *Mechanics.* Their Art depends on a very sew, certain, and  
well-known Principles, which are the Foundations of all the subtile and difficult inventions that have been  
mode in it. And the\* it has been highly esteem’d in all Ages, and thought necefliny to other Arts, it meets with  
.Contempt among Physicians, being, commonly overlook’d, or not regarded, as being of lithe or no Service.  
. So flight an Opinion of Mechanics I take to he so unbecoming a Physician, and the Source of so many  
Errors, to which he may he liable in his Practice, that.I shall make it my present Business to prove. *That the  
Saowledge of. Mechanics is highly useful, and even necessary, in Medicine.*

That the general Nature of Body is by none better defin'd than byjoiathemadcians, I suppose every one will  
allow; but the peculiar Properties of every single Bedy, as existing in .the Nature of Things, were never  
rightly deduced *a prism,* from this universal Idea of the Geometricians, which bring form’d only of. a Col-  
-iection of common Qualities, exclusive of whatsoever distinguishes one from another, will never inmiih us with  
-an Argument from whence we may draw a Conclusion explicatory df the peculiar Nature of a Body, tho’ on  
this Very Thing primarily depends the Power-of Acting, with which one Bedy is endu’d above another ; and  
-Consequently this bang unknown, the other must remain a Secret. Whoever, therefore, has a Mino to discover  
the Nature of an unknown Bedy, mini search cut such Qualities in dingle Bodies, as may limin him Ideas, and

restrain his Ratiocinations to the peculiar Nature of one individual Subject, which fannof he certainly known but  
by sensible Experiments, and Observations of the Effects of each Body. For thole Effects ate to be reckoned  
among such Things as flow from the peculiar Nature of the Subject we examine : One Effect, therefore, denotes  
a single Property, and a Collection of all the Effects together Constitutes the whole Nature of the Thing, as her as  
it is discoverable by the Senses Having obtained a Knowledge of these Properties, if we proceed to demonstrate,  
in a geometrical Way, such other Properties as, by deaf and necessary Consequence, follow from the former, we  
discover a far greater Number os Things, than we could have known by the Help os onr Senses, and yet no less  
certain or useful than those others. Besides these two, there is no third Method os attaining to the Knowledge os this  
peculiar Construction os any corporeal Machine; arid both these Methods convince us of one Truth, winch is, that  
the human Body is of the same Nature with the whole Universe os Things which we contemplate. and by the  
Testimony os Sense, and in the Judgment of Reason, contains nothing extraordinary above the rest, if its Prin-  
ciples he stnouily examined, except that it consists os more and different Machines, agitated by the Influx of Humours,  
and is qualiry’d, by its Construction, topreduce more Effects,' and that great Variety of Motions, which, by the  
Laws of Mechanics, flow from the Bulls, Figure, Solidity, and Connexion of the Parts ; and this is evident, if  
we consider, that if die mechanic Motion of one of these Parts be destroyed, or the Band of its Connexion loosed,  
the same Effects are no more to he expected. Hence the human Body is of a true mechanical Structure, and, there-  
fore, possessed of all the Properties winch belong to a Subject rhe best qualisy’d for mechanical Speculation. There-  
fore a mathematical or mechanical Frame, ahd the human Machins, arc. from the same Laws, explicable by

. Geometry, provided we assume for *Data* not such Things as a fruitful Imagination may form to irfelt out of an  
infinite Variety of Possibles, but such Properties as are well knows, from the Testimony of the Senses, to be pecu-  
liar to them. Very many of these Properties have been discovered by Anatomy, in observing the Size and Structure  
of the larger Parts of which we are composed, and more have been disclosed in the lesser Parts by the Help of  
Microscopes, which demonstrate, that the larger and lesser Parts of the human Structure are of .the seine Nature.  
Hydrostatics also, or the Knowledge of Liquids, has informed us of many Things which determine the Qualities,  
Forces, and Directions of the Humours which circulate in our Vessels.

All these Things being considered, either no Conclusion at all/according to the. Laws of Science, can eVer he  
drawn from them, or we must own ourselves, principally obliged to Mechanics for the Knowledge, and, conse-  
quently, the Management of the human Body. But who can assert or believe, that nothing of Truth, Certainty,  
or Use, can he collected from so many manifest Observations, whether the Nature of each he duly consider’d apart,  
Gr all os them compared iogetherwitn the justeft Ratiocination ? He who should speak at this rate would betrayaduU  
Indisposition and Weakness ofMind,' and an ungrateful Neglect of the finest Inventions we can boast of. But ifhe  
should grant, that, according to the Laws of Ratiocination, Things before unknown may be discovered and  
illustrated,. but deny that this is done by the Benefit of Mechanics, let hint assign seme other Art which gives us a  
greater Insight into the Nature of Bodies.' In attempting so to do, it is necessary for him to suppose, that the  
Nature os Things can heft he explained by such Principles as are quite foreign to the Nature of the Thing into  
which we inquire, and by such Persons as keep at the widest Distance from' the only Method of searching aster  
Truth which is approved by Men of Sense; and, therefore, he rnust involve liiinself in so many and great Absur- ’  
dities, that I shall take my Leave of him, and look upon the Proposition as demonstrated.

But this, you will safe is too dry a Way of Convincing, and too remote from common Apprehension, to gain,  
much Assent; and this is certainly true, if the Weight of a Demonstration is to he judged from the Multitude of  
those who are capable of understanding in For their sakes, therefore, who are the major Part, T shall endeavour  
to display the thing in the clearest Light. . . , ς '

’ That the greatest Part of our Body is made up of Arteries, by whose Assistance it is maintained in Strength and  
Vigour, is too evident to need a1 Demonstration. That those Arteries are Canals which confine the Blood, and  
direct its Course , that the greatest of them' are about the Heart, and that their Cavities gradually lessen, so as at.  
last to become imperceptible, is what every'Butcher knows. It is as well known also, that one Trunk of .these  
Arteries, which proceeds from the Heart, spreads itself into lateral Branches,' shaped like the Trunk, and  
divided again,and deCreaiing after the fame Manner; but so contrived; that the Trunk, which goes directly  
forwards, is commonly of a- larger Capacity, at the Place of Separation, than the Branches, which run cut at the  
Sides of this Division. That all these Vessels are incurvated in such a manner, that the Sides of their Cavities are  
every-where hent: into an infinite NnmherOf very large Angles, and that the Effects of this spiral Course of the.  
Vessels upon the Blood, which passes thro’ them, arc very considerable, is an Observation made a sew Years ago by  
some who applied Geometry to Medicine. - The wise Author of our Machine has, by an admirable and effectual  
Contrivance, made these Canals flexible, that they might he .capable of Distention from the Preflure of the con-,  
tinned Liquid, and yet he in no Danger of laceration ; and also qualisy’d them in such a Manner, that, after  
reciprocal Dilatation, they might recur with a strong Impetus upon the Humour, as it ceases to dilate the Vessels,  
and be able to restore themselves to a narrower Capacity. Ἀ.

*Malpigrbius* .was the first who observed, that the last Branches of an Artery, running into minute Divisions, dis-  
pose themselves on a Membrane as on a finn herse, and there open into one another by the mursus Intercourse of  
small .Canals. The same Author first traced out these Canals through a thousand Mazes' and Windings, through  
which they hurry the contained Fluid. But here, with the greatest Admiration of the divine Mechanism, obferve  
that the small Branches, disposed with the greatest Accuracy, extending over equal Spaces, and destitute of lateral  
Shoots, as being no longer subdivided, changing their Figure, conftitute the Origins of the Veins and Lymphe-  
ducts, with their Sinuses. These are Things which either'the naked Sight, or Microscope, the Ligatures of  
Vessels in living Bedies, or injections of Mercury into dead ones, the Contemplation of a diseased Subject, or  
Comparisons of Brutes, Fishes; insects, and Plants, have discovered ; and' this is all thatweknow os the Arteries,  
tho’there are a Multitude of Fictions on die Subjecti' ‘ ί

- The greatest Pan of the Body, then,-and what is of (hearEfficacy towards Lise, is, according to inechanicai  
Description, a conic, elastic, inflected Canal, divided into similar lesser ones, proceeding from the lame Trunk,  
which being at last collected into a retifonn Contexture, About cylindrical 'Vertices, mutually open into one  
another: If this be~ true, as nothing can he truer, then ' ail the Effects which ’the Arteries work upon the Blood,  
depend only upon their Make as described, and, consequentis, are to he accounted for- and \_demonstrated from  
the same. Now I appeal to every capable judge, Who is the Person qualified\* to demonstrate in Order die Things  
which shall arise only on this Head? None, I say, but he who;being accustomed to the Contemplation of  
mathematical Schemes, and theCalculatior of oscillatory Forces; well knows what'Important.Truths he can demon-  
strate hV Virtue alone of inch Assistances vand fuch a Person is the Mechanic Philofooher. and none else. Put set

us take theArtery into farther Consideration, the Knowledge of which comprehends almost that of the whole  
Body.

The Artery, having constituted the retifonn Figure before-mentioned, emits cylindrical Tubes of fo small a  
Diameter, as not to admit the red Globules of the Blood, het only the thinner and. colourless Part thereof; and  
hence you are furnished with the true Idea of a lymphatic Vessel. The same Artery, again, at the some. Place,  
extends itself in a Trunk, which runs directly forwards, and, being larger than the lymphatic Vessels, conveys  
the red and thicker Part of the Bleed, deprived of its thinner and serous Part j and here is the genuine Original  
of the Veins. Thess, beginning first with a narrow Cavity, have it soon after enlarged by the Concourse os new  
Veiny and lymphatic Tubes; whence it comes to take the Figure of a Cone, similar and Vertically opposite to the  
arterial Cone.

7 Jfyou imagine Arteries, Vans, Lyrnpheducts, with their Apparatus, as before described, affixed to a membra-  
naceous Plans, interwoven with Nerves, and, adding thereto some elastic Filaments, suppose them all rolled up  
together, you will have the Structure of a Gland, which aS often as I contemplate, I consider it as the fruitful  
Source of many wonderful Effects, as well as the Occasion of many ridiculous Fictions, which, by the incredible  
Labour and Industry of the acute *Malpighius,* who has fully demonstrated the Simplicity of its Construction as  
asereshid, are now exploded. Such a Demonstration will appear to he of Very great Importance, if we consider,  
that the whole Body is but little more than an Aggregate of Glands. The Brain, which, by the divine *Hippocrates,*bras accounted a Gland, is described by *Malpighius* as made up of Veins, Arteries, Sinuses, and Branches of  
Nerves. . The Lives, Spleen, and Kidneys, are conglobate Glands. The Very Laboratory where the genital  
Humour is prepared, is an artificial g'andulous Conglomeration of cylindrical Canals. The Receptacle of the  
Embryo, the Placenta, and the Breasts themselves, are composed of Glands. The Bones and Membranes are  
much of the fame Contexture, as none doubts who has read the ingenious Works of *Malpighius, Eercicringius,  
ants Havers. . . .*

- Let us now examine carefully the muscular Parts, and we shall find them to he Working-instruments,’ core  
ttivedthy the most subtile mechanical Art. For every Muscle is composed os lesser similar ones; but where must  
they end? Or what is the last of these? A Filament? It is no other than a dilated and attenuated Pellicle, of a  
nervous and very narrow Canal, forming a Cavity larger than the Canal whence it arises, which Cavity is inflated  
only with Spirit. The immense Force of such a Machine as this is well known to those who have compared the  
Hydraulic Experiments of *Mariotte* with *Des Cartes’s* Mechanics.

: lf we take a View of the Lungs, which are of a different Structure from the rest os the Parts, we shall find  
them to he a Composition of elastic spheroidal Bags, hung at the Vertex of the vocal Cone. The Supersides of  
these Bags is adorned with Veins in Net-work, but is almost dcssitute of Lyrnpheducts, for Reasons winch remain  
aMyftety. -

Could you believe, that so admirable and artificial a Machine as the human Body was perfected by such a simple  
Apparatus ? But so it is, and the more to he admired for that Simplicity. A Man versed in Mechanics highly  
magnifies the Wisdom os the Author of that Instrument, which is best accommodated for producing any desired  
Effecti and is, at the same time, the most simple of all that are capable os producing the same.

What can we conclude from the Premises, but that the Body of Man is aMaebine, whose solid Parts are some  
of them appointed as Vessels for confining, directing, changing, separating, collecting, and discharging Fluids ; -  
others mechanic Instruments,, which by their Figure, Hardness, and Connexion,, are qualisy’d to support other  
Parts, or to exercise some determinateMotions ? Thin twofold Distinction of the Solids comprehends all that was  
acknowledged or discovered by *Hippocrates,* with all the *Babylonian, Egyptian,* and *Grecian* Naturalists, whom he  
copied, and all *slum Greeks* his Followers. Nor. have the *Arabians,* .with all their industry, nor the many excel-  
Jent modem Restorers and Improvers of Anatomy, with all their Art, assisted by Instruments, or the Force of  
Reasoning, been able to discover more than these two which we have assigned. We have no need then of having  
recourse to Elements, Qualities, Forms, with chyrnieal, animated, or metaphysical Causes: The human Body is  
a proper Subject for Mechanics, nor is there any thing in all its Solids but inhat will fall under, their Consideration.  
They are the only Persons then who are to he regarded, and their Principles, their Methed, are to he used and  
followed in our Inquiries concerning the Effect of an organical Part, and no Demonstration of that Nature can he  
valid; but what comes from an expert Master in Mechanic Learning.

; What Account, is to, be given, or .what Uses can he assigned, of the simple Figure of. the Comes, of the  
aqueous Humour, the crystalline Lens, with the determinate Superficies and Spiffitude of the vitreous Humour  
in the Eye ? Shew me how the Spiral of the external Ear, or the Way of the Meatus .Auditorius, being .streighter  
andmore inflected in the Middle, but wider and more direct at each End, conduce to the Reception and Direction  
of a Ray of Sound. Contemplate theThinness of the Membrane of the Tympanum,, us elliptical Figure, its  
Convexity towards the interior Parts of the Os Petrosum, the Mutability of its .Form into a Variety of curve  
Figures, by means of the affixed Malleolus, agitated by its proper Muscle, and then tell me the Effects of din  
operose a Structore, i which is never wanting even in the vilest Animal. Give me a- Reason for the intricacies os  
the Labyrinth, the Uses os the Concha, Vestibulum, the double Spiral in the turbinated Cochlea, and the Fene-  
stra-Ovalis, and Rotunda. I will be held to say, that, without a prosoundXnowledge os Mechanic Powers, you  
willmever he able to understand, or give a Reason /or any of these Particulars.

Thus briefly have ine spokenwith respect to the Solids: We come now to say something of the Fluids, in whose  
Motion Iase consists, and on whose free and undisturbedMotion through flieir Vesscls Health depends. Now,  
in order to hevea right Notion of the Nature os Fluids, we are to. know the minute and agitated Corpuscles,  
whose Collection constitutes a Fluid. Every one of these, taken singly, must he consider’d as a Solid, and confer  
quentiy performs all its Effects, by. virtue of ins Bulk, Morion,, and Figure.,. and these Effects are known only to.  
the Mechanic by Experiments. Each of these Particles os a. Liquid is in a.spontaneous State of Fluidity; but  
this Part of the Doctrine of.Lqssids.is not impmedd.to. firth a Degree as to he of. fo much Service to us as might  
be wish'd: But-if we consider the whole Mass of onr Fluids together, we shall find, that Gravity and Fluxility  
are the Common Properties of all sublunary Liquids. But rhe elastic Force, the various Degrees of Weight, Spif-  
shude, Fluidity, andResiftance, with the Momentum os the Force with which ir is carry’d, and the Direction os  
in Course,' are\* the. principal things winch distinguish one Fluid from another ; and al] these Properties. are of inch  
great Efficacy, that an Infinity of Accidents which happen to found Persons have no other Original. Wherefore;  
the Mau who knowsthow to search out these Properties according in the Rules of Art, performs a Work highly  
necessary for perfecting the Art of Medicine. But how can a Perlon proponed, explain, and dernordamre the.  
Force, of these Qualities, if he he ignorant of Hydrostatics, winch sea subtile Part of Mechanics, in which.

affirming for Data some of the foremen henss Affections, we proceed ifi a Geometrical Wry to find out feme very  
. useful and practical Theorems ? Neglecting therefore the Physical Cardin or the Nature of every single fluid

Particle, we learn from what affects our Senses in a Mass of Fluids, How solid, hew useful in Use, this Part of  
Science becomes, when treated in a Mathematical Way. To he farther convinced, read hut the Writings of  
*Archimedes, Des Caries, Stevinus, Borellt, Mariotte, Newton,* and *Bellini.* How much is it to he wish'd,  
that some happy Genius would arise and make such Discoveries as are necessary to complete so excellent a Branch  
of Science, from which more Improvements might he made in the Art of Medicine, than from all other Parts of  
Learning! They who have attempted to explain the Force of the liquids in the human Bedy, being themselves  
ignorant of the Mechanic Powers, have, by so doing, render’d themselves, and Medicine, which, more than other  
Arcs, deserves to he seriously treated, ridiculous; and I dare assert, that none who are ignorant os Mechanics cast  
. know the Actions of the vied Humours.

They who assume to themselves. Ϊ know not by what Right, a Name from *Hermes,* and have erected thern-  
selves into a Sect, under the Tide of *Herrnetical Philofepberso* will object hers, and ask me. Whether I can,  
from this universal Doctrine of Liquids, deduce the Properties which belong to each of them ? Or whether I can  
explain the stated Motions of Ferment, the fervent Conflicts of different Liquids, and the surprising Effects os  
spontaneous Putrefaction, by the Laws of Mechanics ? in Answer to these Gentlemen, besides referring to what  
lias been already said, I shall farther observe. That the Experiments of the Cbymists will indeed afford us a narrow  
View of single Events, as far as they produce some sensible Effect under some determined Grcuntstances.  
Therefore Chymiftty is very necessity to Medicine in furnishing it with Observations, and shewing us the most  
compendious Way of making them. For the Chymical Art can afford Data, and determine their Conditions, het  
will never supply us with Rules of arguing from them. Therefore the Professors of this Art have het little Rea-  
son to boast, as their manner is, that all the Treasures of Medicinal Knowledge are contained in Chymissry: For  
we are well assured by common Experience, that with relation to our Health and Sickness, more is effected by  
these common Properties of Liquids which fall under Geometrical Considerations, than by those artificial and  
dubious Properties which are produc’d generally by the Chymists. One Man drinks Water, another Wine ; one  
lives abstemiously upon Bread and Fruits, another fares voluptuouily, and loads las Table with all the Variety that  
Sea and Land can afford, render'd palatable by the most exquisite Seasonings and Sawces. Some again are per-,  
petually stimulating their Intestines with sslted, acid, and acrimonious Foods. And yet so great a Multiplicity of  
Diet shall prolong life and Health sor many Years in those who saturate their Humours with such different Cer-  
pussies; a plain Argument that the Actions of Life are more owing to the common Nature of Fluids, explain’d  
by Mechanics, and produced by the Power os the Viscera in the Bedy itself, than to the peculiar influence os any  
kind os Particles. If my Lord *Saaris* excellent Treatise on Life and Death, with the Rules of *Hippocrates* and  
*Celestes* concerning the Diet of Persons in Health, or common Observation, be not sufficient to confirm our Belief  
in what has been find, I could add the Testimony of *Lowest,* a Man of excellent Sagacity, as well as perfect Sin-  
cerity, who relates that a young Man, quite exhausted by the Loss of a vast Quantity of Bleed, was revived only  
by pouring down his Throat Fleih Btoths, which enter'd las Veins, circulated in them, and even flow'd out of his.  
Wounds, the Colour of them unchanged. What Physician, when he is to attend the Sick, does not find himself  
a thousand times Oftener obliged to inspissate, in Cases of too great Fluidity, to resolve Coagulations, move Stag-  
nations, check Dissolutions, dilute the Humours when too thick, or consolidate them when too thin, than to  
employ his Thoughts about the Conflicts of Salts, the Flames of Sulphur, or the hidden Nature of Mercury ?  
Those very Gentlemen who are never so much attach'd to Chymical Notions, when call’d to Practice, dare not  
trust to them, but direct their Thoughts to the accomplishing of one or other os the intentions above-mentioned.  
Therefore if such a Multitude and Variety of Effects' proceed from the Properties of Fluids,- and if these Proper-  
ties, by universal Consent, are best explain'd by Mechanics, it appears that a Physician, in order to understand  
the State of the vital Fluids, wants the Assistance of Mechanic Philosophy. '

Consider the Effects of Liquors flowing through Vessels, and you will he the more clearly convinced of the Power  
ofMechanic Truth. For if the Liquids in this human Machine continue at Rest, you see a Carcase; but when there  
is a free Passage for the Humours through their Canals, we behold a living Body. Who doubts of this, may he con-  
vinced by his Eyes; for let us consider a Person ofa pusillanimous Temper, wheat the Sight of the Blood springing  
cut os his Vein salls into a Swoon: You see him dead ; but aster what manner ? Why, here are all the Solids which  
are neceflary for Health, and all the Fluids too j there only wants a Circumgyration of the Liquors; and let there be,  
by what means soever, a Concussion csthe Nerves, which may impel the Fluid to move the Heart. Life returns  
with the usual Circulation of the Humours, Heat, Colour, Anility, Cogitation, and every vital, natural, and  
human Action. Whist Ferment in this Case, what Effervescence, what inimical Salts, what Oil or Spirit, is gene-  
rated or destroy’d ? Except Motion, there is nothing added or diminished, and yet the lost Lise is restored. Thus  
Birds- and insects, when frozen to Death, are immediately reviv’d by a gentie Wannth. Some, though con-  
vinced by the Force os Truth, often entertain some Distrust on account os the Clearness of the Evidence to vulgar  
Apprehensions. Γ shall therefore remove- their Doubts, by inviting them to a more uncommon Spectacle, that of  
a dead Animal, whose Thorax is destroy'd, but is immediately revived by blowing into its Lungs with Bellows  
applyd- to the Larynx; as related by *Hooh.* Is you cannot help being surprised at a Life *so* mechanical, what  
think you of *Glisson,* who, by means of allladder, infusing' a Liquid into the Veins of the Carease of a Man long  
since dead; imitates the vital Actions after a surprising Mariner ?' All these Specimens, with infinitely more which  
might be brought, are enough to prove that almost all those Things which either'constitute or flow from Lise and  
Health, depend on that Motion by winch' the Humours move, and act uponone another by a perfectly mutual  
Agitation; in their respective Vessels, the'Effects and "Laws of which bring rightly understood, explain'd and  
demonstrated, only by Mechanics, under the Heads os Hydraulics and Pneumatics, I conclude again, that they are  
all the Subjeft of Mechanics. ' Ἀ

On this Part os our Subject the Patrons of Ferments boast mightily os their Advantages, and set a great Value  
upon themselves: “ For in say they, the fine Flowing of the Liquors through the Vessels he the Cause of life,  
" the first Principle of Motion must he in and from the Fluid, and consequently from an' internal Agitation of extra  
" ordinary Force; and sefficient Constancy, or such aS is excited in Liquids only by Ferments.” But they ought  
toknow, that the first Cause of the Motionos the Fluid in an Embryo is always to beederiyed fromthe Parents;  
that it is-nwinmiried and cherished by theMother, while the Foetus depends upon herand is perpetuated after-  
wards- by the: very Frame of the Solids'. ' Whoever inspects the admirable Structure of the Auricles of the Heart  
with their Connexion to its-Basis, and, what neceflarily1 follows fintn thegni the alternate influx and Expulsion of  
the Bleednaniinittedfromthe Heartto the Arteries, imrn 'them to the medullary Substance of the Brain, the Pro-  
cesses. Nerves, Muscles, and Vans, will satisfy himself with accounting for the Continuation os Liss finni the

Mechanic Power os the Viscera; for it will he easy for him to demonstrate. Mathematically, that one Pulse of the  
Heart in a sound Bedy is the Cause of the Continuation ofthat Monon. The Means of preserving Use are much  
sewer in Number, and of a .much more simple Nature, than we are subject to sansy ; the Alterations made in  
Things which we receiveinto our Bodies, are much (lighter than is commonly imagined ; and the Causes of human  
Life are less complicated than we suppose them to he. If we had an exact Knowledge of the human Structure, ora  
right Notion os the Nature os the Humours, as cognisable by the Senses, the Science of Merhanirs would soon reach  
us that those Things which bring unknown, now raise in us the greatest Admiration, flow stomsvery simple Principles.  
We shall illuftrate the Truth of this Paradox by one Example, which will shew by what simple and perfectly  
mechanic Means a Change in what is accounted the greatest Operation in our Bodies is effected. The pellucid  
Part Of a living Animal view'd by a Microscope plainly shews, that the Blood is propel'd merely by the Pulse of  
the Heart to the Extremities of the Arteries, where, by the classic Contraction of the Artery, it is a little repcl’d,  
at which Moment the Stroke of the Heart ceasing, and its Valves sailing, there is room made for its Regress.  
By this reciprocal Impulse and Repercussion the Parts of the Bleed of various Sizes ate every-where apply’d to  
Orifices of various Dimensions, and receiv’d by some, and repell’d by others. By this simple Artifice is the Bleed  
secreted into Fluids of different Colours and Consistence, which are soon after to he throughly mixed together again  
in the Veins. Here one who is versed in Chymiftry, and the Conflicts of Bodies, will be convinc'd by his Eye-  
sight in the clearest manner, that all these things described are performed merely by external Impulse, and the  
Elasticity os the Vessel, without any Sign of Ferment. Oftentimes when I have been fix’d in contemplating these  
things, I have doubted whether what l saw was Part of a breathing Animal, or Ducts devised by the Contrivance  
of the most complete Mathematician, cut out by the Hand of the most skilful Mechanic, for the drawing, sepa-  
rating, and mixing os Liquors, under the Direction os the most consummate Master of Water-works.

Some Things, the Knowledge of which a few Years ago was despaired of are now siom simple and indubitable  
Experiments of the Senses demonstrated in a Geometrical Way by Mechanics. Consult to this Purpose *Borelli,-*wno applies the Doctrine of the Mechanical Powers to Medicine. Read over what *Bellini* has discover'd from  
the same Principles, assisted by the Invention os *Malpighius.* Peruse also those Problems which *Pitcairn* proposed  
to the learned World, and demonstrated. Examine what *Schemer, Des Cartes, Huygens,* have written cs the  
Eye ; and what *Kircher, Scbelharnaur,* and *Morland,* have taught us concerning the Ear and Hearing. All these  
prove, beyond Contradiction, the Usefulness of Mechanic Knowledge in Medicine ; and shew what might be  
expected, were the Use os it introduced into the salutary Art by some flalful Physicians, and persisted in for so  
long a time as human Patience has been able to endure the idle Systems of some Sects in Medicine.

All these things will be allow’d to he mis, and the Usefulness of Mechanic Learning in Medicine is acknow-  
ledged with respect to the Theory; but it is very commonly said, that Mechanic Knowledge is os no Service at  
all to a practical Physician. Tins plausible Distinction, made -with so much Confidence, does not appear to me,  
to he consistent; sor i do not suppose that by Theory they mean any other than what clearly shews, from  
proximate Causes, what is the Life os a Man in Health. If this be admitted, as it ought to be, it will follow,:  
that this Science affords us the best,Assistances for the Knowledge and Cure of Diseases. For he who knows the  
Causes of perfect Health, must, whenever they are deficient, be very well qualified to comprehend the Original  
and Nature of such Defect, that is, the Disease ; and certainly he who has the clearest Notion of the immediate  
Cause of Sickness, is the fittest Person to encounter with it; just as iris in aClocsa where every one observes when:  
the Hand deviates, but none knows how to correct it according to Art, but he who, knowing the exquisite Stru-  
cture of the Machins, can both find out the Defecti of the Parts, and Remedies for the same. So there is not a  
Tmthtn the Theory of Medicine, which a ikilsai Artist does not know How to apply to his own Advantage in  
Practice; and, consequently, to census the Excellency of the Mechanic Science in Theory, is to grant its Use-  
fulness in Practice. . .

That most antient and useful Btanch of Medicine, Surgery, owns itself much oblig’d to the Arts of  
Mechanics.; for who is so well qualify5d to invent Instruments for the remedying of Defects as a Mechanic ?  
Those minute Images which seem to dance before the Eye, were treated by those who were ignorant os Mathe-  
matics, as theBeginning of a Cataract in the aqueous Humour, with acrimonious Medicines, which often corroded  
that tender Part the Eye. But since *IVillis,* from Geometrical Reasonings, has fixed their Seat in the Redos, and  
assign'd their Cause to the Arteries, and *Pitcairn* has given a Demonstration of the same, .how is the Meshed of  
Cure alter’d 1 The external corroding Topics are rejected, and the Defect is soon remedy’d by Phlebotomy and  
a Purge; if severe enough to require any sort of Treatment. A depraved Vision, from a wrong Collection of  
the Rays, would be very injudicicuily treated with a Collyrium, or a Medicinal Potion, but is very successfully  
remedyd by Spectacles, for the Construction of which *Huygens* has given Rules adapted to each particular Defect .  
And I wish, that they who discard the Mechanic Science from Medicine, would first take thePains only to tinder-  
stand *Huygens's* Treatise of correcting the Defects of Sight, where, afiistning for Data the Structure of the Eye,;  
as describ’d by Anatomists, and one Property of the Disease lie designs to cure, he soon finds a Remedy for It in the.  
Mathematics, which is adapted only to this peculiar Disorder, to whose Property his Problem was confined. Thus,  
without touching the Eye, he removes tins Effect of the Disease, and compensares a Defect in itself irremediable  
with the supplemental Glass. Here we behold a fair Specimen' of the Method, Use, and Success, of Mechanic .  
Ratiocination on Medicinal Subjects ; and if all other Points were handled aster the same manner, as by degrees  
they might. Medicine would thave more of Certainty, and not he subject to Hypotheses, nor mutable at every  
Turn, but a fix'd and eternal Science. ‘ . - -

It signifies nothing to say, that it is not yeteonfinn'd, that the Disorders os the Fluids, and consequently  
the internal Cause or Sickness,- with its Cure, are subjected to mechanic Remedies. For the Question is, either,  
Whether this Benefit from mechanic Studies be impossible to he obtained? or. Whether it bealready acquir’d ?  
If the latter he meant, the Objection is unfair and vexatious; for how canit reasonably he expected that a few .  
Mechanics, who have studied Medicine but a short time, -should bring things to Perfection, in which the joint  
Labour'of all others for three thousand Years has scarce made a Beginning? It is even an utter Impossibility,  
for since the Laws of applying Mechanics to Medicine require, that the Structure of the Solids, with the Nature  
of the Fluids, ’ and their sensible Effects in Sickness and Health, should serve as Data, it would he very absurd  
to expect, that so laborious an Art should be perfected without Rudiments. But, if any One should be of:  
Opinion,- that nothing is to be done or brought to Perfection by the Mechanic Way, I desire him to consider  
well with himfels, that the Cause of a Difeasc proceeding from a Fluid, depends, *for the most part,* on the dis-.  
orderly, flowing of that Fluid thro’ the Veffeis, as appears from the Experiments of *Hippocrates,* compar'd with .  
those of *Sanctortus,* and what are commonly made. Now a Person who has been diligent in comparing the  
Phaenomena of Lise, Health, Diseases, Death and dead Carcases, will for the most Dart, ascribe, the internal

Impediment of Circulation, either to the Weakness of the impulsive Force, or **a** convulsive Contraction of the  
Vessels, or to some Fault in the Fluids, with respect to Quantity, Motion, Thickness, or Thinness. And,  
upon serious Reflection, we-lhall find, that those Remedies which we administer to sick Persons, are beneficial  
principally on account os their removing the bcsore-mention’d Disorders. Compare the invaluable Observations  
os *Sydenham,* with the Demonstrations os *Bellini,* concerning Venesection, Stimuli, and contractile *ViUi*; and  
when you are convinc'd, that common Remedies relieve by an Operation plainly mechanic, you will entertain  
some Hopes, that their Virtues and Applications may, by Degrees, he reduc’d within the Rules of Demonstra-  
tion. And I can hardly forbear, tho\* perhaps too prematurely, pronouncing that the Causes of even the most  
.complicated Diseases are more simple and mechanical, than any Physician imagines; for the least and most simple  
Disorder of one Part, by Communication necessarily refilling from Union, seddenly perverts the Powers os the  
most healthful Machines Prick but the smallest Fibre of a Tendon or Nerve, with the finest Needle of rim  
purest Steel, and you will soon see what a Train of frightful Symptoms are the Consequences ? of so slight a '  
Wound; sor then follow Pain, Redness, a Tumor, a burning Heat, Pulsation, a Fever, Thirst, Delirium,  
Convulsions, and at lath Death. A Thom, or a flight Splinter, fixed in a membranous Part, produce the  
same Effect., and the like also proceed slum the Spicula os Poisons, the Lancets os Pestilences, and the Points  
os Salts. What wonderful Alterations are produced in a sound Body by external Motion only! Let a Person  
turn round for some time, or be tossed upon the Waves in a Boat, when unaccustomed to it, and he will find  
’ himself molested with a Vertigo, Paleness, Nausea, Vomiting, and Anxiety, with a Multitude of other Dis-  
orders, and surprising Alterations, produced in the vital Fluid only by Medon. He, then, who considers, that the  
Humours remain incorrupt as long as they arc agitated and propelled in then Vessels; that if they stagnate in a het  
and moist Place, they presentiy grow morbid,, and communicate the infection.; and that one simple Disorder  
is immediately followed by an Infinity of others., will very easily perceive, that the most expeditious Remedies,  
in these Cases, are to he expected from the mechanic Physician , for what is there that may not at length he  
found out by comparing the Causes of the Impediments of Circulation, the Rules of overArning Resistance,  
restoring the elastic Motion, and augmenting the Force of the Heart, with the Phaenomena of the Disease ?

But, say some, the Power which the Mind exercises over the Bedy shews, that Lise, Health and Diseases,’’  
have no Dependence upon mechanic Principles: Vain therefore are all Attempts of that Kind, and mechanic  
Speculations can he os no manner os Service to a Physician.

It were to be wish'd, that those who make this Objection were not involv’d in one common Ignorance  
with the reft os Mortals; for, who among all Mankind could ever find out the Force os this wonderful Com-  
merce in any thing that constitutes either the Bedy or Mind ? We ought however, to know that the Virtue of  
Cogitation, as scon as it comes into the Bedy, renders every thing which it produces therein corporeal, and  
consequently obedient jo mechanic Laws. Whet Matter is it, is the first Cause os an Alteration be not rnecha- ,  
nic, since it in the Business os the mechanic Physician, riot to concern luiusels about that first Cause, but to  
know, examine, imd direst the effect, winch is corporeal ?

There is one thing on which they who differ with me in Sentiments lay their principal Stress, which, that I  
may not he thought artfully to decline answering, I think myself hound to refute. Those Philosophers, they cry,  
and mechanic Reasoners, whenever they apply themselves to the Practice of the Medicinal Art. meet with  
nothing bur Disgrace and ill Success: There is no need therefore of disputing, since it is certain from Fact and  
Experience, that the Knowledge os Mechanics is prejudicial to a Physician.

if their Objection he directed against those who assume the glorious Title of Philosophers in the Schools,  
what they shy is very true, as appears from History, and the Books which these Philoiophers have wrote on  
medicinal Subjects. For, while they undertake to create the first Principles os all things out of their own Ima-  
ginations. and afterwards, from chose Qualities with which their Fancy had before endu'd them, endeavour'd  
to explain the peculiar Nature os every Bedy, that very Doctrine os Mechanics, here recommended, demon-  
strates that they erred in every Paint. The Conclusions which they drew iroui Ratiocination, could never be  
applied to things in general, unless it could first be proedd, that what tliny.assistned as'the Foundation of their  
. Reasoning, really existed in every Individual. But, since, the Nature os Things admits os infinite Variety,' it is  
not likely, that Truth should be discover'd by random Guessing: But is these Scholastics hesore-inentiordd, as  
well as many others versed. in Mechanics, and Followers of *Des Caries,* had not made it their Business to regu-  
late the human Bedy by the Laws os their imaginary Principles, but by those things, os which, according to  
Observation, Man was really constituted, they would then have laid the Foundations os our Art by the Appli-  
cation os Mechanics. . . .. . ς ' '

„ But; If this reproachfiil Objection he intended against a ineclianic Physician, such aS I have described, I ex-  
pect some instances in Justification of the Calumny. Norim who fightly understands our Meaning, will deny,  
but that an excellent Mathematician may make a vety bad Physician, . We do not require, that a Man shill'd in  
Mechanics should be a Physician, but that a Physician should be ikilful in mechanic Learning. He who pre-  
sets one versed in Mechanics, but unpractised in the Cure os Diseases, to an experienced Physicam, is a Madman;  
but, whist I assinn, and have endeavour’d to demonstrate, is, that os two equally experienc’d Persons, the Mass  
who is furnish'd with the greater Stock os mechaniC Knowledge, is the best qualify in for improving she Art os  
Medicine. ’ -" . ''

. Tor the avoiding of all Missepfesentations, which are but too frequent. I shall give ycu a Description of a  
Physician, according to the Idea which I have fonn'd of hini in my own Mind. .1 imagine hint, first, laying the  
Foundations of bis Art in the Contemplation of Geometrical Figures, Bodies,‘Weights, Velocity, the Fabric of  
Machines, and the Power of acting upon other Bedies thence arising. While he employs his Thoughts about  
these Matters, he in taught by plain Precepts, as well as Examples, to distinguish Truth from Falshoed, Evi-  
deuce from Obscurity, and acquires Prudence of Mind, from a Slowness to pass a Judgment upon things.  
When he knows how to estimate rhe bare Actions of simple Bodies, and to deduce them from true and rnani-  
sest Causes, I think him qualify1 <d for learning the Properties of Fluidity, Elassicity, Tenuity, Weight, and Te-  
nacity of Liquids, from Hydrostatics. His Reason being by tins nine lunch. improv’d, he proceeds to study  
the Forces of Fluids upon Machines, and of these upon Fluids, and to demonstrate them by Mathematics, con-  
firm them by Hydraulics and Mechanics, and illustrare them by cnyrnical Exphernients. and entertains himself  
with Speculations on the'Nature and Actions of Tire, Water, Air, Salts, and other homogeneous Bodies.- I  
now look upon hint as sufficiently furnished and qualified for entering upon the Study os Medicine; and here  
he employs his Eyes, illuminated with Geometry, in viewing Dihections of human. Carcases, or the open'd  
Bodies of living Brutes A and contemplates the Structure, Figure, FirtrineS, Original, Bounds, Connection, Cur-  
**vature,** Flexinry, **and** Finincit**y** *os* the Vessels. Being excited by **so** wonderful 2. Spectacle, he applies whist

he sees to the Rules of Mechanics, in which he was before instructed, and discovers the hidden Uses of  
those Baits. What a Variety of fine and useful Discoveries, with which later Ages have enrich'd Ana-  
toms, employs his Attention! While he accommodates the Inventions of others, acquir'd with'the utmost Ta-

- hour and industry, to his own Use, he forms to himself a clear Idea of the human Fabric. To this he joins  
the Knowledge of the vital Fluids, and examines them with the Assistance of Anatomy, Chymistry, Hydro-  
statics, and even of the Microscope., and soon aster he runs over a most accurate History, artfully collected slum  
all Parts, of all the sensible Effects produced in a healthful Body; and so now you see him furnished with *Data*for writing a Theory of Health. From these *Data* being each of them well understood; examin’d, and corn-  
par’ d with one another, by the Affistande of Mechanics, and with the Strictness, Methed, and Prudence os a  
Geometrician, he delihetately draws such Conclusions as the Subject naturally furnishes, and which, tho' hidden  
from the Senses, are evident to Reason. By this Methed the proinmate Causes of every Effect are investigated,  
' the Nature of them being evidently known, as it is an Aggregate of the Properties of the Phaenomena they  
collected, understood, and compared together. Now what may we not expect from one who directs his Studies  
by this Methed ?Δ Knowledge thus acquired would he immutable, and coaeval with human Nature, from  
which it is deriv'd, and on which it is sounded. It must have Certainty, as it proceeds with the utmost Cau-  
tion in giving Assent, and depends on what is alike evident to all. It must he sessirientiy determinate and »

‘ useful, as it investigates the proximate Cause, by considering the certain and sensible Properties of the Body,  
and that in a way not capable os leading into Error. It increases ilowly, I confess, and insensiblybut then the  
least Progress is always a sure Step to higher Attainments, and an infallible Cause of new Improvements. Thus  
you see him aspiring to Perfection, and now qualified for reading *Hippocrates* and the *Greeks. -* Now behold

' him busied in furnishing himself with medicinal Collections from all Quarters; here again he is taken up with  
the curious Inspection os dead Carcases, whose Diseases he had observ'd; there he marks the Symptoms of  
Sickness procur’d gni Art in Brutes, and now at length collecting together all the Effects of Diseases, with their  
Remedies, which he had either learnt from his own Experience, or found in the best Authors, he digests, con-  
siders, and compares them with those which are demonstrated by Theory, from whence he may at last com-  
pose a solid History of Diseases, and their Cures. This is the Idea which I have of a consummate Physician;  
to this I have always endeavour’d to conform myself, and to render those who commit themselves to my Care'  
‘ conformable ' ’ ' *-e*

Thus *far Boerhaave*., and it must he confessed, that Mathematical Reasoning is the most certain Guide to  
Truth, provided always that nothing is taken for granted as the Foundation of our Reasoning, which admits of  
- any Disputes. But it has happen’d very unfortunately for Physic, that the warm Imaginations of Theorists  
and Anatomists have represented to them many things in themselves extremely precarious, as certain Truths;  
and these have been warmly embrac’d as contributing to the Confirmation of some favourite Systems, which  
their Authors were determin'd to establish right or wrong. Now all Reasonings whatever, from such uncertain  
Principles, are more likely to he prejudicial to Physic than to improve it; and I am inclin’d to bclieve, that-  
**the** Misapplication of Mechanics to Medicine has done the Art of Healing more Prejudice, than a proper Use  
of them has done it Service. The Abuse, therefore; of mechanical Learning in Physic is highly to he con-  
detun’d, as the Tinsel of the Art. which makes a Noise and a Shew, without communicating any real

-Value. i- - ..

It is a very difficult thing for People even of the greatest Abilities, and soundest Judgment, when they are  
once determin'd to explain all the Phenomena relative, to the Animal (Economy mechanically, to forbrar re-  
presenting things winch please their Imaginations, as Realities, upon very slender Evidence. Even *Boerhaave, in'*the Oration made on Purpose to recommend Mechanics in Physic, deviates from his own Rules, and boldly  
supposes some things as certain, which would give him a great deal of Trouble to- prove, if they should be.-  
denied. Thus, -speaking of the ultimate Fibres os the Muscles, he represents them as minute Tubes inflated1with Spirits. Now, the Existence of these Spirits has never been demonstrated, and I believe never will.

- Whatever therefore is deduc’d from a Supposition of their Existence, is extremely precarious, and subject to  
infinite Controversy.

It may he farther ashed, Whether, since the Introduction of Mechanics into Medicine, any Cure has been disc  
V cover’d for Distempers before-esteem’d incurable; and. Whether they have suggested any better Methods of

Relief for Diseases which before admitted of a Cure. I must acknowledge, Γ can bring no Instances of the first  
Kind in their Favour, and Very few of the last; but I have known frequent Attempts made ro reason Remedies'  
of Reputation, establish’d by Experience, out osPractice, because inconsistent with particular-Theories pretended  
to he founded on the Laws of Mechanics, and to introduce others in their room, which Experience has pray'd  
to be of much less Efficacy.

Tho'the Abuse of mechanical Learning has yet had no salutary influence on the Art of Healing, I am,  
however, convinc'd, that under proper Restrictions, this Kind of Learning may he of infinite Uss, and con-  
tribute gteatly to the Advancement of Medicinal Knowledge. ' -

To what lias been already said concerning the State of Physic, I shall add the’ Sentiments of the illustrious  
*. Hoffman,* upon the Methods of iniproving it; the hell, and most successful of which, in his Judgment,;  
consist, . -

Firfl, With the greatest Attention and Diligence to write oct full and accurate Accounts and Histories os  
the several safeties which occur in Practice. ; si

Secondly, By an attentive and minute Dissection to investigate, as far as possible, the curious and surprising  
Structure os the human Body; and δ᾽δ᾽οῦ'Ἀ. δ

Thirdly, By the Assistance of experimental Philosophy, which-includes Mechanics and Chymistry, to search  
for the hidden Causes which produce particular Effects.

Give me Leave to add a fourth Way of improving Medicine, which is carefully to attend to the Effects of  
Simples, whose Virtues are unknown, upon Brutes. -

in former Ages, the Practice of Medicine sustain'd an incredible injury by an intolerable Farrago of absurd  
and useless pharmaceutical Compositions, and a supine Neglect os whet we call the Simples. Nor in these Ages  
did Medicine suffer less thro’ a Penury of such Observations as lay down the sell and accurate Histories of Dis-  
eases. But, to come nearer to our own Times, Medione las been greatly injur'd by the Chyrnists, who rashly  
and imprudently extolled the moth drastic Medicines of the Mineral Kingdom, as Specifics, and infallible  
Secrets for the Cure of Diseases, whilst they neglected and despised the safer Methed of Diet, and the **Use of  
such** Simples as are easily obtain'd. If, then, we intend to advance the Medicinal Art, and make it shine with  
genuine Lustre and Glory, we must collect a sacred Treasure of select Practical-Observations, rest satisfied with 2.

few, but safe and well-chosen Medicines, he thoroughly acquainted with their Virtues and Efficacies in dissimerrt  
Constitutions and Diseases, despise the cumbersome Load of Recipes with which practical Authors of an inferior  
Class abound, reject the so much extoll’d Medicines of the Chymists, and attempt the Relief os rhe Patients rather  
by Diet and Regimes, than the Preparations of the Shops. Whatever has hitherto contributed cither to render  
the Theory of Physic rational, or its Practice happy and successful, has been drawn from practical Observations,  
a Knowledge of Anatomy, and Natural Philosophy.

Since the Discovery os the Circulation of the Bloed by the incomparable *Harvey,* it is much more easy to  
account for Use, for Health, and for Diseases ; ,as also in a Pathological Manner to explain the Doctrine of  
Fevers, Haeinorrhages, Inflammations, and several other Diseases.

Since the Conveyances of the Chyle from the intestines to the Bloed have been discovered; since various final J  
Glands and glandular Coats have been detected in the intestinal Duct; and since we have adverted to the winding  
Situation of the Duodenum, winch is justly call’d a second or a kind of auxiliary Stomach, in which two Humours  
meet the Bile and pancreatic Juice ; we are able to give a better and more rational Account of Digestion, Chyli-  
sication. Sanguification, and the Generation of Diseases, which have their Seat in the first Passages.

Since the Lymphatic Vessels have been discovered by *Bartholine* and *Rudieckius,* and afterwards farther invefti-  
gated by *Nitck* and *Ruyseb*; since the Structure and Use of the Glands have been more fully display’d by the  
' Researches *os Wharton, Nicolaus Stems, Nuck, Cowper, Malpighi,* and *Morgagni*., and since the Conveyances of  
the Chyle through the Lacteal Vessels, and Thoracic Duct, have been detected by *Pecquet, Bartholine, Van Home,*and others; we are much more able to explain those Diseases which arise from a Fault of the Glands and Lymph,  
or finrn a depravedNutridon. ..... - '

Since the Structures of the Viscera, Lungs, Brain, and Liver, have been investigated by the accurate *Malpighi,*and that of the Kidneys by *Bellini, we* sar better understand the Origins and Causes of Disorders incident to these  
Viscera, such as. a Phthisis, a Dropsy, and nephritic Disorders. We are also much indebted to the Pains which  
*Siena, Vieussens, Willis, Ridley, Lcwmhoeck, Ruyseb,* and others, have taken, in inspecting the Brain and Nerves  
more narrowly than any had done before thena. We are also highly obliged to the Labours of *Glisson, Bianchi,*and *Morgagni,* for their accurate Accounts of the Structure of the Liver; and to those of *De Graaf* and *Brun..  
tierus,* for our Acquaintance with the Pancreas.

Since *Casserius* and *Ruyseb* have evidently shewn the Compages of the Spleen to he vascular and cellular, we  
have fairer Opportunities of discovering the Diseases incident to this Organ, and finding out a proper and adequate  
Method of curing them.

Since we know the peculiar and surprising Structure and Distribution os the Vena Portae, winch perforins the  
Office at once os an Artery and of a Vein; and since we now know the Number, the Ongin, the Situation and  
Course of the Haemorrhoidal Vessels; we are the better able to explain and account for all those Diseafes which  
flow finrn the Faults of these Vessels, and an interception of the progressive Motion of the Bloed through the  
abdominal Viscera, of which Class the hypochondriac Disorder is none os the least considerable

Since we know the iurprising Fabric of the Uterus, and are afiined of the manner in which the Bloed circulates  
thro’ its contorted Vessels, we can easily discover the Diseases incident to that Organ, as also the Disorders arising  
from Irregularities of the Menfes, and account for their Origins, and several Symptoms, upon clear and intelligible  
Principles.

Since the Origin of the Nerves from the Brain and Spinal Marrow, and their admirable Distninirion into curious  
Ramifications, have been investigated by *Vieussens,* and some others, we can readily account for spasmodic and  
convulsive Disorders, particularly. for hypochondriac and hysteric Affections, and explain their moss formidable  
Symptoms. In Consequence of this Discovery, we are also better enabled to understand the Consent os the Parts, \_  
especially those of the nervous Kind, and the Methed in which disorderly and preternatural Motions are com.  
munlcated. gs-— ..-.s-.-i;,.. v ~ ‘ .

Since *Swammerdam* and *De Graaf,* and, after them *Cowper, Morgagni, Santorini,* andother celebrated Men, '  
have investigated the Parts of Generation in hath Sexes, we have the Diseases incident to these Parts subjected to  
. our Senses, and their Causes, as it were, exposed to open View.

Since the admirable Organ os Hearing has been accurately and anatomically describ'd by *Du Varney, Vaifah a,*and *Ccsssebbomtus,* the Impediments and Defects of Hearing are far better understood than they were before.

Since the sinail Glands of the Joints have been discover'd in the Bones by *Havers,* the Origins and Gauscs of  
arthritic Disorders are far more plain and conspicuous than they formerly were.

Since the incomparable and accurate *Ruyseb,* by injecting ting’d Liquors into the Vessels, has discover’d the  
innumerable and strangely varying Windings of the Capillary Vessels, we have a sar clearer and more distinct  
Knowledge of the Use os the Glands, and secretory Organs, and consequentiy of the several Disorders to 'which '  
, they are subject.

’Tis obvious that the Gieometfico-urechanical Structure of the Muscles, as described *byBorellt, Steno, Wiastovo,  
Santorini,* and *Albinus,* and the muscular Compages of the Heart, detected by *Ijtwer* and *Lanciji,* are Discoveries  
os singular Service in determining the Motions os the Joints, understanding the Force and Pressure of the Heart,  
and the Impulse of the Fluids.

in a Worth all the anatomical Discoveries os the Modems have contributed to illustrate, to beautify, and adom  
the Healing Art: For Proof os this see the Article Anatom e.

Nor have Physico-chymical Discoveries contributed less' to the Advancement of Medicine, for since by various  
‘ Experiments we have discovered the Gravity and Elasticity of the Air., since we know the Causes of Fire, Heat,  
Cold, Gravity, and Levity; since we have investigated the Natures of Solids, and Fluids; since we have disco- -  
- ver’d the Causes and Nature of Fermentation and Putrefaction, as also the Effects, whether natural or artificial,  
produc’d by Various Salts and Sulphurs; since all these important Discoveries have been made, we can clearly  
account for the Power of the Ain in changing the Motions of our Fluids, either for the better or the worse, and  
for the Generation os material or immediate morbific Caused in Consequence os these Discoveries the Virtues and  
Efficacies of Medicines are also sar better known than they formerly were.

Chemistry also, and Pharmacy, so much and,so happily cultivated in our own Days, have contributed to the  
Perfection os the Art. by teaching us to prepare and make up the most salutary and efficacious Medicines.

Since the stated Laws of Motion have been ascertained and demonstrated by Statical. Mechanical, and Hydrau-  
lic Experiments, we better know whence proceed the moving Forces of the Muscles, the elastic Power of the  
Heart and Fibres, their Strength, their want of Tone, their spasmodic Constrictions, then Pressure or Impetus  
upon the Fluids 5 as also the wonderful and surprising Effects produc'd by the inequalities of the Circulation of the  
nlzwl

By what I have endeavour'd to inculcate in many preceding Passages, my Readers will readily understand,  
that the grand Labour incumbent on a Physician is to extirpate all Superfluities out of Physic, clean -the *Augean*

: Stable, an *Herculean* Undertaking! and reduce the Art of Healing to that nobis, useful, and intelligible Sim-  
plicity, from winch 'tis probable the Supreme Being, in Compassion to human infirmities, intended it should  
always he inseparable. This, at least, was the Opininn of the incomparable *Boerhaave,* whose Disiertation on  
this Subject highly deserves Perussi.

Truth, says he, has such Charms, that, as wise Men say, “ Mortals cannot sustain the Sight of her naked; "  
hut whoever shall he hless'd with sech a Contemplation, will find nothing so admirable, so taking in her, as  
Simplicity. For Truth, being sounded only on the clear Contemplation of Ideas, requires nothing of its Votaries,  
but to compare these Images, when placed in a fair Light, and seriously to judge of their Agreement or Disagree-  
ment, which is best effected by a dose Attention of the Understanding to those Ideas, whencesoever they arise,  
which it beholds imprinted on itself. And as these Ideas, when pure and divested of whatever may darken or  
sully them, are inconceivably simple, so that very Attention, which is fixed on them alone, is, of all Acts of the  
Mind, the most simple. Consequently Truth, the Result of such an Act, though reputed the Parent of all  
Admiration, is the most simple of all Attainments. I appeal to those strict Votaries of Tints, the Mathema-  
ticians, whether the most intricate Problem does not lose all that it has of the Marvellous, when the Knot comes  
to be unty’d, and Truth appears in its native Simplicity. It is out of regard to this Simplicity, that from a  
Multiplicity of Solutions to the same Question, the most simple is always chosen and preserr’d.' Or were I to  
ask the most useful os Geometricians,! mean those versed in the Mechanics, they will tell you. That ontof aMulti-  
plicity of instruments for performing the seme Work, they approve only of one, and that the most simple.  
He who makes the greatest Progress in his Researches after Truth is preserr’d before others, in Honour, as well  
' as Success, on account of his knowing how to reduce, by the most proper and ikilful Methods, Things naked  
. and divested of all that is foreign, to their genuine Simplicity. The same is most true, with respect to all Kinds  
of human Wisdom, as appears from the History of all Ages. *AEfip, Socrates, Democritus, Hippocrates,* Lord  
*Vendam,* and *Des Cartes,* nil the World will acknowledge to have been very great and successful inquirers aster  
Truth. But if we take a View of their Lives and Writings, we shall find, that the principal Means of their  
'Excellency was .that Simplicity winch is always the Characteristic of Truth, and the surest Mark by winch it  
may be discover’d.

. Whoever rightly considers these Things, will be inclin'd to think, that the same holds good with respect to  
the Healing Art, which, when study'd and cultivated with an Integrity and Purity worthy os the Subject, I .  
shall prove to carry in it a Facility, as well as Simplicity; and this I am the more willing to do, because there  
are many who purposely runout and exipatiate on the Difficulty of the Art, and the infinite Labour necessary to  
attain it j by winch Industry is discouraged, and taught to deipair of ever surmounting those Obstacles, which  
these Men would throw in its Way.

That nothing belongs to Medicine, but what tends to preserve the Lise and Health os Man from the Injuries  
of Diseases, is a Point, which, I think, cannot be deny'd. But an Opinion has prevailed, which is taken upon  
Trust, that there is an infinity os Things os this Kind, and' that their Numbers and Qualities are unlimited; so  
< that Medicine bring the most diffused of all the liberal Arts, with respect tons Subject, for that Reason com-  
monly passes for the most difficult. But the Man who is wise enough to distinguish Things dubious from certain,  
true from false, will find himself oblig’d to rest contented with a few Conclusions of undoubted Verity, which are  
deriv’d from the genuine Principles os this Art; for in Matteis-which concern our laves nothing is to be taken  
for granted, the Truth whereof is inspected by skilful Men of the Profession; and common Prudence teaches us,  
by all means, to guard against Errors, which are most effectually avoided by exploding whatever is peculiar to  
particular Sects, and embracing nothing but what all well-qualified Judges, with one common Assent, embrace  
and approve. Let Medicine he reformed and regulated according to this Rule, and it will soon be reduced from  
its enormous Dimensions to a very sinall Compass. - .

. To confirm my Assertion, it will he proper to take a View of the principal Men os Reputation and Parts; id  
Comparison of whom the rest are but Compilers. The Books of the divine *Hippocrates,* to whom we are  
obliged for most Things in Medicine, if sifted and examined, will afford us het few things of Certainty; and  
those os the most simple Kind For, expunge but his Jure and Water; .bis Elements, with their Powers j -Na-  
ture, with its inclinations. Aversions, Attractions, Repulses, and Ratiocinations ; natural Heat, celestial Caries,  
and the anatomical Errors, with all that depends upon the before-mentioned Heads; and there will remain only  
a small Body- of Observations, not very remote either from the Senses or Understanding. If we consider  
the harmonious and eloquent *Placa,* the Author of a numerous Sect, who have fill’d whole Libraries with their  
Writings, and divest him of his Triangles, Numbers, Ideas, Elements,- Humours, Genii; Appetites, Har=  
monies, and Parables, with all their sacred Mysteries, and false Corollaries, what will there he left-of him, but a  
very sew Things, which *Hippocrates* had said before him ? And if we divert our Thoughts to- his proud Disciple,  
the famous *Aristotle,* the Oracle of Medicinal, as well as all other Learning, from *Plato* down to *Paracelsus, durst.*shall find nothing in him, or,his Followers the Schoolmen, conducive to Medicine, but what'is wholly borrow'd  
from *Hippocrates -,* all the rest is either obscure, or so false, or general, as to contribute little orthothing to the  
Improvement of Medicinal Knowledge. What is thine to be sound in the voluminous Writings of *Galen,*except those of Anatoms, that is of Uss, for which he is not oblig’d to the great Physician of *Coos?* All the  
rest is low and mean, and destitute of Force. I should now make my Conclusion from the Premises, but that I  
think myself oblig'd to pay some Respect to the venerable Company *Arabians,* who, with their numerous arid  
specious Appearance, would tempt me to change my Opinion, did I not know by Experience, that their Write-  
ings contain nothing but *Aristotle* and *Galen* speaking in *Arabic.* These Things, then, being taken for granted,  
os the Truth of which rhe Learned are satissy’d, -it will follow, that from the Beginning os the World, to the  
Aina of Chyrniftry, all that has been written neceffitry co Medicine, may be comprehended in a very sew Leaves,  
and are ofa very simplo Nature. ’ so

Much the greatest Difficulty, then, winch a young Student lias to encounter in acquiring the Knowledge of  
the antient Medicine, is to know how to avoid those which are l only Compilers and Transcribers os those which  
went before them, and to apply himself to the sew original Authors. He is not, therefore, to. busy himself in  
turning over all the Antients, but to read these only, which being well understood, the reft may be neglected,  
unless he can be thought to make the greatest Progress, who leaves the strait Way,-and' goes round about.  
Ignorance, Folly, precarious Hypotheses of false- Principles, and a lazy Assent without Examination, are the  
.. Faults of Men, not of the Age, and were of pernicious Consequence to the-Antients, as they are to the Mo-  
derns. They who despise every sine and useful invention of the Moderns, and reverence the Antients . as &

many Deities, are led by a Zeal for Parties, and do not weigh things in the Balance of Reason, and there  
sterns to be a Spirit of envy In savouring the Anhents, to the Prejudice Of Persons of Merit among the Mo-  
dems. Bet there are far greater Numbers wim inn *to* the other Extreme, and think very meanly of the La-  
bours of the Anhents, but launch out. on all Occasions, in Pmife of thmi own Times, boast of the mighty Im-  
provernents and Enlargements of the Bounds of Medicine, and are very witty and satirical upon this ignorance  
of the Amients. They who labour'd in the Improvement of Medians, upon the Principles of a very great  
Mathematician of the last *Acre (Des Carequi,* introduced strange Errors and Corruptions into the *Aor,* by aikeihing  
Events in Medicine to imaginary Causes of their own Invention. But such is the Condition of human Know-  
ledge, that from the Observation of the Phenomena os Bodies, the intellect arrives ultimately at an Tnsiwhr  
into the Nature of the hidden Caines of Effects, which may load to farther Knowledge thence deducible;  
whereas the Followers of *Des Cartes,* dedtjong most things from fictitious Principles, and relying only on  
Generals, made a monstrous Transition from thence to Singulars. Hence the *Cartesian* Philosophy has been so  
sat from being useful in Medicine, that it Has been discarded *as* a *heavy* Burden laid upon in .

The Chymists, by a diligent Observation of the Effects resulting from the Application of Bedies to Bodies,  
made very gbed Discoveries of the Virtues peculiar to seine of them, and os the Actions os these Virtues, as far  
as lay within the Bounds of this Art. The Usefulness of such Labours, and their Necessity in Physic and  
Medicine, it would he unfair to deny; but when upon such a Footing they presumed to prescribe Laws, to  
which all Bodies must of Necessity he subjected, they soon fell into most shameful Errors. For, as, while they  
devoted themselves to the making of Experiments, they deserved much Commendation; fi>, when from the  
narrow Bounds of *Singulars* they rnade Excursions into the immense Spaces and Vast Extent of *Generals,* they  
soon lost their Way, and sell into dangerous Mistakes. Manifest instances of this their unmeaning Elements,  
pretended Ferments, and imaginary Actions of effervescent Bodies, furnish us with. Opposite Salts were, accord-  
ing to them, the only Instruments bf the Operations of Nature., nothing leis than Immortality would serve the  
Tum; Chymiftry produced nothing but what was sslutiferous, and the Practice of a Physician was to he made  
Conformable in these idle Chimeras. See here the fnitful Sources of infinite Error l and take away nil that is **to**be sound of this Character in the Writings of *Paracelsus, Helmcmt, Tacbentus,* and the old Chymists, and then  
tell me how much there remains of real Use in Medicine.

Not a great deal, and that only of a simple Nature, which that honest and skilful Chymist MI. *Boyle* lias  
with the greatest Openness, aS well as Prudence, explained co all Capacities. Does Medicine now appear of so  
formidable a Bulk? Are the Matters, about which it is properly employ'd, os so vast an Extent ? No, but a very  
few things; and filch as have a Simplicity conspicuous in their Fewness, are the proper Subject of our Art; what-

' ever is more than this, and seems to enlarge its Capacity, is merely adventitious, and no more regards the Me-  
dicinal, than any other Science.

, Buts granting that this Simplicity belongs to Medicine in Its low and imperfect Stain, have we not Reafon to .  
he apprehensive, that the Art is more and more difficult and complicated, aS it tends to Perfection? I answer  
directly in the Negative, and, if [ mistake not, with very goed Reason. For every Thing has its own pecu-  
liar Nature, and the Person who is so happy as to distinguish this Peculiarity, will never imagine, otherwise os  
that Thing: But. he who inconsiderately disputes about things unknown, the farther he goes from the Truth, the  
Inore will Ke multiply Error, and embroil himself Thus he who goes the direct and strait Way, arrives as),  
his Journey's End with Ease and Speed; but those who deviate from this Way, which is always one, run off  
into innumerable By-paths, and wander about in uncertain Pursuits. Thus also it is with the Mau who attains  
to Perfection in .Medicinal Knowledge; the more happy he finds himself in the Posteffiou os Truth, the more  
amiable will it appear to him for its Simplicity. In former Times, when a lazy Negligence, and an unbridled  
Dcentioushess of Fiction, without taking the Pains to inspect the Structure os our Bodies, dressed it up in Imai  
gination, how mysterious, and how formidable m young Beginners, was the imaginary Variety, and unaccount-  
able Oecohorny, of the human Frame! But when, by the industry of later Ages, the Contexture of «It Bodies  
' caute to be subjected to the Cognizance of the Senses, how sudden and surprising was the Alteration made in  
the Affairs os Medicine! What is now become os the hidden Fornis os Solids, the close Recesses of the Archeus,  
the vast Numbers of single Ferments, the infinite Variety of Strainers, with their. different Meatuses, together  
with the numerous Troops of most efficacious, but unintelhgible and unaccountable Faculties ? Medicine would be a  
difficult Acquisition indeed, if it were only to be attain'd hy the knowledge of sech precarious things as these.  
Scarce had the famous *Harvey* led the Way in which he was so well seconded by the industrious *Malpighi,* **to**the Discovery of the human Machine, when those imaginary Beings, and Creatures of the Brain, vanished like  
Mists before the Suri ; mid fo dear was the Evidence, so great the Simplicity that the Discoverers themselves  
could hardly believe their own Eyes, Encourag'd with" this, their Succeifors pursued their Researches, and in  
their Progrefs sound the Ways os Nature still plainer, as they went farther; so that aster they had set in the  
plainest View the most hidden Parts os the human Fabric, they- could not forbear confessing, that, their Art  
whs reduc'd to a- narrower Compass by their Discoveries. Who could have expected a farther Insight into the  
Structure os the human Viscera, than what is afforded by means os the Microscope, which discovers the same  
Things in the least; as the naked Eye had before observ'd in the greatest Vessels? The Nature, the Figure,  
the Simplicity, and even the Actios, are everywhere the Tune j so that the nicest inspection best convinces us  
os the Mistakes os. sonner Times, in imagining any Difference in them. Hord well is the same illustrated by  
that sine; delightful, and os late wonderfully Improv’d Artifice, by which minute things are rnagnisy’d, obscure  
render'd conspicuous. Things hidden shewn in open Light, and from Confusion reduc’d to Order, I mean the  
injection os a'Linuor into the minute and intricate Canals os the human Body, which, when empty, disappear l The  
Effects of this Art are a fiissident Confutation of those who dream'd Gf sueh a wonderful Variety in the hidden  
-Parts of our Bodies, as was almost above human Comprehension; since it appears, by all the Artifices used to  
inquire into than, that the least Parts bear an exact Resemblance to the greatest, the hidden Parts to those which  
are most exposed. As none, therefore, complains of any Difficulty or Mystery in the larger mid more exposed  
Parts, there is as little Reafon *to* imagine any thing more wonderful or mysterious in those Pans which are the  
most minute,-and most remote slum Sight; ρη the contrary, the more we know of the human Machins, the  
more simple it appears. "

The subject requires, that I should remove some Difficulties- conccnung the Humours, which being observ'd  
by knowing Persons to he productive of innumerable Effects, they concluded there was as great a Multiplicity  
in thein Nature. But tho' it hetrue, that every single Event depends on its proper Cause, yet it is falsely as-  
firm'd, that these Causes are wholly dependent ou the Variety or Humours ; for the same Action of the same  
Liquid, applied to disterent Canals, predtaxs wonderfully different Effects.- Or, If you examine the Liquids

themselves, you will not find fo great a Multiplicity in them as is commonly iningai’d, as will appear by the  
following new Way of Argumentation. The Parts separable by Art from our Fluids are Water, Volatile. Salt,  
Oil. and Earth, which, tho’ sew, and easily reducible to the most simple Bodies, do not thus.exist in a living  
Man, whose Body contains only the Matter, which is so alter'd by the Labour os the Chymist, as to afford such  
Productions. Therefore the natural Humour is even more simple thim what .Art produces,-which, you so:, is  
sar from including a Multiplicity. - ' ' . ’ . .

. Dioptrics will represent the Thing I contend form the Sight. Hebr wonderful is the Simplicity os the vied  
Liquids, when view’d through a Microscope1. There a salt Water is a Vehicle for red Globules, which change  
then Colour according to the Various Bodies with which they mix in their Course, till at length, crouding into  
the narrow Canals they circulate by themselves, and changing their Colour, by degrees, from red to pelluod, at  
last disappear. ' ' ς - . \_ . ,

- The Simplicity os the Aliment Which supplies our Humours, furnishes us with another Argument: Hay or  
- Grass, and Water generate, in a Gow,' Humours Very like our own..:. The Milk os that Cow by Transmutation

generates the human Fluids, which are recruited in an abstemipusMan, by the sober Aliment os Bread, and  
Water. The deeper insight, then, we have into the Nature of our Fluids, the more simple will they appear.  
And what is now become of all those Vain and empty Hypotheses, concerning the wonderful Cause of the vital  
Heat, the different Functions of Ferments, so rnimy intestine ’Motions, of the Fluids, of chymical Preducts  
actually existing, in the Blood, of extremely opposite and jarring Salts, which by their Conflict in the Blood  
strike out the Sparks which maintain the Flame of Lise, of the Balssin which enlivens, the Vital Faculties, of  
Sulphur as the Gause of the purplish Colour of the Blood, of Salt seasoning the. Fluids, and preserving thein  
from Putrefaction ? All these Fictions, with their infinite Corollaries, which were formerly so much regarded,  
as is Metheine mush stand or sail with diem, bring thus discarded, how great is the Simplicity of the human  
Fluids, -as sar as we have any Knowledge of them l - si T

**' But** is not Medicine oppressed and overloaded with the Copioushess of its Subject on another Account ? The  
Number of Diseases is’ not yet settled i Of these there is such a Multitude and Variety, and they impose upon  
us in fo many Shapes, that a whole Age would not suffice only to enumerate therher consequently these alone  
mush create an infinite deal of Trouble and Perplexity. ’ . . . . .; \_ ..

-1 know this is a common Objection, but most frequent in the Month of those who are least exercised in th®  
Practice of the Art; and of this l ant very well' satisfied. But l would ink these Gentlemen, Whether the moss  
simple Disorder of the most simple Part does pots by prejudicing the Action of that Part, occasam a . peculiar"  
**Disease ?** Nobody can doubt,- but that the adjaeerit'Parts,, by Connection, aresubject to. be affected by the Sus-  
fehegsofthe Past originally disorder'd , and this "also interferes with the Actions os the Parts, ieeondansy affected\*,  
and an Impediment to these Actions is frequently consider’d as anew. Disease. - Hence many Effects, arising

. 'finin onepthnary Disorder,, and appearing distinctly nndim Various, Slimes, impose upon the nawaay Physicias,  
who, in his turn, imposes upon others, as if they were os a. really different -Nature,.herd oblige hern to enter  
them in his Catalogue os Diseases. But, upon strict Pxarniinatignis, theie Disordersproceeding from, one and the  
seine Cause, maybe extirpated together with it. Y . X . , ;; -r i flo

It has been pretended, that the Knowledge os Remedies alone completes the Physician; but these are infinite,  
in 'Number, and'her each is seited .oaiy: to its; partioniar Disease. Were this true, and if- nothing- could **he.**done, or 00ght-n2.be atjempted/burhy fitch as knew hew to. adapt each Remedy to its. particular Case, whiehi  
is the Drift of the -Ghjection, the Study of Medicine ought to he espleded r for none but a Madman would  
**be** ambitious os learning an Art. of whuch he kne w, in was.impossible to make any good Use. But is this Pre’:  
teiher warrantedby thePractice os *Hippocrates* and' *sydurspaln ?* No: in treating acute Diseases, they mederated .  
the-Violence os the Dheernper, excited in cafesqs ai Torpor, and supported 'the Shamgthby a proper Regimen  
of Diet: - But herwhat means didtheyanswer these Intentions ? To moderate the . impetus in utute Disorders,.,  
they made Evacuations, blunted Acrimony, dilated too. thick Fluids, and condensed too, thin, brac’d up Parts,  
too lax, and relax’d where these wai tpo great afettidhire, deriv’d the Humours to. Parts where they would her  
least- prejudicial, upon Occasion mitigated Pain, and in Languors- they used stimulating Attenuants. Water,;  
**Wine,2**Vinegar, Barley, Nitre; Honey, Rhnhath, Opiuni, Eire, and the- lancet, answer’d these Purposes: *I  
must remark, that* Boerhaave *does nor here mean, thet* Hippocrates *used Nitre and Rhubarb ', but, in usual hefays ose*Hippocrates *and* Sydenham, *confounds theirPractice together.* Syncefom ingenuoufly. declares, that an experienc’d

Physician is seldom without a Remedy. But hecomplains,that. he sound so troublesome a Variety in Diseases, when:  
he made it las Business to examine shut Nautis, that, no Time .nor '.Strength of Man were sufficient for the . La-  
bour necessity in tiooutringa Methodios Cure Proper to each Disease He does fo indeed in his younger  
Years, and -writes too, that every Disease requires ^peculiar Treatment ., but when he grew old, he gave us;  
befterHopes, and aiknowiedges wish Pleasure, thut alTof theur might he cured’ by one general Method, which-

- consists in Bleeding,. Purging with a subseqnent'Dpiate, and Regimen You see on whim Simplicity **inther**Knowiedge of Diseases and Remedies the Princes or the Art rely’d i and have others succeeded better with-4.  
vast Increase os the *Materia Medica suSa* no means; shrine Goodness osa Reinedy.is to be rated by its Sim-  
plioity, since multiplying os Medicines'is not without-Danger. What need then is. thofe os.such a pompous  
Apparatus, collected in so many Ages, and digested by. so' tnany Hands? What mighty Matteis haverthho  
operofe Pharmacy and Chyrniftry effected ? Are he Remedies, now successfully . used in chronical: Cases, to he:  
accounted numerous*J* Mineral Watetio Soltiourentle Diaphoretics, Soap, Mercury, Steel, wltseassw Vegeta-  
bles, and proper Exercise of the Body; answer ’ all Intentions. To what End then. are - din many .natural **andar-**tisiqai Remedies from Fossils, Plants/and Animals?’ Any Pedon of .common Sense may. fpor that, they fence,  
principally to hide the ignorance of the hesitating Physician, and, by amusing the Patient, to prevent imDespond-  
encer As to Drugs redomntended by *Tiippdurdtes, Theepfrastus, Flirty, RnfiiDiosioridela* we;ahek 29d.alinaysa  
iheli' be, ignorant of them, except perher . a very sew ; sot the Antients contented themselves with giving, thin  
Virtues, but omitted the Delineationi of Herbs To commonly known amongst them.; And theMotiomchave. in-in .  
deed been accuratedn.their DescnptiohS pod Delineations, and; very ingenious in rangaig osTimrs .undof. theitr.  
proper Genera arid species ., hut have egiven us Very little concerning their Virtues, except what.they transstibld;  
from the Antients, arid this upon an uncertain Supposition, that-, the latter meant -the lance. Vegetables Which  
the former deferibe. ; ...ς

τ Το conclude,-whatis therein the most elaborate Preparation, that is worth halfthe Paiur taken about is  
Mercury, Quiutnsrlte Peruviaa'hark, Fire and-Water, arc acknowledg’d as the surest Remedies., .by the best :  
Masters of the Ast f and these are found to he more efficacious in that cnide State, in whith hountgniNature hat.

imparted them to us, than aster the most operose and artificial Preparation. We can despair of nodding, while  
wc follow Simplicity ; but the Event os intricare Labour is fallacious.

I must not finish this Presses, without taking Notice of some Complaints which the Booksellers concern'd in  
this Work have sufficiently raz’d me withe relative to its Length. As it is not possible to alter the Plan of the  
Work at first laid down, and since purfu'd, without utterly embroiling the Whole, and rendering it much less  
Valuable and useful, I should have very little Regard to their Remonstrances. But for the Satisfaction of the  
Purchasers, whose Interests, in the present Cafe, I apprehend to be inseparable from my own, I shall submit the  
following Reasons for rny Conduct to their Consideration :

First, As it was absolutely necefiary for every one who reads this Work for Information; to have a perfect Idea  
of what Authors mean by Acids and Ai.CALis, in order to his understanding almost every Article relating either  
to Medicines. Aliments, or Distempers, I judg’d it proper to give full Information upon these Subjects in the  
Beginning of the Work ; and this Consideration oblig’d me to anticipate several things, which would otherwise  
have come under other Articles in every Letter, and from which the Reader will find References, without Repe-  
titions ; another Convenience attending this Method. Thus what lias been said under the Articles juft men-  
tioned, concerning Diseases generated by, or accompanied with, a redundant Acid or Alcali in the Humours,  
ought to he consider’d in every Distemper to which the Body is subject ; and the Regimen proper in acute Dis-  
eases, spcary’d under the Article ALoALr, must have been repeated in treating os every acute Distemper, if I had  
not dispatch’d it in one Article, to which I might refer.

Secondly, As all the Parts of the *Materia Medica* are call'd by different Names, for the sake of Methed I have  
made it a Rule, from which I have Very seldom deviated, to treat os every Animal. Vegetable, and Mineral,  
Under the first os their Names which occurs in the Alphabet. As Instances of this are innumerable, I shall only  
specify one, which is Amber, in *Latin Succinam*; but as it is also call'd *Ambra,* I have finish’d the Account of it  
under the latter Name.

Thirdly, Under every separate Article of any considerable Importance, I Have endeavour'd to include every  
thing relating to it, tho’ properly belonging to some future Article, in order to save the Trouble of turning to a  
Multitude of Articles, and to give the Reader a full Idea of the Subject at one View. Thus, under ALconor:,  
which is the most perfect Preduction of the first Fermentation of Vegetable Juices, I have specify’d every thing  
relating to this first Fermentation ; and under the Article AcETUM, the most perfect Production of the second  
Fermentation, every thing relating to the second. This therefore anticipates the Article FERMENTATio.

Fourthly, The Lives of the anfient Physiaans have swell’d the Letter A considerably; and this was not to be  
avoided, unless I could have chang’d their Names, or omitted them, contrary to the Promise I made in my Pro-  
posals f fork happen'd, that most of their Names whom I judg’d it necessary to give some Account of, occnrr'd  
in the Letter A Instances of this are *A&uarius, Aigineta, Acsetdapius, Aetius, Aretaeus, Albucafts, Avicenna,  
Averroes, Avcezoar, Archagaihus, Asclepiades,* and some others. As I have given the Life of *Ruyseh* under  
ANATOME, together with an Account of the other Anatomists; under BoTANv, a Detail of the Physicians cele-  
brated for their Knowledge in this Science; and under CHVMiA, taken Notice of the Chyrnists omitted in the  
Preface \ the Lives of very few Physicians will occur in the Remainder of the Work:

It is obvious, that the Anticipations and Circumstances above-mentioned must neceflarily render the remaining  
Letters of the Alphahet shorter, in Proportion as those already publish'd are longer.

That the Work is a single Sheet longer than at first proposed, is owing to an unforeseen Accident, which,  
though it has given me an infinite deal of Trouble, will. I apprehend, he advantageous to the Purchasers of this  
Work. Aster a few Numbers of the Medicinal Dictionary were publish'd, I observed in the foreign Papers the  
following Tide of a Book, which was advertis’d to he publish’d seme time aster.

*Inirodastlio in Notitiam Rertcm Naturalium Id Artefactarum, quarum in communi Vita, sed praecipite in Medicina  
Uses ejl. Per Alphabeti Ordinem digessit Joannes Chrestopborus Rieger. Haga Carnitum* 1742.

I found Means to get this Book, as soon as it was publish'd; and as it is a most excellent Performance, I  
thought myself oblig’d to .insert in the Medicinal Dictionary whatever I had omitted in rny Collections; and to  
cancel what I had wrote upon several Articles, in order to make Room for better Materials, which I fiequentiy  
found in this Work. Dr: *Rieger,* if I am well infonn'd, was employ'd by the late *Czar, Peter* the Great; and.  
after his Death retiring from *Rustics* into *Holland,* he liv'd in a Bookseller's House, where he had the Use of the  
best Collection of Medicinal Authors that was ever exposed *to* Sale in *Europe;* an Advantage which I never had  
the Satisfaction of enjoying:

by therefore, this Work is a little more prolix than was at first proposed, the Purchaser will find his Account  
in it; and will, it is presum’d he more inclinable to pardon it, when he reflects upon the Mortification an Au-  
thor must suffer, whilst he sacrifices to the interest of his Readers entire Pages of his own Productions., provided  
he can believe me to have a Tenderness for my own Literary Offspring, equal to that of most other Writers for  
their Works; a Supposition by no means unreasonable, especially when I assure him I have taken infinitely more  
Pains to divest myself of Prejudices in favour os any Theory, System, or Mode os Practice whatever, than I  
have to conquer my Affections.

With respect to the Preface, I must remark, that it was absolutely necefiary for the Person -who peruses the  
following Volumes, to he made acquainted with the Characters and Sentiments of the Physicians, whose Opi-  
nions concerning the Treatment due to Diseases are quoted; otherwise, when the Practice, for Example, os *Dioclcs,  
Erasiftratus, Asclepiades,* or *Tbanisen,* is specified, it would he in some Degree unintelligible and useless, unlesp  
he previoussy was infonn'd os the Theory peculiar to these Physiaans, upon which such Practice was founded.  
In- order, therefore, to avoid repeating their particular Systems every time their Names are mention'd, I have  
given a Detail of them once for all in this Preface.