striking examples of this sometimes unpalatable truth ; but unfortunately the greater part of the writings of the Alex­andrian school perished in the conflagration of the famous national library in the time of Julius Caesar ; a calamity fraught with immense loss to the healing art, as well as to almost every other branch of knowledge.

The arts and sciences followed the scat of empire in its transfer to Europe under Julius Caesar, and Rome be­came the grand centre of intellectual illumination. Not­withstanding the shrewd sense displayed by the ancient Romans in most matters, it is strange, yet true, that for centuries all ranks of society, from the mere plebeian rabble to the censor, had entertained an abhorrence of all practi­tioners of medicine and surgery, and trusted for cures to spells and incantations. Indeed public edicts were issued, “ discouraging all countenance to the professed exercise of physic, and recommending faith in traditionary prescrip­tions and religious rites." Cato the censor managed the sick of his own family according to the terms of this edict, and gravely wrote down the words of incantation for curing dislocation or fracture. For nearly the first 600 years of its existence, Rome, accordingly, had no regular practi­tioner of medicine. The first we read of was Archagathus, a Greek, from the Alexandrian school, who practised in Rome, chiefly as a surgeon, during the consulates of Lu­cius Æmilius and Marcus Livius. At first his surgical skill obtained for him no inconsiderable fame, but the ancient prejudice soon revived in full vigour. An enraged populace —perhaps not without some reason, for he seems to have been particularly fond of the knife and cautery—com­pelled hint not only to suspend his practice, but, changing his original title of “ healer of wounds” to that of “ execu­tioner,” caused him to be banished from the Roman capi­tal. Afterwards, however, a native of Bithynia, assuming the name of Asclepiades, established himself in tolerable repute by virtue of insinuating manners, shrewd common sense, and the performance of several fortunate cures “ tu­to, cito, et jucunde.” But with him we have little concern, for his sagacity soon taught him that it was essential to his welfare to avoid the unpopular practice of surgical opera­tions, and accordingly he confined himself entirely to the apparently less hurtful administration of medicine. The only important traces of his surgical practice are, that in ascites he practised and recommended discharge of the ac­cumulated fluid by minute punctures of the abdominal pa­rietes ; and that for quinsy, which term probably compre­hended many of the various acute diseases of the throat now known and distinguished, he not only employed bold blood-letting, local and general, by the lancet and by cup­ping, but also had recourse to scarification of the fauces, and even attempted laryngotomy. By novel and success­ful cures in his medical practice, and frequent indulgence in skillful quackery, he obtained great personal reputa­tion, and so far overcame popular prejudice as to establish a tolerably fair field in Rome for future practitioners. He was the contemporary of Caesar, and the personal friend of Cicero. The latter is eloquent in his praise, and through him seems to have formed a high estimate of the medical character. “ Nothing,” says he, “ brings men nearer to the gods, than by giving health to their fellow-creatures.” It would thus seem that, in his time at least, the ancient grudge against the doctors had abated in Rome. Among the disciples and immediate followers of Asclepiades was Cassius, described as Iatro-Sophista, who left behind him several works on anatomical and surgical subjects. In one of the latter he distinctly accounts for wounds on one side of the head producing paralysis on the other, from the de­cussation of the nerves ; a tolerable proof that he was not only a good anatomist for the time, but also an observant practitioner.

Rome itself did not produce a single medical practitioner of any reputation before the age of Aulus Cornelius Celsus, although he himself chooses to be complimentary to some of his immediate predecessors, “ Tryphon, Euelpistus, and Meges, the most learned of them all.” Celsus, the contem­porary of Horace, Virgil, and Ovid, likened to Hippocrates for the quantity of his sound practical information, and to Cicero for the elegance of his style, lived in the reigns of Tiberius, Caligula, Claudius, and Nero, in the beginning of the first century of Christianity, upwards of 150 years be­fore Galen.@@1 In his celebrated medical work, he places great reliance on Hippocrates and Asclepiades, more particularly the latter, and gives a complete and excellent digest of all the true medical and surgical knowledge of his times, al­though it is not certain that he himself either practised medicine or operated in surgery. “ Of his surgical opera­tions and remarks, many are yet far from being obsolete, and impress us with a high idea of his ingenuity and judg­ment. His mode of performing lithotomy (on the gripe) has been in recent times warmly defended by Heister, es­pecially as applicable to children. He describes the ope­ration for cataract by depression, and the method of form­ing an artificial pupil. The whole of his account of inju­ries of the head is admirable, and evinces wonderful tact and discrimination. His rules for distinguishing fracture, and for the application of the trepan, have been highly eulogized ; nor is what he says about contrecoups less ac­curate. He is the first who has remarked that there may be rupture of a vessel within the cranium without fracture or depression.” And he is the first who recommended the application of ligatures to a wounded artery, with the view of arresting its hæmorrhage, after pressure has failed. He improved amputation, an operation then not much in use ; and recommended its adoption in cases of gangrene from external causes. He is minute in his details as to the treat­ment of fracture and dislocation ; his description of car­buncle is good, and its treatment similar to that now pur­sued, namely, free application of the strongest escharotics to the gangrened part. He describes several species of hernia, and gives directions for their reduction. “ It would be endless however to particularise. Whoever wishes to know the exact state of surgical knowledge in the world at the time of the Cæsars, may turn to the pages of Celsus, with the hopes of a gratification which will not be disap­pointed.”@@2

Aretæus, born in Cappadocia, practised in Rome, nroba-

stroys the charm of astonishment A crafty Frenchman iιnitated from memory, and with some awkward deviations, the Pompeian Speculum, and passed it off ns his own. Weiss improved upon the Frenchman, and hit upon the exact construction of the original ! Many modern dis­coveries may probably have originated in the same way.”

@@@1 A life *of* Celsus by Joannes Rhodius is subjoined to the second edition of a work of that learned Dane, entitled “ De Acia Dissertatio, ad Cornelii Celsi mentem, qua simul universa Fibula: ratio explicatur.” Hafniæ, 1672, 4to. we must likewise refer our philological renders to “Jo. Baptistaæ Morgagni in Aur. Corn. Celsum et Q. Ser. Samonicum Epistolas, in quibus de utriusque Auctoris variis Editionibus, Li­bris quoque manuscripts, et Commentatoribus disseritur.” Hagæ-Com. 1724, 4to. The pramomen of Celsus appears to have been Aulus, and not Aurelius, which is a “nomen gentile.” See Fabricii Bibliotheca Latina, tom. ii. p. 37. edit. Ernestl.

@@@, He relates an interesting anecdote of Hippocrates, illustrative of his abuse of the trepan. “ Knowing and skilful as he was, he once mistook a fracture of the skull for a natural suture ; and was afterwards so ingenuous as to confess his mistake, and leave it on record." To this be adds, “ This was acting like a truly great man : little geniuses, conscious to themselves that they have nothing to spare, cannot bear the least diminution of their prerogative, nor suffer themselves to depart from any opinion which they have embraced, how false and pernici­ous soever that opinion may be; while the man of real ability is always ready to make a frank acknowledgement of his errors, especially in a profession where it is of importance to posterity to read the truth a moral which cannot be too often forced upon the attention of the present generation.