to break at their ſouthern extreme, the motion of the ſwell not being perpendicular to the direction or the ſhore. This explanation of the phenomena is certainly plauſible ; but, as the author candidly acknowledges, objections may be urged to it. The trade-winds and the ſwell occaſioned by them are remarkably ſteady and uniform ; but the ſurfs are much the reverſe. How then comes an uniform cauſe to produce unſteady effects ?

In the opinion of our author it produces no unſteady ef­fects. The irregularity of the ſurfs, he ſays, is perceived only within the remoter limits of the trade-winds. But the equatorial parts of the earth performing their diurnal revolu­tion with greater velocity than the reſt, a larger circle being described in the ſame time, the waters thereabout, from the ſtronger centrifugal force, may be ſuppoſed more buoyant ; to feel less reſtraint from the ſluggiſh principle of matter; to have leſs gravity ; and therefore to be more obedient to external impulſes of every kind, whether ſrom the winds or any other cauſe.

SURFACE. See Superficies.

SURFEIT, in medicine, a ſickneſs with a ſenſation of a load at the ſtomach, uſually proceeding from ſome error in diet, either with regard to the quantity or quality of the food taken. Sometimes, however, a ſurfeit is only a ple­thora from indolence and full but improper feeding ; in which case perſpiration is defective ; and eruptions form themſelves on the ſkin.

A ſurfeit from animal food, as muſcles, putrid fleſh, &c. is beſt remedied by the uſe of vegetable acids, which may be taken diluted with water, a vomit being premiſed, and this even though a vomiting and purging both attend.

When an exceſs of feeding is the cauſe, the primæ viæ being evacuated, and the nature of the plethora attended to, that the load may be properly evacuated, the indication of cure will be, to recover the perſpiratory diſcharge, conſiſtent with which diuretics may be uſed in preference to medicines which produce any other evacuation.

Surfeit, in farriery. See Farriery, xix.

SURGE, in the sea-language, the ſame with a wave. See Wave.

SURGEON, or Chirurgeon, one that professes the art of Surgery.

In England there are two diſtinct companies of surgeons now occupying the ſcience or faculty of ſurgery ; the one company called *barbers,* the other *ſurgeons,* which latter are not incorporated.—The two are united to sue, and be ſued, by the names of maſters or governors and commonalty of the myſtery of barbers and ſurgeons of London. 3 2 H. VIII. c. 42.

No perſon uſing any barbery or ſhaving in London, ſhall occupy any ſurgery, letting of blood, or other matter ; drawing of teeth only excepted. And no perſon uſing the myſtery or craft of ſurgery ſhall occupy or exerciſe the feat or craft of barbary, or ſhaving, neither by himſelf, nor any other for his uſe. 32 H. VIII. c. 42.

By the ſame ſtatute, ſurgeons are obliged to have ſigns at their doors.

The French chirurgeons being refuſed to be admitted in­to the univerſities (notwithſtanding that their art makes a branch of medicine), on pretence of its bordering a little on butchery or cruelty, aſſociated themſelves into a brother­hood, under the protection of S. Coſmus and S. Damian: on which account, according to the laws of their inſtitution, they are obliged to dreſs and look to wounds *gratis* the firſt Monday of each month.

They diſtinguiſh between a chirurgeon of the long robe and a barber-chirurgeon. The firſt has ſtudied phyſic, and is allowed to wear a gown. The ſkill of the other, beſides what relates to the management of the beard, is ſuppoſed to be confined to the more simple and eaſy operations in chirurgy ; as bleeding, tooth-drawing, &c.

They were formerly diſtinguiſhed by badges : thoſe of the long gown bore a caſe of inſtruments ; the barber, a baſon.

THAT part of medicine which treats of diſeaſes to be cured or alleviated by the hand, by inſtruments, or by external applications.

Chap. **I.** *History of Surgery.*

That ſurgery was coeval with the other branches of medicine, or perhaps antecedent to any of them, will not admit of doubt. The wars and contentions which have taken place among mankind almoſt ever ſince their creation, neceſſarily imply that there would be occaſion for ſurgeons at a very early period ; and probably theſe external injuries would for ſome time be the only diſeaſes for which a cure would be attempted, or perhaps thought practicable.—In the ſacred writings we find much mention of balſams, parti­cularly the balm of Gilead, as excellent in the cure oſ wounds; though at the ſame time we are informed that there were ſome wounds which this balſam could not heal.

Concerning the ſurgery practiſed among the Egyptians, Jews, and Aſiatic nations, we know little or nothing. The Greeks were thoſe from whom the art deſcended to us, though they confessedly received it from the eaſtern nations. The firſt Greek ſurgeons on record are Æfculapîus and his sons Podalirius and Machaon. Æsculapius flouriſhed about 50 years before the Trojan war ; and his two ſons diſtin­guiſhed themſelves in that war both by their valour and ſkill in curing wounds. This indeed is the whole of the medical ſkill attributed to them by Homer ; for in the plague which broke out in the Grecian camp, he does not mention their being at all conſulted. Nay, what is ſtill more ſtrange, tho’ he ſometimes mentions his heroes having their bones broke, he never takes notice of their being reduced or cured by any other than ſupernatural means ; as in the caſe of Æneas, whoſe thigh-bone was broken by a ſtone caſt at him by Diomed. The methods which theſe two famous ſurgeons uſed in curing the wounds of their fellow-ſoldiers ſeems to have been the extracting or cutting out the darts which inflicted them, and applying emollient fomentations or ſtyptics to them when neceſſary : and to theſe they undoubtedly attri­buted much more virtue than they could poſſibly posseſs ; as appears from the following lines, where Homer deſcribes Eurypylus as wounded and under the hands of Patroclus, who would certainly practiſe according to the directions of the ſurgeons.

Patroclus cut the forky ſteel away ;

Then in his hands a bitter root he bruis’d, The wound he waſh’d, the ſtyptic juice infus’d. The *closing fleſh* that inſtant ceas’d to glow ; The wound to torture, and the blood to flow.