In the last Lecture I divided the History of Medicine, as far as it is connected with my branch into four parts or ages. I said the first began from the beginning of the 4th or 5th or 6th century that Philosophy was connected with Experience 
& Observation by Hippocrates, about four hundred years before Christ; the second from the 
Establishment of Dogmatism by Hippocrates to the rise of the Ephypnic sect which was occasion
ly suggested to discussion about the time of the 
Reign of Nebuchadnezzar; the third from the last to the rise of the Hellenic which is a Branch of Dogmatism reduced to Himism in the time of Augustus Cae
car; the fourth commencing at this period continued till the Dogmatism of Ephyzon was restored by Galen in the reign of the 
Emperor Marcus Aurelius about the middle of the second century. I said that the fifth 
age was a very long one continuing till the
time of Paracelsus in the beginning of the 16th century. His era was soon after strongly marked by the Beginnings of Reformation of Religion by Churches; the 16th beginning from this period continued to the Discovery of the Circulation by Harvey & was generally received over Europe about the middle of the last century. The seventh & last from the Discovery of the Circulation to the present time.

To return to the first of these: era's we may suppose first of all that a natural Physic (nowise which could not go any longer till it came to be joined with the refined Arts or natural Philosophy). Accordingly the natural Physic of the Greeks was obscured by the more refined Physic, & that of Thessal by that of Greece.

In this Plan we shall consider our Art as it appeared first in Egypt; we have several but imperfect acts of the state of Physic in that Place. We are told they had Books where several sciences, Arts, & particularly that of Medicine, attained to Homer. Fromages, accustomed to the care of the Priests. This connexion might prevent the Mischief arising from such

in Medicine but would equally prevent the Progress of the Art, & indeed was the common fault of the Egyptian Policy to hit Science too early. Another Regulation we find among them of confining the practice of single men to particular parts of the body in the care of Disease, we therefore in this Article aim to state the Egyptian Policy, but as I read our accounts, are too imperfect to justify us in concluding strongly against them. We have scarcely any Act of the Natural Science of the Greeks as being all involved in the. But it is most probable that it came to them from the Egyptians by the hands of the Misanthropic Merchants. Superstition is quite natural to man, hence some have taken part of that handle to lead & govern them, by the love of Health & fear of Death in the chief foundation in Nature of Superstition, I gave a most proper handle to Priests to engage in Physic, & indeed not only then, but in all ages they have, less or more, in creared on the Presence of the Physician. Superstition was held a
As an Egyptian & Syrian Deity; it was in his Temple that the Priests were connected to the Priest of Osiris; it is a curious inquiry how such these Priests became practical Physicians, or those last became a Profession of a separate from Priests of Eucalaphus, as the same time however we cannot exactly ascertain & we can only suppose that this separation of the Profession would not take place by Degree, & some time the last long before Hippocrates. The Priests of Eucalaphus employed charms as those would not be sufficient, we may suppose they studied the nature of diseases & remedies, the better to support their Gods. Their Observations would be recorded in the Temple, where a register of experience Homer. These Temples were so many schools of Medicine, & perhaps the only schools where it was to be acquired. The most celebrated Temples were those of Hades, Euboea, & in this shape then either natural or superstitious Medicine continued till the time of Hippocrates. During this whole period it demands 2000 years, and we must go. Further, a step for gradual advances in it. Man naturally enquire after causes but we cannot say to what time the Sipho proceeded in this case by the Assistance of Divine Nature. So in this Inquity we must confine our selves to true. Thus, 600 years before Christ form the
6 School, & not long after Aristotle founded his school. We know they applied diligently to natural philosophy & medicine, particularly by the progress of the first anatomist amongst them named Herophilus. Before Herophilus the ancients were not yet acquainted with the human body & at this time, in my opinion, the use of philosophy in medicine was very unconsidered.

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Athenian, though they endeavoured to limit dogmas, did not exclude sophisms. In truth we find it the obscurity — after that introduced among the Greeks in its own proper form, but as an existential superstition. The in the management of diseases & cures, the craft, self, not there was an aim at cures, disease being studied, to support the trade, particularly properties. Hippocrates was born in one of these schools in which the students studied natural philosophy, separated this branch, & began the second period of our history. The whole of this philosophy was not the foundation of Hippocrates, it having been introduced by him.
...as the most wise, but the age in which he lived was the most prolific. We believe he lived rather more early than is commonly supposed in Thessaly & other Provinces remote from Athens. Hence so much the more admired, & his character, introduced by Dublin, magnified. I believe him to have been as wise as his age would admit of, but his age very imperfect. If we take all of his writings we shall find them inconsistent & absurd, if we take a part we shall find good prognostics, little practice & his sickness; the first & third books of the Epidemics are pure & of some use, the others are of very doubtful application: the whole of the Sphæromachy, enigmas but difficult to explain, his age to his character. The nature, course & effect of Diseases differ considerably from those of Hipp. & therefore no reasoning ought to be used to bring them up to the Diseases of that climate & country; in the other Works referred to him you will seldom find rules, methods or connection. Erasistratus & Hiero. differ from, detracted from him. I have to be...

dedication, declared we freely against him & that his fame would have been annihilated had it not been for Galen. It appears that the family of Hipp. continued. Hence as we are in his son-in-law Thracus. Next Pythagoras the last of the schools of great name but the the foundations of Dismantled was so weak that it was impossible to build upon them, yet facts were better neglected by more empiricism & hence Anatomy was cultivated by Hiero. & Erasi. The particulars of either of their Anatomy or Practice do not belong to this place but they were both Men of Genius & our cautious & different of Dismantling & were for concerning their discussion to the Pyra- nice neglecting the Fluids. Erasistratus was famed in the use of strong Verdies. Hiero. used a great many, Pyragor, chief occasion to the rise of the Embryonic Act. — Lec. 16th No. 12th —

The second part of our History gives the age
...result, there exception would be more similar to set up in opposition to analogy at Alexandria, these two gentlemen could not all alone find out all the decisive arguments that could be employed against the Dogmatists. I maintained, was reduced into these parts, and consisted of observation, history, & analogy. They proposed that a collection of observations should be made, & their history made out of that, & if both the said that they might have recourse to analogy or a Formanetia as similar, I shall not touch the arguments on both sides as they are to be treated of very fully hereafter. The Enthymoses and Deleterius told galley, but they never made great improvement in checking the Dogmatists. Much of no note, or superficial inquiries & which was still more to be expected we have nothing of tory, which would have been generally known after they had done any thing in that way, I think it may be accounted for, such a business as that of Enthymicism is always a cover for Dullness & ignorance, & to pronounce a plan like this in a useful way requires great subtlety & refinement, if any man

...
to Rome among many other Greeks to make his 12
fortune & from being a merchant, in which he
was abnormally successful, turned Physician.
He seems to have been much with the Doctors of
Eraclitus, he turned a Dogmatist on the Phy-
siological Doctrine of Erasistratus, and is spoken
& illustrated by authorities, He formed new Theory
& Practice suited to the Manners & Taste of the
Romans, he gave wines to the rich & what is
more luxurious still, jelly water, he professed
to sure medicines, etc. etc. — With elegant Man-
ner, poetic invention, graceful practice & some
Profiting, how could he not be famous, accord-
ingly he was allied by all the ladies in Rome to
have raise one from the Dead. He supplied the
universal Tapas or cord as he called them, of the
Roman Body of various shapes of lese & Motions
Passing through them exactly adapted to their
Capacity, he adopted that Bone & Nerves to the
Medicine & Practice. Since Thomson told the pub-
lisher to abbreviate the Work both of Theory & Practice
thought it enough to suppose that all Disease
visited either in a Combination or Enlargement of
these Vapours, or in a Mixture of Both, that is,