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Lecture 2d Nov 10th

In the last Lecture I divided the History of Medicine, as far as it is connected with my Subject into seven Parts, or Ages. I said the first extended from the Beginning of the Art till the time that Philosophy was conjoind with experience & Observation by Hippocrates, about fourhundred years before Christ: the second from the Establishment of Dogmatism by Hippocrates to the rise of the Empyric Sect which was commonly imputed to Serapion about the time of the Reign of Ptolemy Philadelphus; the third from the last to the rise of the Methodical which is a Branch of Dogmatism imputed to Themison in the time of Augustus Cæsar; the fourth commencing at this Period continued till the Dogmatism of Hippocrates was restord 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

Time of Paracelsus in the Beginning of the 16th Century is the Era was soon after strongly marked by the Beginning of Reformation of Religion by Luther; the Sixth 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 Eras we may suppose first of all that a natural Physic prevailed which could not go any length till it came to be joind with the refined Arts or natural Philosophy. Accordingly the natural Physic of the Greeks was obscured by the more refined Egypt; & that of Rome by that of Greece. On this Plan we shall consider our Art as it appear first in Egypt; we have several but imperfect accounts of the state of Physic in that Place. We are told they had Books upon several diseases & Arts & particularly that of Medicine, ascribed to Hermes Trismegistus, & committed to the care of the Priests. This Precaution might prevent the Mischiefs arising from rash Empirics in Medicine but avoided equally prevent the Progress of the Art; & indeed it was the common fault of the Egyptian Policy to fix Science too early. Another Regulation we find among them of confining the Practice of single men to particular parts of the Body in the Cure of Diseases, we therefore cannot in this Respect admire the Egyptian Policy, but as I said our accounts are too imperfect to justify us in concluding strongly against them. We have scarcely any Relics of the Natural Physic of the Greeks it being all involved in Fable. But it is most probable that it came to them from the Egyptians by the Hands of the Phenician Merchants. Superstition is quite natural to man, hence some have taken hold of that handle to lead & govern them, & as the love of Health & fear of Death is the chief foundation in Nature of Superstition, it gave a most proper handle to Priests to engage in Physic; & indeed not only then, but in all Ages they have, less or more, encroached on the Province of the Physician. Aesculapius was both a

an Egyptian & Grecian Deity; it was in his Temple that Remedies were committed to the Priests by Dreams; it is a curious inquiry how such these Priests became practical Physicians, or these last became a Profession of men seperate from Priests of Aesculapius; the precise time however we cannot exactly ascertain & we can only suppose that this separation of the Profession would take Place by degrees; & some time tho' not long, before Hippocrates. Tho' the Priests of Aesculapius employd Charms yet as these would not be sufficient, we may suppose they studied the nature of Diseases & Remedies the better to support their Trade. Their Observations would be recorded in the Temples, hence a register of experienced Remedies. Thus 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 Rhodes, Cos & Cnidos &c in this Shape then either natural or superstitious Medicine continued till the time of Hippocrates. During this whole Period it depended alltogether on experience; & little Reason was employd; for men uncultivated by Philosophy never deliberate. Scepticism being only the result of more enlightend Ages. we have no Materials to leads us to the Methods of their Practice. it is only the Writings of Physicians wh we can judge; but there are none in this Period. Therefore when we give our judgement on this particular, as we come to treat of the second Age, that judgement may be supposed to affect this matter equally with regard to the first. Hippocrates was supposed to have died the year before Alexander the great was born, 404 years before the Building of Rome, 400 years before Christ & 200 after Philosophy was introduced into Greece. As there was much system at this time it could not have been formd all at once by Hippocrates, & therefore as it must have been the Work of time we must look back for gradual advances of it. Men Naturally enquire after causes but we can not say to what length they proceed in this case by the Appearances of Crude Nature. To this Enquiry we must confine our selves to Greece. Thales, 600 years before Christ formd the

school, & not long after Pythagoras founded his school. We know they applied diligently to natural Phylosophy & Medicine, particularly Pythagoras Alkmeon is said to have been the first Anatomist & another was even famous for Practising Medicine

Before Hippocrates tho' they attempted Anatomy yet Dissection had not yet touched the human Body & at this Period, in my Opinion, the Use of Philosophy in Physic was very inconsiderable

Lec: 3d. Novr. 11th.

Methodics, while they endeavourd to limit Dogmatism did not exclude Empyricism. In Egypt we find it tho obscurely — after that introduced among the Greeks not in its own proper form but as an Esculapian Superstition. Tho' in the Management of Dreams &c Priest-craft show'd itself, yet there was an aim at Experiment, Diseases being studied, to support the Trade, & particularly Prognostics. Hippocrates was bred in one of these Temples in which the Schools existed studied Natural Philosophy, reparated this Branch, & began the second Period of our History. The whole of that Philosophy was not the Invention of Hippocrates, it having been introduced to Greece

by Thales & Pythagoras 200 years before very early the Philosophers of Greece considered Diseases & mixd more or less of their Philosophy; Alcmeon of the Pythagoric School first dissected, & Empedocles from the same was Eminent for Practising. Heracletes we find commonly deriding the Physicians, & a formal Opposition between Empedocles and x The Physicians had not yet studied Philosophy when Hippocrates appeard. It was about the suppos'd time of Hip: that it was introduced into the Schools of Greece. Account is inconsistant with every other account that we have. So we find in the Writings & History of Hippocrates himself, but he is not mentiond by cotemporary Historians & the only account by an obscure writer Foranus who livd 400 years after Hipp: And I can not help suspecting the Prejudices of Galen any more than the Testimonies of Suidas many of Hippocrates's writings spurious. If we admit only for genuine the writings that consist only of facts they represent him as a Dogmatist, if we take in more of his writings we find to all intents & Purposes we represent Hipp:

as almost a Deity, & the Age in wch. he livd as the most wise, but the Age in which he livd was the most frivolous. We believe he livd rather more early than is commonly supposd & in Thesaly & other Provinces remote from Athens, hence so much the more admired, & his Character, introduced by Deciples, 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, & less sistem; the first & third Books of the Epidemics are pure & of some use, the others are of very doubtfull Explication: the Whole of the Aphorisms, usefull but difficulted in this Age to support their Character. The Nature, Course & Effect of Diseases differ considerably from these of Hipp: & therefore no straining ought to be used to bring them up to the Diseases of that Clime & Country; In the Other Works ascribd to him you will seldom find order, method or Connection. Erasistratus & Hierophilus differd from, & detracted from him. & hence to Se-

serapion, declaimd so freely against him that his Fame would have been annihilated had it not been for Galen. It appears that the Family of Hipp: continued Medicine as we se in his son in Law Thraco. Next Pithagoras the last of the Asclepiade of any great name but tho the Foundations of Dogmatism was so weak that it was impossible to build upon them, yet Facts were better collected than by mere Empyricism & hence Annatomy was cultivated by Hierophylus & Erasistratus. The Particulars of either of their Anatomy or Practice do not belong to this Place but they were both Men of Genius & wer cautious & diffident of Dogmatizing & were for confining their sistem to the Organic neglecting the Fluids. Erasistratus was timid in the use of strong Remedies - Hierophilus used a great many, this gave chief occasion to the rise of the Empyric sect. —

Lect: 4th. Novr. 12th —

The second part of our History gives the Age

10 of Philosophy & Taste; the Industry & good Sense of Herophilus & Erasistratus promised to put medicine upon a tolerable Foundation This was the Age of Ptolemy Philadelphus, all were Dogmatists at this time; now the Empyric Sect arose they formd a distinct Sect; they were so from perceiving the Falacy of Theory & therefore recommended experiment: It is imputed to Philinus of Cos, a Disciple of Herophilus & Serapion the Alexandrian, which was the Case Author is uncertain But I suspect each of them had a share in the Innovation & engaged in it from different Motives Philinus might be determind to favour Empyricism but as he was a Disciple of Herophilus he could not be so determind an Enemy to Disputation as the Empyrics were. The Egyptic and Med people who embalmd in as much Contempt as executioners, the Operator was obliged to fly from a shower of stones thrown at him by the Relations, & such was their Aversion at Touching Dead Bodies that perhaps only an Opinion of very superior Skil could in any Degree reconcile them both, hence Serapion would be more Expedient to set up in Opposition to Anatomy at Alexandria, These two Gentlemen could not all at once find out all the specious arguments that could be employd against the Dogmatists, their Sects was reduced into three 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 these failed that they might have recourse to Analogy or a Translatio ad Similia. I shall not touch the Arguments on both sides as they are to be treated of very fully hereafter. The Empyrics subsisted till Galen, but they never made great Impression in checking the Dogmatists. We hear of no new, or efficacious Remedies & which was still more to be expected we hear nothing of their History which would have been generally known if they had done any thing in that way, I think it may be accounted for, such a System as that of Empyricism is always a cover for Dullness & ignorance & to prosecute a plan like this in a useful way it requires great subtilety & refinement; & if any man

set seriously about it he would not associate with such a set as Empirics, & rather assume the more specious name of Dogmatist.—

I have no more to say on the third Part than that Dogmatism still persisted tho divided into little Sects, under the Names of their different leaders, as Hippocratic, Praxagoric &c. & all agreed in the general Plan of Dogmatism. I shall now pass over to the Romans & shew how it first appeard among them. Excudent alii &c (Virg: Aneid: L: 6) plainly shew the Romans disclaimd all pretensions to Arts, wch they probably were without for 500 years, & Cato about the 600 year of Rome gives you an Incantation on the Reduction of a fractured Bone which would not have been the Case if there had been any shadow of Science in the Country. The Esculapian Physic came to Rome first, wch as it was rather under the form of Superstition than Science was suppressd by Argacathus a Greek Surgeon he was cruel in his practice & brought Medicine into disrepute which afterwards recoverd Groud with the ~~Arts & Sciences~~ Introduction & cultivation of the Grecian Arts & Sciences under the more gentle form of the Erisistratian Medicine. Asclepiades came

to Rome among many other Greeks to make his fortune & from being Rhetorician in which he was abundantly successfull turnd Physician. He seemd to have been imbued with the Doctrines of Erasistratus he turnd a Dogmatist on the Phylosophical Sistem of Epicurus, then in Vogue & illustrated by Lucretius. He formd new Theory & Practice suited to the Manners & Taste of the Romans, he gave wine to the sick, & what is more luxurious still, Jelly water. He professd to cure Jucunde, tuto & cito.— With elegant Manners, specious Literature, agreable practice & some Boasting, how could he miss to be famous; accordingly he was blievd by all the Ladies in Rome to have raisd one from the dead. He supposd the several Passages or pores as he calls them, of the Human Body, of various shapes ~~& Sizes~~ & Molecules Passing through them exactly addapted to their Capacity, & he adopted these Pores & Passages to his Medicines & Practice. Hence Themison took the hint & to abbreviate the Work both of Theory & Practice thought it enough to suppose that all Disease consisted either in a Contraction or Enlargement of these Passages, or in a Mixture of Both, that is,