



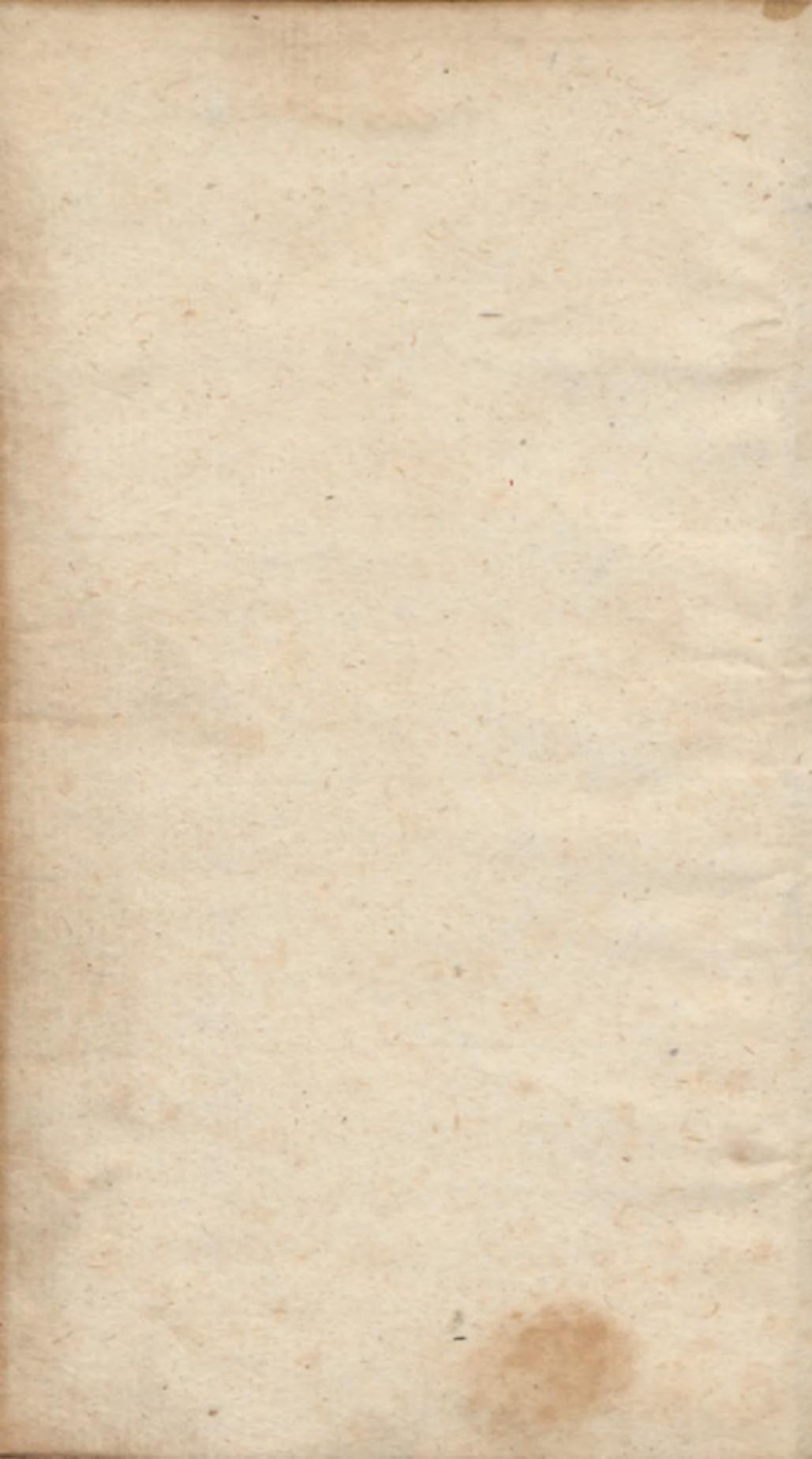
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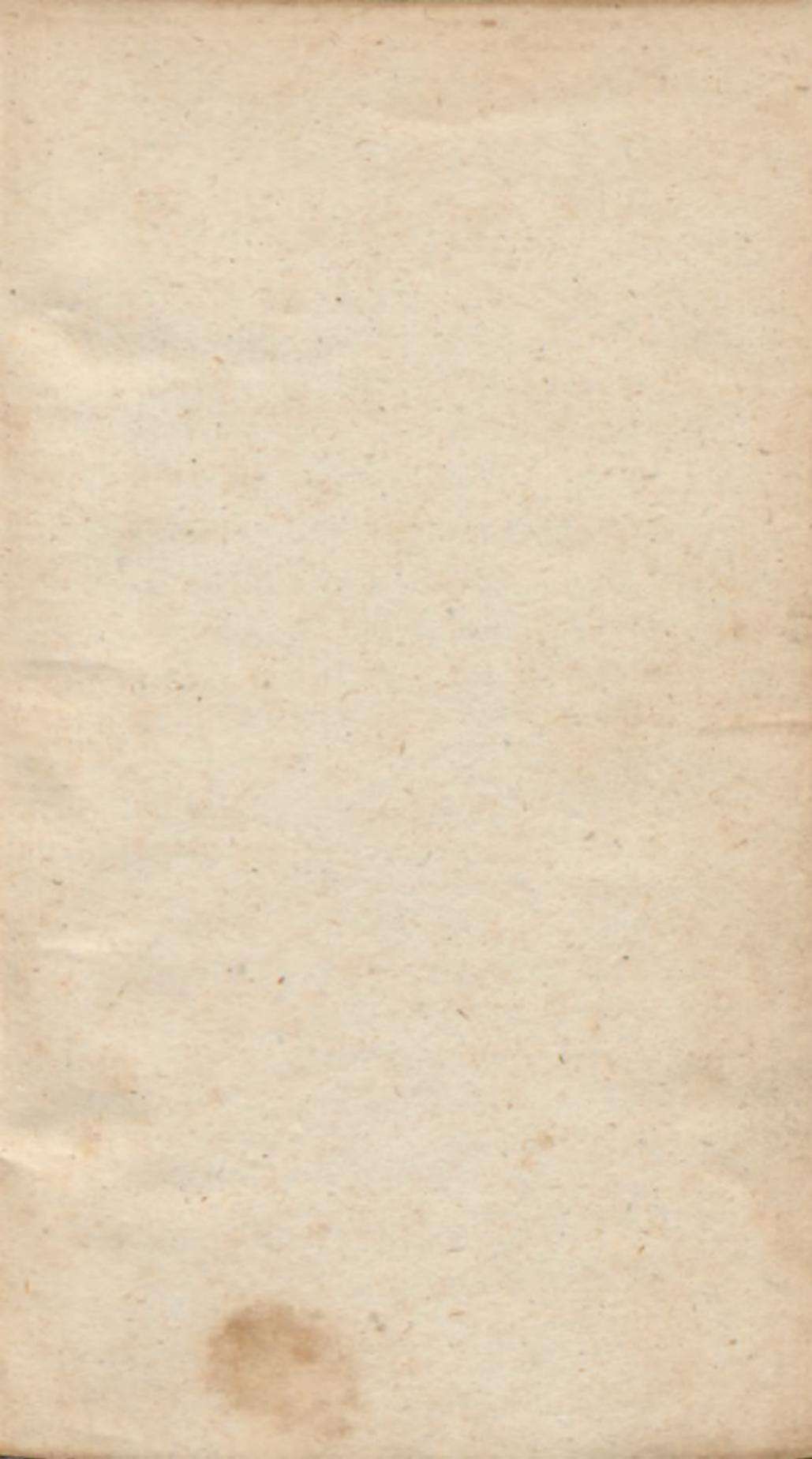
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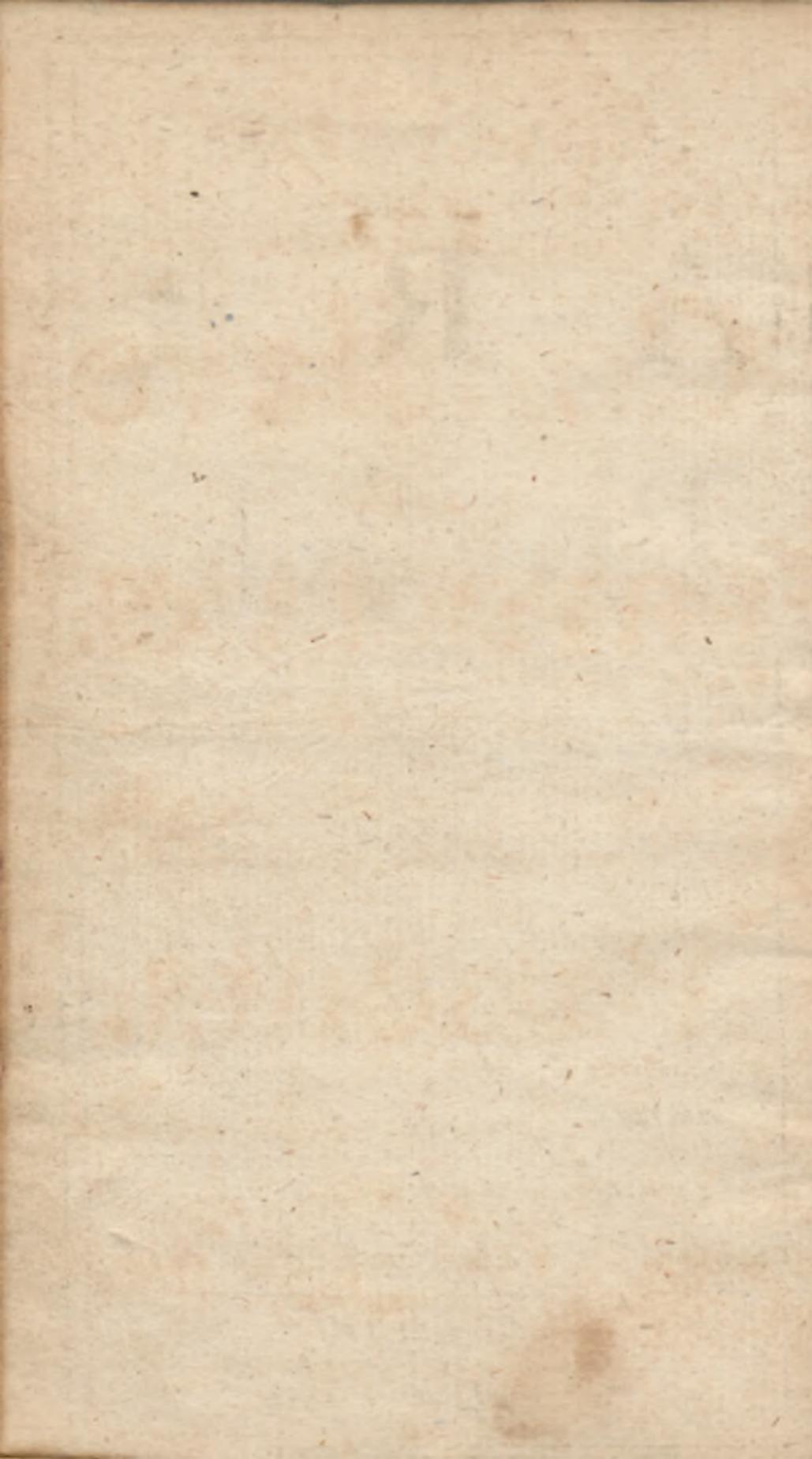
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THE I

Conclave

OF

PHYSICIANS;

The Second Part;

Further Detecting their Intrigues,
Frauds and Plots against their

Patients.

LONDON:

Printed for William Benbridge, in Hug-
gins-alley, in Wood-street, 1684.

1752

THE

CONCLAVE

OF

PHYSICIANS,

The Second Part;

Further Describing their Practices,
Frauds and Tricks against their

PATIENTS.

LONDON,

Printed for W. & A. G. B. in the
Street, near St. Dunstons Church.

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TO THE

HONOURABLE

ROBERT BOYLE, Esq;

THE Fame of Your sublime, and more than Humane Wisdom hath begot You many Admirers; and Your rare and incomparable Inventions, makes all men confess, That You are He, who by Your New Discoveries have given Light to, and greatly improved the Ingenious in their Curious Inquiries into the Secrets of Nature.

This encourages me to Address myself to You, Imploring Your Protection for this weak Essay of Mine, which now adventures to appear in Publick; not doubting, but that as You have al-

ways been pleased to let me enjoy
a constant Influence of Your most
esteemed Favour, so You will like-
wise at present pardon the Boldness,
and with Your wonted Goodness
pass by the Defects, which You may
possibly meet with in this Attempt
of

Honourable Sir,

Your most Humble,

and most Obedient Servant,

John Lancaster.

Don Carlo Buragna

TO THE

READER.

NOT many months since, by Order of the Vice-Roy of Naples was held a Consult of several Physicians, for the putting of some stop to the Abuses and Errors daily committed in the Practice of Physick. They, after some discourse thereabout, judged it most convenient for a thorough-examination of the Reasons already propounded; and yet farther to be propounded; that every one should set down his Opinion in writing. Signor Lionardo di Capoa, who was one of the aforesaid Consult, was obliged therefore to write his Opinion in this Affair; and it seeming to him, that

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this

this could not be done to any purpose without a diligent consideration of, and search into the nature of the thing to be treated of, viz. Physick; he acquitted himself of his Obligation with so much Learning, Eloquence and Erudition, that his Manuscript falling into the hands of certain learned Men, and other Friends of his, appeared to them rather composed for the Universality of those that take delight in the sublime Mysteries of Literature, than to be kept up amongst a private and small company, as if the Author in the writing thereof had purposed to himself no other end, but to satisfy the Command imposed upon him. They were therefore of Opinion, that a work of such excellency ought to be published in Print; and for that purpose so laboured with Signor Lionardo, that they at last prevailed with him to give them a Copy thereof, and to condescend, that this at least, of the many and different Tracts, which he has lying by him, should be committed to the Press. And herein they

to the Reader.

they regarded not only the pleasure, the Learned and Curious will take in perusing this Treatise, but the Profit also, that may thence result to all sorts of Persons, especially to those that are wary and judicious: Since by seeing therein the variety of Opinions and Sects, with the divers, and oftentimes contrary ways of Curing, practised amongst Physicians, they may, without entring into the more subtil Speculations of the Philosophers, easily perceive, with how great Reason others believe and are perswaded, that a Profession, so doubtful and uncertain in it self, has neither Learning nor Principles, upon which others may lay any firm Foundation; and how perilous a thing it is for men to see themselves in the hands of those, that will have it so, especially when Health and Life lie at stake. Moreover, who does not perceive how advantageous this Treatise may be to such young men, as follow Physick, since by the reading of this alone, they may arrive at a more exact knowledg of its Nature, than by

Don Carlo Buragna

turning over the great Volumes of the most reputed and solemn Masters thereof, and may in an hour understand what way in the Method of Curing is to be taken by him, who, laying aside cozening Tricks & Cheats, intends, as his profession obliges him, to honour himself by the help he brings to such Patients as come under his hands. Nor, shall they, or any else that apply themselves to better Studies, fail to see how many there formerly have been, and at present are, who both in Medicine and other Arts melt their Brains in the pursuit of that, which either is not, or not to be found; and as our Dante has it,

Trattando l'ombra, come cosa calda.
Treating of shadows, as substantial things.

But without my enlarging any farther herein, the Reader may of himself by the perusal of this Treatise sufficiently perceive how useful, and full of exquisite literature it is, and that its being composed

to the Reader.

posed without intention of having it published, hinders it not from agreeing with the Fame of its Author, and with the Opinion, that all judicious and understanding men have of him.

Farewel.

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posed without intention of having it
altered, but it is not from agreeing with
the sense of its Author and with the
opinion, that all judicious and
standing men have of him.

THE

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The Uncertainty of the
Art of Physick, clearly
manifested by a par-
ticular Relation of the
beginning and Progress
thereof.

THERE is not indeed, Gentle-
men, any Undertaking that
makes the Majesty of a Pru-
dent and Valiant Prince ap-
pear so worthy of Regard, as his acting
in such a manner, That by his Wisdom
and Valour, the people committed to his
care, may be assured not to be assailed by
foreign Arms, or miserably out-raged
without Revenge. Nor, is it in my opi-
nion an Action any whit less generous
and laudable to secure them from the De-
ceits of domestick Enemies, who then u-
sually

usually do the greatest mischief, when they most craftily cover themselves with the Veil of Benevolence and Charity, and counterfeiting themselves full of Humanity, and greatly touched with Compassion for the Misfortunes of others, lay afterwards for them such treacherous Snares, as can seldom or never be eschewed without mortal danger. And indeed, what Advantage would it be to a man to come off safe and secure from the manifest Perils of War, and afterwards unwarily to fall into dangers, the more hidden they are, the worse? And this indeed appears so much the more worthy of Compassion, as the Mishaps of that Ship are to be judged more grievous and lamentable, which, having escaped many Storms at Sea, miserably perishes at her very entrance into the Port. The pious and prudent Fore-sight therefore of our most excellent Vice-roy cannot sufficiently be commended, who, having with wonderful and incredible Felicity accomplished the first, and defeated the Designs and Attempts of those proud and cruel Fleets, which, infesting our Seas and Coasts, threatened us with Fire and Sword, and having likewise cleared the Highways and Roads of those Robbers and Mur-

Murderers, that disturb'd the Kingdom, and prey'd upon the Villages, does at present make it his whole study diligently to prevent us, whom he has rendred secure in the enjoyment of our Fortunes, from being ill treated in our persons by the misusage of Physick: Which, because every one has need thereof, as it may, when kept within the limits of experience, and our (although weak) Reason, be perhaps of some help to the publick. So on the contrary, whenever it happens to decline to a sinister path, it proves more dangerous and destructive to Mankind, than Diseases themselves. And no sooner were the unhappy Accidents that had befalln some sick persons, and for which the *Chimical Medicines* were accused, made known to his Excellency, but he immediately ordered, That we should with the greatest diligence imaginable apply our selves to search out a Remedy for such Misfortunes, and also to prescribe unto Physicians (where there is need) certain, secure, and solid Rules to be observed in their Practice.

But whenever, ruminating with myself, I reflect upon the Numerosity and Quality of the Difficulties there are in such an Attempt, finding likewise as many

in my self, I remain confused and at a stand, either because it so happens in all other affairs of great Consideration, or that the nature of this Art not bearing it, it seems exceeding hard and difficult to give Laws to the things appertaining thereunto. I should therefore rather chuse, without any more ado, by my silence, to free my self from trouble, did I not know, that I should thereby contravene his Commands, whose not only Requests, but even Signs, I ought without any Reply, and with awful Reverence to obey: By which, as also by the Benefit that may perhaps thence redound to my Country, being incited, I willingly enter the Lists.

Now to the end every Deliberation or Resolution that is to be taken in this matter, may not prove altogether vain and unprofitable, I shall employ all the strength of my weak Understanding; Discour-
sing, in the first place, of the Difficulties, whereinto, not only Princes and Magistrates, but also the wisest and most intelligent Physicians have oftentimes fallen in giving permanent and certain Laws to Medicine, an Art, of its own nature in the highest degree uncertain, dubious, and inconstant. Then afterwards, gradually
and

and with sober advice penetrating more inwardly, we will purpose (as far as the Nature of the thing will suffer) the way to make a good Physician and a better Chimist. Nor do I at present remember any other Remedy, that may be able and fit to repair the perpetual and almost fatal Calamities of Physick.

And to begin with the most ancient Memoirs, setting aside how short a time continued in *India*, *Babylonia*, and *Assyria*, their device of lodging the Sick on the most frequented Roads of the Country to have them cured by Travellers. In *Egypt* where all the Arts and more Noble Studies first came to light and flourished, only the Kings, Priests, and some few of the chief Nobility were permitted to give Physick to the sick, whence by *Manethon* were reckoned amongst the Physicians of most profound Judgment *Antotides*, the second King of the first Dynasty, of the *Tinites*, who wrote some Books of Anatomy, and *Tosoretus* of the third Dynasty, which was that of the *Memphitians*. But afterwards in process of time this Profession grew common also with the Multitude, and so much was the Number of Physicians increased, that for every Distemper there was appointed a

particular Physician, who was permitted to cure no other, as is testified by *Herodotus*, Father of the Greek History, in these words; *Medicine with them was divided, every particular Disease, and no more, having its Physician: whence all the Country is pestered with Physicians. For some are appointed to cure the Eyes, others the Head, others the Teeth, others the parts of the Belly, and others internal and hidden Distempers.* The Egyptian Physick remaining only amongst private persons, it is not easie to believe, how, falling from its ancient Splendor, it changed through the Laziness and Ignorance of the new Physicians, who were of such small parts, that, as the but-now-mentioned *Herodotus* saies, The chiefeft of them at the Court of the great King of *Persia*, when he had dislocated his Foot, knew not how to cure it, but with their Arguments reduced him to a very bad condition. Therefore we ought without doubt to believe, That in *Egypt* the Physicians were, as *Diodorus* relates, prohibited to depart from the Precepts of the ancient Masters; from which, if any one happened to swerve, and his Patient thereby grew worse, he was severely punished for it. For, saies he, *if after they had directly followed the acknow-*
ledged

ledged Laws of the sacred Book, they sail'd of curing the Patient, no Charge could be laid against them. But if they went contrary to the written Rules, they underwent the Judgment of Death. And really it was no small good Fortune of Galens (to say nothing at present of Hippocrates and others) that he was not born in those times, and in that Countrey: For he would not so easily have escaped Punishment, if contemning, as it were, the reverend Authority of the Law, he should have had the boldness to utter these words, I observe this not only in the writings of Hippocrates, but in all the Books of the Ancients, that I am not easily drawn to believe what any one of them has left written, until I have first well examined by the Test of Experience and Reason, whether, what they have delivered, be true or false. And that he was well versed in Logick, is seen by such Weapons as he used to defend himself withal, as Commenting upon the Ancients, and reporting their Opinions intangled and obumbrated, to the end they might not contradict his own. A Custom, which those Physicians that tread in the same steps, have followed, and still do follow, and which does in such a manner deform his sayings,

and

and also those of *Hippocrates*, that they oftentimes clearly appear to have written quite contrary to their first Determinations. And perhaps the *Egyptians*, deriding their own Law, acted maliciously in the same manner, according to the Proverb; *Fatta la legge pensata la Malizia*: No sooner is the Law made, but ways are found out to evade it. And to such a pitch peradventure did their neglected Boldness arrive, that their usual falling presently to Purgations, and for the most part with ill success, forced them (their first Law being antiquated) to remedy it by publishing a new one, as *Aristotle* relates in these Words; *The Physicians may after the fourth day stir the humors, but if they will do it sooner, at their own peril be it.* Which Simplicity, I believe found not many Abettors, if they considered, how often Diseases happen, that on the very first day need violent Remedies. But what a Fool would that Physician have been, that should have procured anothers Life with his own death?

The *Grecians*, who out-went all other Nations, as in Arts and Sciences, so likewise in Civil Prudence, having regard perhaps to such inconveniences, would not impose any positive Laws upon Physick,

sick, or those that professed it, chusing rather, that Infamy should be the punishment of those Physicians, by whose fault the Sick should miscarry; For saies Hippocrates, *There is no penalty set upon the Practisers of Physick, only in these Cities, but that of Infamy.* Which to those that take their Reputation to heart, is more grievous and tedious, than any other Torment. Which Custom is manifestly shewn by Philemon, when he saies,

Μόρον δὲ ἰατροῦ τῆτος καὶ αὐτοῦτοῦ
 Ἐξίστην ἄποκτείνεσθαι μὴ ἄπο θνητοῦ δὲ μὴ.

That is to say, *Only the Physician and the Judge are permitted to kill others without being put to death.* This also pleased the divine Pluto, who thus ordered in his Common-wealth; *The Physician shall not be subject to any Penalty, if a Patient, taken in hand by him, dies contrary to his best endeavour.* To which opinion Lucian comes very near, where he saies: *By how much the Art of Physick is worthy of greater honour, and more beneficial to Life than others, by so much should the Professors thereof have greater Liberty; and it is convenient that it should enjoy some priviledge, nor ought a Doctrine, consecrated*

to the Gods, and the Exercise of the most intelligent men, to be restrained, or subjugated by any power, or brought under the servitude of the Laws, or under the fear and penalties of Tribunals. And altho' among the Grecians the Athenians alone prohibited Women and Servants the Study of Physick, yet is not such a Statute worthy of much praise, not to say, it deserves much blame; Because, as hereafter shall be declared, the Understanding of worthy Women has been seen, contrary to their Expectation, to undertake the most sublime Studies, and Nature has often granted to Servants Courage and Wit fit for a Philosophick Liberty; therefore did they, not without Reason, a while after revoke this Law. Hyginus saying, *That the practise of Physick was allowed to Midwives for necessity and decency sake.* Much less ought we to believe, that the Sottihness of *Seleucus* took place, for so we may well call his Law, whereby, as if it had been mortal Poison, he prohibited upon pain of Death, all the Sick Persons of *Locris* to drink Wine, unless they had at first obtained a Licence from their Physicians: *If any of the Epizephyrian Locrians drank wine contrary to the Physicians direction, tho' he escaped, Death*

was his punishment, because he did contrary to what was prescribed him. The Roman Commonwealth, which far excelled all Greece and the Barbarous Nations not only in Military Government, but also in Politicks, thought it not convenient to commit, without restraint, the Care of mens Lives to the Custody of Physicians; and therefore by a Plebiscitum, first made by Aquilius a Tribune of the People (whether it were Gallus, or another of that name, I know not) and afterwards recorded amongst the Roman Laws it was decreed, that some punishment should be inflicted on their Failings, whereby they might be rendred more circumspect and cautious in their actings. We may nevertheless well believe, that this Law, or Plebiscitum, altho' made, was never put in Execution, otherwise Pliny would have been to blame to cry out in this manner against the Physicians; Furthermore no Law punishes capital ignorance, no example of Justice done. To which he adds, They learn by our dangers, and gain experience by our Deaths: And at length concludes; Only the Physician is allowed to kill a man unpunished. But there is something yet in the same Author that touches more to the quick; The Ignominie of the Physician passes

passes away, and Intemperance bears the blame, while they that perish are accused of their own misfortunes. And for this reason, I suppose, did those renowned Lawyers that were by command of the Emperor *Justinian* employed in compiling the *Pandects*, purposely pass by that over-severe and cruel Sentence of *Paulus* upon the *Cornelian* Law against Murderers; *If a man die of the Medicine given him for his health or the recovery of his Distemper, he that gave it, were he of Quality, shall be banished; if of meaner Condition, let him be put to death.* Which Sentence in the judgment of that great Soul of the Civil Law, *Jacobus Cujacius*, could not properly be reduced to the aforesaid *Cornelian* Law; forasmuch, saies he, as the Physician *sanandi, non nocendi animo dedit.* And altho' the same Lawyers registred both in the *Institutes* and in the *Digests*, not only the aforesaid Head of the *Aquilian* Law, but also the following words of *Ulpian*; *Tho' the event of Mortality ought not to be imputed to the Physician, yet what he commits out of ignorance, is to be laid to his charge, neither is the Deceiver to go unpunished under pretence of humane frailty.* Yet were these Statutes nevertheless rarely executed, altho' not only *Pliny*, but very many also
 after

after him, renewing in a more bitter manner the same Complaints, brought Accusations against them: Amongst whom the most learned *Angelus Politianus* in an Epistle of his to *Leonicensus* writes thus; *I have again bewail'd the folly of mankind, that has so long suffered besotted Ignorance to reign, and all the while buys the hope of life from them, who are the real causes of certain death.* *Ludovicus Vives* also cries out thus, *Their Miscarriages and Errors,* speaking of the Physicians, *not only go unpunish'd, but are also recompenced with Fees.* *Baptista Mantuanus* likewise has these words of them

*His, etsi tenebras palpant, est facta potestas
Excrucciandi egros, hominesque impune
necandi.*

Tho' blind with ignorance, yet scot-free they

The Sick torment, and men (unpunish'd) slay.

And an *Italian* Satyrift sporting with the Title *Doctor*, saies to the same purpose of the Physician,

*Ma poiche un tal ci puo donar la morte
Senza punizione, e senza pena,
Forza e, che si gentil titol riporte.*

Since

Since Doctors have free liberty to cause
 Our death, not fearing Punishment or
 Laws,
 Our Hangman may this noble Title
 bear,

'And our Academick in his most choice
 Dialogue saies in like manner of Physsi-
 cians; *Hoc tamen ipso securi, quod nulla
 sit lex quæ puniat inscitiam capitalem; im-
 mo vero cum mercede gratia referatur.* And
 another;

*Carnifici Medicus par est; nam cedit
 uterque*

Impune, & merces cedis utrique datur.

Hangman and Doctor herein alike fare,
 Both kill unpunish'd, both rewarded
 are.

'And another Author,

*Si quæcunque sua plectuntur crimina lege,
 Quas, Medici, maneant modo vestra pi-
 acula pœnas?*

*Qui plerumque ipso facitis medicamine
 morbum,*

Et diro ante diem egros demittitis orco?

Scilicet hoc vobis indulsit opinio, rerum

*Una potens. Clades inferre impune per
 orbem,*

Mer-

*Mercedemque alieno obitu, laudemque præ-
rare.*

If to each Crime its punishment be due,
What pain, Physicians, is enough for
you?

Who with your Drugs Diseases fre-
quently

Do cause, and th' Sick before their time
to dy?

This hath Opinion, which the whole
World sways,

Indulg'd to you, by others harms to
raise

Your selves, and by their deaths, to
merit Praise.

And altho' *Maximinus* condemned to
death all his Physicians, because they had
neither wholly healed him of his wounds,
nor eased him of the pain, yet cannot the
example of such a Tyrant give vigor to
any Law; nor was he less blamed for
this, than for his other Cruelties, by the
Writers of that Age, as also *Alexander*
was deservedly stiled cruel, for having
unjustly caused *Glaucias* the Physician to
be slain, through a suspicion, that he had
not been diligent enough in curing his
dearest Friend *Hephestion*. As on the con-
trary

trary, the Clemency and Humanity of *Darius Hystaspes*, King of *Persia*, is highly commended, who freely permitted the Physicians, already condemned to dy, for having reduced him to a bad Condition, to be set at liberty by *Democides* a famous Physician of *Crotona*. But let not any one therefore believe, that the Physicians gained such a liberty by transgressing their Rules; for it proceeded rather from the utmost necessity of the publick, and is, as it were an effect of the Art of good Government: for I am verily persuaded, that even the memory of the Mystery of the Medicine would have been utterly extinguished, if Physicians had been proceeded against according to the rigor of Justice. And what man indeed, unless he were exceeding dull and stupid, or exreamly rash, would ever have vainly spent his Time and Endeavours in the pursuit of an Art (if Medicine, which has not any certain and fixed Rule in its operations, may possibly be so called) in it self displeasing, and hard to be obtained, and in its Events very dubious? I say displeasing, for what can be more offensive and disgustful, than continually to converse with sick persons, and daily to see and hear the Miseries of others,

others,

others, and that many times without being any ways able to remedy them? It is also difficult to undertake, and always uncertain in its success; because in the curing of the Sick, not only the skill of the Physician, but also Fortune and Chance claim their share: from whence arose this common Proverb; *A Physician had need be born under a fortunate Constellation.* And O how exceeding often does it happen, that contrary to all human expectation, as *Celsus* writes; *Expectation is likewise frustrated, and that man dies, of whom the Physician was secure before.* And *Hippocrates* himself, although esteemed a most profound and skilful Physician, yet confesses, That he gained more Reproach than Commendations by his Profession. And therefore it is exceeding difficult, or rather impossible always to judge, whether the unhappy success of distempers proceeds from the sottishness of the Physicians, or from the Nature of the disease, or from some other internal Cause, into which no humane Wisdom or Knowledge can penetrate. Most uncertain always and obscure are the Symptoms of diseases, especially of the acute, according to *Hippocrates*: wherefore *Celsus* also said; *It behoves us*

al-

Also to understand, that in acute Diseases
 the Symptoms of life and death are much
 more fallacious. Besides that in the Bo-
 dies of Animals are wont to be ingendred
 poisons, and that oftentimes presently, by
 sudden precipitation and Coagulation;
 and the man, whom not only others,
 but even *Appollo* and *Æsculapius* them-
 selves would have judged most sound
 and healthful, may have within him Im-
 posthumes, and other secret distempers,
 which, when he least thinks of it, may
 be able to cause his death, and that at
 the very Instant when the Medicines are
 prepared: wrongfully therefore are the
 Remedies blamed, and not the evil qua-
 lity of the distemper. And besides this,
 some Medicines which are esteemed good,
 and conducing to the Health of man, may
 oftentimes occasion such disturbance with-
 in the Patients body, as may bring on his
 death, before we with our shallow Un-
 derstandings can prevent it, as *Celsus* testi-
 fies. It will not therefore be the Physi-
 cians fault, if sometimes his Patient grows
 worse by his Remedies; nor can Laws e-
 ver determine any thing herein. But
 come, let us grant, that a method of Cur-
 ring may by Law be prescribed to Phy-
 sicians, how can they be punished for

transgressing it? or how can the Crime be so clearly manifested, that they may be proceeded against in form of Law? And who does not sufficiently know, how all Physicians are of contrary Sects, and perpetually disagreeing in their Sentiments? Wherefore being either always stimulated by open Enmity, or which is worse, by secret Envy, or else allured by the love and Benevolence of their own party, they will, without any respect to Truth, represent the matter to the Judge quite otherwise, than in Justice they ought, and make him, as the *Italian Proverb* has it, *See the Moon in the Well according to their own desire.* Besides that, the fear of punishment, which the Physician may easily incur, will always keep him suspended and dubious in taking his Resolutions, even when he intends to operate most effectually; and thus being terrified and confounded, he will, for fear of hazarding his person, in the greatest Maladies stand, as it were, fettered, and with his hands bound behind him, or else, not to depart from the common opinion of the Vulgar, however false and contrary to the distemper, will oftentimes make use of vain and dangerous Remedies. A thing which, as it is well ob-

served by *Cardanus*, is oftner wont to
 besal the Physicians of Princes, than any
 others, who not only for fear of Infamy,
 but also of greater Mischief, forbear mak-
 ing use of great and unusual Remedies.
 It will not be far from the matter to
 bring here an Example taken from the
 art of War, not much differing truly in
 the uncertainty of its succels, from that
 of Medicine. The *Roman* Magistrates ra-
 ther pitied, than punished the Errors of
 their Captains, and it is well seen to what
 a height the Empire of *Rome* ascended
 thereby; as on the other side, every one
 knows to how wretched a Condition the
Carthaginians were reduced, by always
 taking contrary measures. And this was
 yet nearer to our times manifested by the
Venetians to their exceeding great da-
 mage, and with the almost Universal Ru-
 ine of their Republick, when they un-
 justly beheaded *Carmagnuola* for his care-
 lesness, by which, *Liviano* afterwards be-
 ing dismayed, and following the Opi-
 nion of the unwary *Proveditors*, lost
 the day at *Vicenza*, and was miserably
 with his whole Army discomfited and cut
 in pieces. And perhaps the putting of *Vi-
 telli* to death, was one of the principle
 Occasions, that the *Florentines* betrayed
 by

by *Baglione*, sadly afterwards lost their liberty.

And here some one may not without reason object, That as well the *Aquilian*, as all the other Laws of the *Romans*, by us related, were not made for able Physicians, whether Methodical, Empirical, or Rational, but only for such popular Empiricks, as are Quacks and Mountebanks; the Name of Physician being not only given to such vulgar Empiricks, but even to those also that were wont to castrate little Children, as may be easily seen in the Digests and Code, as well of *Theodosius* as *Justinian*. And certainly it is to be believed, That in them alone the Ignorance of the Art took place, through occasion whereof, the Laws against Physicians were ordained in *Rome*. But this foolish sort of Physicians ought indeed to be severely punished for rashly intermeddling in a Mystery of so great importance, as is the art of Healing, and blindly ordaining Remedies at the peril of their Patients Lives. Therefore I think it very wisely enacted in many Countreys of *Europe*, that such Fellows are under very great penalties forbidden to practise, tho' these Edicts are seldom or never executed. And indeed, with great reason

does *Anneode Roberti* say of them, what *Tacitus* heretofore said of Astrologers, That they are *A Generation of people unfaithful to the Enquirer, and fallacious to those that hope; always forbidden in our City, yet never expell'd.* And the Comparison of *Roberti* is but scarce enough, That the Knavish Astrologers do nothing else, but entertain the Curious with their *Fargon*, feeding them with most vain hopes; and the vulgar Empiricks do either with their silly Secrets, and idle prattling, hinder the Sick from taking Remedies of able Physicians, which Neglect costs them their Lives; or else they do themselves kill them with most pernicious Medicines.

And justly, perhaps, were those paltry Knaves first degraded, and afterwards condemned in *France*, who, instead of curing King *Charles* the Sixth, reduced him with their Remedies to such an Estate, that there was scarce any hopes of his Life. But in my opinion, that valiant King was not over-considerate, or too well advised, to hazard his Life in the hands of such Quacks and Cheats; and he should, at their first offering to cure his Distempers, immediately, and without Experimenting their Remedies, or regard-

garding their promises, have punished them for their Temerity and foolish boldness; if it were not the ill Will, and Craft of the spiteful Physicians of those times, which made things go so ill with thoe wretched Creatures.

But how should it ever be possible for either the people, or Magistrates, who, for the most part understand little or nothing thereof, to settle the practise of Physick by firm and durable Laws, when the wisest and skilfullest Physicians, who with long Study, and much practise have searched far into it, could never arrive thereunto? The Inventor, as 'tis thought, or at least the most ancient Writer of Physick was *Æsculapius*, and he, as testifies *Hippocrates*, or whoever else was the Author of the Epistle to *Democritus*, prescribed many Rules to be observed in the practise of Healing; but soon finding them not to be exact, most gently dispensed with them. *Αυτῆς*, saies the Epistolizer of *Æsculapius*, *ἐν πολλοῖς διεφάνησε καὶ δάπτει ἡμῖν αἱ τῶν συζητητέων βίβλοι*. Therefore we may say with the *Toscan* Lyrick, that he

*Solchi onde, in rena fondi, e scriva in
vente.*

*Plows th' Waves, builds on the Sand,
and writes i' th' Wind.*

Who vainly wearys himself with labouring after the establishment of such Rules. And if any one shall desire to have this made clear unto him, I shall with the best ordered Discourse I can, endeavour to demonstrate to him the Reasons thereof.

The Art of Medicine is at this day so greatly increased and advanced, that it seems to strive for Superiority with the most illustrious and most noble Studies, its Jurisdiction to penetrate even into the most remote and extreme Confines of Nature; whereas it was at first restrained within the narrow Limits of a few Plants, as (to say nothing of others) is acknowledged by the ancient Interpreter of *Homer*, *Ἡράκλεια ἰντεκὴ ἐν Κατάλοσ' Ἰν*; whereunto agrees our *Seneca*; *Medicina quondam paucarum fuit Scientia Herbarum*. Thus in that pleasant, and above all others, happy Age,

— *When Milk for food
Had the Infant World, whose Cradle
was a Wood.*

And

*And then those first men lived free from
fear*

*Of scorching Feavers, tho' as yet by Herbs,
Or Physicks skill they unassisted were.*

Either because they had then little need of Physick, *Firmis adhuc, solidisque corporibus, & facili cibo, nec per artem, voluptatemque corrupto*: Or, because Medicine, as all other (even the greatest) things here below was to take its rise from very weak beginnings; men at that time using such Remedies as they found out either by 'chance, or by observing the brute Beasts, or by their own Industry. Whence it is rationally to be believed, That *Agenor* and *Chiron*, held by some for the most ancient of all Physicians, made use only of Plants in their Cures: *The Tyrians preserve their first fruits for Agenor, the Magnetians for Chiron, said to be the first that ever practised Physick: For that by the use of Roots and Herbs they cured the Sick. And of Chiron, the Finder out of the Chironian Panacea, or All-beal,*

*The healing Root was Centaure, so call'd
From the fain'd Centaure Chiron, Sa-
turn's Son,*

Who found it first on snowy Polion.

Eustathius declares, That being wounded in the Hand, or as *Pliny* would have it, in the Foot, he found out the way of Curing by Herbs. And to say nothing of *Mercury*, who taught *Ulysses*, as *Homer* sings the use of the herb *Moly*,

*This said, from th' earth a Medicine
Mercury
Dig'd up, and taught the use thereof
to me.*

It appears, that *Hercules*, from whom the *Herculean Panacea* took its Name, cured only with Plants; as also did *Isis* and *Osiris*, and *Apollo*, and *Arabus*, and *Cadmus*, and *Bacchus*, by whose means, as *Plutarch* tells us, that most powerful and pleasant Medicine, *Wine*, was first found out, and brought into esteem; and the great vertue of *Ivy* of marvellous efficacy in repairing the Evils caused by the too excessive use of *Wine*, was made known to the World: *Bacchus*, saith he, was accounted an Excellent Physician, not only because he found out the use of *Wine*, a most pleasing sort of Physick, but for that he also taught the use of *Ivy*, and caus'd his Followers, in the midst of their Cups, to crown their Temples with it, as being that,
which

which by its coolness repels the Vapors from the head. Herbs alone were likewise made use of by *Æsculapius*, the Inventor of the *Asclepian Panacea*, with which, as *Nicander* sings, he Cured *Iolas* the Son of *Iphicles*,

*The Phlegyan All-heal first Paicon
took,*

*As on the banks it grew of a black Brook,
Which he to cure Amphitruo's Grand-
child us'd.*

And as his Commentator relates, he was wont to use it in the Cure of his other Patients: *Asclepius* was said to make use of this herb (meaning *All-heal*) who was the Son of *Korones* the Sister of *Phlegys*, the Physician *Æsculapius*. And so did *Amithaon* and *Melampus*, who, as we read in *Dioscorides*, made use of *Hellebore* in Curing the Daughter of *Prætus*, King of the *Argives*. Nor did *Podalirius* or *Machaon* use any thing but Herbs to heal the Wounds of the *Grecian Army*; and before the *Trojan War*, *Medea*, as *Diodorus* relates, cured with Herbs the wounds of *Json*, *Atalanta*, *Laertes*, and the *Thespiades*: *Jason*, *Laertes*, *Atalanta*, and they who were called the *Thespiades*, all these.

these they report were cured by Medea with certain Roots and herbs. And Tryphon, according to Plutarch, highly extolled and praised the Ancients, *πλείστην κερσηθῆναι ἀπὸ αὐτῶν ἰατρικῆν*. Whence they, having very often tried and proved their Medicines, gave, as Manilius sings, the first beginning to the Art of Curing,

*Experience through divers chances brought
Forth Art, the way first by example
taught.*

But as Medicines were at first but few and simple, so also few and simple ought the Rules of Physick then to be: whence by reason of the Errors, whereinto Experience might easily fall, it was necessary, that such Rules, altho' very few, should frequently change, the first Medicines daily changing and growing better. Thus began the Art of Physick at the very first to manifest its Inconstancy. But it did not long thus remain in the hands of simple persons, ere Philosophers began by degrees to put in their fingers; who at first, as is to be believed, were drawn thereunto by meer Curiosity, and a desire of searching out the cause of Medicines; but by little and little advancing
and

and going forwards, they arrived at length to this, that blaming, as inconstant, and perilous, the ancient simplicity of Curing, they laid the first foundation of rational Physick. And although *Eustathius* makes *Podalirius* the first Inventor thereof, yet it seems, by what *Erisimachus* in *Plato* relates That this Honour ought to be attributed to his Father *Æsculapius*; Our Fore-father *Æsculapius* (as the Poets say, and I believe was the first that ever methodized the Art of Physick. And therefore the whole Art of Physick is governed by that God. And he had also said before this, The knowledg of what agrees with the Body in reference to Fullness and Emptiness, and he that distinguishes in those things the good and bad agreement, he is the most skilful Physician. And he that makes such a change, that for one Agreement there shall be another; and where there is not a Sympathy, which ought to be, knows how to cause one, and take away that which was there before, he is to be accounted a good Artist. For whatever Contraries there are in the body, ought to be made to agree one with another; Cold with Heat, Bitter with Sweet, Dry with Moist. Yet for all this, did not the Mutations and Uncertainties of Physick here:

hereby cease, but rather multiplied more and more: and as the Practitioners were various and disagreeing, so it self also became various, and divided (as it were) into a thousand parts.

But in the mean time Rational Physick was in the strictest manner so conjoynd to Philosophy, that it was (as *Celsus* avers) by the wisest and most prudent *Estimators* of things adjudged to be a part thereof: and thus (it seems) it continued to the time of *Herodotus*, mistakenly by some called *Prodicus*. Now he, as may be collected from what *Plato* relates in his Discourse of the *Gymnasium*, whereof he was Master, and first Minister, casually falling sick, through the necessity, he had at that time, applied himself with great fervency, and the utmost of his endeavours, to the cultivating of Physick, and joyning it to the *Gymnastick*, and prescribing it some Rules, which he first found out by Reason and Experience, began (it seems) before all others to give it some form of Art. And then it came by little and little to lose its ancient Familiarity with Philosophy; altho' *Celsus* and some others are of opinion, that this first hapned through the means of *Hippocrates*. And from *Herodicus* it seems, that the

now-mentioned *Hippocrates*, his Scholar *Euryphontes*, and others learn'd the custom of treating separately from Philosophy, the things that belong to Physick. And altho' some thought this a very good act, and of great advantage to Physick, yet can it not but appear to him, who shall strictly look into the truth of things, that great Harm ensued thereby. Forasmuch as the Philosophers not at all regarding to meddle with Physick, and the Physicians discoursing grossly of its affairs, there remained little or nothing of Rational, but the Name. And to such an height did that blameable Custom arrive, that their Successors pertinaciously set themselves with all their might to defend it; and being obstinate in their belief, endeavoured to make all others give credit to it. And *Galen* durst say of *Hippocrates*, That he had certainly shewn great Wisdom, in that he would never intermeddle, as *Plato* afterwards did, in investigating the Nature and Generation of the Qualities of those four first Bodies, whereof the whole Mass of the World, with all things therein contained, is judged to have been framed and composed; saying, that such a Dispute belonged particularly to the Philosophers, and not to the Physicians; who

who have then sufficiently complied with their Duty, when they arrive to know, that the Healthfulness of Bodies is ingendred of the Temperament or Mixture of Heat, Cold, Moisture, and Drought. But what could ever be imagined more hurtful and destructive to Physick, than this?

Thus in tract of time the Love of Wisdom decaying by degrees in those Physicians, that called themselves Rational, the Contests about the ill-managed Physick sprang up more fierce and outrageous than before: for whereas at first their contrasting one anothers Sentiments, aimed only at clearing the Truth, now being wholly plunged into Factions, and obstinate in their designs, they never ceased contending, brawling, and reviling one another, and railing in such a manner, that the very first Masters and Inventors of the Art were not secure from their Reproaches. *Apollo* esteemed heretofore the God of Physick, was now scoffed at by the foolish people, and vulgar Troop of Physicians, who openly accused him of having been a Pratler, and a Boaster; and above all they taxed him with Ingratitude; because that having gained the Knowledge of Medicine from the Humanity and

Cour-

Courtesie of others, he afterwards demeaned himself so proudly and arrogantly, as if he had by his own Industry without any assistance first found it out. Thus this crafty Cozener, to gain the greater applause, and the more to advance his Glory, having learn'd the art from *Glaucus*, who was an old Fox, began to play his Pranks, and to act the Astrologer, opening a way to those Tricks and Cheats, by which the Multitude have ever since been deceived. Others railed against *Æsculapius*, who was himself also a God of Physick, for his Inconstancy, and little Firmness in curing; and not a few Curses were also bestowed upon him for his insatiable avarice: Forasmuch as he first of all, as 'tis reported, profaning the venerable and sacred Art of Physick, drawn by filthy Lucre to cure for a price, sold to a sick Prince a few Herbs and Roots for an infinite Sum of money, whereby he justly merited to be afterwards Thunder-struck and burnt by *Jupiter* for leaving to posterity so unfitting and abominable an Example. And besides this they say, That in all sorts of Jugling Tricks and Cunning Feats, he far out-strip'd his Father *Apollo*, and was therefore afterwards believed by every body to preside over

Auguries

Auguries and the art of Divination. They farther also add, That by a thousand Impostures and subtil Artifices he perswaded others, as he did his Father, That he could raise people from the dead; wickedly thinking thereby to procure to himself the Title of Divine. But to be brief, they in fine concluded, That *Apollo* knew little or nothing of Medicine, and his Son *Æsculapius* much less: wherefore doubting, that he could not perfectly teach his Son his own Art, he caused him for a long time to be instructed therein under the Discipline of *Chiron*. And he, after he had spent so much Time and Study, grew so skilful, that in curing a little Tooth-ach he was in danger to lose his Reputation, had he not in fine with a quick deliberation set himself to draw them, which if not performed, who knows what might have betaln the Patient. And for his great Master *Chiron*, how could he cure others, who was not able to cure himself; but being accidentally wounded by *Hercules*, resolved wholly to resign his Life and Immortality to *Prometheus*, and so bravely to rid himself out of all his Troubles? And hence we may plainly understand, what Truth there was in those so wonderful and incom-

comparable actions, which lying antiquity boasts of them. Thus peradventure do the spiteful Contradictors fable of these first Masters; and that I also may at present speak, what I think, it does not seem to me very dubious, That the first Inventors of Physick among the *Greeks* were certainly but very small Proficients therein; since that in after-ages, when the World with Time advanced in every Art and Study, their witless Discourses about it, demonstrated, that their skill was yet little enough. And altho' they gained a great deal of Fame and Reputation in all parts, yet ought we not therefore the less to persist in our Belief, judging, that at the first appearance of Arts to the simple and growing World, the first Operations of Physick appeared wonderful and Divine Inventions. And this was much more easie for Physicians, than for any other Inventors; because all their most considerable Mistakes and Errors being, as one saith, buried in the same Grave with those that were slain by them; and on the contrary, nothing appearing of them, but their Experiments, how mean soever, on the living by them cured, they might without any great opposition easily acquire immortal praise
and

and honour. Besides that, this certainly happens in the most wicked and infamous persons, who as they are crafty and malicious, procure themselves every where Favourers and Partakers; and being far from true Wisdom, leave no Deceit or Cheat untried, whereby they may gain esteem amongst the Dregs of the people. It is therefore certainly to be judged, That they, whose Fame was so much trumpeted about, were most crafty Juglers and Mountebancks. It is not here my Intention to alledge those numerous Examples, which I could bring both from ancient and modern Records; I will only not leave unrelated, how it was anciently reported, that *Acron* of *Agrigentum* once freed the City of *Athens* from a mortal Plague, by the great Lights and Fires, which he caused to be kindled therein. But that Fire alone cannot produce any such effect, our own Eyes have certainly and sufficiently taught us. The same thing is *Hippocrates* laid to have done in his time. And *Toxares* also had after his death Statues erected, and Sacrifices offered to him with other Divine Honours; because that (as *Lucian* tells us) at a time when *Athens* was more than ever annoyed, and even dispeopled by a raging Pestilence,

lence, he is said to have appeared to *Architele*, the Wife of a certain *Areopagite*, and to have assured her, That, if the *Athenians* would sprinkle all their Streets with Wine, the Plague would presently cease; which they having done, it suddenly fell out, as he had promised. But here I find his usual prudence wanting in *Lucian*, who foolishly believes it, and phancies, That this might proceed from the Vapors of the Wine, which, mixing with the Air, purged it, and freed it from those pestilential Qualities that infected it. But good God! if these Plagues ceased not, till that, after a long Destruction and Mortality of the people, the Malady had quite spent it self; why must we say, That this hapned through the means of vain and helpless Remedies, and not rather through the weakness and diminution of the Evil? therefore it is certainly to be judged, that the most crafty and subtile Quacks, knowing that the Fury of the Distemper was already spent, and that it was in the wane, to gain themselves Fame and everlasting Renown, cunningly prescribed a Remedy, that so the peoples deliverance might be rather attributed to them, than to the Nature of the Infection. An Artifice, which is even
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at this day continually practised by Physicians. But as for *Æsculapius*, he may well rest contented with that Glory, which, for his having been the first that taught the World the Art of Tooth-drawing, is rationally given him by the *Roman Orator*, when he saith; *Æsculapius was the first that invented the drawing of Teeth*: Altho' the Cures wrought by him are said to have been so rare and wonderful, and those in so many different ways related, that as *Sextus* the Empirick wisely reflects, they may hereby have been concluded to have been wholly Fabulous: For our Historians going upon false Suppositions, report, the Captain of our Science, *Æsculapius*, to have been touched with Thunder, not contented with a Fiction, which nevertheless they variously transform. *Stesichorus* reports, That *Æsculapius* ascended to the height of his Glory by having, with his Medicines, restored to life some of those that died at *Thebes*. But *Polyanthus* says, That *Æsculapius* grew famous, for that some, who were by the anger of *Juno* struck with Madness, did by his means recover their Senses. And *Parrhasius* recounts, That he gained his chief Repute by recalling *Tyndarus* from death. And *Staphylus* affirms, That his
greatest

greatest Renown was gotten by his joyn-
 ing together, and enlivening the scattered
 Limbs of *Hyppolitus*, whom his frightned
 Horses had torn into an Hundred pieces.
 But *Phylarchus* avers, That all his Esteem
 and Honour was derived from his curing
 of their Blindness the Sons of *Phineus*.
 And *Telesarchus* in fine will have him
 placed among the Gods, because he at-
 tempted to raise *Orion* from the dead. But
 what Artifices, how leathsome and abo-
 minable soever, did he leave untried, to
 be held diligent and circumspect in curing?
 He (saith *Celus Rhodiginus*) would (where-
 in he was also imitated by *Hippocrates*)
 even taste the Excrements of the Sick, as if
 that were necessary to the finding out the
 Causes of Distempers; for which he was
 afterwards by *Aristophanes* in his *Plutus*
 wittily called *Exalopizy*, or Excrement-
 eater, and we may better hit him home
 by saying with our *Aetius Sincerus*,

Esse idem poteris Merdicus & Medicus.

But above all, highly advantagious to
Aesculapius, were Riddles, Sorceries, Ora-
 cles, Sacrifices, and many other Supersti-
 tions and juggling Tricks, which he made
 use of to impose upon the Belief of the
 silly

filly multitude, feeding the Sick with certain hopes of their recovery, when he only held them in suspense with his Talk. An usual Custom at that time of every one, who would with any Commendations practise Physick. And to say nothing of *Medea*, and many others, *Melampus* by such foolish Artifices and Flim Flams, besides the great Fame he obtained from a poor Fellow, as he was, together with his Brother, became most Rich Princes and Sovereign Lords of two parts of the Realm of King *Prætus*, marrying his Daughters, by him cured, whose names (saies *Apollodorus*) were *Lysippe* and *Iphianassa*; but *Ælian* calls them *Elea* and *Celene*, who, either through the overmuch use of Wine, or by the procurement of the Queen of *Cyprus* falling mad, went together with their Sister *Iphinoe*, who died before she could be cured, feeding on Grass, and lowing like Cows about the Valleys of *Morea*, and other Countreys. Of these *Virgil* saith in his *Bucolicks*;

With Lowings vain th' *Præides* stark
 mad,
 Fill all the neighbouring Fields, &c.

But a Remedy was found out for their Madness by *Melampus*, who, as *Dioscorides* will have it, cured them with *Black Hellebore*; altho' *Galen* on far better Grounds, judges that it was *White Hellebore* which wrought the Cure. This Medicine *Melampus* first learn'd from the Sheep, saith *Theophrastus*, or rather from the Goats, which, as *Pliny* writes, he kept, who purge themselves by feeding on *Hellebore*. Altho' some are of opinion, that *Melampus* cured those distracted Ladies, not with *Hellebore*, but with the Milk of Goats, first fed therewith; and others say, that it was not *Melampus* the Goatherd, who restored them to their Senses, but another *Melampus* called the Soothsayer. And *Polyanthus*, as it is related by *Sextus* the Empirick, and *Eudoxus* a most ancient Geographer in *Stephanus* attributes this to *Æsculapius*. But however this be, it is not to be doubted, but *Melampus*, after many long Ceremonies accompanied with Sacrifices, and other Superstitions, caused these distracted Ladies to be first washed in that famous Fountain of *Arcadia*, called *Clitorius*; wherefore in memory thereof there were engraven in Marble those witty Verses, related by *Isogonus* a most ancient Writer, concerning Waters.

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Wherefore after this, a Debate^r arose amongst Writers, differently judging of this Cure: Some attributing it only to the Sacrifice and Bath, others to the *Helzebore*; but certainly, as far as we can perceive, that both the Medicines were made use of by *Melampus*: *Pythagoras* saying thus in *Ovid*:

*Who once has quenck'd his draught at
Clitro's Well,*

*Flies Wine, and drinks unmixed water
still.*

*Whether the water bear a secret Feud
To Wine, or as the Shepherds there re-
port*

*How Amithaon's Son, when from the
Harms*

*Of raging Madness, he by herbs and
Charms*

*Had free'd, he slung th' Infections of their
mind*

*Into the Well, where it has still remain'd
behind.*

To which Custom, the *Homer* of *Ferrara* perhaps had respect, when he made *Astolfo* several times wash his mad *Orlando* in the Sea, before he gave him to drink the Liquor he had received from Heaven to cure him. *Astol-*

*Astolfo caus'd him to be seven times
wash'd,
And under water to be plung'd seven
times,
So were his face and all his members
cleansed
From that same filth, that had him so
befrensied.*

But *Melampus* not content with these silly Tricks only, to render his Cures more famous and remarkable, brag'd, as may be seen in *Synesius*, that he was skilled in the Interpretation of Dreams, proceeding thence to Soothsayings, and giving all men to understand, That *Apollo* had endowed him with the Art of Divination, and that he having bred up in his house certain Serpents, they had in the dead of the Night, when he was asleep, lick'd his Ears, whereat he, suddenly waking for fear, found at Day-break, that he understood the Language of all Birds. As *Apollodorus*, relates, speaking of *Melampus*. Not any Art then had ever, I believe, so much Commerce with Lyes, Fraud, and Superstitions, as the Mystery of Physick, which so manifestly appears to every one, who has but the least Insight therein, that it is not necessary for

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me at present to trouble my self any farther about it. Yet will I not forbear to glance a little at the strange and ridiculous Ceremonies, which the Ancients used in gathering of Plants, to the end that by the ignorant people their Medicines might be esteemed more wonderful and regardable. *Piony* could not be gathered in the day-time, for fear of losing presently their Sight, if they should chance to be seen by a Jay. He that would dig up *Mandrakes*, was obliged to have a care of a contrary Wind; and before he began to dig for it, he made about it three Circles, and afterwards pluck'd it out of the ground, holding his Face towards the West; but while he pulled it up, another was to go round about him, skipping and sneering, and uttering, I know not what, undecent and obscene Speeches; as *Theophrastus* relates in these words, *They who go about to cut the Mandrake, let them take care of a contrary wind, and make three Circles first with a Sword, then let them dig looking to the West.*

But with far greater Ceremonies was the *Baara*, which some will have to be nothing else, but the very same Mandrake diged up by the Ancients. They first threw upon it the menstruous Blood
 or

or Urine of Women, then having removed the Earth from round about it, they tied a Dog to the Root, who, being called by his Master, in running, pluck'd it up, and presently fell down dead. This is thus related by *Josephus the Jew*; *That part of the Valley which encompasses the City to the North, is called Baaras: That place bears a Root of the same Name: In Colour it is like the flame of Fire; and in the Evening casts forth a kind of Lightning. It will not be touched by those that go about to pull it, but flies away; nor is there any way to stop it, but by casting upon it either the Urine or Menstruum's of a Woman. And then also it is death to them that handle it, unless by fortune the person that carries the Root, so carries it, that it may hang down out of his hand. But it is taken up another way without any danger, and that is this: They make a Circle about the Roots, for the hidden part of the Root is the shortest; then they tie a Dog to it, who, when the Master calls him away, easily pulls it up: But the Dog immediately dies, as being a kind of Revenge for offering violence to the Root, for after that, there is no danger to any body that takes it up.*

An Account much like to this is given by *Elian* in his *History of Animals*, concern-

cerning the digging up of the *Cynospastus*.

The name of the Plant is *Cynospastus*, which is also called the Bright-shine. Now you must know, that all day this Plant is not to be seen, but at night it shines like a Star, and glitters like Fire. Therefore marking the place diligently in the day time, they go away, and come again the next night, and then seeing the mark which they left there. But the Root is neither to be cut nor pull'd up; for they report, That the first, who, through ignorance of its Nature, touch'd it, soon after perished, Therefore they take a Dog that has been kept hungry for nine days together; which done, they bring the Dog to that part of the Root next the earth, and then fasten the Dog and the Root together, with a Rope tyed with a strong Knot: then returning a good distance off, they throw upon the ground several morsels of Meat, which the Dog smelling, and press'd by hunger, pulls with all his force to get at the Meat, and so at last plucks up the Root. But if it happen, that the Sun see the Root, the Dog dies immediately, and they bury the Dog in the same place, using certain sacred Ceremonies over the dead body of the Dog, as having died for their sakes; for then they may be bold to touch and handle the Plant, and carry
it

it home ; where, as they report, they make use of for many profitable Advantages.

Nor less vain and ridiculous were the Superstitions, used by the Ancients in digging up the *Panacea*, as *Theophrastus* relates. And of *Ellebore* and many other Plants there is such a number of Fables reported as well by the same *Theophrastus*, as by *Dioscorides* and *Pliny*, that if I would relate them one by one, I should scarce come to an end.

But above all to be admired were the most tedious and vain Ceremonies, used by the Priests of the Isle of *Lennos*, in garhering the sealed Earth, as they are related by *Galen*, who being an Eye-witness, made an Elegant Description thereof. To which Artifices also the most witty *Ariosto* alluding, introduces the chaste *Isabella*, making the drunken *Saracen* believe, that she had a never-failing Secret for the rendring a man invulnerable, and to gain the more Credit to her assertion, enveloping it in abundance of Cautions and Conditions in this Discourse to *Rodomont* :

I know where an herb grows, which I have seen,

Which being boild with Ivy and with Rue

*Over an easie Fire of Cypress-wood,
Then press'd between a spotless Virgins
hands,*

*A Liquor yields that hard'ns so the skin,
That neither Fire nor Steel can do it
harm.*

*Three times anoint your body with this Oyl,
And you shall be a month invulnerable.
But then the Vertue ceases, then again
You must again anoint, &c.*

But leaving these things to persons more at leisure than my self, and returning to our former Discourse, it is almost incredible, how the first Inventors of the Art were slandered and back-bitten by the Envy and Malice of those Physicians, who more than the rest wounded the Reputation of *Melampus*, giving out, that he was the first, who, to the Ruine of the World, brought forth the evil and troublesome use of Purges; and that, if it fell out well for him in the Cure of *Præ-tus's* Daughters, it was more by good Luck, than any prudent Fore-sight of his. But to let alone *Melampus* for the present, and to return from whence we digressed, it is likely, perhaps, that long before *Herodicus's* Medicine was separated from Philosophy, since we read in *Herodotus*, the Prince

Prince of the *Grecian* History, That there were exceeding ancient Schools of Physick in *Cyrene* and *Crotona*, to which the often by us mentioned *Democides* gave very great Repute, by whose means, as the same Author relates, the *Crotonians* gained the Honour to be esteemed the most excellent Physicians in the World. But it is to be believed, that Empirical Physick was at first taught in those Schools; and that likewise there divided into different Opinions, causing divers Factions. The same thing also hapned in *Rhodes*, in *Coos*, and *Gnidus*, where *Eurifontes*, or whoever else it was, published those famous Sentences, that were afterwards called *Gnidian*, which *Hippocrates* opposing in his Writings, there arose the first Contest, that was ever seen upon paper betwixt Physicians, or at least the first that afterwards came to our Knowledge. And as for the other Disputes of those times, *Hippocrates* gives us an Account of some of them in these words; *In acute Diseases so various are the Sentiments of Physicians, that often times what one prescribes, as most helpful, others forbid as harmful: And for this reason the Art of Physick ought to be esteemed very like to that of Divination, because the Physicians behave*

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themselves just like to Soothsayers, some of which will have the same Bird, if appearing on the right hand, to be an Augury of good Luck; but if on the left, of bad. But others again hold the contrary. Now who-soever desires to be more fully informed concerning such Disputes and Contests among Physicians, let him read the Comment of Galen upon the aforesaid Test of Hippocrates, and I question not, but he will there find abundant satisfaction. Nor ought we hereto pass by unobserved what Hieronymus Cardanus suspects, that the Book, which goes under the name of Hippocrates, concerning the bringing forth of Children in the seventh Month, is, as he saies, *Forsan Eurifontis, nulla ex parte Hippocrate inferioris, si ex unguibus Leonem, ut in Proverbio est, cognoscere mihi concessum est.* Hippocrates then must needs have rallied all his Forces, when he contended with one, between whom and himself there was, if we may believe Cardan,

In value none, or little difference.

And perhaps with several others, of no less parts than *Eurifontes*; of whom by reason of all-devouring time, which has Consum'd their bodies, and their Works conceal'd,

I cannot at present give any account. But the famous *Hippocrates* published his Works in that place, who, although he shewed so much Virtue, as made some think, that Nature and Art strove together to perfectionate in him the *Idea* of a most skilful Physician, yet could they not render his Doctrine so clear and warrantable, but that it was sifted, depressed, and confuted first by *Diocles*, and afterwards by *Plistonius*, by *Praxagoras*, by *Erophilus*, by *Philotimus*, by *Eudemus*, and chiefly by *Chrysippus*, and his Scholar *Erasistratus*, who was held in such esteem for Physick, that he was by many able men judged equal to *Æsculapius*. And certainly from those few Fragments, which by some, who have written against him, have been preserved out of his many Works, it is sufficiently clear and manifest, That *Erasistratus* was no less a most subtil Philosopher, than a most Excellent Physician. He was exceedingly free in philosophizing, and so great a lover of the Truth, that he often preferred it before his Grandfather *Aristotle*, & his School, openly saying, that the *Peripateticks* had established nothing solidly about Natural Things. Wherefore his Opinions were for some Ages received with great Esteem and Ve-

neration by Philosophers and Physicians of more than ordinary worth. And altho' they did not use much Blood-letting (which is wont not a little to diminish the Esteem of Physicians amongst the Vulgar) yet their Fame never staggered, insomuch that even in the time of *Galen* and afterwards, their Sect was held in far greater Repute, than any other. Yet was not all this sufficient to restrain the Rage of other Factions, that rose up against it under the Standards of *Nesitheus* an *Athenian*, of *Cienus*, called also *Prusias*, and of many others, all esteemed in their times excellent Heads, and Founders of divers other ancient Sects of Rational Physick. In the mean time the never sufficiently praised *Empedocles*, no less sublime a Poet, than Philosopher, doubting, that he should not otherwise be able to infuse into *Acron* his Scholar, evident and indisputable Arguments for the Mutations of Nature, wholly forsook the Rational, and with his utmost Endeavours applied himself solely to advance the most ancient Empirical Physick; which was afterwards brought to perfection by *Philinus*, *Serapion*, and other most famous Physicians, whose Followers always strove to ruine, and reduce to nothing all the other Sects.

Nor

Not must I conceal, that some are of Opinion, That *Acron* gave the first Beginning to Empirical Physick, whilst others say, That *Philinus* the Son of *Erophilus*, and some yet, That *Serapion* was indeed the Inventor and Founder thereof.

Thus by degrees were the different Companies of Physicians multiplied, every one with all his force contending to defend his own Party, and overthrow the rest, when in the time of *Pompey* the Great, there sprang up with *Asclepiades* another most famous, and most illustrious Faction. This not only ascended to a sublime degree of Eloquence, as some vainly think, but prevailed much also both in Philosophy and Physick, as may well be gathered from the Writings of *Celius Aurelianus*, and others, who report some of their Sentences.

But I my self am at last grown weary of turning over so great a variety of Factions and Schools; which since I have purposed to recount, passing over at present the less Famous, I shall only touch upon the more considerable, as I have hitherto done; and in the mean time I must beg your excuse, if to bring my intent, I shall be somewhat long in my Discourse. I say then, following my begun Harangue,
That

That not far from, or even in the very time of *Pompey* the Great, against both the Empirical and Rational Physick, started up *Themison* with his new Inventions, who, as he rejected the Sentiments of all others, so would also give his School a different Name, calling it from his brief, clear, and well-ordered Discourse, Methodical.

But this also did the most Eloquent *Antonius Musa*, the Scholar of *Themison*, no less by his own Learning and Industry, than by the Authority of *Octavius Caesar*, cause, *Proteus-like*, to change its Form. Yet was it not long for all this, ere the Methodical Sect got up again by the assistance of *Vectius Valens*, Physician to the Emperor *Claudius*, and Gallant to his Wife the Empress *Messalina*. Afterwards it mounted to an exceeding height, being in a great measure restored by *Theffalus*, Physician to *Nero*, who would therefore have arrogated to himself all the Glory of inventing it, as may be seen in that Epistle, which he writes to the same Emperor, wherein he begins to say thus; *I having now established a new Sect, which alone has first discovered all Truth: forasmuch as all those, who have heretofore practised Physick, could not find out any thing that*
was

was available either for the curing of Diseases, or the preserving of Health. And in fine, this Sect was not long after completed, and brought to perfection by *Soranus of Ephesus*.

But of how happy a wit, and of what profound Knowledge the Inventors of this sort of Physick were, with the whole Company of innumerable Followers, we may partly perceive by what is related in those Books of *Celius Aurelianus*, that are come to our hands; and also by what *Galen*, and other Authors have written of them, tho' sparingly enough. And certainly *Themison* was sufficiently commended by *Pliny*, and his Name adorned with the glorious Adjunct of Chief Physician. And *Thessalus* by his Sagacity and Advisedness wrought himself so far into the good Grace and Favor of the Emperor *Nero*, a Prince (tho' extream cruel, yet) very intelligent, that he became his intimate and familiar Friend; and got so much the better of the Physicians, his Contemporaries, that he deserved to have engraven on his Sepulchre that famous Inscription *Ιατροβίης*. And a famous Physician of our time, altho' a Rational and Galenist, could not (as it is related by *Prosper Alpinus*) forbear in speaking of him,

him, to say thus much to his Commendation, *I could wish the Books he wrote de Communitatibus & Syncreticis, were now extant: for by the Fragments which some have cited, he appears to be a most acute and learned Author.*

But whither I do find my self transported, without having made mention of the most famous *Clinias* of *Marseilles*, who, in despite of *Thessalus*, and all other *Methodists*, gave beginning to another sort of new *Physick*, never before heard of? And why amongst such an heap of *Physicians* do I let pass the most wary *Charmis*, who was also of *Marseilles*, and Founder of another new and strange way of *Curing*. This man was endowed with such high and noble parts, that he introduced his new and marvellous *Doctrine* into *Rome* with most happy *Presages*, and to such an height arrived the *Belief* of his rigorous and strange *Inventions*, that in a small time the chief of the *Senate* were at his disposal. *They governed Fate*, saith *Pliny* of the said *Physicians*, *Into which City suddenly Charmis got, coming from Massilia, and not only condemned the former Physicians, but also persuaded his Patients to bathe in cold water in the midst of winter:*

(O the Efficacy of the Art of Medicinal Perswasion, to which all other force of Eloquence must of necessity give place)
He plunged his sick Patients into Lakes of cold water; and we have seen ancient persons of Consular dignity shivering and chattering with their teeth, even to ostentation.
 Thus sprang up, and continued Physick until the time of the most curious *Claudius Galen* of *Pergamus*, whose Fame is known to every one. He, joyning to his natural disposition, Geometry, Astronomy, Logick, and all other Sciences, which he judged either useful, or necessary to a Physician, and being encouraged by the perswasions of his Father, who, as he himself tells us, was stimulated thereunto by various Dreams and Visions from the Gods, underwent most grievous fatigues by reason of his continual Labours and Watchings, undertaking long and difficult Voyages, subject to many, and those not ordinary Dangers, that he might attain to a more than usual Eminence in that Art, wherein he caused himself to be instructed by the most famous Masters of those times, if we will give credit to his own Relation about it. But he indeed was not crafty and malicious, as some other *Greek Physicians*, but sincere, and
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of very great Morality. In matters of Philosophy he would never tye himself to the opinions of any other, always declaiming against that Custom, as blamable, and unworthy a Philosopher; and protested, That in following the documents of *Hippocrates* (whom he always regarded as the chief and principal Master of the Art) that he did not look upon his words, as proceeding from a credible Evidence, but from a Demonstrator only, that is, That he did not give any Credit to the sayings of *Hippocrates*, but to the Reasons brought by him. And therefore, where he could conveniently do it, he failed not now and then maliciously to discover some of his blemishes; blaming him sometimes, as no great Observer of the propriety of Language; and other whiles as extremely dark, and obscure, saying, That he often entred into Labyrinths without knowing the way out again, and that by his tedious and vain Stories he sometimes repeated the same thing over and over again, not observing the ordinary Method of Discourse: and in fine he forbore not to say, That he was mean, and pittiful, and confused in his Talk. Nay, so great an affection he always bore to Truth, that
 where

where it was convenient for him to do it, he snarles, and carps at as well the ancient Physicians, as those of his own time, altho' they were of very great Repute, and notwithstanding some of them had been before very highly extolled by himself for their skill and Knowledge. He unmeasurably jeers *Asclepiades*, calling him the *VVonder-talking Physician*, *Empty-pate*, *teasty*, and *obstinate*, saying, That he understood *Logick and Philosophy as much as the Ass and Ox do playing on the Bag-pipe*, and that he was sometimes plainly out of his wits. He accuses *Archigenes* of words, saying, That he often roams about, never keeping to his matter; and that he is always childishly busying himself in the idle Toys of Definitions. He exceedingly bespatters *Herophilus*, whom he calls *Cozner*, *Jugler*, and riotous fellow. And in the like manner he deals with *Erasistratus*, affirming him to be obscure and confused in his Sentiments. But this is nothing to the Blows he gives *Thessalus* and *Julianus*; calling the first *Mad-man*, and *Thessalian-Ass*, saying, That he was bred up by his Father amongst Women, who carded Wool; and giving the second, whom he makes another *Thersites*, the Title of *Apish-fellow*, and *brazen-fac'd Conjuror*,
like-

likening him in fine to *Æsops* *Ass*. And so far did he suffer himself to be transported with this vain blast, that he brake forth at last into most horrid and impious Blasphemies, foolishly depriving GOD of his Omnipotency, and sharply reprehending Holy *Moses* for having attributed it to him; ridiculously scoffing at the Doctrines of *Moses*, and our ever blessed Redeemer CHRIST JESUS, and impudently daring to equallize the Obstinacy of the Medicinal Sects to the laudable and invincible Constancy of the Christian Saints; and yet *Galen* lived in an Age, when there was scarce any place in the World, but was continually illuminated by the Miracles, which were every where wrought by the Teachers of our Holy Religion: Nor could he but have heard of that most famous Victory, obtained by *Marcus Aurelius* over the *Marcomanni* through the most fervent Prayers of the Christian Legion, called afterwards from the Effect, that followed their Petitions, *Legio fulminans*: whence it proceeded, that by the Imperial Edict a stop was put to the cruel Persecution of the Christians, and severe Penalties appointed to be inflicted on those that should accuse them, or inform against them;

upon

upon which account also was erected that famous Turret or Column in *Rome*, which reserving even to our days the Records of signallized Virtue, is admired by all amongst the Wonders of that glorious City. This *Conradus Gesner* Considering, could not (however unreasonably partial for him) forbear saying; *Rashly and impiously does Galen refuse the Schools of Christ and Moses, as founded upon no Demonstration, as if the Miracles which are both numerous and divine, of which we read both in the old and new Testament, did not exceed all Demonstration.* Nor doth he here make a stand, but proceeds with many other very grave Expressions to reprove him. But to return from whence the zeal of Piety and Religion had transported me. After *Galen*,

But few or none so far advanc'd in Fame.

Few or none of any great repute were seen in Physick: forasmuch as within a little while after the true and perfect Method of Philosophy, which already began by degrees to decay, fell totally from its pristine splendor, and swerving from its right path, those Bastard-philosophers set at naught the true Knowledge of the Causes of Natural Events, and contenting themselves

selves only with simple Logick, or to say better, with witleſs Sophiſtry, fooliſhly followed the phantaſtical *Chimera's* of Terms, and prattle, wherewith caſting, as we uſe to ſay, duſt in the eyes of the Multitude, they made them think Glow-worms to be Lanthorns, and would make every one believe, That they knew all, when in Natural things, it cannot certainly be affirmed, that they knew any thing. But in fine this vain ſhadow of Philoſophy, ſinking together with the Majeſty of the *Roman* Empire gave the laſt plunge, drawing with it alſo Phyſick, as may be ſeen in the Books of *Oribafius*, *Paulus*, of *Ætius*, *Alexander Trallianus*, *Aëtuaris*, *Philothens*, and other Authors, who ſcarce did any thing elſe, but collect, compile, and ſometimes unſkilfully tranſlate the Writings of others. But in them we may yet ſee, altho' not ſo much at large, the uſual Conteſts of the Art, eſpecially in *Trallianus*, who, being bolder than the reſt, more than once manifeſtly oppoſes *Galen*, and beſides, prudently enough avers, That it is indeed a wicked thing, not to contradict *Galen*, when the Truth requires it.

And it has always been observed, that as men have been more or less addicted to Philosophy, proportionably more or less frequent have been the Contests and Wranglings of Physicians; which is a manifest sign, that these Controversies proceeded from mens more or less examining the defects of the Art.

But at last through the extreme Negligence of the *Greeks*, who took no care to copy them, together with the choicest pieces of Philosophy, and other Sciences, were lost the most excellent Volumes, till that time extant of Physick; which were in the time of *Galen* grown to such a number, that the very Reading, as he tells us, of the good and useful Books of Medicaments would have employed a man all the days of his life. And the same disaster did then happen to the Books of Physick, as the Great *Bacon* of *Virulam* observes to have befallen those of Philosophy, which being carried along by the rapid stream of time, as by an overflowing River, the lighter only swam on the top, whilst the weightier, and those of greater value sank down to the bottom. Thus together with Philosophy did Physick remain depress'd, when the *Arabians*, who having forsaken their ancient Faith,

to follow the impious doctrines of *Mahomet*, and rebelliously withdrawn themselves from the Jurisdiction of the *Roman* Empire, had with victorious arms taken and ransack'd very many rich Provinces of *Asia*, *Africa*, and *Europe*, finding by chance amidst the prey and spoil they got in *Greece*, some Books, applied themselves with more than ordinary fervor, to the Study; and lighting on the Works of *Aristotle*, and some of his Commentators, as also on those of *Hippocrates*, and *Galen*, they equally attended to profit themselves both in Philosophy and Physick: But being somewhat of a servile and superstitious temper and disposition, they durst scarce ever look into the Book of Nature, and searching therein for the Truth of natural Things, curiously examine and enquire, whether, what they had themselves experimented, did punctually agree with what those learned men had before described; but like a poor flock of Goats, they unwisely, if not madly followed them as Guides, blindly retaining all the parts of Physick, and especially Anatomy, just as they found it: whence through the fault of the Translators, or perhaps of the Originals themselves, they ran into many Errors. Notwithstanding from those

small

small and dusky Lights of Philosophy they contracted so much Spirit, that they dared ever in matters of very great import to front both the *Grecian* Masters; on one side, to say nothing of other matters, restraining the use of Phlebotomy, and on the other as much enlarging it by letting even Children blood, little or nothing regarding that *Galen* and *Hippocrates* had manifestly taught the contrary; against whose Sentiments also they used Purgations, where there were no Inflammations, the Humors in the Distempers being yet crude. Besides this, they made use of *Sena*, *Cassia*, *Manna*, *Tamarinds*, *Rheubarb*, and other new Drugs not heretofore known to the Ancients. They invented new ways of compounding Medicines, and having, I know not whether from *Egypt*, or elsewhere gotten some Volumes of the most ancient Chemistry, endeavouring according to their ability to restore it, they enriched the Shops with many strange and unusual Compositions; and some of them also with the same Art attained to philosophize about the things appertaining to Physick. Whence their Prince *Avicen* departed so far from the steps of *Galen*, as occasioned *Pietro Messia* (not without reason) to say; *That the*

Practise

Practise and manner of curing used by Avicenn, is so far different from that of Galen, and the Ancients, that it seems quite another thing.

But the *Arabians* not content to have deviated from the path, kept by the *Grecian* Masters, often also assaulted *Galen* with the same Weapons of Reproaches and Contumelies, as himself had formerly used to vilifie and disgrace the most ancient Physicians. And amongst the rest *Avicenn* in Terms certainly villanous, and barbarous, saies, That the discourse of *Galen* is contrary to that of *Hippocrates*, and that it is full of infinite Errors, and impudent Lyes; and that he cast his Eyes only on the Branches and Sprigs, never prying into the Roots of Sciences; that he had little or no Wit, or Sagacity in any thing; and that professing himself a Philosopher, he neverthelets used childish and vulgar Reasons. Whereupon that famous *Galenist Vallesius* exclaims thus; *Avicenn in many things on purpose differs from Galen, contradicting him arrogantly, not only in contemplative, but practical Opinions.*

After him followed *Averroes*, who not only blames, and vituperates *Galen*, but also severely reproves his own Countryman

man *Avicen*, exceedingly wondring at his having taken for his Guide a *Grecian* Babler, who was not of parts sufficient, ever to arrive at the Knowledge of Natural things. Whereunto he adds, That *Galen* was so weak and unskilful a Logician, that Syllogisms framed by him, were often found false in their principles, and faulty in their figures, and that his discourse was like to the idle Talk and Quibbles of Buffoons and Jesters. Nor were the *Arabians* less contentious, and divided among themselves, than the *Greeks* had formerly been, altho' they did not after the manner of those, separate themselves into parties, as may be easily discerned in the Works of *Rhasis*, *Avicen*, *Averroes*, and other their Writers. And thus they went continually on, philosophizing, and advancing in their Studies, when by the command of the *Caliph*, and other *Mahometan* Princes, their Schools were all shut up, and good Learning prohibited; and this by reason of the barbarous Government, they having long observed, that the Sciences, especially Philosophy, opening the Eyes of the peoples Mind, made them easily perceive the ridiculous Forgeries, and childish Simplicities of the *Alcoran*: Wherefore with Philosophy,

Physick also decayed in an instant among the *Arabians*, and all Literature gave up the Ghost. But before this came to pass, by the means and diligence of the Emperor *Charles* the Great, the *Arabian* Authors together with those few *Greeks*, which were then published in *Arabick*, were Translated into *Latin*, however barbarous and unpolish'd, such as was used in those most unhappy times. And thus in afflicted and desolate *Italy* began the interrupted, and decayed Studies of Physick to rise up again. But how violently then of a sudden the Contests and Disputes of the *Italian* Wits were awakened, he that is desirous to know, may read in *Pietro d' Albano*, *Gentile da Foligno*, *Taddeo*, and *Nicolo Fiorentini*, *Dino*, and *Tomasso dal Garbo*, *Giacomo da Forli*, *Ugoda Siena*, *Giacomo delle Parti*, and many other Writers.

But afterwards the purity and elegancy of the *Latin* Tongue being in more quiet times arrived at first in our most delightful Countrey of *Italy*, and then in the other provinces of *Europe*, and the mellifluous *Greek* Language coming about the same time from *Greece*, then for the most part subjugated and harrassed by the *Ottoman* Princes, Physicians began by little

little and little to read the *Greek* Authors in their primitive Idiom, faithfully translating them from their Original into *Latin*. And then more fiercely than ever sprang up the Contests of Physicians; which grew exceeding hot between those, who on the one side would follow their *Galen* and *Hippocrates*, and others, who on the contrary in defence of the *Arabians* vigorously opposed the *Grecian* Authors. And because there are yet to be found in the hands of the Curious some of their detraacting Writings, I have thought it not amiss, out of one of them, intituled, *Nobilis Socii Salodiensis præcertatio pro Arabum, & proborum medicorum tutela*, as briefly as I may, and by way of Abridgment to rehearse some things, which may serve as a Sample of the rest.

This Treatise, altho' it undertakes the defence of the Barbarian Physicians, yet appears not in the least to be barbarously written; and the Author thereof seemsto me to be an able man, and very well seen in the Doctrines of *Galen* and *Hippocrates*, wheteof joyning together many Sentences, he with exquisite artifice frames long, and well-ordered discourses. He begins ingenuously, and with a mind free from passion, induced, as he saies, by the love

of Truth alone to contend with certain Physicians of his own Time, who, either to shew themselves skill'd in the Learning of the *Greeks*, or through the over-much affection they bare the *Grecian* Authors, or to let others see, that they walked not in the common Road, made it their profession to oppose, as the Proverb has it, the Pandects, and vilifying, and contumeliously treating the *Arabian* Physicians, endeavoured on the contrary with the highest praises to extol the *Grecians* unto Heaven. And it seems, that their first Motive thereunto, was only the secret ill Will, Anger, and Spight, which they bore towards most barbarous and foreign Nations; which they so far improved, that contrary to the express Laws of good Manners, and the precepts of their own Master *Hippocrates*, they impudently belched forth against them the greatest Villanies, that the Malice of such silly Wretches could invent, calling them now Cheats, anon Shallow-pates, and often branding them with like Imputations. Having prefaced in this manner, he proceeds to his discourse, what is by these men in behalf of the *Greeks* objected against the *Arabian* Physicians: *viz.* That the clear and overflowing Fountain of
 Physick

Physick was at first preserved pure and without mixture by its Authors, but falling afterwards into the hands of these, soon became troubled and muddy; and that those were the true Masters and Inventors of that Art, and these Barbarian Caitiffs only Translators, who without taking any pains, vainly boasted of other mens Works, as if they were their own. Then going on, he saith, That they accused the *Arabians*, for that in translating the *Greeks* from their Originals, not well comprehending their Sentiments, they filled their Writings with Confusion and Contention; and in Conclusion, he adds, That the Censurers of his time, prosecuting the Followers of the *Arabians*, as standing upon most weak and unture Foundations, or being only covetous after money, accused them for inventing so many, tho' rich and costly Syrups.

But the aforesaid Author, desirous by a strict Examination of them, to retel these Accusations, brought against the *Arabians*, first explains the meaning of that Saying, to wit, That the *Greeks* were indeed the Masters, and the *Arabians* no more but Scholars, and Translators in physick. Hereby, saith he, they either mean, that the *Greeks* were of all Nations

the first Inventors thereof, and the *Arabs* only Builders upon the old foundation, which, as he tells us, needs farther Confirmation before it be granted, since he manifestly proves by the Authority both of the *Greeks* themselves, and of the *Latin* Writers, That they, to wit, the *Greeks*, first learn'd it from the *Aegyptians*, or some other people; or else their opinion is, That the *Greeks* by putting the last hand to it, brought it to such a degree of perfection, that it is impossible to advance it any higher. And this said, he fell again anew to distinguishing, telling us, That hereby they intended, either that by every one of the *Greeks*, physick was rais'd to the utmost height whereunto it possibly could arrive; or that they had all of them contributed their assistance thereunto; or that some one amongst so many Masters had performed this Exploit. The first he avers to be manifestly false, and to have been in many places confess'd so to be by their Prince *Galen* himself. The second, he saies, can never be granted to be true, by many and evident reasons demonstrating it to be most false, which were it otherwise, yet would it be exceeding difficult, nay even impossible ever to learn from the *Grecian* Masters

Masters the most confused Art of Physick; there being so many Volumes differently written by them, that a man cannot run them over with his Eye, much less attentively study them, tho' he should employ therein every day of his life. It remains then to say, That one alone amongst so many *Greeks* has brought Medicine to its chiefest Splendor, and forasmuch as we are assured by the Authority of *Galen*, that all others before him were often entangled and misled: and therefore, as being imperfect, and without much Knowledge, not greatly to be regarded. This most magnificent Honour and dignity must be attributed therefore to the most profound and more than human Wit of *Claudius Galenus* of *Pergamus*, esteemed commonly the chief amongst all the *Grecian* Masters; and that, not only by the Universal Consent of his Partizans, but also in his own proper Judgment, which he was not ashamed in many places vain-gloriously to affirm. Here our Censurer, losing his patience, makes his *Avicen* briskly enter the Lists against *Galen*. He introduces the *Greek*, exposing his reasons, and declaring his honourable Quality, and this he does in *Galens* own Words, collected and tack'd together out of his own

Writings, in which he extremely glories of his Birth, Education, Studies, extraordinary progress in the *Encyclopaideia* of all Sciences, and divine Knowledge in physick, relating in fine, what he with *Grecian*, and infinite Brags, vauntingly tells us of his own Qualifications. On the contrary with simple, modest, and humble words he declares the Life, Manners, and Studies of his *Avicen*: and as he makes the *Arabian* far exceed the *Greek* in Birth, and good Qualities, so not at the first glance alone, but by penetrating farther into the matter, he will plainly let us see, which of the two excels in Knowledge. And here he begins strictly to sift and examine *Galens* Works: And altho' he tells us, That he will elsewhere clearly and distinctly discover his Errors and Impostures, promising to collect them into one entire Volume, yet since he judges it necessary to his present purpose, he proceeds to give an account of some of the greatest and most conspicuous, saying, That however gross and palpable they are, yet will not the Galenists discern them, when for the least Straw that lies in their way, they presently take snuff, proudly vilifying and reproaching poor *Avicen*.

He says then, That *Galen*, however esteemed a most profound and acute Philosopher, yet in that part of Philosophy which is deservedly held to be of greatest import, and value, to wit, the Moral, he had as little Judgment and Understanding, as a Blind-man has in Colours; and that this was the reason he so little practised it. First he demonstrates him to have been most ungrateful to his parents, and not being ashamed to lay open to the whole World the Faults and evil Qualities of his Mother, saying, That she was so proud and peevish, that often falling into excess, she used unmercifully to outrage her Servants; and that she behaved herself more trowardly, and cross-grainedly to her Husband, than ever did *Zantippe* to the most patient *Socrates*. Hereto he adds, That he is extremely vain-glorious, and an unmeasurable Boaster of his own Excellencies: and this may without any other proof be easily learnt from his writings, he having filled them all with Praises and Encomiums of himself. And indeed, what greater vanity, and presumption can there be; than to affirm, as he doth, That none can fully comprehend the meaning of *Hippocrates* without the assistance of his most profound Com-

ments? and that he alone had given physick its ultimate perfection? and that the Gods, as if they were concerned, and zealous for his Honour, had taught him many Medicines, as he brags, when he treats of the Nerves of the Eyes, and of the Cure of wounded Nerves in general? and that he could discourse for a whole day on the most obscure and difficult Question, having often done it to his great commendation, when taken on a sudden?

But of what Honesty, Constancy, or Justice, can he ever boast, having, as he himself tells us, given a sick Child a Medicine, which according to his own Doctrine, and Opinion, must have undoubtedly kill'd him, as it did? Certainly he cannot but be infinitely blamed for so doing by any one, that has the least sense of Humanity and Compassion. Nor does it any whit avail him to cover this barbarous action with light excuses, as that he did not herein follow his own Inclinations, but was forced thereunto by fear; since he ought, couragiously resisting, and refusing so to do, to have acted according to Justice and Reason.

But our Author, having thus shewn him to be blame-worthy for his want of Morality, proceeds to acquaint us with his Learn-

Learning, saying, That he was as well skill'd in Logick, as a Tortoise in flying, or a Cow in dancing. For setting himself, at his beginning, to divide Words into significative, and insignificant, and alledging for the latter the common Example of *Rittri* and *Syndapsus*, he immediately subjoyns, that these are no words. And besides this, all Logicians acknowledging rationality to be the ultimate difference that constitutes man in his Essence, he on the contrary stiffly holds, that Babes are not rational, but in time will be; which in good earnest is to say, that they are not true Men, but hereafter will be so: which most notorious Error he fell into, for that seeing them prattle confusedly, the Sot had not the Wit to consider, that Rationality did not necessarily imply Discourse *in actu*, but *in potentia* only, as the term is. Nay, what is more, this great man could not arrive to comprehend, That *Rational* and *Irrational* are terms absolutely contradictory; and therefore he foolishly and childishly affirms, That the Brute Beasts, which are all of them undoubtedly void of Reason, are more or less partakers thereof, calling man *Rational* only by way of Excellency, or *περισσοτάτων*, as he has it. And from this he

he derives another Error, no less gross and inexcusable, nay, perhaps greater than the former: That Asses, altho the dullest and sluggishest of all Beasts, have yet full and perfect knowledg of this most difficult Aphorism of the Physicians, *Contraria contrariis curantur*. But who, for Gods sake, is there among the Logicians, which does not fully approve the saying of *Aristotle*, *That from Truth follows only Truth*; whereas from Falsity Truth and Falsity do equally proceed? And yet the most acute *Galen*, manifestly opposing it, gives us cause to believe that he did not sufficiently understand it. But what praise did he gain by that his most ingenuous Invention of the fourth Figure, gloriously found out by him to the shame of *Aristotle*, and the other Master in Logick? Certainly it has by all Logicians been disapproved, and with reason rejected, as confused and unfit for Disputation.

From these frivolous Toys of Logick our Censurer proceeds to examine him in matters of greater import, such as is Natural Philosophy. And he thinks *Galen* to be in Philosophy more thick & muddy than puddle-water; and this he manifests by many proofs: whereof I shall rehearse only a few, not to deviate too far from my principal

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cipal intent. *Galen* then says, and constantly affirms, that Plants have full and intire Sense, and an internal principle of Motion within themselves; that Motion cannot be comprehended of us by the corporal Senses, but by Reason only; that Crabs and Beetles have no heads, those Animals only in his opinion, having an Head, which have soft Eyes, and not those, whose Eyes are covered with an hard and cristalline shell; and yet the contrary is manifestly seen in Grasshoppers, Locusts, and such like Creatures. Besides this, he says, That the Head is not made by the Brain, that in Volatils the Neck and Feet are equally distant from the Heart; that the brain in Animals has need of somewhat to move it, which are the Feet, and that the Feet on the contrary have need of Sense, which is given them by the brain; and that the one without the other is of no use or value; not observing, that Eels, Lampreys, and such like Fish, altho' they have no Feet, have yet Brains. And here the wary Champion of the *Arabians* opportunely retorts upon *Galen* the same Weapons wherewith the other thought to have wounded *Avicen*: *And since, saith he, mention begins to be made of the Brain, before we leave that discourse,*

course, we shall add, that Galen (in the same manner as they reproach'd Avicen) wanted Brains himself. But how expert Galen was in Philosophy, any one may easily discern from his discourse concerning Hair; he observing, that the Hairs of the Eye-lids and Eye-brows are always at a stay, and do not encrease and grow, as do those of the Head, and other parts of the Body, and willing to give a reason thereof, saies, That, as it happens in dry and barren grounds that the Grass does not grow for want of sufficient Moisture, so the Hairs of the Eye-lids and Eye-brows by reason of the little or no Nourishment, which they draw from the other parts, cannot come to any great length. Now who in God's Name, does not see, that, if this were the cause thereof, the Hairs of the Head must much less increase and grow, as being rooted in an harder and drier skin, than that of the Eye-lids? And it appears to our Author, that the nourishment of these Hairs insensibly exhales and evaporates through the exceeding small Pores of the Eyes. The most sharp-sighted Galen likewise saies, That provident Nature has given us Hair for an Ornament to our Body: But if it were so, to what purpose do they grow in those parts, which Modesty

defty obliges us not to name? Besides that Nature would greatly have injured Women by depriving them in some parts thereof. And in fine, *Galen*, contrary to the Opinion of all Philosophers, holds, That Flame, besides its natural Motion, which is always upwards, has also another which makes it sometimes encline downwards; not considering, that Flame never has any such Motion, but when it is forced and constrained thereto by Art.

Not does the Censurer of *Galen* stop here, but passing on, examines his Doctrine, where it seems of greatest weight, that is, in things appertaining to Physick. And here he proves, That altho' *Galen* seriously employed all his Industry and Wit therein, yet he penetrated so little into it, and committed so many Errors therein, that it would be impossible to reckon them up distinctly. And setting aside how much his ill Nature obliged him to leave no way untried, that he might obscure the Fame of the Great *Hippocrates*, saying, That he observed not the signs of the Pulses, nor made any mention of many Feavours, with other like frivolous and vain Objections, wherewith he does not so much, as in the least, rase his skin, altho' he thought to have grie-

grievously wounded him; that which seems to be most important, is, that setting himself designedly to comment on the Writings of *Hippocrates*, he seems in many places not to understand them, often and in many places entangling himself, as the Censurer distinctly shews, tho' I, not to be over-tedious, pass them over. He sometimes refutes the Discourse of *Hippocrates*, but afterwards giving himself the Ly, elsewhere commends it, thus manifestly shewing his little Firmness and Constancy.

He brags moreover, That he had given certain and sure presages for the Knowledge of all Diseases: but if others will, yet his most cautious Reprover will not in the least believe him herein. For from those few Cures, which, that his Fame might thereby live for ever, he relates himself to have performed, it is manifestly seen, that he never aim'd aright, but was rather greatly mistaken in the Knowledge of the Distempers, and their Causes: as in that of the Wife of *Bætus*, and of the Youth, to whom, contrary to the advice of *Hippocrates*, he foolishly gave Meat in the Augmentation of his Feavor, to the Patients mortal danger. But peradventure he shewed himself more silly, and mad-

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man-like, when to regulate the Cure of certain Diseases, he foolishly sought after the Interpretation of idle Dreams. But above all his other Follies that seems the greatest, which he committed in Curing the Wife of *Boetus*; and it is a wonder, that he met not with that Eternal disgrace and Reproach, which he but too much deserved; for having shewn himself so childish and ignorant, running perhaps into as many Errors, as he devised Medicines.

And finally this sage Writer concludes against *Galen*, That if the great Number of his Volumes were sifted, there would in this vast Bulk be found more Bran than Flower; all that he writes, being paltry Stuff, and idle Prattle, full of vain and high Boastings, often intermix'd with digressions and Tales, void both of Wit and Sense; and that they are in fine a confused Miscellany of unwarrantable Doctrines, wherein he often enough repeats over the same thing, altho' he openly protests, that he would never do it. I pass over many other, even infinite Errors, whereof *Galen* is found guilty by his subtil Accuser, because I think enough has been said to make it easily comprehended what, and how great were the

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Contests between the Followers of the *Arabians*, and those of the *Greeks*.

But whilst the Disputes of the Physicians were prosecuted with the greatest heat, on a sudden rose up the most ingenious *Theophrastus Paracelsus*, who, renewing the most ancient Method of Philosophy, which had for a long time been laid aside, began attentively to read the great Book of Nature, that he might therein learn the reason of Natural Events. He, intermixing Chemistry, wherein he was very skilful, with Physick, and therewith, as with an useful and fit Instrument, searching into the choicest of Natures Secrets, very successfully undertook to cure the most desperate Diseases with Remedies which he had found out by his Knowledge in this Art. It cannot easily be believed, to what an height within a certain space of time his new Sect arrived, either through the new and most curious way opened by him to true Philosophy, or through the agreeable Pleasantness and Efficacy of his powerful Medicines, or through his happy success in Diseases till that time thought incurable. And the Fame of his skill being now generally spread over *Germany*, *France*, and other Provinces of the Christian

ftian World, his Doctrines were fervently embraced by men well verfed in Sciences. And without doubt the advance of his Glory would have been greater, had he not purpofely wrapt up and concealed his Doctrine in obscure Ænigmes, and ambiguous Allegories usual with Chimi- cal Authors. What and how great were afterwards the Contefts and Debates, as between thofe that were only *Galenifts* and only *Paracelfians*, fo between thofe who may be called *Paracelfo-Galenifts*, and *Galeno-Chimifts*; is peradventure fo well known to every one, that I may well forbear to fay any thing thereof. And tho' the *Galenifts* had enough to do with their extern Enemies, yet were they not, as the Books of that Age testify, very well united, but oftentimes turned their Animosities upon themfelves, biting and tearing one another, like fo many mad Dogs.

But whilst *Paracelfus* happily introduced vital Anatomy both into Philofophy and Phyfick; the Anatomy alfo of Animals was again brought to light out of the Ruines of Oblivion, wherein it had for a long time lain wholly buried. And the firft Restorer thereof was *Andreas Vef- falius* of *Bruxells*, a man certainly worthy of

of Immortal Fame. He, questionless a greater Anatomist than *Herophilus*, having accustomed himself from a Child to dissect Rats, and other small Creatures, being come to years of more maturity, by degrees search'd into the several parts of human Bodies, and relying upon no other Testimony, but what was given him by his own Eyes, and his own Hands, clearly manifested to every one, in what great Errors the ancient Anatomists had lived, and above all, *Galen*, whom he taxes with an hundred and an hundred Faults. It is strange and wonderful to hear, how unmeasurably he was therefore persecuted and outraged by the Physicians, his Contemporaries; and how the Disputes in Physick thereby more and more increased, there being some, who would right or wrong defend and maintain the most evident Faults of their Master *Galen*, not at all regarding, that they thereby thwarted and went against his first and principal Sentiment, who rather chose to incur the danger of Erring with his own Senses, than blindly to give credit to what he had found related concerning human Bodies by the ancient Anatomists, whom he sometimes, tho' wrongfully, blames for their Observations about the Entrals of men, because

because he had seen it otherwise in those of Monkies.

But amongst the fierce and implacable enemies of *Vesalius*, that famous *Parisian* Physician *Jacobus Sylvius* would needs signalize himself, and desirous to contend with him, violently assaults him, changing his name *Vesalius* into *Vesanus*, that is, mad, stiling his book a most unworthy, villanous and perplex'd Miscellany of Errors, and an abominable Dream of filthy and wicked Instructions. Then turning to the Readers, he with Prayers and Protestations exhorts and conjures them furiously to tear it in pieces, and burn it. He beseeches also the Emperor then being, severely to punish the Author, whom he terms a Monster of Folly and Ingratitude, an Exemplar of Insolence and Villany, basely born, and worse educated in his Court, saying, It would be a deed of Charity, if he totally made him away, and strangled him, that he might not with his poisonous and pestilential Breath to infect and corrupt the Remainder of *Europe*. Now what more, I pray, could he have done, had poor *Vesalius* been guilty of High-Treason not only against Monsieur *Galen*, but even against *Cæsar* himself; or if he had betrayed and sold *Buda*, or *Alba Regalis*

galis to the *Turks*; or if his Writings had been like to those of *Philip Melancthon* and impious *Luther*? yet so far did the Calumnies and Diffamations of the envious *Silvius*, and other rascally *Galenists* prevail with the Emperor, who was in all things else a most just Prince, that in fine *Vessalius* unfortunately lost his Favour, and was banish'd the Court. Thus was that Saying verified, which *Dioclesian*, not yet advanced to the Purple, often had in his mouth; *Sæpe bonus, sæpe cautus decipitur Imperator.* Not long after it appeared, that the Frowardness and Spite of *Silvius* passed into *Andreas Laurentius*, which made him thus also break out against the innocent *Vessalius*; *Against this man let us, as they say, put on the Lyons skin, and tame all those monsters, which he has brought forth out of a Spirit of Contradiction, so let him undergo the due reward of his Arrogancy and Ingratitude against his Master Galen.* And perhaps that our Reader of Physick, who put into his printed Conclusions these most elegant words, *The Circulation of the Blood, together with Harvey the Author, we utterly reject and explode*; would, if it had been in his power, have done as much for the great *Harvey* with the King and Parliament of England.

But

But other learned men little or nothing regarding the disgrace befalln *Vessalius*; but rather as is usual with all great and generous Souls, in whom it is always seen, that

Difficulty whets desire.

being rendred more couragious and eager by the opposition, set themselves with their utmost endeavour to follow the same Track, such as were *Felix Platerus*, *Gasper Bauhinus*, *Gabriel Fallopius*, *Volcherus Coiter*, *Realdus Columbus*, *Fabritius de Aqua pendente*, *Adrianus Spigelius*, and many other most skilful and industrious Anatomists, who seemed to have arrived to the highest pitch of that Art, nothing remaining for a farther search. When behold *Gasper Asellius* and *William Harvey* (who by the universal Consent of all learned men is reckoned amongst the greatest, and most expert Anatomists of our, or former Ages) published their new and glorious Inventions, being followed by the noblest Company of Physicians that ever were in the World, of whom I must not omit the most famous, as *Johannes Heurnius*, *Giovanni Picchetti*, *Thomas Wharton*, *Ludovicus Bilsius*, *Nathanael Heigh-*

Heighmore, Francis Glisson, Thomas Bartholinus, Regnerus Graaf, Carlo Fraeassati, Richard Lower, Lorenzo Bellini, and many others, whom for brevity sake I pass over, all worthy of immortal praise and Renown. Yet must I not but make mention of the most ingenious Marcellus Malpighius,

The chiefest glory of Felsinian streams.

who thirsting after Honour, does so accurately practise Anatomy in Plants, that nothing more can be desired in that Art. And in my opinion, it may freely be confessed, that within the narrow compass of a few years there have been more Wonders discovered in the bodies of Animals, than were formerly known in the long course of five and thirty Ages: without my taking the boldness to say, That the finding out alone of the Circulation of the Blood, first discovered in this our *Italy*, which has always (O great Infelicity of ours)

*Fruitful in bringing forth, in cherishing
ungrateful——*

of her Children, and afterwards fully
established

established and divulged in *England*, far exceeds the Invention of all Antiquity put together. But of the Questions, Quarrels, Contentions, Debates, Disputes, and Skirmishes, that did thereupon arise amongst Physicians, I do at present forbear any mention; because I well know, we do still with our Eyes behold them. And perhaps it is manifest to every one, how that *Primerose*, *Parisani*, and *Riolanus Junior* (who was in all things else an acute Anatomist) pertinaciously maintaining the Non-circulation of the Blood, being scoff'd at, and baffled by the most famous Scholars of *Europe*, were forced at last shamefully to recant their Follies; and that *Vopiscus Fortunatus Pemptius*, having first briskly opposed the Circulation of the Blood, being afterwards convinced and refuted by the Great *Renatus des Cartes*, and *John Wallis* more accurately publishing his Works anew, he finally sang this famous Palinody; *At first the Invention pleased me not, as by my Discourses and Writings I have publicly testified: But the more I laboured to refute and condemn it, the more I condemn, and refute my self; his reasons being not only so perswasive, but compulsive.* I know very well, that there are at this day some, who, considering the reproach and dishonour that beset *Prime-*

Rose and *Parisani*, and seeing all those learned men, which either publish Books in Print, or with esteem read Lectures in their Universities, unanimously do admit of these Modern Discoveries, and therefore not daring in the presence of Scholars to contradict any of them, do yet amongst those, who are wholly ignorant of Anatomy, covertly mutter and murmur, impudently presuming to say, That so many different things cannot any way be in the bodies of Animals; that, if they were there, their *Galen* was not so simple or foolish, but that he, long before these Modern Inventors appeared in the World, would distinctly have discerned and described them: forasmuch as being most accurate and ingenious, and having given all Physick its last and perfect Complement, it is not credible, that he should in this alone have so grossly erred: wherefore it is not necessary for us to beat our Brains about these new Inventions in Medicine, seeing we ought to rely upon his Labours, and satisfy our selves with a full understanding of his Sentiments, Reasons, and Oracles, so they call his most Witlels and vain Expressions. And in fine they conclude, That we ought blindfoldly to believe *Galen*, and some other ancient Authors, even tho' our Senses sometimes oppose,

pose, that these are often wont to deceive us, which those men will not do, who, having spent their whole life in Study and Experience, have all along been by every one reputed as the Gods of Physick.

But for my part, I shall not, to convince, and undeceive them, give my self the trouble manifestly to shew them (as I could well do) that do give more credit to authority & reasons, than to our Senses, is the most foolish Obstinacy that could ever fall into the mind of man: forasmuch as I imagine that to get clear of such Straits, they would reject the clearest Demonstrations of the Modern Philosophers. I shall therefore only briefly let them know, how little they understand the very Sentiments of their Masters. And perhaps they never much regarded that most true Saying of their own *Aristotle*; *That we ought to give credit to Reason, if the things of Reason agree with Experience*: Nor yet that other Saying of the same Author; *That to forsake the Guidance of our Senses, to be blindly led by Reason, is a great Argument of the weakness of our Wit*. And was not *Galen* also of the same mind? See here his own Words; *all those are rather to be esteemed foolish, than wise, who being able fully to comprehend, and perceive things by their Senses, will yet avow, that we cannot learn but by Demonstrations alone*. And in another place

the same Author saith; *The Doctrine of those that rely upon the Sayings of others, is tyrannical, and full of Confusion and Debates.* And in Gods Name let them read also the same Sentiment in their *Avicen*; and if they be not yet satisfied, let them go, and learn of the Prince of Divines, *Joannes Scotus*, where he saith, That all those who will not credit their Senses, justly deserve to be burnt. And let them know farther, that whoever has the least spark of Reason, of what Sect soever he be, must needs say, as doth that great Light of *Galenic* and *Hippocratical* Physick, *Nicolaus Leonicens*; *We ought not so far to foregoe our own Judgments, as always to follow the foot-steps of others, and to be certain our selves of nothing: For this would be to see with other mens Eyes, to hear with other mens Ears, and smell with other mens Noses, and to understand with other mens Intelligence, and to believe our selves no other than meer stones, to commit all things to the assertions of others, and not to believe our selves able to make any true discussion in doubtful matters*

And another of *Galens* Followers exceedingly condemning this same pertinacy, relates a very pleasant adventure, to wit, That a certain publick Reader, long time versed, and grown old in the Books of *Aristotle*, being one day by chance present at an Anatomy, and clearly seeing, that the *Vena eava* takes its

its Original from the innumerable Threds or Roots which are in the Liver, full of wonder and astonishment,

As one that never beheld a thing incredible, confess'd indeed, by what his Senses shewed him, the *Vena cava* must descend from the Liver; but that he ought not therefore by crediting his Senses to contradict his Master *Aristotle*, who constantly affirms, all the veins in mans body to have their beginning from the Heart; because, said he, it is much more easie for our Senses to be sometimes deceived, than for the Great and Sovereign *Aristotle* ever to have falln into any Error. And so much Power had his Obstinacy over him, that being in the company of certain learned men, shewn by one of them a little Suet about the Heart, which melted by the faint heat of a Candle, to defend his *Aristotle*, by whom this is denied, he durst to say, that what he saw, was not Fat,

And certainly pleasant enough is that also which is related by the most famous *Redi*, that one, who was deeply read in the Writings of the *Peripateticks*, because he would not be compell'd to confess, that the Stars, and other new things discovered in the Heavens by the great *Galileo*, were true; refused the assistance of the Telescope; and that another, yet more obstinate, would not condescend to see him open one of those little

Frogs, which in Summer are seen in the dusty High-ways, for fear of being obliged to confess, that they are not engendred in the instant of the Drops being incorporated with the Dust. But where shall I have room to relate the Disputes and Contests which grew up in *Rome* about the Medicinal Doctrine of that famous Physician *Prosper Martianus*? Who being endued with uncommon Learning, and prudent Sagacity, and gloriously employing the utmost of his Ability and Industry in searching into the Doctrine of *Hippocrates*, manifestly shews, that *Galen* oftentimes either did not, or would not comprehend the true Sentiments of that venerable old man. And *Petro Castelli*, avouching the same thing, tells us besides, That *Galen* took the same course in explaining the most learned Opinions of the divine *Plato*: *Galen either understood not, or would not understand Hippocrates or Plato, to give the greater esteem to his own Writings.* Then he defends the most wise Old Man from his Reproofs and Taunts, especially about the Causes of Feavers, constantly affirming, not only that *Hippocrates* never prescribed the letting of Blood in Feavers, but where the excessive internal Inflammation required it, as was also before him fully observed by *Hieronymus Cardanus*; but farther more asserting, That according to the Doctrine of *Hippocrates*,

erates, a Feaver is one of those Distempers, which in nowise admits of Phlebotomy. These and other good and sound Doctrines the learned *Martianus* wisely manifesting, revived with them the decayed, and almost extinguish'd Sect of his dear *Hippocrates*.

But I know not how I have hitherto forbore to mention one, who, altho a woman, deserves yet to be reckoned amongst the greatest Scholars, I mean the Lady *Donna Olivia Sabuco*,

*She childish sports, and Female Exercise
Ev'n from her tender years did still desjise
To spin, or to the Needle set her hand,
Of masculine learning studious, she disdain'd.*

Now she being abundantly furnished with more than masculine Wit, and Understanding, couragiously imployed both her Brains and Mind in the Investigation of Natural things; and advancing in her Studies, she set her wits upon things of greatest use, and to the end *Spain*, and the whole World might receive some benefit thereby, she wonderfully gave beginning to a new and most ingenious way of Curing. And writing a Letter to the most august Monarch *Philip* the Second, of Eternal and Glorious Memory, she thus displays her Wit. *It is as plain as the light of the Sun, That the ancient Physick was in an Error, according as it is read and practised in its principal Fundamentals, for that the ancient Phi-*

Philosophers and Physicians neither understood or reach'd the true nature upon which Physick is founded, and from whence it draws its original; of which, not only the understanding Christian Physicians may be Judges, but also those that have any prospect into other Faculties, being persons of Wit and Judgment. And a little after, He that cannot comprehend or understand it, let him leave it to others that are to come, or let him believe Experience, and not the ancient Physick. Therefore my Petition is just, that these my Followers may be approved for one year, since they have tryed the Rules of Galen and Hippocrates for these 2000 years, and have found the Effect so inconsiderable, and the Ends so uncertain, as is to be seen every day, and was lately observ'd in the past Epidemic Catarrhs, Spotted Feavers, Small Pox, and Pestilences, and many other Infirmities; in the Cure of which, that sort of Physick is so ineffectual, that scarce two in a thousand live out the natural Limits of life; but all die violent deaths of some Disease or other, without any Remedy from ancient Physick.

And in her Dialogue of True Physick: You cannot deny (Mr. Doctor) but that the Physick you use, is uncertain, various, and fallacious, and that its End and Effects are false and dubious, whereas we see the ends and effects of other Arts to be certain, and true without variation; as in Arithmetick, Geometry, Musick, Astrology, &c. which bring to pass the end and bene-
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fit which they purpose. Which end fails, as you see in Physick, being so deceitful, uncertain, and various. Whence it must follow, that this Art fails in its first grounds and foundations, because it produces not fruit conformable to what it proposes; so that when we expect Currans, and delicious Apples, it brings forth nothing but Galls and Medlars.

And a little further, maintaining the same Opinion, she saies; You cannot deny, Mr. Doctor, the Inconstancy of Physick, and how many alterations have been made in it, and that the Art was for a long time forbidden in Rome, where those wise people gave no credit to it, nor would seek for Cure from the hands of the Physician, for the reasons I have said, which are of great efficacy. Neither did the Saracenis, nor those of China admit Physicians. And those grave and ancient Authors themselves Cry out, that Life is short, Art long, Judgment difficult, and Experience dangerous. And Hippocrates, That no certain and perfect assurance in Physick can be attained to. Nor can you deny, Mr. Doctor, but that they were men as we are, or that their Sayings were not above the Condition of Men, but that they spoke according to Nature, which aspired no higher than what the common sense of man could reach. Therefore, saies Pliny, there is no Art in the World so inconstant as that of Physick, which changes every day.

The Lady Donna Oliva goes on farther, whose

whose excellent parts is not my intent now to sum up, and reckon, since the doing thereof would hold me over long. I shall content my self therefore to mention, that some of the most famous Authors have laid claim to many things, falsely boasting themselves to have been the first Discoverers of them (as about the manner, which Nature uses in distributing the Aliment to all the Parts of an animated Body) whereof she had full knowledge long before, and gloriously publish'd them in her Books.

After her there arose in our *Italy* a new System of Rational Physick, which was the laudable Invention of that famous Philosopher, and Doctor in Divinity, *Thomas Campanella*. He never practis'd Physick, but yet would search into the most secret *Arcanum's* thereof: And as it was easie for his more than ordinary Wit to separate his Philosophy from the vulgar, commonly taught in the Schools: so also he wanted not skill with specious Doctrines to establish another Invention of Rational Physick, from whence again followed many various Disputes and Contentions in the Art.

But O how far were they in our days out-strip'd by that Great *Hermes* of the lower *Germany*, *John Baptist van Helmont*, who, being endued with more sublime and noble Parts, attempted a great Enterprise, whence Debates and Oppositions mightily increased. He, accompanying the Vivacity of his Wit with a singular Morality, and curiously applying himself to Chimistry, wholly bent his Studies to the solving of Natural Bodies, and sparing no sort of Pains or Charge, surmounted to such an height, that leaving far behind him the glorious steps of *Paracelsus*, he never stopt, till he had happily arrived to finish a wonderful, and never-before-heard-of System of Rational Physick.

And in like manner have we seen in our Days the famous *Thomas Willis* with his new System of Rational Physick advancing apace along the path of
Immor-

Immortality and Glory: Nor is it easie to believe, with what Diligence he endeavoured to collect all that he deemed necessary for so Noble a Work; nor yet what Pains he took, what Watchings he underwent, and what Eagerness he used to bring it to its entire Perfection. Nor was less Trouble undergone, or less Industry used in a like Undertaking by *Silvius*, famous for the innumerable Multitude of his Followers, as *Gliffon Helvetius*, *Messonier*, *Travagino*, and other illustrious Scholars of this Age; Many of which, I know not for what reason, have not yet publish'd their Conceptions. I say nothing at present of those able men who yet sweat at the work, and hope, by the Assistance of the Modern Anatomists, and new Natural Philosophy, to bring about their generous Designs concerning various Systems of Rational Physick. And I pass by also those who ingeniously employ themselves in devising Systems of Experimental and Methodical Physick, but such as greatly varies, and differs from that of the Ancients. But how much the Quarrel of Physicians, are thereby encreased, to the overturning and obsecuring all Medicine, is not necessary to be named at present, since we plainly see it before our Eyes. Wherefore if the most Eloquent *Pliny* were living in these our days, he would certainly more angrily than ever cry out; *Mutatur Ars quotidie toties interpellis, & ingeniorum flatu impellimur*, not indeed by the Wits of Greece, now lying idle, and servile under the Yoak of the Barbarians; but the most famous ones of England, and other Provinces, by him in his time esteemed Barbarous.

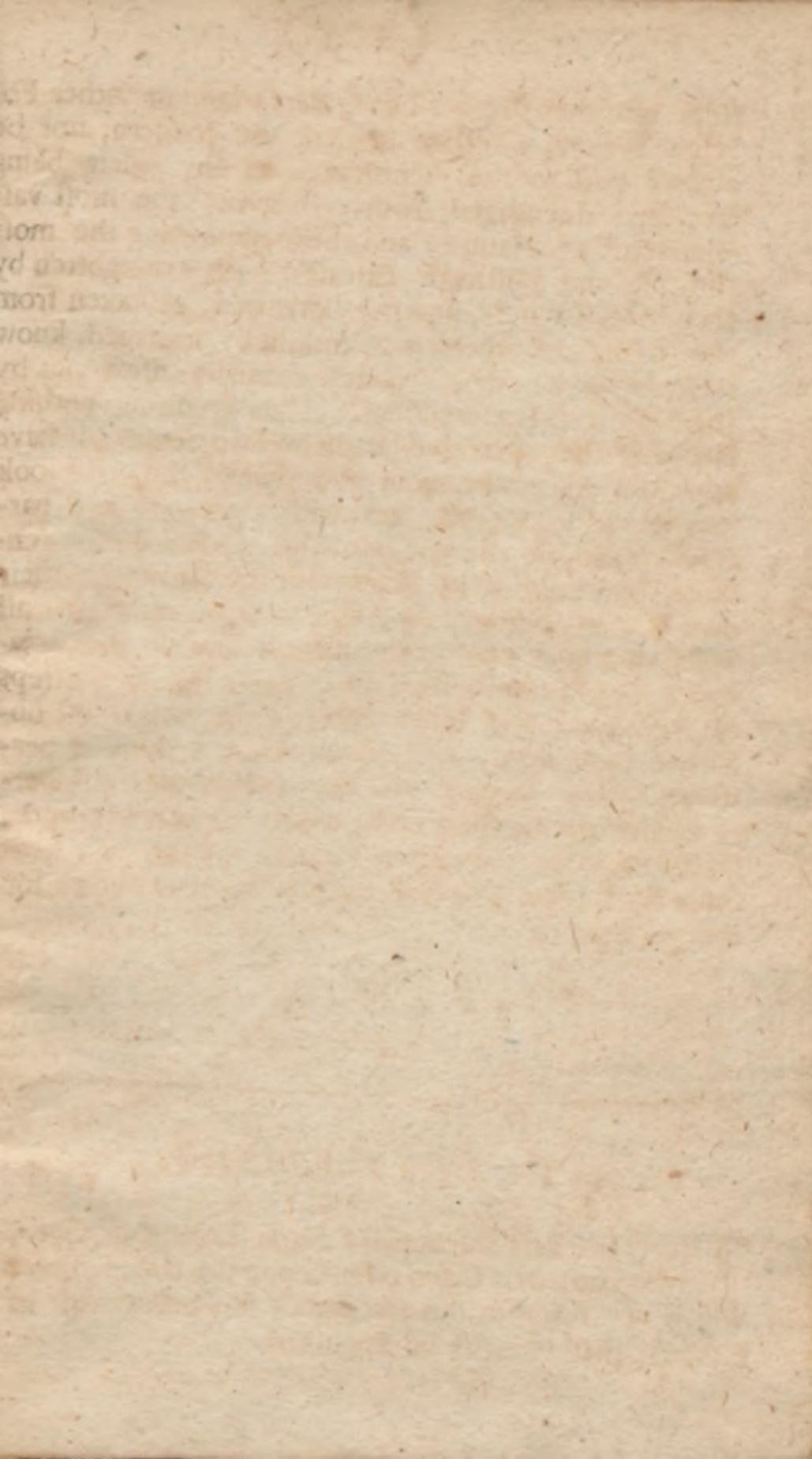
But I now at last see my self encompass'd about with a most innumerable Troop of Physicains, by whom Physick is divided into so many Factions, and shivered, as it were, into so many pieces, that it is impossible for the Wit of man to part it into more. And these are all men, who will not follow the
steps

steps of either *Greek*, *Latin*, *Barbarian*, or other Foreign Writer, whether Ancient or Modern, nor be always tied to the Sentiments of any; but being free, and disengaged, swiftly over-run the most vast Kingdoms of Nature, and then oppugning the most difficult and obstinate Diseases, with Arms gotten by their own Labours, and not borrowed, or taken from the Arsenals of others, nor unskilfully managed, know how to render their Names eternally illustrious by their glorious Undertakings. Thus crediting nothing but what they perceive by their own Senses, or have approved by most certain Experience, they will look into all, penetrate all, and with a curious Eye narrowly examine all, not allowing any Reason for vendible, but only what agrees with the Sagacity of their own Understanding. And thus being contrary to all Sects, and not wholly Enemies to any of the Sectors, they protest, that they herein follow the steps of *Hippocrates* and *Galen* more, than their most obstinate Defenders. And forasmuch as I think it pertinent to our purpose, to see whether such a Liberty ought to be permitted them: I beseech you, Gentlemen, at our next Meeting to hear their Reasons, since what I have already said, may suffice for the present.

F I N I S.

A D V E R T I S E M E N T.

THis is the first Discourse of *Signor Lionardo di Capoa*, who hath writ seven others upon the same subject: which according to the acceptance this meets with in Publick, shall likewise be Englished.



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