













English (an) fellow's

1753

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AN

✓  
ENGLISH FELLOW'S

ANSWER

TO A

SCOTCH LICENTIATE'S

LETTER, &c.

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[ Price One Shilling. ]



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AM  
ENGLISH BELLOW'S  
ANSWER  
TO A  
SCOTCH LICENTIATE'S  
LETTER &c

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A N  
ENGLISH FELLOW'S  
A N S W E R  
T O A  
SCOTCH LICENTIATE'S  
L E T T E R:

OR, A  
VINDICATION  
OF THE  
FELLOWS of the ROYAL COLLEGE  
of PHYSICIANS of LONDON,  
From the  
Charge of INIQUITY brought against the  
FELLOWS of the said COLLEGE, in the said  
LETTER.



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*Parcius ista VIRIS tamen objicienda memento. VIRG.*

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L O N D O N:  
Printed for J. ROBERTS, near the *Oxford-Arms*  
in *Warwick-Lane.*

MDCCLIII.



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S I R,

**I** Received the Favour of your Letter ; and as you loudly demand an Answer to it, and yet have not favoured me with your Address, I am obliged to take this publick Manner of communicating it to you. I should not have deferred it so long, if I had not hoped that some of my Brethren, who are interested in the Subject of it as much as myself, would have made it unnecessary for *Me* to give you this Trouble. An Answer I really think you deserve, as much as the COLLEGE does *not* deserve the Treatment it has received in your Letter from any one, and much less from one, who, after having solemnly promised to defend it, now abuses it, for having done no more than what he knew it always had done when he made that Promise.

B

You

You are pleased to ask, *by what Law* we exclude all other *Graduates* but those of OXFORD and CAMBRIDGE from our Fellowships? And at the same time that you except against any Answer, which We may ground on the Principle of *Legality*, as incompatible in this Case with the higher Principles of Duty and Conscience, you are so kind as to suppose We can answer you on no other; and therefore insist that We must derive our Authority for this *Exclusion* either from our Charter or our Statutes.

We will suppose then, Sir, for the sake of humouring you a little at our first setting out, that We derive our Authority to exclude any Set of Men, We dislike, from our STATUTES. And can you pretend to deny that our *Statutes* give us any Right to do so? You, who are forced to own We have, like all other Corporations, a Power from our original Grant to chuse whom We please? You, who are for making *new* Statutes in Consequence

sequence of and by virtue of *this very Power*? Others may and do dispute our Right of making Laws without the Consent of our *Licentiates*; but you, who maintain the Legality of the present Subordination in the COLLEGE, cannot consistently object to That Authority, by which it was created. The Legality of this SUBORDINATION can only be determined by the LAW to which the *Licentiates* are now preparing to appeal. I will therefore not enter into That Point; but, only inquire into the Reasonableness of the Subordination, and how far the present Mode of it, which has so long subsisted, is defensible? We ought, you say, to enact nothing by our *Legal Power*, which is inconsistent with another Law of superior Authority, the *Law of NATURE*. We will inquire into the Truth of this your *Postulatum* presently. You have been pleased to tell us, Sir, in what Country you were born, but not at what University you were bred, nor whether you were bred at any; for your saying you were *educated under some of the most able and diligent Professors that are now in Europe*,

does not enable us to answer these interesting Questions; since I have known several Practitioners arrogate to themselves the Honour of the same Education *under these very same able and diligent Professors*, who could not be said to have been educated at any *University*; unless their being Pupils to *one* Apothecary after having been Apprentices to *another*, may be called an *University-Education*. As much at a Loss as I am to determine this Point precisely, yet I will venture to affirm, that you did not learn any such absurd Doctrine either at OXFORD or CAMBRIDGE, as what you endeavour to inculcate in your Letter, *viz.*

“ That every Man has an *equal Right* to  
 “ any Right or Privilege which he is  
 “ equally qualified to exercise.” At this rate of Arguing, Sir, you and I may perhaps have a Claim to some of the most advantageous Posts in this Kingdom; and yet I imagine our telling the present Occupiers of them, that *They should no longer tread in the dirty Steps of their Fore-fathers*, or that *They should put their Iniquity from them*, will scarce prevail with them

to

to resign them, or persuade any Body else to think they ought to do so. Your Principle, Sir, is certainly true in a *State of Nature*; and from thence arises one great End of entering into *Society*, viz. to prevent the innumerable Quarrels, which our Opinions about our *Natural Rights* would hourly create. But in *Society*, Sir, I apprehend the Case is quite otherwise. *There*, the LAW, which is confessed to be the common Measure of our RIGHTS, must determine them for us; and if any Member of *Society* dislikes any Deviation from the *Law of Nature* in that Community to which he belongs, he has a Right, by a decent and modest Representation of his Opinion, to try to procure an Alteration of it from the Legislature: And if he is disappointed in this Attempt, he ought either to acquiesce in the publick Determination, or re-assume his natural Liberty and quit the Society. But before he shall have taken these reasonable Methods it is Folly, it is Arrogance, it is Sedition, to insult a Society by which he is protected. I grant you, Sir, the LAW of NATURE may be violated

violated by the LAWS of SOCIETY; nay, I will go much farther in my Concessions on this Head than you would have me, and allow that no Society can be founded on true Principles \* without some such Deviation from this original Law. One remarkable Instance of This Violation we have in the *Civil Law*, and another in almost every *municipal Law* upon Earth. The Two Instances, I mean, are the *Law* of PRESCRIPTION †, and the *Law* which restrains the Property of GAME: Both which are undeniably contrary to the LAW of NATURE, if we suppose the *Law* of Nature to be *That which* RIGHT REASON prescribes to be done by Man, considering SOLELY according to his own Nature and Relations, independently of any

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\* These true Principles are, “ That the good of  
 “ the *Whole* Society is the general and principal End  
 “ for which it is formed;” and, “ That this Good of  
 “ the *Whole* is to be pursued, although by Means in-  
 “ consistent with the particular Good of some In-  
 “ dividuals.”

† Vid. *Cujac. Ad Leg. I. Digest. De Usucapion.*

SOCIETY or COMMUNITY. To the *Law of Nature* thus understood (and thus it is understood by all the best Writers upon it †) the *Two municipal Laws*, just mentioned, are directly contrary: The *former*, inasmuch as it debars a Man from prosecuting his *Right* (which, according to the *Law of Nature*, must *always* be his *Right* till he either forfeits or resigns it): The *latter*, inasmuch as it appropriates, *That* to a *Few*, which, according to the *Law of Nature*, is the *rightful Property* of ALL, as being left out in the original Distribution of *Property*, when MAN first entered into *Society*. You may indeed deny these two Instances to be contrary to the *Law of Nature*, if you have Recourse to that absurd Definition\* given of it by some illiterate Wri-

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† *Vid.* Cumberland, *De Legibus Natur.* Chap. v. and Puffendorf, *traduit par Barbeyrac*, Chap. iii. Lib. 2.

\* I call this an absurd and ridiculous Definition of the *Law of Nature*, because it confounds *That* with all other reasonable *Laws*.

ters, that it is, *That which RIGHT REASON prescribes to be done by MAN in every Situation upon a due Consideration of all Circumstances.* But then, Sir, you will gain nothing in favour of your Argument by this ridiculous Definition, if We can prove that it is *upon a due Consideration of all Circumstances*, better for the *Society at large*, from whence our small Society derives its Power of *Exclusion*, that we should use it in the Manner we have hitherto done. And that it is better for the Society at large, that We should use it in the manner we have hitherto done, I hope to prove in the Sequel of this Answer. It is evident to me, from the Form of Examination, which is probably coæval with our Foundation, that the *College* always design'd its *Fellows* should be Men of distinguished Abilities in every Part of their Profession. How the original Form of Examination, which was in the Works of *Hippocrates* and *Galen*, came to be laid aside I know not\*; but after this was done I would ask  
what

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\*/ It is most likely This Examination was laid aside soon after the *Statute* for restraining our *Fellowships* to  
to

what better Method could there be to accomplish this most laudable Design, than to admit none into our *Fellowships*, but such as were educated in Places of the greatest Fame for Learning in whole World? The Compilers of our *Statutes* have given several Reasons for the Division of the *College* into *Two* Classes; the most unexceptionable of which, *viz.* *That there should be a Class for such as were more Learned than others, is, upon your Principle, that the SAME Examination should be the Test of the Learning of BOTH,* quite precluded: For

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to the *Graduates* of OXFORD and CAMBRIDGE took Place. For it seems very natural for the Makers of it to have thought an Examination in the Works of *Galen* and *Hippocrates* no longer a necessary *Test* of the Learning of our *Fellows*, when they had instituted another which implied an Acquaintance with These Works, *viz.* an Education in one of our *Two* Universities. And it is to be hoped the present *College* will reason about this Matter as justly as They did; that if We should be obliged to open our Doors to *Scotch* Graduates, we may take care to make them to bring a larger Share of Learning along with them than has hitherto usually attended the *Diplomas* from *Aberdeen* and *St. Andrews*.

what room can there be to say a Man is not *satis Doctus*, or, that he is less *learned* than a *Fellow*, when he has undergone the same Examination? I say the most *unexceptionable* Reason; because every one of the other *Three* Reasons specified in the *Chap. De Permissis*, may possibly admit of some Objections: But you yourself, Sir, will scarce maintain that a Man's not being *sufficiently learned* is not an Objection to his being a *Fellow*, however you and I may differ in our Opinions about *Sufficiency*. The *Four* Disqualifications for Fellowships assigned by the Makers of this Statute in the *Chap. de Permissis*, are, 1. Not being of the *British* Nation; by which Condition the Practice of the COLLEGE has shewn it meant no more than not being a Subject of the King of *Britain*: And to this *Condition* thus reasonably understood, you needed not to have excepted. 2. Not having taken a *Doctor's* Degree; which upon your Principles you *ought* likewise to except to; since it is as possible for a Man to be a learned Physician without taking a Degree as without

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out being born a Subject of *Britain*. 3. Not being of a proper Age, or of such a decent Behaviour as we call *Gravity*; and this, *You*, who would admit every *honest Fellow* to a *Fellowship*, who can pass the present Examination, tho' he be ever so great a *Petit-mâtre* or a *Jack-Pudding*, must also except to. 4. Not being *satis Doctus*, which is the only one of the *Four* wherein you agree with me. But though you agree with me in the *4th* Disqualification, yet you differ widely from me about the Sense of the Words in which it is expressed. It is plain that the Makers of this Statute by *satis Doctus* meant those, who were able to pass through their Examination in *Galen*, in opposition to those who, though they were unable, through a want of general Learning to study the System of Physick contained in *Galen*, might yet be able to understand some Parts of Practice, the *nonnullæ curationes*; which Reason is afterwards assigned for admitting them to a *Licence*. This, I say, is evidently the Sense of *satis Doctus*; whereas you think it ought to mean only a Man's

Ability to pass through the usual Examination of a *Licentiate*; and consequently you leave no room for the distinction between *Licentiates* and *Fellows* which has hitherto been maintained. Now, Sir, if this be your Scheme, *viz.* to take away the distinction between *Fellows*, and *Licentiates*, as by a late Step it appears to be That of some of your *Scotch* Friends, it may be accomplished *Two* ways; either by retaining the present Qualifications of our *Fellows*, and admitting no body to practise *Physick* but the Doctors of *our own Universities*; or by admitting every body to be *Fellows*, who can pass the common Examination; By which manner of opening the College-doors we shall, instead of 40 or 50 be sure to have 400 or 500. And, let me tell you, Sir, *so* widely we ought to open our Doors, if we open them at all *upon your Principles*; it being certainly *iniquitous* upon those Principles, to exclude any *one* of those who you admit to be qualified in point of Learning, though they have not some of the other Qualifications which your *Scheme* requires, as well

as to exclude 50. The *former* of these Methods of abolishing the Class of *Licentiates*, neither you nor I, Sir, can approve of, since it allows too few Practitioners to serve the Public; and the *latter* I shall always except to, as being a most certain way to make the College in a very few Years incapable of serving any body. But you will tell me perhaps, that the great *LINACRE* our Founder, would never have approved of that Part of the Statutes which excludes *Foreigners* from *Fellowships*, because he not only professes to make all the People of the *same Faculty* in *London* in *re & nomine unum corpus* (among whom it is certain there were several *Foreigners*) but that he actually received at least *Two* *Foreigners* among his *Fellows* at the first Formation of his *COLLEGE*. To this Objection I reply, 1st, That our Founder designed to make a distinct Profession of *PHYSICK*; which Art, such as it was in his Time, was then like all others chiefly in the Possession of the *CLERGY*. As therefore he found but few *Laymen* of his own Country, whose

Characte<sup>r</sup>

Character intitled them to a Place among the governing Members of his new *Society*, he was obliged to admit some *Foreigners* into it, and especially *Italians*, who were at that Time most celebrated for their Knowledge of our *ART*; and with whose Character and Qualifications he had made himself well acquainted, by having studied in their Country. And yet, as he doubted not that the Study of *Physick* would soon flourish in *England*, after his Institution of the *College*, he had no reason to doubt of a Supply of able Men educated in his own Country, and consequently was at Liberty to pursue the favourite Part of his Plan; which was the erecting a *Medical College* of *Englishmen*. Our Founder's first Point was to secure the *Existence* of his *medical* Body; and he might reasonably leave it to his Successors to provide for the *Health* and *Vigour* of it. Let me ask you, Sir, whether the Event has not fully justified the Conduct of his Successors? Were not all the great Names, which have been the Honour of *our* College, and the Envy of all *others*, educated

educated in our *Two Universities*? In what other Places did LINACRE, CAIUS, HARVEY, ENT, SCARBURGH, WILLIS, LOWER, WHARTON, WHISTLER, CROUNE, CHARLTON, NEEDHAM, FREIND, lay the Foundation of that Knowledge which has made them Immortal? \* Did they receive the *Doctorate* by the Post from *Aberdeen* or *St. Andrew's*? or did They follow the more laborious Method of the modern Education in studying a Year under an *Able* and *Diligent* Apothecary at *Edinburgh*, after having served a short Apprenticeship to the same Business? I know you will tell me,

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\* All these *Fellows* of the COLLEGE have made themselves eminent by their medical Writings, which They *published*, except Sir *Charles Scarburgh*; of whose Eminence for *Learning* in his Profession, we may judge, not only from the great Character of his *Lectures* on the *Muscles*, which he read at *Surgeon's Hall* for 16 or 17 Years together, but also from what COWLEY says of him in one of his *Odes*, which he addressed to him; *viz.* “ That he had reversed his  
 “ great Master's *First Aphorism* by making LIFE long  
 “ and ART short.

me, Sir, the Apothecary I mean is one of the ablest *Anatomists* in *Europe*. Be it so. Far be it from me to detract from any Man's Merit. Let us reckon him, if you please, the ablest *Physiologist* also. But would you conclude, because this Man either through an uncommon Application, or, perhaps, through an uncommon Genius, has established such a Character for teaching the Rudiments of our Profession, without the Assistance of a good Education, would you, I say, conclude from hence, that every Apprentice, under his Tuition will prove as great a Proficient as his Master? or, which is more to our present Purpose, do you think many such Students likely to derive as much Learning from such an Education as the Compilers of our Statutes designed for the Characteristick of our *Fellows*? Perhaps you will answer, yes; because, say you, the Compilers of these Statutes require no more of your *Fellows* than a Test of their *medical* Knowledge. But what kind of Test I beseech you; Not such as is to be picked out of the *Edinburgh Dispensatory*, or the  
*medical*

*medical Essays.* No, Sir, they expected our Fellows should lay their Foundation somewhat deeper; They expected they should be able to give an Account of the ancient System of *Physick*, which was received in their Days; a System, which, tho' it be not enlightened by some of our modern Discoveries, does yet contain much useful Knowledge; and which not being intelligible but to Men of a *Learned Education*, does therefore afford a much better *Test* of a Man's Learning, than any Scraps of modern *Physick* which are to be picked out of superficial Authors and illiterate Translators without any Learning at all. And that they might have the greater Security for their Knowledge of these Matters, They have expressly ordered They shall be examined in the Works of the great Author of this System; a Man as much superior to your *able* and *diligent Professors*, both in Genius and Learning, as if He had been of a superior *Species*. Now let me ask you, Sir, how your *Scotch* Graduates, I mean such as this Town swarms with (for They are most

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likely

likely to claim this new Right your Sagacity has found out for them) how, I say, will these Graduates be able to give any account of the Books of GALEN *De Elementis, De Temperamentis, De usu Partium, De Rebus Anatomicis, De naturalibus Facultatibus, De Arte Medicinali, De locis affectis, De Morborum & Symptomatum Differentiis, De Febris, De Pulsibus, De Sanitate tuendâ, De Metodo Medendi, De simplici Medicina, De Crisibus*; or of the Books of HIPPOCRATES *De Prognosticis, De ratione Victus in morbis Acutis, & De Aphorismis*; in all which our Statutes have ordered the Candidates for Fellowships to be examined; when most of Them do not so much as understand the very Character in which they are written, and Few of them are able to read any Translation of them\*.

Doubt-

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\* I am very sensible there are some worthy Gentlemen in the *Royal College of Physicians of EDINBURGH* of such Learning and Abilities as would do Honour to any COLLEGE, Two of whom have lately oblige†

Doubtless, Sir, you will pity my Ignorance in the modern *Theory* of *Physick*, or my Weakness in not preferring it to the *Galenic* System. But your concern for me on this account is needless; for in truth, Sir, I am no more attached to the *four Humours* or the *four Qualities* than you are. All I insist upon is, that the present Form of Examination, through which We oblige our *Candidates* to pass, is not so good a Test of their Learning as That prescribed by our Statutes; that the mere Knowledge of the common Practice of *Physick* is not a sufficient Qualification for an authorised Judge of another's Abilities in it; and therefore that

ligned their Profession by their ingenious and useful writings †. All I contend for is, that this is by no means the Case of that Inundation of SCOTCH Surgeons and Apothecaries, who, in the Form of DOCTORS, have lately overflowed this Kingdom, and will, if not shortly checked, prove as destructive of all good Literature in our Profession as the old Northern Irruption of the Goths and Vandals was of the Learning of the Roman Empire.

† Dr. Pringle, and Dr. Whytt.

there is a Necessity for some other Security for the Learning of Those who are to be admitted to this Place of TRUST ; who are to have the Direction of the Affairs of a *Society*, which from its first Institution to this very Time, has always been esteemed the most learned of its Kind in EUROPE.\* It is evident, as I have before ob-

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\* One may judge how well qualified *most* of these Pretenders to our *Fellowships* are from this single Consideration, which I will vouch for the Truth of, *viz.* that although a few among them of unexceptionable Learning were not bred in either of our Universities, yet not one in *Five* of the whole Class has *Latin* enough to do the Duty of a *Fellow* in one of the principal and most necessary Offices, That of CENSOR. But the Modesty of a *few* and a *Quaker* among them is beyond all Credibility as well as Example. These Two *Eccentric* Luminaries in the *Medical System* loudly demand Admittance into a Class, although they are not qualified to discharge one of it's most important Offices, and think it iniquitous in the *Fellows* not to admit them into it, though they cannot do it without either betraying the Rights and Interests of their Society, (which requires every one of it's Members, except the *King's* Physicians, to bear the *Censor's* Office) or without violating one of the *Fundamental* Laws of our present happy Establishment, *viz.* dispensing with a *Censor's* taking the *Test*.

served,

served, from the very Formation of this Society into *Two* different Classes, with different Powers, that the Makers of our Statutes designed a Subordination of the one to the other. Is it not then preposterous to expect no greater Qualifications in the *Higher* than in the *Lower Class*? And if we make no Difference in our TEST of the Abilities of the *Higher* and That of the *Lower Class* (which I do not find that even the Projector of this new Scheme, in the Height of his *reforming Spirit*, ever dreamed of) is it not necessary to require an additional *Test* of the *Higher Class* in some other general Way? And what other general Way is so likely to ascertain the Learning of our *Fellows*, as their having been educated in one of those *Two Universities*, where general Learning is indisputably better taught, than in any other publick Place of Education in the known World?

If you should tell me, Sir, it does not appear that the Makers of our Statutes instituted any other *Examination* of our  
*Licentiates*

*Licentiates* than That of our *Fellows*; and that it is probable they *both* have always undergone the same. I shall answer; it appears to me from the Title of the *Chapter*, concerning *Examination*, which is, *Forma Examinatorum Sociorum & Candidatorum eorumdemque Admissionis*, that no particular Form of Examination was prescribed by the Makers of the Statutes, for the *Licentiates*; but that the *President* and *Censors* were at liberty to examine them in what Manner they judged most reasonable. From which Liberty on the one Hand, and an express Injunction on the other, it is surely reasonable to infer, that the principal Concern of the Makers of the Statutes, was about the Learning of our *Fellows*; and certainly with very good Reason, for there cannot be better Security for the Qualifications of the *Licentiates*, than the Discretion of a Learned *Class* of *Fellows*.\*

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\* It would be very difficult to assign a Reason for distinguishing the *Socii* from the *Candidati* in the Title

If you ask me, Sir, whether all our present Fellows were educated in our *Universities*? I answer, No. Nay, I will readily acknowledge that some of those, who were not educated *there*, are as great an Honour to the *College* as those who were. But this very Concession, Sir, is an Argument that neither the COLLEGE nor the UNIVERSITIES are such iniquitous MONOPOLIES as you would represent them; for if the latter had not as often

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tle of this *Chapter*, unless we suppose the *Socii* to mean those who are to be examined in order to their being admitted *Elects*; or that every Fellow was formerly examined *twice*; both before he was admitted a *Candidate*, and again before he was admitted a *Fellow*. And if either of these Interpretations be allowed, it will make the Argument urged above still more conclusive: For if of the *Three Orders* in the *College*, who are to undergo *Examination*, only *Two* of them have a particular Form of Examination prescribed them; what other reason for this Omission in regard to the *Third* can possibly be given, except that the Compilers of our Statutes after they had taken such particular care of the Learning of our *Elects* and *Fellows*, thought they could not do better than leave it to them to determine the Qualifications of our *Licentiates*?

consented

consented to dignify real Merit, though it was not nursed in their *own* Bosoms; and if the former had not as often concurred in making such a publick Acknowledgment of it, we might have been more justly reproached with Injustice to ourselves than we are by you with Injustice to others\*. If you ask whether all our Fellows, who were educated at our Universities, are so renowned for superior Learning as I would seem to have them? To this invidious Question I think it a sufficient Answer to say, that if any Persons less worthy of the Honour of this Society, ever have, through Party, Prejudice, or the more pardonable,

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\* The University of *Cambridge*, and the *College* of Physicians, have lately given a fresh Instance of their Regard to the publick Judgment, in the Case of Dr. S. who has lately obtained a Degree from the former by the Desire and Recommendation of the latter: And I will take upon me to affirm, that They have the same good Disposition towards every Physician of real Merit in the *Three Kingdoms*; which the Leaders of the present Attack (who, it seems, have no mind to pass the Breach without the whole Band of *Irregulars* at their Heels,) are taking much Pains to defeat.

though

though unjustifiable Motive, *Compassion*, found admission into it; such Accidents are so far from being an Argument for contracting our *Test* of the *Learning* of our *Fellows*, that they ought to excite us to extend it; they ought to admonish us not to think of laying the Entrance of the College more open, but on the contrary, as much as in us lies, to fortify and guard it.

After having granted you, Sir, that some Men may have as much Learning as if they were bred in one of our *Two Universities*, I expect your next Question will be, why such may not be admitted into our *College*, without paying one of those *Universities* a pecuniary Compliment?

will tell you, Sir, why they may not. *First*, Because it is much better, both for the *College of Physicians*, and for the *Publick* (on whose Account it was Founded, and ought to be Supported) that those few Gentlemen, who qualify themselves thus well in *general Learning* without being educated in our *Universities*, should un-

dergo so flight an Inconvenience as that of paying the Expence of a *Degree* (which does not amount to a *tenth* Part of the Expence, which the regularly educated are obliged to undergo on that Account) it is much better, I say, that those few Gentlemen, who take their *Degree* by a *Mandamus*, should undergo so flight an Inconvenience, than to break through a general Rule, which appears, from what has been already said, so well calculated for the *publick Good*. *Secondly*, Because if no Physician be obliged to go to either of our Univerfities for a *Degree*, it is most certain that none will ever go thither for their *Education*, the ill Consequences of which will be further seen hereafter. For who will ever Study *Six* Years at an Univerfity, when he finds others are able to learn in a *sixth* Part of the Time under *M.* at *Edinburgh*, how to palm themselves on the World for mighty *Doctōrs*, or if they happen to have a little *Latin* as well as *Phyſick*, even how to answer all the Questions we usually ask a *Licentiate* at the College?

But you will say, what has a Degree in *Physick* to do with a Man's speculative Principles in *Religion*? and why must a Man subscribe to certain of the latter before he can be admitted to the former? I will tell you why, Sir: Every Society, which confers any Honour on any of it's Members, has surely a Right to expect an Engagement from every such Member that he shall not disturb its *Peace*; which depending on an acquiescence in its *Religious* as well as *Civil* Principles, requires that every such Member shall not publickly controvert any of them. And will you say, Sir, that such an Obligation does not deserve such an Engagement? And what, I beseech you, Sir, is the *Subscription* to *Articles* more than such an Engagement\*? Do the *Universities* require more of their Members, on whom they confer Honours, than the State requires on the like Occasions? And, if the State expects such Security from Men, who are for the most part too

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much

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\* That these *Articles* ought to be considered as Articles of *Peace* only, and not of *Belief*, may in my  
Opinion

much occupied in the *practical* Concerns of Society to think of disturbing it with their *Speculations*, shall the Universities require less of their Members, who are not only by their Habit more disposed, but by their Education generally better qualified to speculate and controvert the received Opinions, on which their Quiet, as well as That of the State depends? But

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Opinion be proved by this single Argument; "That as Articles of *Belief* they cannot attain their *End*, which as Articles of *Peace* they may." It is certain the first Compilers of them believed them in a Sense very different from that, which the *Orthodox*, as they call themselves, or those, who contend for their being Articles of *Belief*, now believe them in. But if Articles are capable of more than one Sense they cannot attain the end of Articles of *Belief*, which is *Uniformity* of Opinion; nay, they must be destructive of that End, and promote its contrary, which is *Diversity* of Opinion, in proportion to the Number of Senses they will admit. But what is the end of Articles of *Peace*? Surely no other than what the very Terms imply, the *Peace* and *Quiet* of the Society which imposes them; so that whoever engages not to contradict or oppose these Articles publickly, and keeps his Engagement, does, as far as concerns himself, obtain and promote the *End* of their Imposition.

admitting

admitting the *Subscription* to the Articles to imply a Profession of your believing them, you Gentlemen, who are born on the North side of the *Tweed*, are the last Men in the *Three Kingdoms* who need to complain of such Impositions, since you have lately given the World such a convincing Proof how dextrous you are at shaking them off. I say, you *Gentlemen*, who are born on the North side of the *Tweed*; because it is notorious, that you generally, if not universally, abet one of your Countrymen, in a Suit lately commenced against the College, which he could not have begun, without an open Breach of his Faith; without deliberately violating those Statutes, with the very next Breath after he had *deliberately* and *solemnly* promised to obey and defend them. I very well know that the Gentleman, when he made this his extraordinary Attack upon the COLLEGE, affected the Smile of Innocence and the Sneer of Wit; which I suppose was done to shew the *College* he could strike a Blow *en gaieté de Cœur*, which none of his  
Country-

Countrymen ever dared to offer even in their most revengeful Moments. I cannot help saying, that no Man's Mirth and Pleasantry was ever more ill-timed than his on that Occasion; for I would ask, whether by the very same Arguments, with which this Gentleman had so fortified his Conscience and exhilarated his Countenance, every Species of Perfidy both publick and private might not be defended? You will please to observe, Sir, that no *medical* Man's Bread depends on his Compliance with the Subscription required by our Universities. The *College* has provided a subordinate Class for *Recusants*; some of which Class *may* and often *do* enjoy as great Emoluments as the most eminent *Fellows* of the *College*. This is a Fact, which you will scarce undertake to disprove; and if you admit it, I would ask you, Sir, what Pretence there is to complain, that the *Universities* will not give their Honours to such as will not engage to do them no Harm in return for them? Would you have a Rule so undeniably calculated for the Peace of the Publick,

Publick, superseded for the sake of half a Score *metaphysical Wrongheads*, who are never so happy as when they are disputing against every Ordinance which tends to promote Happiness? But I suppose you will tell me, no Society has a Right to establish any Test at all concerning Opinions; for That has been the fashionable Cant of a late Sect of *modern Philosophers*: And if so, Sir, I must tell you, that you talk of *Society* like a Man, who knows not how to value its Protection; which it can never so effectually afford you as when its Peace is best secured. Nor need I give you any other Answer to so crude an Assertion, till you shew that Society has not a Right to secure its first and principal Concerns, *viz.* its own Peace and Tranquility.

AND NOW, Sir, let me beseech you to consider the *remote* Consequences (if indeed they be remote) of this your levelling Scheme in *Physick*: For remote Consequences, when they are probable, deserve our Consideration as well as nearer. Suppose then that no Body should ever go

to either of our *Universities* for any Part of their Education in *Physick*, (as you may be sure they will not when once your new Scheme shall take Place) will not these *Universities*, which your Friends complain are already too much a Nursery of *Priests*, in this Case become absolutely so? As very few Gentlemen, who are designed to study the *Law*, are educated there, if no *Physicians* go thither likewise, the only Profession educated there will be That of *Divinity*; and if Men of no other *Profession* than That of *Divinity* be educated there, will the Nobility and Gentry, who are now sent thither, continue to be so, when no *Lay* Profession shall be found there? I presume it will be readily granted, that the greatest Part of the Learning of this Kingdom is acquired in the Two *Universities*. If then we shall no longer have any Laymen there, the old Proprietors of the Learning of the *Universities*, the CLERGY, will once again totally engross it. When this Revolution (which, so far as it concerns PHYSICK,

is now aimed at) shall be once accomplished, the *Physicians*, who first among the Laity aspired to the Glory of reviving Learning, and have ever since the Revival of it, possessed a very eminent Share of it, finding it no longer necessary to the Credit of their Profession, will then generally resign it; and thereby *force* the *Nobility* and *Gentry* to do what too many of them *already* do *voluntarily*, to have recourse to the *Ignorant* and *Illiterate*. And when once the *Fellows* of our COLLEGE find themselves not obliged to have more Learning than what will qualify them to undergo our present Examination, I would be glad to know, what will become of the Credit of the *College*? and whether, when *That* is intirely lost, we shall be likely to answer in any tolerable Degree the *End* of our *Incorporation*? Such a blessed Expedient, Sir, is this of yours to keep us from treading in the *dirty Steps* of our Fore-fathers, that is, of such paultry Fellows as LOWER, WILLIS, GLISSON, and that pitiful Scoundrel, the

F *Disco-*

*Discoverer* of the CIRCULATION of the BLOOD! \*

BUT it seems the Cry of your Party is, that neither *Anatomy* nor *Chemistry* is so well taught in OXFORD or CAMBRIDGE as at EDINBURGH. If I should grant you this, what will it avail you? Will you undertake to prove they are not as well taught in LONDON as in EDINBURGH? Has not the former of these preparatory Arts been for some Years taught here by an ingenious *Fellow* of our College with unexceptionable Abilities? † and has it not since been so taught by another of our *Fellows*, his learned Successor? §  
If

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\* If it should be objected to this Reasoning, that it seems to be founded on a *Postulatum* which cannot be granted, *viz.* that Learning is no where to be acquired, but in the Universities of OXFORD and CAMBRIDGE, I reply: It is founded on no such extravagant Supposition, but on a Supposition, which I defy their Enemies to disprove, *viz.* that general Learning is no where so well taught as there, and that the greatest Part of That, which has immortalized this Kingdom was acquired there.

† Dr. *Nichols*.

§ Dr. *Lawrence*.

If you have the Assurance to deny This, yet you will surely allow that a Countryman of yours, who is undeniably one of the best *Anatomists* in *Europe*, || reads his *Lectures* here with as deserved Applause as your other Countryman at *Edinburgh*: And do not all our *medical Students* in our *Universities*, after they have laid a good Foundation in *general Learning* there, resort hither for the other Part of their Education? As to *Chemistry*, Sir, though an intimate Knowledge of it be useful to a *Natural Philosopher*, as it is certainly a great Instrument in the Cultivation of that Part of Learning; yet I hope you will grant that any Man, who is not crazy enough to enter into the Pursuit of an *Universal Medicine*, may easily acquire as much Knowledge of it here, or indeed any where else, as will serve any rational Purposes in Medicine\*.

F 2

But

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|| Mr. Hunter.

\* It may be thought perhaps that it would be both cheaper and more convenient for our *medical Students*, to go through these preparatory Studies in our *Universities*, and not be obliged to go elsewhere for them.

In

But be this as it may, I am persuaded that the Improvement of the Understanding by general Learning, and the Manner in which it is taught in the Two Universities, will enable a Man not only to make a quicker Progress in those Studies when he comes to them in *London*; but also to reason more justly in every Part of his Profession than any of those Adepts, who pretend to a more perfect Education in these Matters under some of your *able and diligent* Professors. And I cannot help thinking, that

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In regard to the *first* Objection, I must observe, that it bears no harder against the *medical* Education in our Universities than against the *general* Education there, which it is to be wished was cheaper, not only there but every where else; but I must likewise observe, that this is no Part of our present Enquiry, which is only concerning the Means sufficient to make a Man a *learned* Physician. And as to the *second* Objection, since it is certain that *Anatomy* and *Chemistry* are, for many Reasons, better taught in the *Metropolis* than they can be any where else; I see no reason why they may not be more conveniently learned there than in the *Universities*; especially after a Student has laid in a Stock of *general Learning* (which is the usual way) for four or five Years before.

the

the want of regular Courses of *Anatomy* and *Chemistry* in either of our Universities, is more than compensated by the solid Foundation of *general Learning*, which is laid there, and the excellent Use which is made of our *Hospitals* afterwards. It is to me an incontestable Proof of this Truth, that *Nine* in *Ten* of the eminent Physicians of this great City have been bred in these *Universities*, and as far as my own Experience reaches, I can truly say, I have very *rarely* met with a Physician of Learning and Penetration, who was not educated there, I confess it looks like great Partiality to say this, but I am too strongly convinced of it not to say it. \*

If

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\* In the Terms *general Learning*, I include the Studies of *Humanity*, and what the *French* call *Belles Lettres*, as well as of *Philosophy*; for I think what *Celsus* observes of the Usefulness of the latter to a Physician, may with equal Truth be affirmed of the former, *viz. quamvis non faciat medicum aptiorem tamen medicinæ reddit*: The Letter-Writer perhaps may think me very Pedantic; but that shall not hinder me from taking

IF *Antiquity* has any Authority with you, Sir, you may see in a little Tract entitled NOMOΣ, commonly ascribed to HIPPOCRATES, what a Concurrence of  
Circum-

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taking this Opportunity to offer a Conjecture concerning this Passage in *Celsus*.

I have long suspected a great Error in the Words immediately following this Quotation, which are, *Profecto verisimile est Hippocratem & Erasistratum, & quicumque alii non contenti febres & ulcera agitare rerum quoque Naturam ex aliqua parte scrutati sunt, non ideo quidem medicos fuisse verum ideo QUOQUE majores medicos extitisse.* If this be the true Reading of this Passage, I shall no longer wonder at *Quintilian's* calling *Celsus*, *Vir mediocris Ingenii*; for surely no Man of very good Sense, even without the Assistance of a good Education, could ever reason thus inconclusively. *It is probable those Physicians who have studied Natural Philosophy, were not made Physicians by those Means, but they were made greater Physicians also by those Means.* It is evident to every Man of Common Sense, that QUOQUE can have nothing to do in this Sentence; and I know no way so likely to rescue it from the Imputation of Nonsense, as by the adding a single Letter to this one Word, and supposing it to have been originally QUOSQUE, in reference to the *quicumque alii*.

\* This

Circumstances was anciently deemed necessary to make a *True Physician*, Among the many Requisites to the Formation of that Character, you will find that what we call *General Learning* was a Principal One. Such General Learning whose Foundation was laid very early, as the Word ΠΑΙΔΟΜΑΘΙΑ undoubtedly implies.\*

BUT, after all, I would be glad to know, Sir, why you Gentlemen, who are *born on the North Side of the Tweed*, can-

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\* This whole Passage is worth considering, as the Learned differ in their Interpretations of it. The Passage is this, Χρη γὰρ ὅστις μέλλει Ἰητρικῆς ζῆναι ΑΤΡΕΚΕΩΣ ἀρμόζεσθαι ΤΩΝ δέμιν ἐπίβολον γένεσθαι φύσις, Διδασκαλίης, ΤΡΟΠΟΥ ΕΥΦΥΕΟΣ, ΠΑΙΔΟΜΑΘΙΗΣ, Φιλοπόνιης, Χρον. Charterius and Vanderlinden translate the Words τρόπος, εὐφύης locus *Studii aptus*, which Interpretation they were certainly led to by the Author's own Explication of them, which follows in the Context, who adds, φύσις δὲ εἰς τὸ ἀριστον ὁδηγέσθης διδασκαλίη τέκνης γίνεται, ἢ μετὰ φρονήσιος δεῖ περιποιήσασθαι παιδομάθεια γινόμενον ἐν ΤΡΟΠῳ ἰκοῖος ΕΥΦΥΗΣ πρὸς ΜΑΘΗΣΙΝ ἔσαι. Now if this Interpretation was true, one might

cannot be content with the Honour of being *Fellows* of a *Royal College* of *Physicians* which exists on the same Side of that River? Is it because you deem it a less Honour to be a *Fellow* of the *Royal College*

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might draw an Argument from it to prove, that Antiquity, or at least the Author of this antient Tract, thought it necessary for Physicians to be educated in a Place set apart for the teaching of *General Learning*; for whether *τέπος* signifies *locus* in this place or not, it is certain that *μάθησις* signifies *General Learning*; and therefore *εὐρύς τεπος μάθησιν* is by *Vanderlinden* rightly translated *ad Disciplinam aptus*, and no less rightly by *Charterius*, *ad discendum commodus*. But this, in my opinion, is not the true Interpretation of this Passage; for though it be certain, that *Physicians* were bred in the Schools of the *Philosophers*, long after *Hippocrates* had separated the Profession of our Art from the Profession of *Philosophy*, that is, was the first Man who practised *Physick*, without taking the Title of a *Philosopher*, (for that is the true meaning of *Celsus's* account of this Matter;) yet I don't remember ever to have met with the Word *τέπος* in this Sense; and I am almost tempted to believe, that the Translators before-mentioned mistook it for *τόπος* which is so near it both in Sound and Orthography. Neither do I think the excellent  
Mr.

College of *Edinburgh*, than of the Royal College of *London*? This You Gentlemen will scarce affirm. And if it be no greater Honour to be a *Fellow* of our College than of *yours*, why do you desire

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fire

Mr. *Le Clerc*, who interprets the Words *τρόπος εὐφύνης* *Un Esprit docile & bien tourné*, has translated them with his usual Judgment; for though *τρόπος* does sometimes signify *Ingenium*, and *εὐφύνης* be very applicable to it in this Sense, yet this Sense is strongly implied in the Word *φύσιος* which goes before and which indeed admits of no other. If it should be said, this Reasoning will prove that *παιδομαθία* cannot signify *General Learning*, because *διδασκαλίη*, which signifies the same Thing, precedes it also in the same Sentence; I answer, that though *διδασκαλίη* may sometimes admit of that Sense, yet here the Author by joining it with the Word *τέχνης* has manifestly fixed another to it, and shewn that he meant no more by it than *Instruction in the Art of Physick*. In short, the common meaning of the Word *τρόπος* which is *modus*, seems to me to be the true one here; and then the meaning of the Words *παιδομαθία γινόμενον ἐν τρόπῳ οὐκίως εὐφύνης πρὸς μάθησιν ἔσται*, will be “ that a *Physician* should be very early instructed in such a Manner as is best suited to the “ Acquirement of *General Learning* ;” And the true  
literal

fire to throw us into Confusion, merely for the Sake of obtaining no greater Honour than what you may peaceably acquire in your own Country? You will answer, I suppose, that you are not entitled by Law to practise in *London* without being either a *Fellow*, or a *Licentiate*; and a *Licence*, you will say, cannot be had without both some Expence and some Degradation. It must be owned indeed, Sir, that the Expence of your *Licence*, when added to that of your *Scotch* Education, may possibly amount to the *fifth* Part of the Expence of such of our *Fellows*, as are educated in our own *Universities*; and as to the

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literal Translation of the whole Passage will be this,  
 “ When a Man’s Genius enables him to reach the  
 “ greatest Heights of Science, then it is, that the most  
 “ exquisite Knowledge of the *Healing Art* may be ob-  
 “ tained by a prudent Application to it, *after a Man*  
 “ *has been very early instructed in such a Manner as*  
 “ *is best suited to the Acquirement of General Know-*  
 “ *ledge.*”

Degra-

*Degradation*, which you suppose a *Fellow* of the *College of Physicians* of *Edinburgh*, would underdo by becoming a *Licentiate* of the *College of Physicians* of *London*, I will venture to say, no Man who is not born on the *North-Side* of the *Tweed*, will ever be of your Opinion; and perhaps few even of those, if they have ever heard that there have been, and are at this very time *Licentiates* of our *College*, each of whom has got more Money in a Year by their Practice, than half of the *Fellows* of the *College of Physicians* of *Edinburgh* put together. \*

It is now time, Sir, to examine your *Argumentum Palmarium*, which you urge in Favour of yourself and the rest of your *Scotch Graduates*. *This Argument* you

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\* It is true we have not always a SYDENHAM among our *Licentiates*; but one would have expected that our having had ONE such a Man among them, would have given *Dignity* enough to *that CLASS*, to have gratified the Ambition of the *vainest SCOTCH Graduate*.

condescend to found in *Law*; which, it seems, ought always to be valid when it countenances *your* Pretensions, but never so when it supports *ours*. We ought, you say, to consider how far our Statute *De Candidatis* is consistent with the *Act* of UNION between the Two Nations. Why really, Sir, this does deserve some Consideration, and I am strangely mistaken if a very little will not serve to clear all our Doubts about this Matter. For I presume, Sir, We all of us very well know, that the Two Nations are as much governed since the Union as before it, by very *different* Laws, though the Two Constitutions are now more intimately united under ONE and the SAME Head. One plain Consequence arising from these different Laws is, that no Native of either Country can enjoy any Place of Honour or Profit in either Country without complying with the Terms prescribed by the Law of That Country. Let me ask you then, Sir, how we infringe the *Act* of UNION, by making Laws for the Preservation of our own Society,

ciety, in consequence of a Power with which we were legally invested long before the UNION was ever thought of? Whatever new Powers or Privileges the UNION might grant to *your* Countrymen, will you pretend to say, it took any from *ours* which the *Law* had before given them? You may strain the *Law*, Sir, as much as you have done the *Latin* Tongue \* to get into the College; but all you can get by this last vain Effort will be, to discredit your *Sense* as much as the former has done your *Learning*.

WHY then all this Outcry of *Iniquity* against us? Is it because we do what Right Reason and the Law of our Country

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\* Some of the Espousers of this new Scheme would have *nostrarum Academicarum* to mean any of the Universities of the Two Kingdoms in spite of the Adjective *alterutra*, which, tho' among the *Romans* it always signified *either of Two*, yet it seems, is sometimes construed in SCOTLAND *any one of Six or Seven*.

both

both concur to justify, and what all States have done ever since the first Foundation of Civil Policy? because we enact Laws for our own Preservation and Advantage? Or is there any such essential Difference between a great Society and a little one, that what is lawful for the former to do in its own Defence is not so for the latter? When you shall have convinced us of the Reality of This Distinction, it will be time enough for us to acknowledge it; but in the mean time it is pleasant enough to observe, that after having tried to prove us guilty of *Iniquity*, you tell us, as if you were conscious of having failed in the Attempt, that however *disagreeable the Consequences of throwing open the College Doors may be to You or to us*, yet *Men ought to do their Duty and leave the Event to Providence.*

How, Sir? *disagreeable to You?* would you have us then, after you have taken so much Pains to make us believe your Projector's

jector's Scheme so conducive to the Interest of the Publick and the Honour of the College, would you have us, I say, after all This believe it is *disagreeable* to You? Or is this Inflation only an Artifice to shew your uncommon Disinterestedness, who are resolved to do your Duty in spite of any disagreeable Consequences? I know not where you learned *Ethicks*, but I was taught at one of our excellent *Universities* that the *Consequences* of Actions often determine the *Morality* of them; and you, Sir, would probably have thought so too, had not such a Doctrine taken away all Pretence for charging us with *Iniquity*. If you had not been resolved in spite of *any Consequences*, to support your Scheme, you would naturally have been led to doubt of the Truth of your *Ethical* Principles by the very Suggestion that *Bad Consequences* would follow your acting up to them. If you had not put yourself under the Command of your Passions before you consulted your Reason, you would have examined you Fundamental  
 Doctrine,

Doctrines, and *proved*, as you ought to have done, the *Iniquity* of the Action before you charged the Agents with it. I own to you, Sir, your Projector's Scheme pretends to be founded on Principles very flattering to generous Minds. To such the Charms of *Liberty* are so bewitching, that they are apt to be captivated with every thing that resembles her. If it had not been for such-like Honest Prejudices, which seduced the *Generous*, and for the false Representation (that the Fellows of the College were almost unanimous in Favour of Foreign Degrees) which drew in the *Peaceful*, This destructive Scheme, of throwing open the Doors of the College, would never have found even among Those, who were not bred at our Universities, *five* Voices to support it. Most of Those, who espoused it, are now ashamed that they suffered themselves to be betrayed, tho' through so good a Motive, into a good Opinion of it; and none of them can ever doubt that They have a Right to alter their Conduct when it appears to have been

been founded on an undeniable Misrepresentation.

As to your *second-sighted* Argument, Sir, (which is of a new *Species*, in which, we *Englishmen* own ourselves much inferior to the Gentlemen of your Country,)

“ That by an unreasonable Stretch of our  
 “ present Principles the *Oxford* Graduates  
 “ may hereafter exclude the *Cambridge*  
 “ ones from the *College* :” This *second-*  
*sighted* Argument, I say, I shall answer by  
 another of the same kind, tho’ founded  
 on much greater Probability, which is,  
 “ That I know no People more likely to  
 “ argue so partially as you prophesy the  
 “ *Oxford* Graduates will, than a CABAL  
 “ of certain other Graduates (which the  
 “ COLLEGE must inevitably degenerate  
 “ into, if ever your Scheme takes place)  
 “ whose COUNTRY is self-interested and  
 “ partial even to a *Proverb*.

THIS, Sir, is my sincere Opinion of  
 your NEW SCHEME; and as to the dis-  
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interested PROJECTOR of it, if ever it should succeed, the COLLEGE can certainly say no less of him in respect of itself (and it ought to be written under his Picture) than CELSUS has said of HIPPOCRATES, *viz.* that he was PRIMUS Qui *Disciplinam* MEDICAM *ab Studio* SAPIENTIÆ *separavit.* .

F I N I S.

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E R R A T U M.

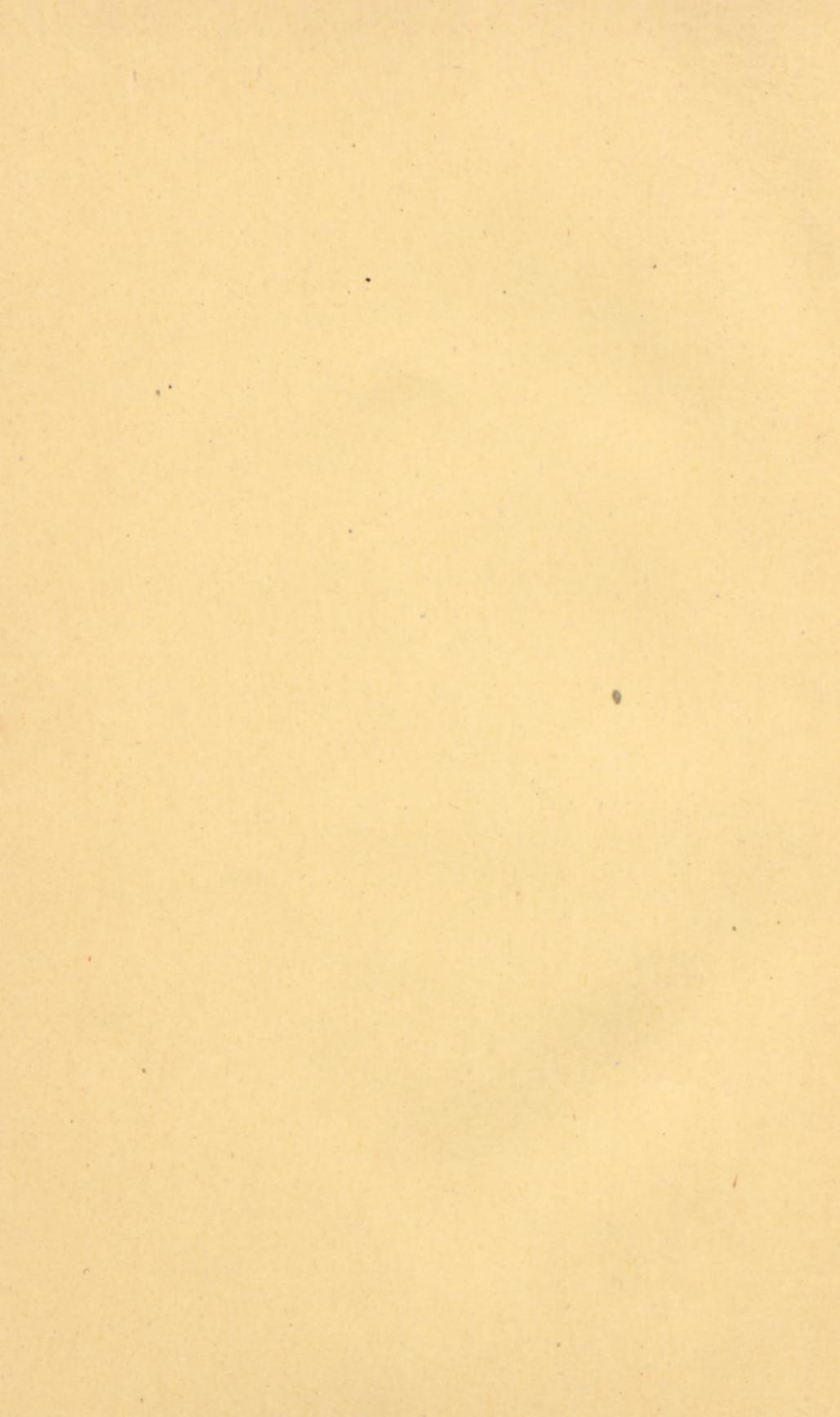
Page 6, Line 17, for *considering*, read *considered*.











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