

knowing it, has adopted a theory of Galen; and his idea of the persevering power of nature, the curer of disease and preserver of life, appears to be the same as that acknowledged by Hypocrates; but the writer could not express it in Greek.

Thomson is not a Quack, if by quack, we mean a vain, artful, tricking practitioner in physic. He is an *Experimenter*, who accumulates knowledge by his own experience. There was a sect among the ancients who assumed the appellation, to distinguish themselves from dogmatists, who, without experience, taught dogmas. If Samuel Thomson be a quack, he is a quack *sui generis*, for being an enemy to concealment he tells all he knows in as plain a manner as he possibly can, and leaves you to form your own judgment, provided you divest yourself of the fashion of this world in physic, which, with priestcraft, is fast passing away.

Read this book, men of New-England, and after making due allowance for the author's condition, situation and provocations, judge whether such a man merits the *persecution* he has endured, and the treatment he has met with.

BENJAMIN WATERHOUSE.

BE USEFUL.

It is a truism, that time passes rapidly away. The wheel is constantly revolving, and carries with it our griefs and our joys—and finally life itself. The ancients represented Time with a forelock, to show that it should be seized without delay, and that if once lost, it cannot be secured. The duration of a man's life should not be estimated by his years but by what he has accomplished—by the uses which he has made of time and opportunity. The industrious man lives longer than the drone; and by inuring our body and mind to exercise and activity, we shall more than double the years of our existence.

"It is better to give than receive."

FEVER--NO. 1.

Under the treatment of the mineral faculty, "fever" has been considered one of the most difficult, dubious, and fatal forms of disease in the whole catalogue of maladies, and has ever baffled the skill of the "learned doctors," to manage it with any tolerable degree of success; and there is perhaps no subject upon which they have theorized, speculated and wrangled among themselves, for the last six or eight centuries, so much as upon the *origin* and *treatment* of fever, without, as will presently be shown by the writings of their most eminent authors, as yet arriving at anything like a rational or intelligible understanding of the matter. As the views which are held by Thomsonians relative to fever, are *diametrically opposite in every point* to those of the mineral doctors, and as it is a matter of no small importance that this heretofore frightful form of disease be well understood by all classes, we propose to present to the reader, first—a few of the most noted theories which have existed at different periods among the learned doctors, by citing their own authors; second—the present fashionable notions entertained by the faculty; and third—our own theory of fever, and contrast it with the present notions of the doctors.

One of the most popular notions relative to fever, entertained by ancient physicians, was that the heart was possessed of a preternatural heat, which at certain times and under certain circumstances, flowed out, or was conveyed through the medium of the blood and nervous influence to all parts of the system, causing great heat upon the surface, dryness of the skin, and other symptoms, all of which combined, they termed fever. According to this theory, the superabundance of heat which was previously located in the heart, was supposed to be the proximate cause of fever, and the scientific skill of the physician was brought to bear upon the devouring element, which he supposed to be the great enemy of the patient. Dr. Cole, a physician of considerable note, maintained that fever was caused by debility of the brain, &c., which caused an excess of