

experiment, the use of the microscope, inquiry of smiths, grooms, farriers, cattle breeders, barbers, midwives, nurses, old women, as to their remedies. Spurning as mere chimeras the old doctrine of four elements attributed to Hippocrates, of four qualities and four complexions fathered by Galen, and also Galen's real "allopathic" principle that "contraries are to be cured by contraries," he himself accepts Dr. Willis's five elements: water, earth, salt, sulphur and spirit (3).

Nedham does not so much find fault with the practice of Hippocrates—he savagely attacks Galen—as try to show that however useful the practice was in Hippocrates's country and time, it was not useful in England in the seventeenth century, and "in plain English a Doctor bred in the Contemplative Philosophy of the Schools may be a Scholar and a very fine Gentleman, but what is that to the Curing of a Disease or the rousing of a Heartsick Man from his bed of Languishment." As an example of a drug with medicinal qualities elsewhere, but not in England, he speaks of "Coffee which Prosper Alpinus (the last of the Methodists) in his book *De Medicina Ægyptorum* relates to have abundance of vertues in that Country of Egypt, of which we find no effect in England save that it serves to make a Liquor harmless enough in Rheumatick Bodies, for ordinary conversation like other Drink but not for any considerable peculiar uses of Medicine as in Egypt."

His main thesis is that diseases have been much changed and that they "are of another nature than they were in former times." The main causes of this alteration he states as being the French pox (4) and the scurvy. It is his account of the former disease which is of interest to us in this connection.

At its first appearance in the world, the French pox was very different from what it had become. Fracastorius (5) and Benivenius (6) tell us that "it in the beginning broke (7) forth in odious pus-