

a morbid melancholy, and a mortal death, sat brooding, like an incubus, on the nations of Europe.

At length, for man cannot be enslaved forever, at length, superstition broke her chains, science roused her giant form, and shook off the slumber of ages! The spirit of man rebounded from the crush of her long depression, and took her place on the sublime and awful elevation of *freedom*, and *range* of thought! For it is one of the most indelible characteristics of her divine origin, which the Deity has impressed upon the human soul, that she cannot be trampled down forever. In despite of the most formidable opposition, of the wrath and range of enemies, she will arise and reassert the dignity of her own nature, and take her mighty and majestic course along the great ocean of being. Religious liberty, civil liberty, the diffusion of science, the equity of laws, and the amelioration of the condition of the miserable, all, all, proclaim her bright and rapid progress to the uncreated splendors of eternal day!

After the revival of learning, the works of the ancients were held in great repute. They were searched out, and sought after, with an avidity which showed how earnestly men were bent on the culture and improvement of the mind. Sennertus and Riverius collected with the greatest diligence, the opinions and writings of the ancients; especially of Hippocrates, Celsus and Galen. Baglivi, another faithful laborer in the same good cause, is said to have committed the whole writings of Hippocrates to memory! *Transit in exemplum*. And all who would succeed in their professions, must imbue their very soul with the whole *subject matter* of their vocation. None can ever rise to eminence who possesses not this enthusiastic devotion to the object of his pursuits.

Baglivi places the principle of animal life, in irritability and sympathy. He traces the doctrine of animal motions from Hippocrates down to his own time, the end of the seventeenth century. His *impetus faciens*, or to *arche* of Hippocrates, forms the principle of his pathology; accounts for the proximate causes

and cures of disease. This *first*, or prime mover, he placed in the *dura mater* of the brain; which propelled its energies along the ligaments and membranes of the body, to produce motion. His cures, like his great master Hippocrates, chiefly consisted in the cold and hot bath, frictions, cauteries, and epispasticks. A few medicines, he observes, *well directed*, are the best evidence and demonstration of the skill and abilities of the physician.

The whole of the sixteenth and part of the seventeenth centuries, were spent by Sennertus and Riverius, together with their disciples and predecessors, in teaching, expounding and commenting on the systems of the ancients. They were called *Galenists*; and their pathology and practice were conducted on the same principles and rules.

Early in the sixteenth century, the far famed Paracelsus advanced his chemical system to the world. This was highly opposed to the system of the Galenists, they, however held possession of the schools to the end of the seventeenth century. But the followers of Paracelsus acquired the patronage, and were supported by the power and influence of the learned. The Galenists were finally forced to yield: and the *humoral* and *chemical* pathology, which had agitated and divided the schools for two hundred years, began to retire to the *shades*, and sink under a new and splendid light, which was just *dawning* on the world.

About the middle of the seventeenth century the circulation of the blood came to be generally known; and this knowledge, together with that of the discovery of the receptacle of the chyle, and of the thoracic duct, combined finally to explode the Galenic system. A considerable revolution had now also taken place in the system of natural philosophy. In the course of the seventeenth century, Gallileo had introduced the mathematical mode of reasoning; and lord Bacon had proposed to the world his new mode of reasoning, by an induction of facts. These new modes of philosophising, as might be supposed, had soon a visible influence on the science of medicine. A disposition to observe *facts*, and make *experiments*, began to prevail in the schools, and to