

ever prone to disregard trivial difficulties, while they hastened forward to some grand conclusion. They were more anxious to strike out new, than to dwell on true and trivial ideas. And this fact will, no doubt, account for the *sublime and grand* in the style and compositions of antiquity, so rare in modern works. His death was greatly deplored by the Greeks, and his memory cherished; and his name has been revered and venerated by all nations. The divine Hippocrates, the father of medicine, are the common appellations by which he is distinguished until this hour.

Celsus was born at Rome or Venice, and flourished under the reign of Augustus, Tiberius, and Claudius Cæsar. He was a profound admirer of Hippocrates, and leaves this strong testimony to his memory, and the fame of his works. "His doctrine," said Celsus, "has spread over every land; and when thousands of years shall have passed away, it shall perform thousands of cures, and carry relief and consolation to the afflicted race of man." He seems to have practised on the system of his great predecessor, and to have gained from his discoveries great skill in inflammatory and malignant fevers, especially the plague. He wrote eight books on medicine; the four first on internal diseases, the fifth and sixth on external diseases, and the two last on cases which properly belong to surgery. He was much beloved at Rome, and held in high consideration by the Emperors.

GALEN was born at Pergamos. He was a most diligent and laborious student. He closely followed his great leader, Hippocrates, and wrote a commentary on his works. He confesses, with gratitude, the vast obligations he owed to that father of medicine: mentions his knowledge of the motion and circulation of the blood, and great skill in anatomy. Galen travelled through many countries to improve his knowledge. He visited the different schools of Greece and Egypt, and the Islands of Crete, Cyprus, and Rhodes; made two voyages to Lemnos, to examine the Lemnean earth, at that time celebrated as a medicine; travelled to Palestine and the lower Tyros, to examine the properties of the Ogbalsamum, or Balm of Gilead. He at last arrived at Rome, in the reign of Marcus Antonius, and was at first graciously received as a distinguished stranger. But his great success and skill in practice, soon excited the envy of the Roman physicians. They branded him with the name of Theorist, and affirmed that he used upon them the name of Methodics. His situation was rendered unpleasant; he found the opposition was too strong for him. After a residence of five years, he returned to Pergamos.

"The dogmatists," says Dr. Ray, "are certainly so far right, that a knowledge of the animal structure is necessary, in order to know how to repair it, though this belongs more properly to surgical operations. Yet the empirics, who rely on experience and practice exclusively, and are therefore called quacks, can retort, with equal justice, upon their opponents, that there is no relation between the animal economy and functions, in a living, sound, and healthy state, and a diseased or dead body, destitute of these."

After Galen had remained some time at Pergamos, the plague made its appearance at Aquila and Rome, during the joint reign of Marcus Aurelius and Lucius Verres. The fame of Galen, and his skill in curing that disease, induced the Emperors to send for him. He arrived: and had the felicity to cure the two sons of Aurelius, Commodus and Sextus, who had been smitten with the infection. This event so established his name, that all hostility against him ceased. After the death of Aurelius, he returned finally to Pergamos, where he died at the advanced age of ninety years. He was of a delicate and sickly constitution of body; yet from his great skill in medicine, and the temperate mode of his life, he reached a happy and useful old age, when he slept with his fathers in his native city.

His fame was great; and he ranks next to Hippocrates on the roll of great and splendid men. He wrote five hundred volumes on philosophy and medicine. They were deposited in the temple of Peace, at Rome, and destroyed when that city was burned by the Goths. The scattered volumes which still remained in the hands of his friends and followers, have been collected, and published in five folio volumes. When his works and Hippocrates' were published together, they amounted to thirteen folio volumes—a monument of splendor to those distinguished men, which covers the Egyptian pyramids with contempt and shame.

A pleasing melancholy pervades the soul, as we trace the memorials of those devoted and magnanimous benefactors of the human race. They seem to redeem the very character of man from all the vile aspersions that have been cast upon it. They shine as splendid beacons on the solitudes of time, to point the traveller the road to glory, and the haven of immortality and peace. If we were disposed to hesitate or linger in the pursuits of humanity, those bright examples would spur us on to industry and exertion.

For a long period after the days of Hippocrates, no eminent physician of Greece, at least none of known date, was found worthy to bear the torch of that distinguished mind into the temple of Hygieia. The pursuits of the healing art might languish, but did not slumber. We have sufficient testimony on