

been equalled, nor so honored and distinguished the labors of any single man.

Practice and theory were so remarkably combined and blended in the character of this profound original sage, that his decisions were received like the oracles of Apollo—not only with confidence, but with veneration.

The improvement of medicine at this period depended on two classes of philosophers, unknown to each other—the Sophoi, the students of natural philosophy, who comprehended the human body as a part of their science; and the Asclepiadæ, who studied the history and cure of diseases, the descendants and disciples of Esculapius. The former examined the functions of the human body, according to the laws of their own science; while the latter prescribed for disease according to fixed rules, established and confirmed by numerous cures and experiments. The philosophers *reasoned*; the Asclepiadæ *acted*.

Hippocrates, educated in the art of physic, found at once the vast advantage that would be gained by obtaining the knowledge of philosophy, and thus enrich medicine by a union of both sciences. He applied himself with the utmost vigor and industry to philosophy, to penetrate the essences of bodies, and endeavored to ascend to the constituent principles and powers of the universe.

He thus conceived one of those grand and original ideas, which served as a new era in the history of genius. This was to enlighten the *experience* by *reasoning*, and to rectify *theory* by *practice*. In this theory, however, he only admitted principles which may explain the phenomena observable in the human body, considered with respect to sickness or health. Improved and exalted by this new method, the science of physic made a more sure and certain progress in the path opened before it. Hippocrates silently effected a revolution, which has changed the face of Medicine, and caused it to rank with the sublimest parts of human science.

It would be equally useless and prolix, to enlarge on the happy experiments he made, of the new remedies he discovered, or the prodigies he wrought in all the places honored with his presence; especially in Thessaly, where, after a long residence, he died, at the advanced age of ninety-nine. From all that has been related concerning him, you can perceive in his soul but one sentiment, the *love of doing good*, and in his long life but one single act, *relieving of the sick*.

His remarks on the various stages of disease, and signs of their critical events, are the foundation on which physicians act and reason to the present hour. He also takes notice of the motion and circulation of the blood. This discovery has been attributed to Dr. Harvey; but we have the testimony of his own works, of his disciples, Galen, of Riolan, Drelincourt, Van Swieten, &c., that

Hippocrates understood the circulation of the blood, and the nature of the sanguiferous system.

His works are contained in eight folio volumes. 1. Journal of the maladies which he followed through their different stages. 2. Observations on his own experience, and the experience of preceding ages. 3. Reasonings on the *causes, cures, and symptoms* of diseases. 4. On *airs, waters, and places*. 5. The fourth treat of the duties and qualifications of a physician, of various parts of medicine, and natural philosophy. His rules for the education of a physician, are the most admirable that were ever penned. Perhaps we have no essay on education, to qualify for any profession, equal to the rules of Hippocrates.

"1. Because our life is short and our art very long, a boy must be taken in early youth. 2. Examine whether his genius be adapted to the art. 3. Has he received from nature an exquisite discernment, a sound judgment, a character in which mildness and firmness are combined, that he may sympathize and suffer with the sufferings of others—that he may naturally feel the tenderest commiseration for the woes incident to his fellow mortals. 4. He must combine the *love of labor*, with the desire and emulation of all that is amiable and praiseworthy. 5. Let him practice the manual operations of surgery. 6. Let him study the whole circle of science. 7. Let him travel and extend his knowledge through different countries and cities; let him observe the difference of *airs, and waters* which are drank. 8. The eatables which are the principle food of the inhabitants; and in one word, all the *causes* which may occasion disorders in the animal economy. He must know by what preceding signs maladies may be known, by what regimen they may be avoided, by what remedies cured.

"Experience alone, is less dangerous than theory without experience; for it is not in the dust of the schools, nor works of the philosophers, that we can learn the art of interrogating nature, and the still more difficult art of awarding her answer.

"You must conduct him to the abodes of pain, already veiled with the shades of death; when nature, exposed to the violent attacks of the enemy, falling and rising only to sink again, displays to the attentive ear her wants and resources. The disciple, as he witnesses this terrible combat, shall observe you watch and seize the instant which may decide the victory, and save the life of the patient." In this description of a student's qualifications, he has drawn a portrait of himself.

His style is concise and beautiful, but requires attentive study to comprehend his force, as he scatters the seeds of his doctrine with a rapid hand over the vast volume of his works, after the manner of the ancients, who were

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