

Postscript.

I Had like to have forgotten to advise, that the Experimentum Crucis, and such others as shall be made for knowing the nature of Colours, be made with Prisms which refract so much, as to make the length of the Image five times its breadth, and rather more than less; for, otherwise Experiments will not succeed so plainly with others as they have done with me.

An Account of two Books :

- I. *Traċtatus de VENTRICULO & INTESTINIS, cui præmittitur alius de PARTIBUS CONTINENTIBUS in genere, & in specie de Partibus ABDOMINIS; Auth. Franc. Gliffonio, M. D. & Coll. Med. Lond. Socio, nec non Soc. Regalis Collegâ. Londini, 1676. in quarto.*

THE eminently learned Author of this Anatomical Treatise, having presupposed the general Divisions of the parts of an Human Body, taken in their largest sense, and their inadequate conceptions, upon the account of which they are in divers respects called Similar or Organical, proceeds directly in this work to the Inferiour and more Practical divisions of the said Body.

And having first of all divided the Lowermost *Venter* into its Regions, and designed the parts contained in each of them; he goes on to the division of the *Cutaneous* parts, and considers the nature, structure, origin, vitality, and uses of the *Cuticula* and *Cutis vera*. Where we cannot but take notice, that the Author, as well here, as throughout this whole piece, builds much upon the grounds, he had laid in the Book, he published four years ago, *de Vita Naturæ*, wherein he ascribes much to *Natural Perception*, which he holds to be an Operation anterior to, and more general and more simple than that of, *Sense*; and in which Perception, accompanied with Appetition and Motion, he makes *Original Life* to consist, which, to him, is nothing else but the Energetical or Operative nature of any Being subsisting by it self, not producible by any external power, motion, texture, figure, organization or proportion of parts, but by the sole

L z z z . 2

First

First Cause of all things. Without the help of which Natural Perception he sees not, how (*e.g.*) the command of the Imagination can be made known to the Muscles, that do execute them at the beck thereof: Nor, how the Plastique power forms a Chick in an Egg, &c. But to leave this Notion to the Judgment of Sagacious Readers, we take further notice of our Authors opinion, concerning the manner of *Transpiration*, which he affirms to be made not so much through the *Pores*, as the very *substance* of the skin, and yet denies this kind of perspirability to infer a penetration of *Bodies*, though it do of *Substances*, by a change of quantity.

Having done with the Skin, he discourses of the *navi* or marks in the skin, as also of *Nails* and *Hair*, of what they have common with the skin, and wherein they differ; why Man is born naked; what Colours do belong or not belong to Hair; endeavouring to explain, why the Hair of Animals, though it be referred to the family of Plants, yet neither are green, nor blew, nor purple; and why the Feathers of Birds are; adding withal the cause of Curled-hair, and the general causes of the Fall of hair.

Next, he treats of the *Adeps* or Fat, and is inclined to believe, that it proceeds rather from the *Succus nervosus*, than the mass of the Blood. Then he passes on to the *Muscles* of the abdomen; and there takes occasion, amongst many other things, to discuss that famous question concerning the Inosculation of the Epigastrick vein with that of the Breasts; acknowledging that there are such *Anastomoses*, but denying that the consent between the Womb and the Breasts (which yet he also grants) depends thereon. To this he subjoins the History of the *Peritoneum* and *Omentum*, declaring their structure and uses, and examining particularly, whether the *Omentum* be the Seat of the Hypochondriacal winds, and the Sink of the body?

Having dispatched this first Part, he proceeds to the other Part of this Treatise, and therein delivers the History of the *Gullet*, *Stomach*, and *Guts*: In the doing of which, he discusseth many considerable Questions; *E.g.* which Animals have *gullets*, and which not? What is the manner of *Rumination*, and why some Animals have more stomachs than one? Whether in the stomach there be *Lympheducts* distinct from the *Lacteals*? What

is the matter, structure, tenacity, tensibility, flexibility, vitality, and various use of *Fibres*? Whether there be a natural Perception in them? How the *Irritability* in Animals is governed and directed by the Imagination and the inward Sensitive Appetite; together with the manner, how the Imagination and Appetite move the Muscles? What kind of Motion it is, wherewith the Brain excites the Nerves; and how the same comes to move some Muscles, and not others? What the Animal spirits contribute to the motion of the Muscles? Whether the Stomach and Guts have a *parenchyma*, and, if so, whether that be glandular? Why the *cacum* in Man is less than in other Animals; and why it is double in winged Creatures? &c.

Discourfing of the Actions and use of the Gullet, Stomach, and Intestines, he first examines the nature of *Hunger* and *Thirst*; and inquires, whether they differ specifically from the five Senses? where occasionally he maintains, that the sense of *Touch* differs more than in degree from the other senses; and explains, how the pain of *Touch* differs from the pain of *Hunger*; adding, that the sense of *Tast* hath more affinity to *Hunger*, than that of *Touch*. Concerning *Thirst*, he considers, among divers other particulars, that one of the general causes thereof is the defect of the *latex*: whence he takes occasion to speak of the meaning given by Van *Helmont* to that liquor, commending, on the occasion, that Gentlemans *industry*, *sagacity*, and *sincerity*, but blaming withal his proneness of *inveighing* against others.

This done, he goes on to the consideration of the *Peristaltique* Faculty, and the various motions thereof; as also of the powers of *Suction*, *Deglutition*, *Attraction*, *Retention*, *Cocction*, *Distribution* of the *Chyle*, *Secretion*, *Excretion*, *Flatulosity*: Concluding the whole with an *Appendix* about *Fermentation*. In all which there occur many notable Disquisitions; E.g. What are the Requisites to a *Peristaltique* power? What the organs of *Suction*? What the proper actions of *Deglutition*? Whether there be any similar *Attraction*? Wherein consists the *Retentive* power? Whether the Stomach be the only seat of *Digestion*? What is the principal means of *Digestion*; whether it be, (as *Mabius* would have it) a *spirituous* and *pungent Salt*; and if so, what is the manner of its operation? What degree of *Heat* is required to *Digestion*, and whether *Heat* alone be sufficient for it? What are the

the causes of *Seeds* and *Eggs*? Whether the approbation of the *Idea* of a nature to be introduced must be precedent to generation? How the Consent between the parts of *Generation*, and the *Imagination* and *Appetite* of an Animal is performed? What natural *Instinct* is? What the *Archeus* is, and how it differs from an inbred simple Spirit? Further, as to the matter of the *Chyles* Distribution; how the Stomach disinfesses the *Chyle*? How far the *Chyle* is imbibed by the Milky vessels; and whether that imbibition is made by a *parenchyma*? How the *pituita* is secreted? What are the Ages of *Blood*; and how *exolete Blood* falls asunder? What are the Stimulating causes for *Excretion*? Where he discourseth amply and learnedly of the several sorts of *Expulsion*, of *Cruditie*s, *Emeticks* and *Abstersives*? Again, concerning *Flatus*'s; what is the matter, and what the signs of them? How many their kinds and causes? What are the most proper discutients of them? Wherein the Hypochondriac *Flatus*'s do consist? Which are the parts affected in *Rheumatism*s, together with a considerable cure of a *Rheumatism* performed by the Author? Lastly, as to *Fermentation*; What are *Imaginary* and what *Genuine Ferments*? What is a *Malign*, and what a *Febrile Ferment*? What are the bounds of the beginning, increase, height and decay of *Fermentation*? &c. For these and many more Disquisitions, handled by our Author, we must refer the Reader to the Book it self.

II. PHARMACOPEE Royale, GALENIQUE & CHYMIQUE, par Moyse Charas, Apoticaire Artiste du Roy en son Jardin Royal des Plantes. A Paris, 1676. in quarto.

THIS Work of the industrious and experienced Monsieur Charas, hath the Approbation both of the Illustrious Parisian Faculty of Physick, and of the most eminent Physicians of Paris, such as are the first Physicians of that King and Queen, the Dauphin, and Monsieur the Kings Brother; who give this Testimony to it, that it contains both what is found best in the Ancients, and what has been discovered by the Moderns in Pharmacy, and that therefore it may be very useful to all those that addit themselves to the study and practice of Physick.

The whole Piece is divided into three Parts: The first, treats of *Generals*, such as the Subject, Object, End and Principles of Pharmacy, both Galenical and Chymical; as also of *Medicines*, and their power in general; of the Choice of the *Materia medica*, and of the Place and Time fit for that choice: likewise of the Preparation of *Medicaments*, under which he comprehends *Lotion, Trituration, Infusion, Coction, Fermentation, Digestion, Circulation, Cohobation*, and many more. To which he adds a Discourse of the *Fire* and its Degrees, of divers sorts of *Furnaces* and *Cements*, as also of the Instruments and Vessels of both *Pharmacies*, and the way of cutting Glass-vessels, together with the Weight and Measures used in *Apothecary* Shops.

The second, treats of the *Galenical* Preparations and Compositions, all prescribed or examined and corrected by his French Majesties First Physician; many of which the Publisher affirms to be both assured and curious. This part hath two Books; the former of which considers such Preparations as are used inwardly; the latter, such as are applied outwardly: In both which the Author insists most on matters of greatest importance, and delivers things that are most grounded upon Experience and Reason.

The third is spent in the *Chymical* Preparations of Medicines, whether the matter of them be *Vegetables, Animals* or *Minerals*: which sort of Preparations the Author judgeth to penetrate more into the inner parts of the Mixt Bodies, by a dextrous
 solution

olution of the parts that compose them, and by freeing them of the impurities which our senses perceive not, whereby the pure substances, which are the principal and most essential parts, being disengaged, may with more efficacy and speed produce the effect looked for. And this is performed in three Books, according to the three, lately named, classes of Materials. In the doing of which the Author affirms, that his chief aim being to make known the surest and the easiest means of successfully performing all *Chymical Operations*, he doth sincerely communicate what himself practiceth, without any reserve, and endeavours so to explain himself in those Preparations that have passed through his hands, that by making those to be well understood, it will not be difficult to succeed in such as he hath not spoken of. And he hopes, that, having in his said Preparations consulted Experience und Reason, and avoided affected prolixities, he shall not be blamed for so doing, and that it will be well taken, that he hath established their vertues, doses and uses *upon* the principal parts of which the Mixts are composed, *upon* the severall alterations which they receive in preparing them, and *upon* the Successes which he hath noted of them in the severall uses he has made of them in very many occasions.

Advertisement,

To intimate, that the Publisher of this Tract intends to take another opportunity of Justifying himself against the Aspersions and Calumnies of an immoral Postscript put to a Book called Lampas, published by Robert Hooke: Till which time, 'tis hoped, the Candid Reader will suspend his Judgment.

Errat. Pag.685.lin.6.leg. KPL pro KLP.

Imprimatur,

Octob. 3.

1676.

Brouncker, P.R.S.

London, Printed for J. Martyn, Printer to the R. Society, 1676.