

An Account of some Books.

I. Erasmi Bartholini de *NATURÆ MIRABILIBUS*
Questiones Academicæ. Hafniæ. 1674. in 4^o.

The Subjects of these Disquisitions are *Ten*, videl.

- | | |
|--------------------------------------|--|
| 1. The Figures of Bodies in general. | 7. Physiological Hypotheses. |
| 2. The Figure of Snow. | 8. Custom. |
| 3. The Pores of Bodies. | 9. Nature. |
| 4. Attraction. | 10. The Study of the <i>Danish</i> Tongue. |
| 5. The Cartesian Physiology. | 11. Judgment and Memory. |
| 6. Experiments. | 12. The Secrecy of Sciences. |

In the *first* the Author having premised the *Division* of Matter, and that great Bodies do consist of small ones connected or accumulated, he particularly considers in the *Figures* of Bodies, the *first* Figure of *Salts*, viz. Whether it be that, which is obvious in the several Sorts of them ; as the *Cubical* in common Salt, the *Sexangular* in Niter, the *Octangular* in *Allum*, &c. and whether it be a well-grounded Assertion, that that Figure, which we discover in Bodies, does depend from the primordial Figure of them, and the Continuation of the same ? Where he also taketh Notice of that great Inequality of Shapes that may be observed in a very great Equality, such as is seen, for *Example*, in the Faces of Men : Inquiring into the Reason hereof.

The

The *Second* considers the *Figure of Snow*, mostly found *Hexagonal*, though sometimes *Pentagonal*, and by some *Octagonal*. Compare herewith the Observations of Mr. *Hook*, in his *Micrography*, p. 88, 91. and those of Dr. *Grew*, in *Numb.* 92. of these Tracts.

The *Third*, about *Pores*, he esteems, not without Cause, to be of that Importance, that without a good Explication of them, both Physick and Physiology is very lame. Of which Argument we hope the Curious will shortly see a more particular Account from the Honourable *Robert Boyle*, who justly affirms, That from Pores, Figures, Effluvia, and the languid Motions of Bodies, depend the Reasons of all those Qualities which the lazy Philosophy is wont to call *Occult*.

The *Fourth* is of *Attraction*, concerning which he maintains, That all those Effects, which the Vulgar adscribes to it, belong to *Pulsion*; answering such Observations, as seem to plead for *Attraction*.

Touching the *Fifth*, having declared the *Peripatetick* Philosophy to be precarious, unintelligible and useless, by Reason of its Three insignificant Principles, he judgeth the *Cartesian* to be such, as proceeds upon *Hypotheses*, that assume nothing but what is consonant to the Nature of Things, and comprobated by Experiments.

In the *Sixth*, he much commends the Usefulness of *Experiments*, judiciously and carefully made; and withal, warns Experimenters not to be too hasty in concluding from a small and incompetent number of Tryals.

The *Seventh* shews the Unfitness, Obscurity and Defectiveness of almost all Physiological *Hypotheses* hitherto received, and recommends such, as are clearly and distinctly understood; and agree with the Principles of Human Knowledge, and with Observations and Experiments. Compare with this Discourse that of the Noble Mr. *Boyle*, concerning the Excellency and Grounds of the Mechanical Philosophy, lately made publick.

The *Eighth* represents the Tyranny of *Custom*, especially if it obtains from our Infancy; which is of that Power, that it maketh Men too often conclude, that what is not Custom, is not Reason: Alledging withal, the variety and strangeness of the Customs of several Nations and Countries; and lastly shewing, that as Custom doth pass into Nature, so Nature may be changed again by Custom.

The *Ninth* declares, How much *Nature* may be improv'd and advanc'd by Art, Culture, Care and good Education; and how much impaired and degraded by the want thereof: As also, what an excellent Prerogative it is, to have Originally a good Nature, it being far more easy to breed and guard Vertues in such that are endow'd with it, than where either Nature or Custom of Evil must be first expelled.

In the *Tenth*, the Author exhorts to the study and cultivating of his Mother Tongue, which is the *Danish*, so as to couch and publish therein whatever is curious and useful, whereby to polish, instruct and benefit all Sorts and Conditions of Men in the whole Nation, and so to take them off from Idleness, and free them from Poverty, by giving them the occasion and advantage of Reading, and entertaining themselves in their own Tongue, with what is both diverting and advantageous in all kind of Knowledge, Recreations, Practises, Trades and Occupations.

In the *Eleventh*, he discourses of the Advantages of the Memory and Judgment, far preferring the latter before those of the former, and therefore encouraging all Men to employ the best of their Power in forming and correcting the Judgment.

In the *Twelfth* and last he considers, with what Discretion, Arts and Sciences are to be discover'd and communicated; inclining rather by divulging them to benefit Mankind in general, than by making Inclosures to be wanting in the exercise of Humanity.

II. *Thomæ Bartholini de ANATOMIE PRACTICA ex Cadaveribus morboſis adornanda Conſilium. Hafniæ, 1674. in 4°.*

THE Author of this useful Discourse, considering, that the Diſſecting, and careful obſerving of Men and Women dying of conſiderable *Difeaſes*, is one of the main *deſiderata* in Anatomy; and repreſenting here, with no ſmall regret, the ſad loſs he ſuſtain'd by Fire, of twenty Years labours of his own, beſtow'd upon this Subject; he hath been pleaſed, upon the Occaſion miniſtered unto him by the like Work, begun by *Theophilus Bonetus*, a learned Phyſician of *Geneva*, to deliver in this Tract his Advice concerning that Argument, and the Method he obſerv'd in his Writing upon it, as far as he was able to recollect his Thoughts about the ſame.

Taking it then for granted, that 'tis the least part of a Physician's and Chirurgion's Skill, to know the Constitution of the Parts, according to the usual Course of Nature in sound Bodies, and that the Main consists in the Inspection and Consideration of particular Subjects dead of notable Diseases, and in composing thereupon an Anatomie useful in Practice: He declares, That he used in his Work that perished in the Fire, the same Method in the Anatomie of Men and Women deceas'd by considerable Sickneses, that he did in his *Anatomie Reformata*, made up of his Observations taken from *sound* Corpses. As, for *Example*, What is the Scituation, Shape, Colour, Connexion, Substance, &c. of the Brain, Lungs, Liver, Intestins, and the like, in such as died of the Apoplexy, Epilepsy, Consumption, Fevers, Dropsy, Jaundise, Small Pox, Cough, &c. solicitously examining the *Preternatural* Constitution of every Part, in those and other Diseases, in order to the better understanding of the Places affected, and the conjunct Causes?

This being a Work as laborious as necessary and useful for Practitioners in Physick, he further particulariseth the Helps, which he made use of, and whereby he compassed his Design; worthy indeed to be weighed and embraced accordingly by all the Sons of this Art.

III. *La Lettre de Charles Drelincourt, a M. Porree, sur la Methode, pretendue Nouvelle, de tailler la pierre : Avec trois autres a Monsieur Vallot, Premier Medicin de sa Majeste. A Leide, 1674. in 12°.*

THESE Letters were written by the learned Author, upon the Occasion of a New Lithotomist in France, pretending to cut all Sorts and Sexes of Mankind, of the Stone in the Bladder, how big soever, without any considerable Medical Preparatives; which, as to Men, he would perform by introducing into the *Anus*, some Fingers of his right Hand, well oyled, and thereby finding the Stone immediately, and thrusting it into the neck of the Bladder, where it is to be held fast by an Assistant; and thereupon having withdrawn his right-hand-fingers, he would place his Patient in a due posture, and then oyl some Fingers of his left Hand, and slide them into the same place, turning the Neck of the Bladder, together with the Stone, towards the small left *Trochanter*, till with his right Hand he could draw the Skin of the *perineum* towards the right *femur*, where 'tis to be held with his left Thumb, and then with a fit single Instrument he would make a Semi-lunar Incision, and so without any other Mystery, as he speaks, draw out the Stone, and then apply healing Medicines.

As to *Women*, he would perform the Operation *adligendo digitos in sinum pudoris*, &c.

Of this Operation Monsieur *Drelincourt* observeth ; *First*, That 'tis an Invention as old as *Celsus* himself, who lived about 1600 Years since. *Secondly*, That it cannot be used upon adult Persons, especially when they are very corpulent and fat, and the Stone big and closely adhering ; since it appears not, how in such Subjects the Operator, that will use this Method, can reach the bottom of the Bladder. *Thirdly*, That 'tis very doubtful, whether the Bladder can be thus thrust and turned at pleasure, as he pretends ; and that it cannot but exceedingly torture the Patient, to make such Compressions, as must needs be made both to thrust down the Stone, and to force the whole Bladder to descend to the *perineum*. And *fourthly*, It seems to our Author very suspicious, that this Operator puts his Fingers into the Fundament, before he places his Patient in a due posture to cut him. For, saith Monsieur *Drelincourt*, if the Operation requires it, why doth he not do this to all his Patients, (at least for a shew) but only to those, which he hath cut, as 'twere, playing, of which He affirms and proves that they have been cheated by him. *Fifthly*, Notice is here taken, that this Operator dispatches some in two or three minutes, but others he holds above thirty Minutes ; and our Author can give himself no other Reason for it, but that he deceives *those*, and cuts *these*. *Sixthly*, he notes, That this pretended Artist maketh in some but very slight and superficial Compressions, and that very few of his Patients make Water at the Wound, even not at the moment of the Operation. What other Cause can there be, than that those who urine are really cut, and those that do not urine, receive but a meer Incision ? *Seventhly*, He observes, that those that are cured of their Incision in five or six Days, whom he proves to have been deceived, are free from all the ordinary Symptoms of this Cutting, but remain subject to the same *dysuria*, and make as thick and fetid an Urine as before : Whereas in others, whom he cuts indeed, the Cicatrice is long a forming, and is preceded

ceded by divers Accidents; but then, Indolence, and the exemption from fits of the Stone, and the clearness of the Urine, do presently follow after the Operation.

To all which our Author adds, That his Proofs are more than convincing, when at the end of three Days, upon founding, a Stone is found in some, and none in others.

And here he takes occasion to shew the Marks, whereby to discern the Stones of human Bodies from Suppositious ones: Which are, 1. That the true ones have an uniform colour without; whereas he affirms to have seen one of this *Gajcon*, that was on one side white and full of little shining Bodies, the rest dark and tawny. 2. The internal Colour of the true Ones is often various, but that of the bottom approaches to the outward Colour. 3. The exterior Surface is either smooth, or full of Asperities. 4. The weight of the true Ones is not always proportionate to their bulk. 5. If they be fresh, they smell of the Spirit of Urine, and if in Time that Smell abates, or is lost, it may be recover'd, by casting some pieces or powder of it upon a Brick heated red. 6. Upon the True ones, especially if they be rough, there will be found sticking, thin Membrans, or small Fibres, together with some Phlegme and Blood. 7. Their solidity doth often equal that of Flints, yet without striking fire, by what he could ever find. 8. They consist of several Coats, or Layers, and in the Center, a Kernel, serving for a Ground to all the Incrustations; for, these Stones having taken their Beginning and first Body in the Kidneys, they are thence precipitated into the Bladder, where they are turn'd to and fro, and so become incrustated from Time to Time by the slimy, sulphureous, salin and tartareous sediment of the Wine. And these Stones of the Bladder, *saieth our Author*, being nothing but Tartar, Earth and Salts, cemented together by a little Water and Oyl; if you put some
of

of the Powder of it for a Day in a glafs of Water, fhaking it a little at firft, a Salt will be thence obtained, which will alter the freſhneſs of the Water, and breed a thin Cruſt on its Surface, as Quick-lime ſleeked in Water will do. Beſides, the Stones of the human Body do furniſh by Fire far otherwiſe, than by Water, *viz.* a *third* part of volatil Salt, and of a very piercing Urinous Spirit, and about a *fortieth* part of ſinking Oyl or Sulphur; there remaining about two thirds of earthy Parts, which hold a *thirtieth* part of ſo fix'd a Salt, that it will bear a violent fire.

So far the *firſt* Letter. In the ſecond and third our Author relateth, That a certain Perſon of *Normandy*, whom the new Pretender affirm'd upon ſounding to have no Stone, was cut of a Stone of three Ounces weight; and that he dying ſome Days after it, and being open'd, his Bladder was found, not only full of very hard Calloſities, like *Ganglions*, about the Nerves, but alſo lumps of a white, grumous, ſolid and friable Matter, like white Tartar, which was as 'twere cemented upon the ſcirrous Subſtance of the Bladder: Beſides, there were faſtned to the ſame Bladder, certain *Caruncles*, reſembling the heart of a Pullet, large at their *bafis*, and by little and little growing narrower, and ending in a Point, of a freſh Vermillion colour, which end was looſe, whereas their *bafis* ſtuck cloſe to the Bladder, by very many filaments, which as ſo many roots, nourish'd them, and made them look ſo freſh in this their Soil. And what care ſoever he uſed in looſening them from theſe Roots, without hurting the Bladder, he could not compaſs it; theſe Roots being quick and deep; yet he took them off with the point of a Pen-knife, and put them in Spirit of Turpentine, where, he ſaith, he ſtill keeps them.

Laſtly, He obſerv'd ſtore of little ſtrange Bodies, that were ſo interpoſed between the woof of the fibres of the Bladder, that it was thereby exceeding tumified and

and scirrous. He saith, he cut it athwart, and found the inner Substance of it very full of Vessels, of which he founded many, and found, that though it was hard, yet it was very full of Pipes running thorough it, which made him at first imagine, that as the Spermatique and Hypogastrique Channels of a breeding Woman grew big in proportion, that the *Embyro* is nourish'd; so these Hypogastrique Veins and Arteries of the Bladder, were all dilated and widened to feed these *Caruncles*, which from thence, as their *placenta*, drew all their nourishment: But when he saw that these Tubes did far exceed their ordinary number, he believed, that this was from thence, because that each capillary Branch, whose smallness doth commonly hide them from us, was much stretch'd in this Case, to furnish this *Matrix*, (if it may be so called) with more Blood than ordinary.

Errata in *Numb.* 126.

P. 143. l. 3. pro *illustres*; addito *sermone*, leg. *illustres*; ib. l. 23. addito *sermone*. p. cad. l. 19. leg. *Latinusi*.

L O N D O N :

Printed for *John Martyn*, Printer to the
Royal Society. 1674.