

**The oeconomy of health, or, A medical essay : containing new and familiar instructions for the attainment of health, happiness and longevity, in which the nature of the human mind is accurately investigated, and its union and connexion with the body systematically explained / by Andrew Harper.**

### **Contributors**

Harper, Andrew, -1790.  
Royal College of Surgeons of England

### **Publication/Creation**

London : Printed for the author, and sold by C. Stalker, [1789]

### **Persistent URL**

<https://wellcomecollection.org/works/a7kegnqn>

### **Provider**

Royal College of Surgeons

### **License and attribution**

This material has been provided by This material has been provided by The Royal College of Surgeons of England. The original may be consulted at The Royal College of Surgeons of England. where the originals may be consulted. This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.

**wellcome  
collection**

Wellcome Collection  
183 Euston Road  
London NW1 2BE UK  
T +44 (0)20 7611 8722  
E [library@wellcomecollection.org](mailto:library@wellcomecollection.org)  
<https://wellcomecollection.org>

4

---

T H E  
O E C O N O M Y O F H E A L T H ;  
O R , A  
M E D I C A L E S S A Y :

---

[ Price Two Shillings. ]

---

T H E  
ECONOMY OF HEALTH,  
OR,  
MEDICAL ESSAYS;

---

[ Price Two Shillings. ]

---

T H E  
OECONOMY OF HEALTH,  
OR, A  
MEDICAL ESSAY:  
CONTAINING  
NEW and FAMILIAR INSTRUCTIONS  
FOR THE  
ATTAINMENT of HEALTH, HAPPINESS  
and LONGEVITY:  
IN WHICH  
THE NATURE OF THE HUMAN MIND  
IS ACCURATELY INVESTIGATED,  
AND ITS  
UNION and CONNEXION with the BODY  
SYSTEMATICALLY EXPLAINED.

---

By A N D R E W H A R P E R,  
LATE SURGEON TO HIS MAJESTY'S GARRISON IN THE  
BAHAMA ISLANDS.

---

—medio tutissimus ibis. OVID.

---

PRINTED for the AUTHOR,  
And Sold by C. STALKER, STATIONERS-COURT,  
LUDGATE-HILL.

THE  
ECONOMY OF HEALTH,  
OR,  
MEDICAL ESSAY:  
CONTAINING  
NEW AND FAMILIAR INSTRUCTIONS  
FOR THE  
ATTAINMENT OF HEALTH, HAPPINESS,  
AND LONGEVITY:  
IN WHICH  
THE NATURE OF THE HUMAN MIND  
IS ACCURATELY INVESTIGATED,  
AND ITS  
UNION AND CONNECTION WITH THE BODY  
SYSTEMATICALLY EXPLAINED.

---

BY ANDREW HARPER,  
LATE SURGEON TO HER MAJESTY'S GARRISON IN THE  
BANANA ISLANDS.

---

Printed for the AUTHOR,  
And Sold by C. STALKER, Stationers-Court,  
Ludgate Hill.

## To the PUBLIC.

ANY attempt to instruct the bulk of Mankind in the Science of Medicine, by endeavouring to discuss the Nature and Cure of Diseases, must, at first view, appear equally absurd and impossible. But to explain the principal Causes which affect Health and induce Disease, to illustrate so much of the Animal Oeconomy as this intention requires, and, by these means, to render people less strangers to themselves, and more capable of preserving Health and Life, (as, I believe, there is no other Treatise of the same Kind) seems to me a laudable Endeavour, and consistent with every purpose of benevolence and humanity. Such is the design of this Essay, and such the motives for its Publication. In this little Production I have particularly studied to be concise, and to convey, without entering into Detail, as much practical information as possible, on a small, easy Scale. I have taken care not to introduce any groundless theoretical speculation, nor have I even hazarded a single assertion, but what my own inquiry and observation have repeatedly proved and confirmed to my Satisfaction.

tion. If my Analysis and Explanation of the Mind be more compatible with fair reason and found philosophy, if it be a more accurate investigation of physical and moral analogy, and more clearly demonstrative of all the Phænomena of the human System, than any other that has yet appeared, it will not, I hope, be deemed vague or delusive, because it wants the sanction of a greater name.

# C O N T E N T S.

	Page.
<i>D</i> IVISION of the Subject	1
Definition of Health	2
Outlines of the System	<i>ib.</i>
Analysis of the Mind	3
Nature of its Operations and Passions	5
Their Effects upon the Body	7
Influence of the Body on the Mind	11
Rules for the Regulation and Management of the Passions	10, 12
Effects of the different Qualities of Air	14
Change, and Purification of Air	15
Benefit of Sea Voyages in Consumptions	16
———— of a warm Climate in old Age	17
Exercise	18
Effects of different Kinds of Exercise	19
Errors in Exercise	20
Cleanliness	22
Bathing the Feet	23
Clothes and Apparel	<i>ib.</i>
Effects of Heat, with Directions	23
———— of Cold, with Directions	24
Use of Flannel and Friction	26
Sea-Bathing and drinking the Mineral Waters	27
Sleep and Watching—their Effects, with Directions	28, 29, 31
Study	30
Dreams, and the Night Mare	31
Food or Nourishment	32
Effects of immoderate eating	33
Abuse of Spirituous Liquors	34
Effects of Animal Food	35
———— of low Diet, and abstemious Living	36
Regimen	38
Tea and Coffee	<i>ib.</i>
Porter and Tobacco	39
Danger of eating and drinking Things too hot	<i>ib.</i>
Fasting—Breakfast, Dinner and Supper	40
Water	41
Influence of the Moon	43
	<i>Influence</i>



# C O N T E N T S.

	Page.
<i>Influence of the Sun</i>	44
<i>of Music</i>	45
<i>Infectious and contagious Diseases</i>	45, 47
<i>Method of Prevention</i>	46
<i>Treatment of Children</i>	48
<i>Primary Impressions</i>	49
<i>Advantages of proper Management in Infancy.</i>	50
<i>Physiognomy</i>	51
<i>The Female Constitution</i>	55
<i>Quick Growth</i>	56
<i>Effects of improper and proper Gratification</i>	57, 58
<i>Celibacy</i>	59
<i>Temperance, Indolence, and Irregularity</i>	ib.
<i>Oeconomy of the System in regulating and resisting Diseases</i>	60
<i>Signs of the Approach of Fevers</i>	61
<i>Nature of Chills</i>	62
<i>Different Habits</i>	ib.
<i>Corpulency</i>	63
<i>Abuse of Blood-letting</i>	64
<i>Power of Habit or Custom</i>	ib.
<i>Method of conquering it</i>	65
<i>Dissipation</i>	ib.
<i>Evacuations and Secretions</i>	66
<i>Local Sympathy</i>	67
<i>Mental Sympathy</i>	68
<i>Antipathy</i>	69
<i>Effects of violent Shocks or Agitations</i>	ib.
<i>Faculty of Imitation</i>	71
<i>of Imagination</i>	72
<i>Influence of Imagination</i>	73
<i>Volition or the Will</i>	74



**T**HE Diseases incidental to the human Body are correspondent, to the Number of external, and internal Causes which are capable of affecting it, and to the Nature and State of the Animal Structure.

All those Things which act immediately upon the Body, or make Impression on it, at a Distance, through the Medium of the Senses, the Changes that happen in the Atmosphere which surrounds us, and in the Air we breathe, constitute the general, external Causes that affect Health.

The principal internal Causes may be reckoned Sleep, and the Quantity, Quality, and Modification of such Things as are received into the Stomach.

The particular Causes of Diseases depend upon the State of the Animal Oeconomy.

First, then, I shall make some general Observations, for the Purpose of Elucidation, and afterwards consider the Subject, as it naturally arises from these three Heads.

The proper Standard of Health is that State, in which all the component Parts of the Body (as a Machine) are equally firm to resist, pliant to yield, and proportionable to be regular. This constitutes an Equilibrium or proper Ballance. To preserve, or restore this Ballance is Health, and every considerable Degree of Variation from it, is an equal Degree of Disease.

The human Fabric may be divided into two different Systems. The one is the System of Vessels or Tubes, which performs the Circulation of the Fluids, and is conducted on plain mechanical Principles: and the other is the Nervous System, which  
consists

consists of all those Parts that have Sensibility and Motion, and whose Properties are more difficult to explain.

When these two Systems are happily ballanced and proportioned, all the Powers and Functions of the Body, as well as of the Mind, come nearest to a State of Regularity and Perfection.

In all my Researches into the Nature and Principles of the human Mind, I must confess that I can discern no one single Operation of it distinct from, and unconnected with the Body.

That there most certainly is a prime Movement, general Sensory, or a concentrated Power, which is the Origin of all the Faculties and Offices of the Body, and that this Power resides, or begins, within the Brain, Anatomical Dissections, and the Observations of common Sense unquestionably demonstrate. To define the Magnitude, Quantity, or Proportion of this

Power, is utterly impossible, and to say that it is immaterial, or that it is something which has no Parts, is, positively, to say that it is Nothing at all.

This Power is best known, and I think most happily described by the common Terms, Mind, Life or Soul. Now, although I profess, and indeed must treat of this Power or Mind as an essential and organic Part of the human Structure, I am ready, at the same Time, to declare (lest I should mislead the weak or ignorant) that this Doctrine ought not, nor, by any Means, can be deemed repugnant to the Belief of Immortality, or a future State of Existence. On the contrary, it places human Nature in a rational Light, and will be found to obviate and reconcile those Difficulties which occur in considering this nice Point.

For where is the Objection, in Respect of Reason or Philosophy, against the Opinion that this Power, Soul, Mind, or animating Essence of the Body, immutable in its Properties, may, at the final Hour, sublime,

as

as it were, from the Caput-Mortuum, that is, soar aloft, and survive the grosser Materials, which the Laws of specific Gravity fix to the Earth, and the Texture of Parts subjects to Separation and Dissolution?

The first, and leading Feature in the Physiognomy of the Mind is a Quality, Capability, or inherent Necessity of perceiving all Manner of Impressions whatever.

From this simple Power of Perception, first, Similitude or Resemblance of Things, then, Memory, Comparison, Reflection, Deliberation, and in short, all the regular and progressive Operations of the Mind (by Means of an intrinsic, or unceasing Movement) may be easily conceived to proceed.

The Passions, so called, form another Class of Operations, more energetic than the former, because in them, the Impressions are external, immediate, and impetuous, and the Perceptions, therefore, reciprocally, more vigorous.

Thus,

Thus, Anger proceeds from violent Agitations, Fear is produced by such as are strong and quick, Joy arises from vivid, and Grief from deep Impressions. Hope is the Result of soft and agreeable Emotions. Which Circumstance proves in the clearest Manner, that the Enjoyments of Life infinitely surpass the Miseries of it, since Hope, by being constantly in Exercise, becomes habitual, and never leaves the Mind, except for very short and almost imperceptible Intervals. This Argument yields a good Lesson for Patience and Contentment in every possible Situation. Love, the Mistress of the Mind, differs from all the rest. It is closely interwoven with the Animal Frame, and draws its Impulse (of all others the most irresistible) from Springs which act, within, as well as from Objects that excite, without.

Images, which present to the Mind, Beauty, Harmony, and Symmetry, produce pleasing

pleasing Emotions; those, which convey the contrary Qualities, are accompanied with painful Sensations. The former of these give a free and full Motion to the Nervous Power; a short, quick, and contracted Movement is the Consequence of the latter.

This Observation may be applied with more Force and Conviction than all the elaborate and ingenious Arguments that can be adduced, (either in Favour, or in Opposition to the Doctrine,) in Testimony of the natural Ascendency of moral Virtue in the human Mind.

It shews that Beauty, Order, Dignity and Happiness are amiable to the Mind of Man, and illuminate with congenial Rays the elevated Faculties of the Soul; while Deformity, Turpitude, Vice, and Misery compose the horrid Contrast, that disgraces Society, degrades the Mind, and brutalizes the Species.

None of the Mental Affections or Operations, as long as they continue to create regular



gular and pleasing Sensations, by any Means, injure, but on the contrary, promote Health. The Passions or Affections of the Mind, therefore, affect Health, and disorder the System, in Consequence of, and in Proportion to the Impetuosity, Pain and Duration of the Impressions or Images which actuate, or excite them, and in no other Way.

Anger, Fear, Hatred, Shame, Grief, Anxiety, Jealousy, Envy, Pride, Malice and Revenge (to which I may add Study) possess each of them, a certain Modification of the characteristic Marks above described; and all of them produce similar Effects upon the Animal System, different only, in Degree, and in Point of Continuation. Love, Hope, and Joy must rank differently from the other Passions, as their Effects are injurious to the System, only when they are violent and excessive.

The Passions of the Mind then, (agreeable to the Limitations pointed out) irritate the Nervous System, whose Tubes serve

as Conductors from the Brain throughout the whole Body, in such a Manner as to produce Spasm. Now Spasm is a Motion or Oscillation (whether in the vascular or muscular Parts, it makes no Difference) so extremely quick, in Point of Succession or Alternation, that the Intermissions or Intervals become imperceptible to the Senses. This is a seeming Paradox, an Excess, and at the same Time, an Interruption of the nervous Influence.

The spasmodic Stimulus or Effort, thus produced by the Passions, particularly affects the Head, the Lungs, and the Womb. Hence Madness, Fainting, Convulsions, Hysterics, Asthma, &c. It disorders the Stomach and Intestinal Canal, occasioning Colics, Flatulency and Indigestion. It constricts the Surface of the Skin, and all the nervous Parts and Tubes, and thus blocks up the Perspiration, and the other Secretions; and by these Means, brings Fevers, Obstructions, Scurvy, Nervous Disorders, Melancholy, &c.

Vehement and sudden Passions, by means of Spasm, sometimes retard and check, for a Moment, the progressive Motion of the Nervous Influence in the Brain itself. Hence a general Relaxation, and involuntary Discharge of the Fæces and Urine, a Circumstance which happens not seldom, in Cases of extreme Fright or Terror.

The same Law paints the inward Feelings upon the Muscles of the Face, by various Contractions and Relaxations, it gives the Pencil its finest Stroke, and fullest Expression in the genuine Language of the Eyes, and thus confirms the Face the Index, or Proxy of the Mind.

The immoderate or inordinate Passions and Agitations of the Mind are most effectually prevented, by avoiding, as much as possible, every exciting Cause, and by cultivating Habits of Equanimity and Firmness, which, with every other valuable Accomplishment of the Mind, are chiefly to be acquired from Education, or, in  
other

other Words, an extensive, and well chosen Fund of Ideas.

This is a Resource which invigorates and exalts the Mind, expands the Reason, furnishes the Aids of Philosophy, and supplies an inexhaustible Store of different Thoughts and various Imagery.

But no particular Management, nor any Mode of Access or immediate Application whatever to the Mind, can counteract the Disadvantages of an unhealthy and infirm Habit of Body. Pain must necessarily sour the Temper, and make it hasty, morose and irascible. Relaxation creates Peevishness and Imbecillity, and renders the Mind irritable, timid, too susceptible of every Impression, and liable to Misconception; and Obstruction, which is generally the Companion of Relaxation, adds Gloom, Melancholy, Anxiety, and a disordered Imagination to the baneful Catalogue.

On the other Hand, in those Habits or Temperatures, in which the Powers and

Functions of the System rise above the Line of Mediocrity, or Standard of Health, and occasion Irregularity only on that Account, the Disposition of the Mind receives the Stamp, and wears the Colours of Pride, Restlessness, Vanity, and Desire. These, moreover, have not so sad a Complexion, nor so sickly an Aspect as the former, and besides are much more easily reduced to the proper Equilibrium.

In all Cases where the Passions are once excited, the best Antidote is the Creation of new and opposite Impressions.

Change the Objects, shift the Scene, soothe the Mind, and compose the Body, and if Need be, fortify it also,

These Rules are applicable in sudden Emotions, as Anger, Fear, &c. and are equally apposite in the Passions of suspended Love, Grief, Jealousy, &c. where there is always some Image permanently represented, and, in a Manner, settled upon  
the

the Mind. But to conquer the latter will require Time and Perseverance.

Grief ought to be amused, and supplanted by Hope, Fidelity and Consolation must soften the edge of Jealousy, and Love should certainly be gratified, if possible; or if that cannot be done, (since as I said before, it has a double Claim) it must be allowed every reasonable Indulgence, and should undoubtedly meet Returns of Sympathy and Tendernefs, somewhere.

None of the Passions will admit of too sudden a Check. It is much better to endeavour to supersede them, by Means of other, pleasant, Sensations, than to attempt, all at once, to stifle and restrain them. The Irritation on the Nerves, when once excited, must have some Play. It seeks a Vent through one Channel or another, and if it burst out in a Flood of Tears, a Fit of Laughter, or a Flow of Words, it may be reckoned a very favourable Termination.

The

The Air is an invifible, elastic Fluid, which covers and enclofes the Earth, and preffes upon the Surface of all Bodies, with an amazing Weight.

The Air acts upon the Animal System, in various Ways. It ftimulates, more or lefs, in all Circumftances; it relaxes or braces according to the Degree of Heat, or Cold, which pervades it; the Lungs are inflated and expanded with a greater or leffer Force, adequate to its Elasticity or Purity; and it abforbs and receives the diaphoretic Vapour from the Surface of the Skin as well as of the Lungs, in Proportion to its Drynefs and Warmth.

The Air, in general, is moft falubrious, in high Situations, in thofe Places where it has a free Circulation, and alfo near the Sea-Coaft, and in the Vicinity of Rivers, and flowing Water. Air, impregnated with foreign Particles, overcharged with Moisture, or phlogifticated by the Heat of the Sun, the Action of Fire, by sulphureous

ous Vapours, the Breath of Animals, and fuchlike, is moft unwholefome.

In Aftmmas, Confumptions, and Nervous Complaints, the Temperature of the Air is a material Confideration, and of great Importance. A light, dry, and warm Air is beft for weak, and difeafed Lungs, and a dry and cold, or temperate Air is fitteft for relaxed, and nervous People.

The Benefit of Change of Air is known to every Body, and many People find, by Experience, that a Change even to a more indifferent Air is fometimes attended with Advantage. The Reason of which is manifeft from what has been already faid concerning the Qualities and Effects of Air. The Changes of Air ought not, in any Cafe, to be too fudden, or too much in the extreme; the more gradual they are, the lefs Danger is incurred.

In all Fevers, but efpecially thofe of the putrid Kind, Ventilation, or the Admiffion  
of



of fresh Air is highly necessary. In putrid Fevers, the Patient should be removed, and the Apartments well washed with Plenty of warm Water, and dried with a quick and strong Fire, keeping the Windows open, at the same Time. This is a very safe and effectual Method of purifying noxious Air.

In the advanced, as well as in the earlier Stages of phthical and consumptive Diseases, it cannot be improper, after other Means have failed, to try a Sea Voyage and a warmer Climate.

The Reaching and Vomiting occasioned by Sea sickness, which has been generally accounted hazardous, ought not, by any Means, to intimidate. If the Disease be seated in the glandular Parts of the Lungs, if it be of the scrophulous Kind, or of an hydropic Nature, or if a general Infarction, or local Plenitude of the Lungs give Rise to it, (and thus circumstanced indeed from one or more of these Causes, the Disease is  
most

most frequently to be met with) in either of these Cases, I say, Sea Sickness and Vomiting must be undeniably useful. If even a Suppuration or Abscess be forming, or already formed, the Case is then so exceedingly dangerous, that there still remain more Chances in Favour of, than against the Patient. Besides there is a peculiar Kind of Relaxation prevailing in the System from the vertiginous Nature of that Sick-ness, so that the Action of Vomiting is performed with less Danger of rupturing any Vessels, and the Ejections from the Stomach are more abundant than in Vomiting produced from any other Cause.

It may likewise deserve Notice, in this Place, that aged People, who may happen to be more solicitous to prolong their Existence, than concerned in what Latitude their Ashes are to rest, certainly have it in their Power, *cæteris paribus*, to add a few Years to the Period of their natural Lives, by removing in the Decline of Life, to a hot, tropical Climate.

The Necessities of Nature, and the general Order of Things demand Action in the human Species ; and the Mechanism of the Body plainly shews that it is not only well calculated for that Purpose, but also demonstrates that Exercise is even indispensibly requisite to preserve Regularity in the Wheels of Motion, and to fit them for the due Performance of their several Offices.

Exercise is like a Main Spring to the Machinery. It promotes the Digestion, prepares the Blood for its various Destinations, distributes it through all the Channels of Circulation, throws off the imperfect and offensive Parts of the Fluids, braces the Nerves, gives a firm Tone to the Solids, and carries an even Flow of Spirits throughout the whole System.

Exercise is hurtful immediately after a full Meal, and in the Morning, when the Stomach is quite empty, much Exercise is injurious.

Frequent Walking relieves the Head, abates Rheumatic Pains, keeps the Bowels open,

open, is favourable to all the descending Evacuations, and has a Tendency to prevent the Gout: It contributes to general Health, and by increasing the Circulation and Secretion in the Legs and Feet, (since the Extremities are the original Seat of the Gout) it may perhaps hinder the Formation and Affimilation of those morbid Particles, which are found to exist, in a concreted State, in a fixed or settled Gout.

Riding on Horse-back is an excellent Exercise, and essentially beneficial in obstructed and nervous Habits, and in all Affections of the Lungs: But when the Nerves or Bowels are very weak, the best Substitute is riding in an open Carriage.

Those who labour under Obstructions and Nervous Disorders, should try the Effects of some mechanical or domestic Work, and particularly such as requires Flexion of the Body, as that Attitude tends, in some Measure, to give Motion to the stagnant Fluids, in the Viscera. But when this is the cus-

tomary Posture in People's common Occupation, an Alteration in that Case is equally necessary, as Obstructions and other Complaints, may arise from, and be much aggravated by daily Contortion, or stooping.

Ploughing, and gardening are also very beneficial Exercises for those who are in a cachectic, nervous, or valitudinary State, as there can be no Doubt but the fresh opened Bosom of the prolific Earth must very copiously diffuse salubrious Exhalations.

Moderate Dancing, occasionally, is a valuable Kind of Exercise. To the Powers of Music, and elevated Festivity, it unites the Charms of refined Sociability and Attraction, and inspires an Animation which moves the System in a more pleasing and effectual Manner, and with happier Effects than the other common Exercises can boast.

There are two prevailing Errors, in Regard of Exercise, which I must remark,

mark. People of relaxed, delicate and nervous Habits, who should always avoid too much Action, at one Time, <sup>they often</sup> often hurt themselves by over Exertion, because they judge it adviseable to take Plenty of Exercise. There are others, again, who, being confined within Doors, and leading a sedentary Life, think to compensate for the Want of regular <sup>duly</sup> Exercise, by a hard Ride, or Walk, once a Week. But this is a mistaken Notion. ~~The Nerves of such People,~~ unaccustomed to bear so great a Degree of Agitation, are overstrained and <sup>relaxed</sup> relaxed by it, while the Circulation of their Fluids, which is, in general, very slow and languid, is thrown into Disorder, ~~from the same Cause,~~ and thus a Foundation is laid for those very Complaints which it was meant to prevent.

Hard Labour, and constant Exertion evaporates the Nervous Power, distends and relaxes the Nerves and Vessels, (unless when Labour is habitual, and then indeed it has

has a contrary Effect upon the Solids,) throws off the nutritious Part of the Blood, and thereby wastes and weakens the System.

In all Cases whatever, let this be an invariable Rule, that real Weariness and Fatigue should mark the precise Limits of every Species of Exercise and Labour.

Cleanliness is accompanied with as much Utility as Comfort, and should therefore be practised, as far as Circumstances will admit, by every one. It is a Matter of no small Importance to keep the Skin clear and clean: both because it is the most copious excretory Passage, of the whole Body, for the superfluous Diathesis of the Blood, and also on Account of its being a fine, sensible, nervous Expansion, holding a high Degree of Sympathy, with all the principal Organs of the System. Hence the Skin is the principal Drain whereby the Circulation maintains an equal Distribution, and the Nervous System preserves its Equilibrium.

The

The Feet should be particularly attended to. The bathing of them in warm Water helps to relieve the Head-ach, all Sorts of Colics, and nephritic Pains, and is serviceable in Fevers, and recent Colds.

As to Clothes, it is always better, especially in this Climate, to wear too many than too few. Emaciated People recovering from Illness should have Clothes made to fit close. These would help to brace and restore them, whereas their old loose Clothes tend to keep them relaxed, and, at the same Time admit too much Air.

It is really extraordinary, that any Person, (yet one may meet such every Day) either from Vanity or Ignorance, should fall into a Custom so repugnant to common Sense, and his own private Feelings, as that of girding the Neck till the Eyes start, or of wearing Apparel so very tight and fashionable, that he can neither bend, walk, breathe, nor speak.

Heat relaxes the Nerves and Solids, and rarifies and volatilizes the Fluids, it also  
generates



generates Bile, and prepares the Body for Fluxes, intermitten, putrid, and epidemic Fevers.

Those, who are much exposed to strong Fires, or to intense Heat of any Kind, should wear coarse Linnen, or Cotton next the Skin, should shift often, and wash the Face and Hands with cold Water, and a little common Salt dissolved in it, twice a Day.

In the Heat of Summer, a moderate Portion of Wine, or Spirits, is quite necessary, both to supply the Consumption occasioned by the Increase of Perspiration, and to recruit the exhausted Strength, and also to sharpen the greater Quantities of diluting Liquors, which Thirst naturally requires. Therefore, one Way with another, there ought to be consumed nearly as much strong Liquor, in the Summer as in the Winter Season.

Cold gives Tension or Firmness to the Fibres, condenses the Fluids, compacts the  
Texture

Texture of the Blood, and predisposes to inflammatory Diseases.

Warm Clothes, Motion, and sufficient Nourishment are the most proper and effectual Preservatives against excessive Cold: And nothing is more preposterous, or more dangerous than the Use of too much spirituous Liquors in cold, severe Weather.

There is hardly any thing more common than to hear People express their Surprize at having got Cold, because they are altogether at a Loss to account for the Cause of it. They are not ignorant that damp Air, wet Clothes, the drinking cold Liquors when the Body is very hot, or too warm Liquors when it is cold, and such like, are the chief Causes; but do not consider that all sudden Transitions from one Temperature, and one Extreme to another, are equally conducive to the same Effect, though the Circumstances of it may not be so obvious to them.

Colds bring on Fevers, Inflammations of the Throat and Lungs, Pleurifies, Consumptions, Rheumatifms, Colics, Diarrhœas, Piles, Palsy, &c. and are often so serious in their Consequences, that no Body should venture to trifle with Colds, even in a slight Degree.

In severe, recent Colds that affect the Breast, Bleeding should be almost invariably resorted to, and the Perspiration restored by every Means, except such as are of too heating a Nature: In Colds which attack the Head, the Regimen ought not be too low, lest the Complaint should descend upon the Lungs.

To wear soft Flannel next the Skin cannot be too strongly recommended to those who labour under any Affection of the Lungs, or Weakness of the Bowels. The same Expedient will be found serviceable in the Rheumatism, and in all scorbutic, dropfical, hypocondriac and melancholic Complaints.

In each of the above Cases, strong Friction upon the Skin, especially the Region of the Stomach and Bowels, and along the Spine, may be employed with considerable Effect.

The Custom of Sea-Bathing, and of drinking the Mineral Waters, on every Occasion, derives more Support, I doubt, from the powerful Sanction of Fashion, than from any decided Testimony of their being always salutary and efficacious.

This much I may venture to say, that they should be either seldom recurred to, or administered with much Discretion. Many of the Mineral Waters are impregnated with very active Ingredients, and by too frequent Use, impair, and wear out the Constitution; and Cold-Bathing is inimical to the Lungs, and in many Instances, has paved the Way for bilious Complaints, and Obstructions of the Viscera.

To dip regularly in cold Water, in Infancy, is highly proper. It checks redun-

dant Growth, strengthens the soft Fibres, and confirms the Stamina.

Sound Sleep, continued for seven or eight Hours, is, in general, quite sufficient for the Purpose of Restoration, yet female, and delicate Constitutions require rather more.

Too much Sleep weakens the Nerves, renders the Temper peevish, and predisposes to Apoplexy and Palsy, it likewise creates a lethargic and indolent Disposition, disqualifies for Action, and blunts the Energy both of the intellectual and corporeal Faculties. On the other Hand, nothing can be more pernicious than the Loss of Sleep, and Want of due Rest. Watching, by exciting an artificial Fever, and by stimulating the nervous System, when its Powers are already exhausted, effectually wastes the Strength, debilitates the Body, and lays it open to every Attack, especially to nervous and phrenitic Fevers.

The

The Duration of Sleep must be proportioned rather to the Nature of the Constitution, than to the Degree of Exercise, or Labour. In lax and tender Habits, the natural Motion and Attrition in the System, exhaust and dissipate the vital Strength much sooner than in those Constitutions which are hardy and robust; consequently, the former require longer Sleep, to repair the Waste and Consumption, than what is necessary for the latter. Besides, in those who have much Exercise, or Labour, the Powers of Circulation being more complete, and the Sleep more mature, the Business of Nature is sooner performed.

A Life of Labour, and constant Action is commonly accompanied with Vigour, and good Spirits; but it must be considered, that, from the same Cause, the Fibres grow rigid, and the fine Tubes become impervious and unfit for Motion and Circulation, in a shorter Space of Time; hence the Period of Existence is shortened, and yet the same Existence, deprived of the salutary

lutary Effects of continued Exercise, might have been prematurely terminated, by the Invasion of some Disease generated from Ease, Indolence, or Retirement.

Study, or intense Thought of any Kind, especially if fixed on some individual and interesting Object, very speedily consumes the Nervous Power, within the Brain, (while the rest of the System is destitute of its Influence) and therefore requires as long, and indeed longer Sleep to recruit the Strength and replenish the Spirits, than hard Labour does.

I have noticed that Animals of the opposite Gender thrive better when they rest or sleep near each other, than those of the same Gender do. I shall not make any Application, but only say, that, whatever that Circumstance may be owing to, it is surely better to sleep alone than with an unhealthy and disagreeable Companion.

Heavy

Heavy Suppers, much Reading, Study, or any considerable Agitation, or Application of Mind, near the Hour of going to Bed, all tend to prevent sound Sleep, and to occasion Dreams. The drinking of Tea, Coffee, or any other thin, weak Liquor will also retard Sleep.

Sound Sleep, properly speaking, is that State of perfect Quiet in the Mind, which does not admit, or rather is not accompanied with any Perception whatever.

Dreams, therefore, may be termed a Kind of half Sleep, and may be occasioned by any Irritation that excites the smallest Degree of Motion in the System, beyond that Point of Tranquillity which constitutes real or sound Sleep. If there be any such Thing as preternatural Dreams, I confess myself entirely unable to account for them.

Fulness and Flatulency in the Stomach, together with lying on the Back, in Persons of relaxed Nerves, are the Causes of  
the



the Night-Mare. Those, accordingly, who are troubled with this unwelcome Guest, should strengthen the Nervous System, lie upon the Side, and drink a Glass of Wine, or strong Spirits and Water, going to Bed.

An Appetite for Food or Nourishment is an almost infallible Sign of Health: but if the Digestion be not, at the same Time, regular and perfect, it is a false Appetite, arising either from some preternatural Stimulus, or from luxurious Living, hence the Stomach craves more than is necessary. The Simplicity of Food has numerous Advocates, and there is no Doubt but, the more Variety the Stomach is accustomed to, the more Dainties, and perhaps the larger Quantities are needful. The Manner of Living should, therefore, be regulated from the earliest Period. The Children of poor People, who are likely to live hard, should, from the first, be accustomed to plain and substantial Food, and seldom allowed many Rarities. They should

should ~~learn~~ to take whatever is offered them, to ~~prevent their Stomachs from being too nice~~; but nothing to which they seem to have a fixed Dislike should be forced upon them: <sup>that</sup> it is as dangerous as it is unnatural. *disagreeable*

The Practice of cramming Children with Materials of every Kind, countenanced by some Gentlemen of the Faculty, with a View to strengthen and corroborate their Stomachs, is too absurd, in my Opinion, to challenge Animadversion. Such Treatment must load them with noxious and superfluous Humours, train them up for Epicureans, and by over Distension of the Stomach, and Pressure upon the Lungs, and the adjacent Bowels, it cannot but sow the Seeds of a Multiplicity of Disorders, particularly of the nervous Kind. It must also contribute to weaken their Intellects, and incur the future Danger of apoplectic, epileptic, and paralytic Attacks.

Gormandizing, or immoderate eating, in grown People, is productive of similar Consequences, Consequences proportionably more immediate, and destructive, as the Effects of Repletion, in Maturity, are always more violent and fatal than in Infancy.

Those who eat plentifully should drink liberally too, as that will promote the Digestion, and accelerate Chylification, and Excretion,

Sleep may, in some Measure, supply the Place of Food, and strong Liquor compensate for a scanty Meal, but the last Alternative is, by far, the worst; it is a Substitute that should, on no Account, be employed, especially as it always does most Mischief, when the Stomach is most empty.

The intemperate Use of spirituous Liquors maintains a continual Fever, destroys the Tone of the Nerves and Solids,  
and

and at length makes them callous; it inflames the Blood, carries it through the Lungs, and towards the Brain, with great Rapidity, ruptures the Mouths of the small Vessels, indurates the Viscera, or Bowels, and erodes the Kidneys. Hence a Train of complicated Maladies, too tedious to describe or enumerate.

If Liquor be recurred to, with a View to keep up the Spirits, it soon evaporates with the increased Flow occasioned by it, if it be used to relieve Anxiety of Mind, the transient Serenity is quickly succeeded by a still deeper Gloom, and if it be admitted to exhilarate the social Hour of convivial Enjoyment, Moderation should always fill the Cup, and not suffer one to affront his Friend, destroy his Health, or stupify his Senses.

Animal Food is certainly too freely used in this Country. The usual Proportion stimulates too much, gives a dense, or a putrescent Crasis to the Blood, (according

as the Habit is strong, or weak,) and induces Acrimony, and thus it ultimately propagates the Causes of Obstructions, of putrid, and nervous Diseases: It generates Bile, is the leading Cause of the Scurvy, and fosters the Gout and Rheumatism. At the same Time it must be admitted, that the State of the Air is such, in England, as demands a Diet rather warm and stimulating, to counteract the moist, relaxing Quality of it.

Low and abstemious Living, and a thin, watery, vegetable Diet, robs the Body of competent Nourishment, unbraces the Stomach and Nerves, dissolves the Blood, diminishes the Action of the Vessels, and reduces the System below the Standard of Health: Hence a Predisposition to all the Diseases which arise from Debility and Relaxation. Yet a very slender Diet, if the Habit has been accustomed to such, will preserve the Ballance, give Spirits and Vivacity, and supply all the Springs of Health: In short, it is Quantity

tity rather than Quality that replenishes the Waste, and affords the true Nutrition of Animal Life. Simple Food (in sufficient Quantity) digests, circulates, and repairs, gradually, smoothly, and with Certainty, whereas the rich, high seasoned Repast occasions Perturbation, Heat, and Excitement, and thus very frequently dissipates and carries off, by the different Discharges, a considerable Portion of nutritious Juices, and leaves the Body weak, enervated, and collapsed, instead of nourishing and recruiting the System, by its own Addition. Hence it is that high Living demands Luxury to screw up the Nerves to their usual Pitch, and hence it is also that, being over-strained, they soon wear out and break.

A Diet, consisting chiefly of Milk and Vegetables, has been found, in several Instances, to renovate the Constitution, remove Sterility, and eradicate some of the most obstinate, chronic Complaints.

Regimen, I am convinced, can produce the most salutary Effects, but it needs particular Skill to direct it. A Patient, in passing from a higher to a lower, or from a lower to a higher Regimen, must be carried, Step by Step, as Circumstances will admit, with great Circumspection.

Tea and Coffee have long been Subjects of Reprobation with the Faculty; but I am apprehensive that these Articles of Living have been too rashly condemned, without proper Investigation, or good Grounds. I look upon them rather as medicinal, than dietetic, and would, therefore, advise to use them sparingly.

Coffee is a warm, stimulating Cordial, and increases all the Secretions

Tea seems, in general, to be rather irritating on an empty Stomach, but is very suitable, at a proper Interval after Dinner. It then dilutes, assists Digestion, quenches

es Thirst, and exhilarates the Spirits.—

Porter, fortunately for this Metropolis, is a good, nutritious, wholesome Liquor: yet I doubt there is something of a narcotic Quality added to it, which ought not to be. It requires Exercise, and should not, I think, be drank too new; it is doubtless more perfect, and more digestible, when moderately stale,

The excessive Use of Tobacco, in whatever manner it may be exhibited, heats the Blood, hurts Digestion, wastes the finer Part of the Fluids, and relaxes the Nerves. It is most beneficial to People of gross and corpulent Habits, who have but little Exercise, and breathe foul Air.

Nothing can be more ridiculous, or more pernicious than the Practice of eating and drinking Things very hot. It spoils the Teeth, brings on the Tooth-Ach, weakens the Head and Eyes, ruins the Stomach, and does abundance of Mischiefs.

It



It is, at all Times, hurtful to fast too long, but more particularly 'in the Morning. It admits a Redundancy of Air into the Stomach, and the whole Body suffers by it.

It would be better, in my Opinion, if Breakfast were to become a more solid Refreshment than it is, in this Country. An Addition would afford a more durable Support through the fatiguing Part of the Day, and whether it were to supersede the Custom of a Luncheon, or not, an equivalent Deduction would be very properly subtracted from Dinner, which is generally more plentiful than it ought to be, among those who are not limited by Oeconomy.

Supper should be light, and proportionable to the Degree of Exercise that is to succeed. The Quantity of Supper ought just to be sufficient to replenish the Waste which the different Functions necessarily make. If any more be received into the  
Stomach,

Stomach, too great a Portion of the Nervous Power is determined to that Organ, and expended there in the Work of Digestion, while, at the same Time, the Superfluity continues to excite an unseasonable Stimulus in the System, which should remain, as much as possible, in a quiescent State, during Sleep, and leaves an unnecessary Quantity of Materials in the Stomach, next Morning, which ought, then, to be nearly empty, and to contain little more besides the gastric or common Liquor of the Stomach.

Water, as being a Vehicle particularly connected with all the Departments of Nourishment, deserves proper Attention. Pure, cold Water acts as a tonic or corroborant, internally, in the Stomach, as well as applied externally. It passes off gently by the different Excretions, it dilutes the saline, and corrects the bilious Part of the Blood. Bad Water must be inimical to Health, according to the Manner and Degree in which it happens to be impregnated

with heterogenous Matter. Snow Water, and Water that freezes most readily into Ice, are found to be the purest of all; the next in Purity is Rain Water, which falls in moderate Weather, and then River Water, which runs with a brisk Current. Spring Water, in passing through the Strata of the Earth, often imbibes mineral, and other Ingredients, and accordingly becomes more objectionable: Nevertheless it is commonly and very properly used, because it is more readily obtained in a pure State, than any of the former generally are. The purest Water is that which has neither Taste, Colour, nor Smell; that which is lightest and most limpid; that which easily lathers with Soap: and that which does not effervesce or bubble, nor form any Sediment when good Vinegar, or Spirits of Sal Ammoniac is put into it. The most certain Method of purifying Water is by Distillation, and the most commodious and easy, is by boiling. The Influence of Fire destroys Animalculæ, and by diffusing the component Parts of Water, it affords an Opportunity

tunity for the fixed Air, and the too volatile Particles to evaporate, and by the same Means, decomposes the Combinations, so that the earthy and foreign Ingredients fall to the Bottom. Filtration, the Mixture of Chalk or Sand, Exposure to the open Air, and allowing it due Time to settle, are, individually, conducive towards the Purification of Water.

The Influence of the Moon, in her different Phases, upon the Earth, is a Matter well known: And authentic Observations seem to confirm the Opinion, that Commotions in the Animal System, and the Attack of febrile, epileptic, and other Diseases, as well as periodical Alterations, are, in a certain Degree, coincident with the Returns of the new, and full Moon. For my own Part, although I have no Doubt about the Certainty of this Doctrine; yet my own Observations have not been so accurate on this Point, as to establish any invariable Rules which I could presume to offer as a Guide.

A Pendulum of any Kind, suspended in such a Manner as to receive no other Motion except that conveyed to it by the Pulsation of some of the large Arteries of a Person in Health, makes a certain Number of stronger Vibrations than ordinary, corresponding to the Hour of the Day. If the Position be true, (which I have often proved, by resting the Right Arm over a Cup, or common Beer Glass, holding one End of a Piece of Thread, between the Thumb and Finger, with a Ring, or such like fastened to the other End, which reached towards the Center of the Cavity) the Inference must be, that there is a certain Number of extraordinary Pulsations in the Arterial System, within the Space of every Hour, varying with the Sun's Distance from the Meridian. This Experiment I only mention as deserving further Investigation, as it might lead to the Discovery of those Periods when the Paroxysms of Fevers, &c. may be expected; and thus ascertain the most proper Time for the Exhibition of Medicines.

I have

I have known Instances where Music afforded effectual Relief in the most violent Pain; and believe that its Powers might be so managed as to be serviceable in some acute, and nervous Cases.

No virulent, infectious, or contagious Disease can possibly be communicated but by Means of some of the morbidic Particles coming in Contact with, and finding Admission into the Body, which must also be, at the same Time, in a State adapted for the Reception, and Nourishment or Assimilation of the invading Particles.

Therefore the general Plan of Defence against every Species of Infection must be, to avoid the Contact of its Effluvia, or to repel and dissipate them, when in Contact.

In the Lues Venerea, and Itch, where the infectious Matter is palpably deposited, washing and cleansing the Parts will often destroy the Infection.

In all infectious Diseases, such as the Small Pox, Measles, putrid, pestilential, and epidemic Fevers, the Air is the Medium, (except when they are communicated by Means of infected Clothes, and such like,) and consequently the Skin, and the internal Surface of the Mouth, Nose, Lungs, and Stomach, are the Points of Contact, and all these Parts have Pores of Admission.

The best Method then, in these Cases, will be to chew aromatic and pungent Substances in the Mouth, to impregnate the ambient Air with volatile and correcting Particles, and to brace the Stomach with such Things as are stimulating and antiseptic.

Almost every Year, and often at different Seasons of the same Year, there happen prevailing Fevers, which are very perplexing to the Relatives of such as labour under them. The natural Duties of Humanity constrain their Attendance, their Apprehensions of Danger to themselves and Families excite their Solitude, and the An-  
swers

swers given by the attending Faculty to their anxious Enquiries whether or not the Disease be infectious, are seldom satisfactory, and perhaps not always quite judicious.

Let me then, in Regard of this Matter, observe, in few Words, that almost all the Fevers that occur between the Months of April and November, if they do not proceed from what is termed catching Cold; if they be not regular intermittent; if they seem different from any of the known Class of common Fevers; and if they be attended with peculiar Symptoms, such as an extraordinary quick Pulse, extreme Debility, excessive Sickness at Stomach, violent Pain in the Head, Sleepiness, Deafness, and Delirium; if Circumstances and Appearances be such, I say, there is too much Reason to believe that the Fevers in Question are, more or less, of an infectious and epidemic Kind. Indeed, it is to be remembered, that morbid Effluvium of any Sort, whether infectious or not, when it comes in Contact frequently, and in considerable Quantities, always carries Danger with it. It  
has



has a procreative Power, or Power of generating something similar to itself. No Wonder then, that those who are much exposed to the Breath and Perspiration of diseased Persons should lose their Health: neither is it strange that those Fevers, which have just been described, should spread gradually from one Individual, and from one Family to another.

Besides the principal Causes already enumerated, there are many others which affect Health and occasion Diseases. All the different Situations and Employments in Life, especially of the mechanical Kind, are, more or less, productive of Diseases peculiar to the Nature and Circumstances of each. But as the Discussion of these would exceed my Plan, and perhaps be more tedious than desirable, I shall satisfy myself with adding some promiscuous Observations on the Animal Oeconomy.

The Laxity of the Fibres and the Quickness of the Circulation in Children, render  
 them

them extremely susceptible of Irritation and Disorder from whatever is heating, or stimulating. The chief Business therefore must be to keep them cool and easy. They should undergo (those especially who are weak or ricketty) the Cold-Bath, be exposed to the open Air, and live upon a light, cool Diet. How pernicious then, must it be to habituate them to spirituous Liquors, which is too frequently offered to Children, and to pamper them with whatever their Fancy prompts them to ask!

The first Impression on the human System in all Cases, has the greatest Effect, and the more it has been accustomed to Impressions of every Kind, the less liable will it be to Agitation and Disorder, in future. The Advantage then, of carrying Children through the Small-Pox, Measles, and all the other infectious and endemical Diseases which await them, as early as possible, cannot but appear evident. They undergo these Complaints with less Danger before their Fluids are contaminated, and

also become less subject to the Attack of other accidental Disorders, in Consequence of their Habit being rather meliorated, and their Constitution, in some Measure, confirmed by Emorbification, or the Abatement of morbid Tendency.

If the first juvenile Sensations be so impressive, of what infinite Importance must not prudent and judicious Management be, towards forming the Temper, inspiring the Genius, bending the Propensities, and directing the tender impulsive Movements, during the soft, flexible Period of dawning Years! It is true, the Miniature of the Frame is modelled by the Process of Nature, and receives the Texture, Lines and Proportion, which particularize it, from the same original Hand. This Basis or Ground Work, it must ever be impossible to alter, with Regard to its first Principles of Structure and Organization. Nevertheless, the ductile Fibres are easily capable of Inflection and Modulation, therefore the brightest Springs of the System may be moved,

moved, cherished and augmented, and also the Exuberancy and Disproportion of Parts suppressed, fashioned and amended. I do not conceive, that the Rudiments of a Fool can be refined into the Lustre of a Philosopher, nor that the natural Endowments of Parts and Abilities can be debased and adulterated down to the Level of the most common Materials, or the meanest Capacity, but I am very certain that much Good, or Harm, may be done to the tender Plant of human Life, when it first begins to vegetate.

In the same Path of Investigation may be traced the Laws of Physiognomy, so far as they concord with solid Reason, and the Test of physical Knowledge.

It is sufficiently evident to common Understanding, that the Shape of the Head, of indeed every Animal, corresponds with the Nature of the Intellect. Hence it must follow, that a certain Conformation, Proportion or Extension of Parts or Lines (as

well as Texture and Principles) is indispensably requisite for the Performance of the Faculty of Perception, and the several progressive and combined Operations that arise from it. For the same Reason it is, that a square, or angular Form of the Brain will not answer the Purpose, and that a circular or globular Figure is, consequently, necessary. The Face and Head are the principal Physiognomical Parts, as they immediately shew the true Mould and Measure which circumscribe the prime Movement, or the Brain.

A flat Face or Features, most probably, will not admit, or carry on a Motion in the Mind competently full and distinct, this therefore, may be the Indication of Deficiency or Weakness of Intellect. Pointed, prominent, and acute Lines, may, no Doubt, portend Excess, Depth, and Narrowness of intellectual Motion; accordingly Ferocity and Obstinacy may result from the former, Cunning and Sagacity from the next, and Malevolence and Peevishness from the latter.

Ele vation

Elevation of Lines may bespeak Pride, and Irascibility; and Depression may intimate Inequality or Fickleness of Temper. Protuberance of Lines, I would also hope, may indicate an Extent of Talents, and Depth of Judgment, as well as Strength of Impulse, and Propensity.

It is further obvious enough that the Faculties of the Mind cannot possess a full Perfection and Congruity of Powers, unless there be a concomitant Proportion and Symmetry in the corporal Organs. Therefore, any great Inequality or Irregularity of external Parts must, in some Measure, diminish the Uniformity and Harmony of the Whole. It must cramp and confine the Concordance of Motion, if the Disparity of Parts be defective, and render the Movement awkward and ungraceful, if the Disparity be superfluous.

There is also observed a Conformity and Alliance between different Parts of the Body, considerably distant from one another, conse-

consequently the different Parts must originally be proportioned, to each other, and likewise, to the Whole. But it is charitable to believe, at the same Time, that a happy, internal Compages may, sometimes, take Place, and counterbalance the Disadvantages of unfavourable outward Signs.

Nevertheless, all these Congruities and Disparities must often be variable and fallacious, if it were for no other Reason, but because Magnitude and Energy are not always, tho' generally, correspondent.

Thus, Physiognomical Relation may be marked, and carried to a considerable Extent, with tolerable Precision: But if one Fancy be built upon another, which has nothing better than Fancy to support it, the airy Phantom may be raised to a prodigious Height, and the Bubble suspended, till, at last, it burst, invisible, in the romantic Wilds of metaphysical Delusion.

The

The Female Constitution, being of a more delicate Conformation, and having a finer Texture of Nerves than the other Sex, gives Women a Quickness of Sensibility, and great Promptitude of Expression; it softens their Manners, refines their Ideas, and produces a lively Sensation of Pleasure and Pain. But while they enjoy these Advantages, and are deservedly Objects of Affection and Esteem, the Softness, and peculiar Construction of their Frame subject them to many painful and critical Vicissitudes, which, as they affect both their Health and Temper, fully entitle them to all possible Lenity and Indulgence.

When the important Period of Menstruation arrives, much depends upon proper Management. A sedentary Life, Restraint, and Confinement, about that Time, are very unfavourable, while moderate Exercise, the open Air, chearful Society, and Indulgence are highly requisite. Hard Work, and Exposure to much Cold, and to damp Air, are too dangerous

to



to be hazarded, even among the poorest People.

Equal Care, and similar Means must be employed, towards that critical Time of Life, when the Tide of Circulation begins to ebb. The more slowly and gradually this salutary Evacuation is diminished, the less is the Constitution exposed to Disorder, on its final Termination. It is, therefore, always adviseable (unless it be in some relaxed Habits, where the Discharge has been too copious) to take due Pains and proper Steps to prolong its Continuance, and thus secure the System from the bad Consequences of an abrupt and hasty Departure.

It is a just Observation that those, who grow up very fast, are generally sickly, and seldom live to a great Age. The Prime of their Life draws very soon towards the Verge of Declension, which Stage, like their Youth, is equally rapid in its Progress. The Case is this. Quick Growth draws

out

out and elongates the Fibres and Vessels to a greater Extension than the gradual Increase of the vital Powers can nourish and support; hence the Constitution becomes weakly and relaxed. This Error, in the Procedure of Nature, should be remedied, if practicable, by the Cold Bath, and tonic Medicines.

The premature Indulgence of amorous Desires, in the early Bloom of Youth, is productive of the most ruinous Consequences. At this Period, the Mind grows warm and well adapted to imbibe a proper Fund and Connexion of Ideas, through the favourable Disposition of the Nerves; and the Body begins to germinate and gather Firmness and Vigour from the Maturation of its Juices, especially those of the Glands, which now unfold and afford a Repository, for the lymphatic and nutritious Part of the Fluids, to answer the Emergencies of Nature. But the unseasonable Pursuit of unripe Enjoyment blasts these promising Fruits, draws off Health,

I and

and Genius from the System, through the Channel of Pleasure, and inevitably shortens Life.

When the Constitution approaches its Zenith or confirmed State, if the social Impulse occasion Disorder, and reject Control, its Effects are too important to be neglected, as they often have the greatest Influence upon the whole Frame. An exquisite Sensibility in the Nervous System united with sufficient Powers in the Circulation, on the one Hand, and a full, and cold phlegmatic Constitution, on the other, are the two Extremes of Temperament which particularly require Indulgence; the former, in Order to diminish that Plenitude and Irritation, which (if not removed) might produce Frenzy, Fevers, Inflammations, &c. and the latter, on Purpose to create that Excitement and Action in the Nerves and Vessels, which are necessary to prevent Obstructions, Consumptions, Hypochondria, &c.

Conti-

Continued Celibacy generally loads the Glands, retards the Circulation, and occasions Fulness and Stagnation in the Vessels. In this State, the Mind, unexpanded by the soft Fire of mutual Rapture, often becomes gloomy, selfish, and contracted, and all its Faculties, being confined within the narrow Compass of ordinary Gratifications, are devoted to Habits of parsimonious Care, and contemplative Amusement.

Temperance is the best Pledge for Longevity, nevertheless, young People should, by all Means, inure themselves to the Hardships and Asperities of Life. Without some Share of these to temper the lethargic Effects of Indolence, the Body sinks into a State of Effeminacy and Imbecillity, and the Mind soon becomes as feeble and insignificant as the Body.

Little Irregularities may, now and then, be committed with Impunity, perhaps

haps with Benefit, but frequent Shocks of Revelry and Debauch overstrain the System, indurate the Solids, block up the fine vital Channels, and hasten the Approach of rigid old Age.

The Animal Machine, from the Nature of its Organization, possesses a Power of regulating itself, and is constantly exercising this Power; therefore all Diseases, if fully understood, are curable in the Beginning. The most robust Constitution cannot, at all Times, be equally healthy, but is rather in a State of continual Variation; and when the Efforts of Nature are inadequate to the Purpose of Regulation, Disorder, in a corresponding Degree, must ensue. Nature, then, resists every Species of Disease; and it is at those Times, when the Nervous System is relaxed and exhausted by Heat, Fatigue, Watching, Excess, &c. or irritated by any of the Passions, that the Body is particularly susceptible of the Cause of Diseases. Fear and Dread of  
any

any infectious Distemper, accordingly, never fail to render a Person more liable to receive it.

In incipient, as well as in confirmed Diseases, the Calls of Nature should be assiduously watched and regarded, since her Dictates and Indications are hardly ever erroneous or improper, whether they point to Warmth, Coolness, Sleep, Excitement, Abstinence, Nourishment, &c.

Any Part of the System, that is either naturally infirm, or has suffered any Kind of Injury, is always most liable to the Invasion of Disease and Pain, and should, on that Account, be more particularly guarded and defended.

The Approach of all febrile Diseases is marked with some extraordinary Agitation in the System. Languor, Loss of Strength, flying Pains, hideous Dreams, &c. indicate somewhat morbid acting on the Nerves; but if these be attended with Nausea at  
the

the Stomach, Chills, and alternate Glows, or Sweats, some acute Malady is much to be apprehended. Indeed Chills, (except after Meals and Evacuations) as they come by a Constriction of the Skin, and a general Spasm through the System, from Debility, or Irritation, always import some Degree of Danger. From these Symptoms of acute Diseases, Caution ought to take the Alarm, and as it is ever easier to prevent than cure, it would be most adviseable to arm and oppose their first Advances.

The Habit is that State of Body peculiar to each, and, according as it varies from the Standard of Health, is, in an equal Measure, subject to Disease.

A strong and full Habit, (which is generally indicated by a full and hard Pulse) in which the Quantity of Blood and Force of Circulation are greater than ordinary, though it has a Tendency towards inflammatory Complaints, is still infinitely less  
dangerous

dangerous than the opposite Extreme, where the Habit is relaxed, and all the vital Powers languid and imperfect. Under such Circumstances the Body is open to all the Train of nervous Disorders, to Obstructions, Dropsy and Scurvy, and exposed to the Attack of intermittent, nervous, bilious and putrid Fevers: and if there be a superfluous Quantity of half stagnant, in active Fluids in the System, at the same Time, the Danger is, in all Respects, augmented by it.

A fat and gross Habit is always nearly allied to Disease. The contrary, or rather the middle Temperament, is, by far the most healthy: It shews that the Offices of Digestion, Circulation and Secretion are regular and effective.

If the common Exercises of Life, the Cold Bath, and moderate Living will not prevent, nor reduce Corpulency, it would be better to try the Help of Medicine, than be obliged to carry about so unpleasant a Burthen as some People do.

It



It may not be improper here to give a Caution against frequent and unnecessary Blood-letting, as being a very absurd and pernicious Practice. Some think it diminishes Fatness, but I must assure them it has the contrary Effect, and that Corpulency is increased by it, others imagine that it corrects bad Humours, but that is likewise impossible, and many have Recourse to it as soveraign Remedy, whenever they are any wise indisposed, but they should remember that they are bringing themselves into a very bad Habit, a Habit which wastes the vital Fluid, impoverishes the Blood and debilitates the Constitution.

The Force or Power of Habit is strikingly exhibited to such as accurately watch its Influence. I have observed it as an almost invariable Rule, that all Perceptions, whether of a pleasing or painful Nature, return pretty exactly at stated, or equal Intervals; I mean that Anxiety, Desire, Fancy, Levity and Pensiveness, as well as Sleep, Hunger, and the other  
com-

common Solicitations of Nature, make their Approaches nearly about the same Time that they have been usually gratified and indulged.

Now as the Influence of such Perceptions must operate on the mental Faculties, in the Way of Coincidence and Recollection, and on the corporal Organs, agreeable to the Laws of the System, it must follow, that the surest Method (when Resolution is inadequate to the Task) to subdue any Habit, or Custom, is to present new Objects to the Mind, and provide different Impressions for the Body. Yet, however proper this Remedy may be, it must be conducted with Discretion, for Fear it should imperceptibly degenerate into a Course of Dissipation, a most pitiable and unhappy Course, in which, the restless Mind, warm in the Pursuit of new Gratification, becomes intoxicated with Pleasure, and missing the Path of rational Enjoyment, loses itself, inextricable, in a Labyrinth of Folly, Madness and Vexation.

Wisdom should ever prescribe Bounds to Desire, and still keep some Resource to satisfy the various Wants of feeble old Age. If Youth and Maturity be spent in Excess and Dissipation, if all the richest Stores of human Bliss be lavishly and prematurely exhausted, and the Constitution shattered in the wild Career, what new Expedients can be devised, what possible Means can be found to prop the tottering Fabric, or cheer the dull Winter of declining Years.

The Regularity and Proportion, which is essential to Health, will not suffer much Deviation, in any Respect, from the Track of established Custom. Hence a Diminution, or Alteration in any of the common and habitual Evacuations, Secretions, or even Perceptions, changes the Equilibrium of the System, and very materially affects the Health and Constitution.

When Disorder is the Result of such Circumstances, the Ballance must be restored,

stored, by promoting the Excretions which are retarded, or have ceased ; by inviting the defective Circulation to the Parts which it has deserted, or towards the Extremities, in general, by Means of Warmth, Friction, Exercise, or Fomentation ; and by renewing those Sensations and Incentives, which the Nerves stand in Need of, to increase their Energy, and to give free Scope and previous Impulse to their nice, progressive Motions.

But when the customary Evacuations and Emotions cannot be exactly restored, they should be substituted by others as similar in their Nature and Effects as possible.

The Nerves being the Medium of Communication between the different Parts of the Body, those Parts, which possess the greatest Nervosity or Sensibility, as the Head, Lungs, Stomach, Womb, and the Skin, have the closest Connexion and Sympathy with each other.

Those, therefore, who labour under nervous and hysteric Affections, should carefully avoid whatever produces disagreeable Impressions on the Mind, and every Kind of Irritation that may occasion unpleasant Sensations on any of these susceptible Organs, and should particularly refrain from flatulent and indigestible Food.

Intellectual Sympathy is one of the most refined Emotions of the human Mind. It originates in some striking Congruity and mutual Harmony, and is excited by fine concurring Impressions made by some Object which creates Partiality and Esteem, and is only perfect, when accompanied with an Idea that the attractive Impression is reciprocal. This sympathetic Endowment ever deserves Cultivation and Improvement. It renders one capable of all the Enjoyments of sincere Friendship, and can give and receive Consolation in the Hour of Anxiety and of Pain.

Antipathy

Antipathy proceeds from something that shocks the Imagination, or offends the Senses: and when this happens to take Place in the tender Years of Infancy, and the Impression has been forcibly received, the Antipathy frequently continues through Life. Such Antipathies are extremely unpleasant, and, I should think, might be corrected by gradually familiarizing the offending Cause, but if the antipathetic Matter affect the Sense of Smell, it will probably be more difficult to reconcile it.

Antipathy furnishes an Exception to the general Law of the System, which, it was stated, did always receive secondary Impressions with less Effect than primary ones. It is, therefore, necessary to remark that when Anger, Terror, violent Fevers, deep Intoxication, or any other Cause, have once thrown the System into vehement and excessive Agitations, (whereby the Nerves are irrecoverably strained) the same, or nearly the same Cause, in but a very small Degree, will produce similar Effects, in the highest Degree:

Degree : and these Effects will more easily take Place, in Proportion to the Frequency and Repetition of the impelling Cause. From which Consideration may be perceived the Necessity of guarding against all violent Shocks, and of obviating their Consequences, as soon and effectually as possible. Children, and People of weak Nerves and delicate Constitutions should be particularly careful in this Respect.

Nervous and hysteric Complaints, fainting Fits, Convulsions, Madness and such like frequently spring from this Source, and in Time, become fixed, habitually, or periodically.

The same Advice must also be extended to pregnant Women, whose Imagination, or Passions, when violently excited, sometimes, mark and injure the Fœtus. There are so many incontrovertible Proofs of this Kind of Influence, that it is impossible to doubt the Certainty of it : which appears to me nowise questionable, since I can see no  
 Difficulty

Difficulty to account for it, in a clear and rational Manner.

Imitation is a very operative Faculty in the Animal System. It is a natural and spontaneous Action, whereby, without Volition, or even Consciousness, one Person imitates and resembles the Motions, Gestures, or Perceptions of another. Silence, sighing, coughing, Laughter, speaking, singing, walking and Credulity which communicate, and pass from one Person to another, like Electricity, are obvious Proofs that Similitude, or the imitative Faculty, is one of the primary, leading Motions in the human Mind, and bring no small Evidence in Confirmation of what has been already said on that subject.

Stammering, and other bad Habits, and even Convulsions may be contracted from this Cause. Which Consideration suggests a Caution sufficient to induce People to pay due Regard to such Companions and Objects as are suffered to have Intercourse  
with



with Children, and Persons in a weak, nervous and irritable State.

Imagination is the Exercise of primary Perception, or Perception of the first Forms and Colours, in which Images strike the Mind, unaccompanied with, and consequently unaltered by the deliberative or reasoning Operations. Imagination, therefore, considers Objects in the Light they first appear, which Appearance does not always correspond with Intrinsicness or Reality; though very frequently the first View of the Mind is as accurate and comprehensive as several Reviews or Comparisons are. When Memory or uncompounded Reflection represents Images to the Mind, these Images arise merely from the Power of Recollection, which is only the Operation of the first Class of Similitudes: but Images, which proceed from Judgment, are fashioned with all the Rays and Shades of nice and minute Analogy; and these are often created without any Assistance from Memory. Hence Versatility or Quickness  
of

of Imagination is often found to be a superficial Quality, and on a Level only with the Depth of Memory. But if a warm and teeming Imagination be united with Solidity of Judgment, and profound Penetration, it bespeaks the happiest and noblest Composition of the human System.

The Mind is exceedingly susceptible of the two opposite Perceptions, Hope and Fear. They are the quick-born Offspring of Imagination, begotten by the Idea of Pleasure, or Pain, whose Familiarity and Intimacy always afford them easy Access to her Embraces.

It will then manifestly appear that the Influence of Imagination, so far as regards the Cause and Cure of Diseases, is nothing but the Effect of Hope, or Fear. But these Effects have been already explained in treating of the Passions. It must, therefore, be obvious whence a healthy Man may be frightened into a Fever, and a dying Person, in a Manner, quickened into

Life, by the Infiltation and Continuation of either of these Influences upon the Mind. Hence the Effect of Animal Magnetism, and of Nostrums, Charms and Enchantments, in sometimes curing Agues, Fits and other Disorders, which, in Truth, have no Value nor Utility but what they derive from this Source.

Volition, or the Will, Purpose, or Design, is either intentional, or actual; that is, Design intended, or Design executed. Of which neither the one nor the other is instantaneous, or immediately performed; they require both of them several of the progressive Operations of the Mind. For no Man ever had an Inclination or Will to do an Act before he had first reasoned upon it, and considered the End or Purport of such an Act. The Mind cannot possibly direct the Nervous Influence into the right Arm, in Preference to the left, (except in the common and habitual Motions of Walking and Gesticulation) till it has first poised itself or deliberated, and  
then

then it can give the voluntary Impulse. Hence it is manifest beyond Contradiction, that every Person, of a sound State of Body, is absolutely a free Agent, and may either commit, or not commit any particular Act. But still the Exercise of Common Sense must be present in Order to constitute Criminality. If a Person err from Passion, it is Madness, if from Ignorance, or wrong Ideas, it is Mistake. Both Cases, are entitled to Alleviation and Compassion, and should be weighed in the Scales of Humanity, with the fair Ballance of Candour, placed in the Medium of Excitement, to ascertain the intrinsic Quality, and compute the true Degree of Right, or Wrong.

F I N I S.

then it can give the voluntary Intention.  
 Hence it is manifest beyond Contradiction  
 that every Action, of a Moral State of Body,  
 is necessarily a free Agent, and may either  
 consist, or not consist and partake of a  
 free will the Exercise of Christian Science  
 must be present in Order to constitute Christian  
 Liberty. If a Person act from Passion, it is  
 not free, it is an Ignorance, or wrong Liberty,  
 it is not free. Both Cases, are entitled to  
 Attention and Compassion, and should be  
 weighed in the Scales of Humanity, with  
 the same Balance of Candour, placed in the  
 Scales of Justice, to ascertain the  
 intrinsic Quality, and compare the true  
 Degrees of Right or Wrong.