

The method and means of enjoying health, vigour and long life. Adapting peculiar courses, for different constitutions; ages; abilities; valetudinary states; individual proprieties; habituated customs, and passions of mind. Suting preservatives, and correctives; to every person, for attainment thereof ... And passions of mind ... / [Everard Maynwaringe].

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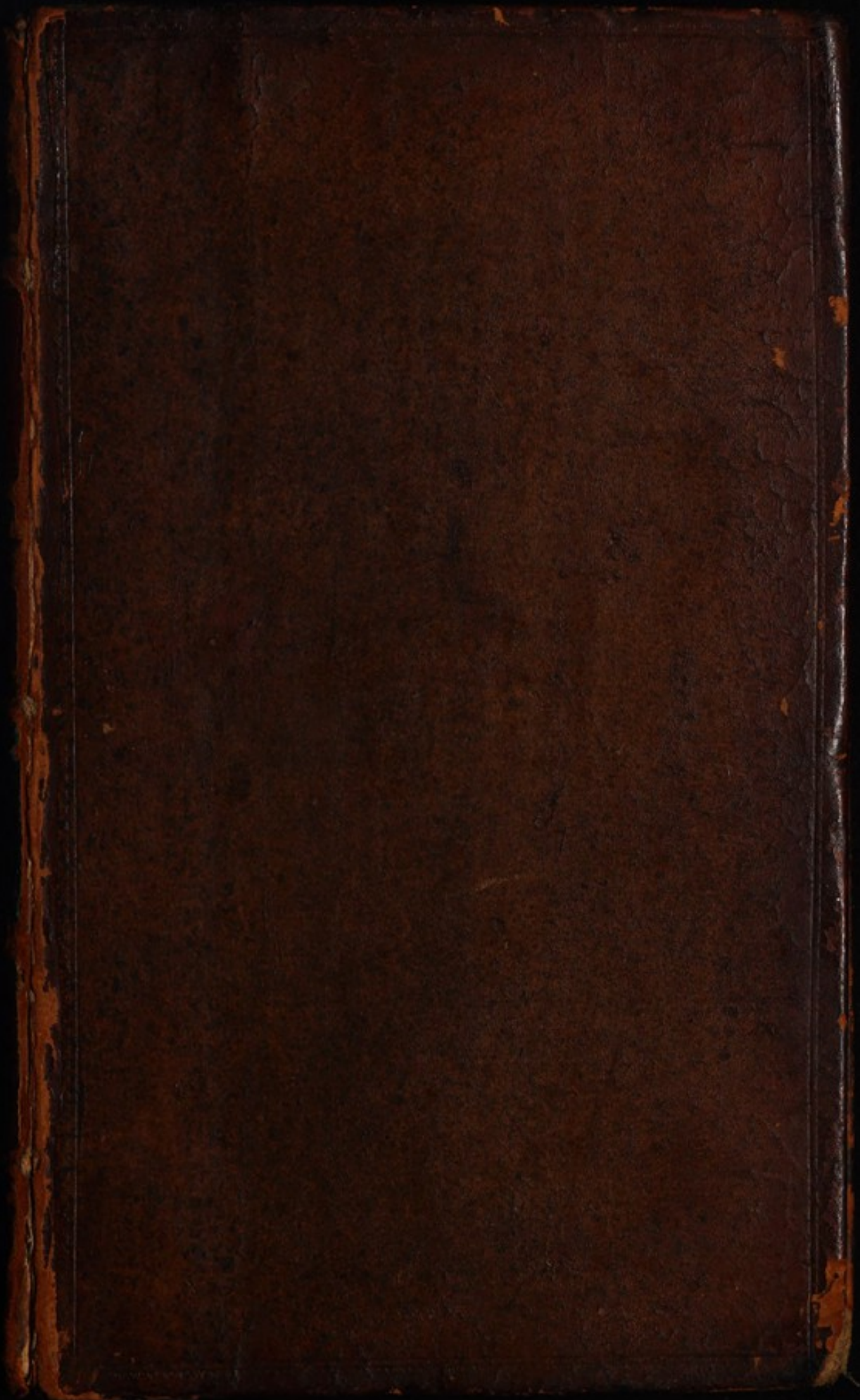
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HEALTH
LONG
LIFE

DR. MAYNARD
WARING

THE
INNER
TEMPLE

1682



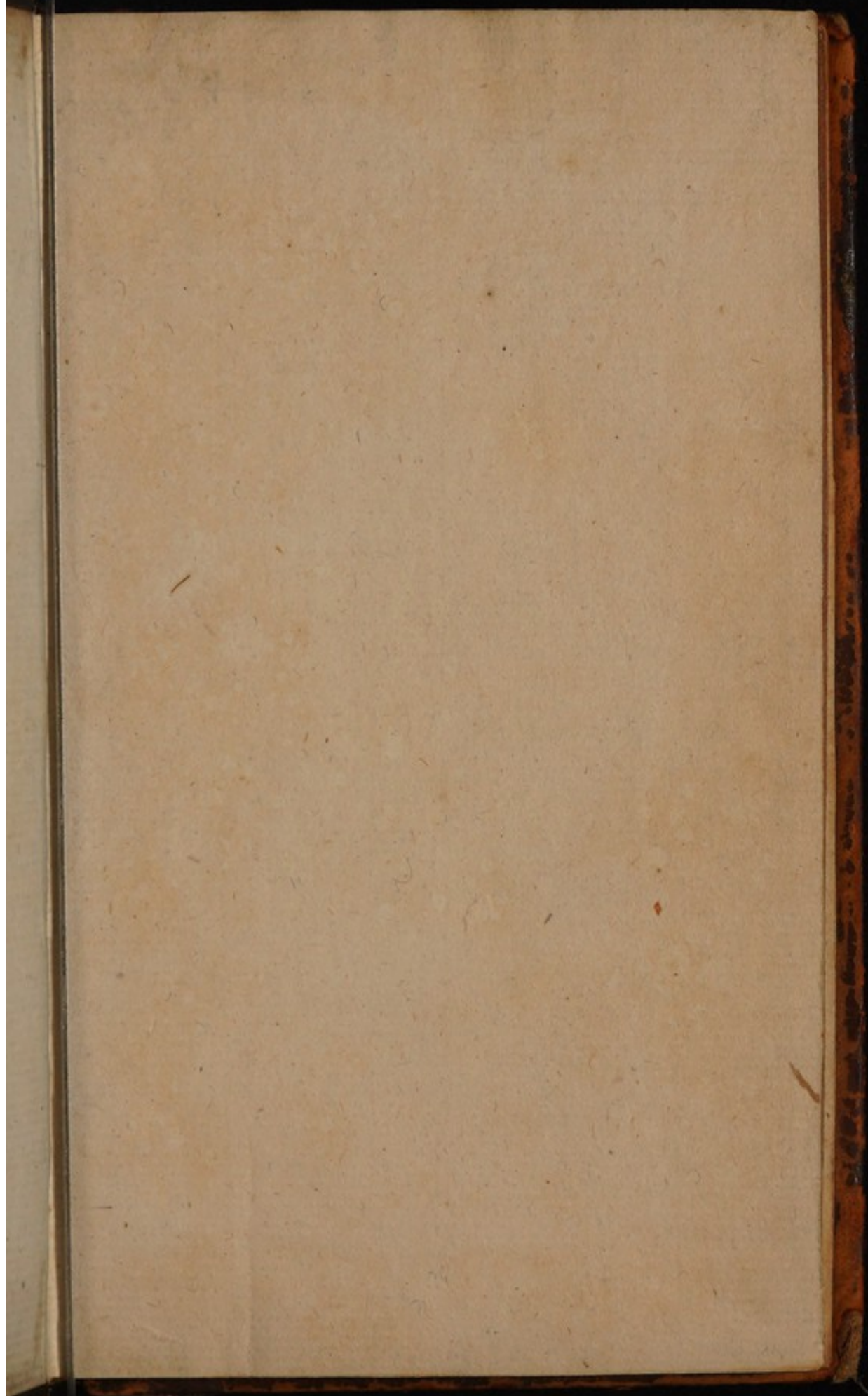


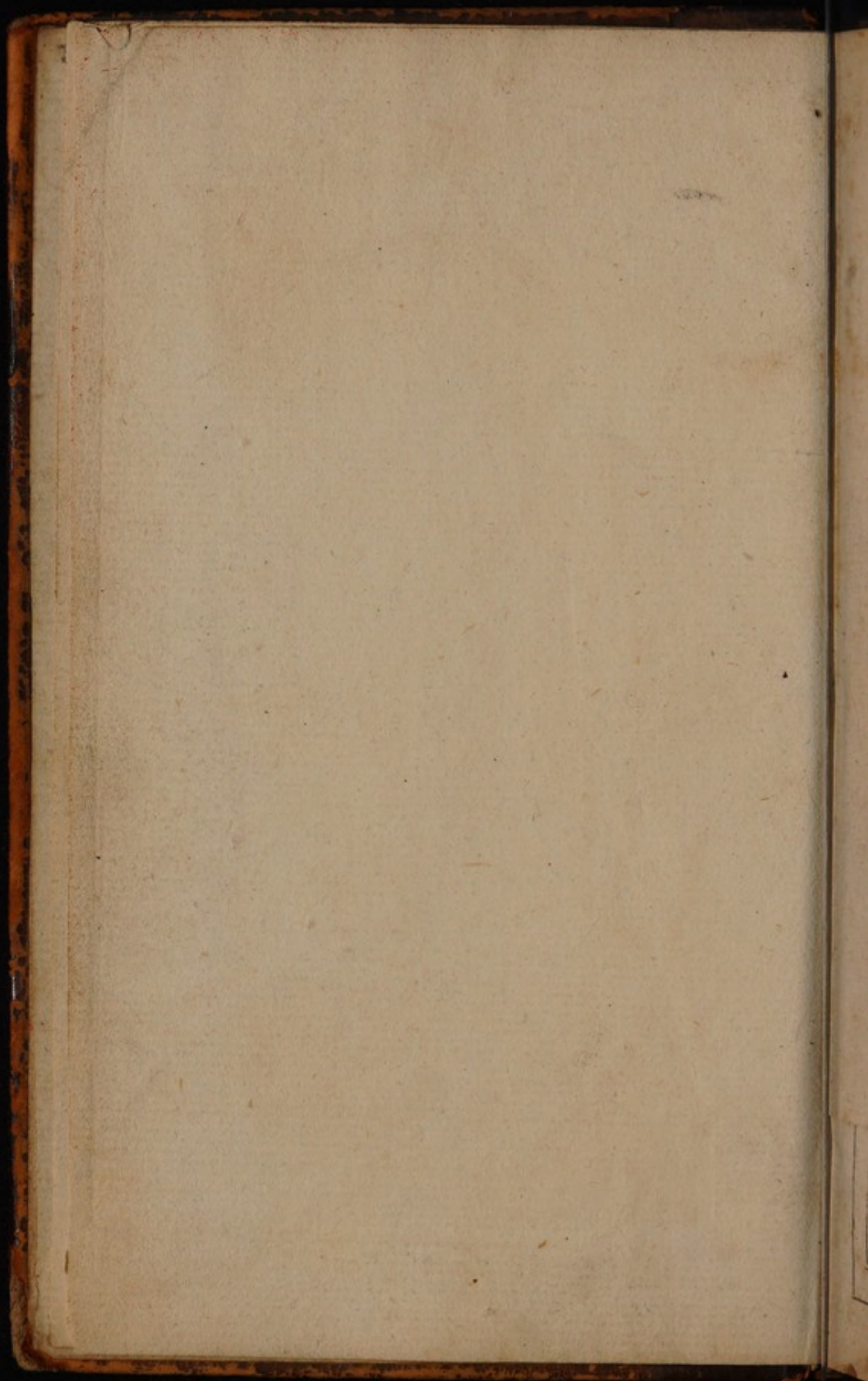


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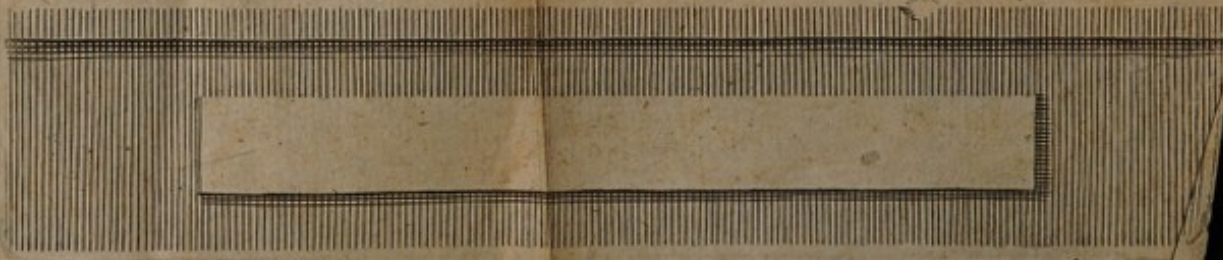


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THE
 Method and Means
 Of Enjoying
HEALTH,
Vigour, and long Life.

Adapting peculiar Courses, for different
 Constitutions; Ages; Abilities; Valetu-
 dinary States; Individual Proprieties; ha-
 bituated Customs, and Passions of Mind.

Suting Preservatives, and Correctives; to every
 Person, for attainment thereof.

By *Everard Maymaringe*, M. D.

Non accepimus brevem vitam, sed fecimus.

LONDON,

Printed by *J. M.* for *Dorman Newman*, at
 the *Kings-Arms* in the *Poultrey*, 1683.

THE
Method and Manner
OF
HEALTH
AND
LIFE
OF
THE
HUMAN
BODY
BY
SAMUEL JOHNSON, M.D.



T
An
N
I
W
me
and

TO THE
Right Honourable
The *Lords*, and *Judges* ;
The Right Worshipful the *Treasurer* ;
and Masters of the Bench ;
And the rest of the Worthy Members, of
the Honourable, and most Ancient
Society of the *Inner-Temple*.

Ἐγχαίρειν καὶ Διαζῆν.

My Lords, and Gentlemen,

HAVING lately obtained
the freedom of retire-
ment within these
Walls, (at vacant hours from
medical employ) for fresh Air,
and quiet recess: the benefits re-
A 2 ceived

The EPISTLE

ceived thereby, obliges me to this publick acknowledgment: and in testimony of my respects, to the Honourable and worthy Members of this Society.

And in conformity (quoad posse) to the designment of this foundation; I spent such opportunities afforded me here, in contemplation of Law: I mean the Laws of Nature, imposed upon all Nations: which Statutes, not being well known to the most; and not so well regarded by any as they ought: hence, thousands have untimely perished; and that, most unnaturally, as felo's de fe: and few there are, but by uneven,

DEDICATORY.

ven, and irregular courses; do abbreviate the term of their duration here; in not yielding due obedience to the Institutes and Injunctions of Nature, most conservative of human Being.

Which considerations, put me upon this necessary work; to caution all; but especially to warn such; as have no prospect of the danger, that daily attends them in most; if not all their Actions, and Customs.

And that this Fountain of Law, may run with a double stream; I have broke up another Spring of wholesom Laws, issuing out of this goodly Fabrick; to serve this Learned Society;

The EPISTLE

ciety ; and from thence to be derived, as communicative to the whole Kingdom.

And you, My Lords, that have put your Shoulders to the Government ; that you may the better support the incumbent weight in your Stations ; and longer be enabled to serve your King and Country : this Method of Nature's Institutions, duly observ'd, and conformed to ; will contribute no small assistance to your bearing up against ; and longer to keep off, the declensions of human frailty.

And whereas your Lordships command, and distribute Justice between Man and Man ;
restraining

DEDICATORY.

restraining and punishing exorbitances committed upon one another : this transcript of Laws (from the Book of Nature) directs and commands, every man to be just to himself; laying before him also, the penalties and sufferings to be sustained, for not being φιλαυτῶ ; so good, as his own friend; and self preserver, from intestine ruine: the conduct of the little World, being delegated to Nature; she hath in her power, both rewards and punishments.

And that the two great Luminaries in this Orb; whose radiant influence, of Equity and Law, streams through the Kingdom;

The EPISTLE

dom; that these our lights may not be extinct, by too hasty fate, and darken our Horizon: their diurnal motions being adequate and parallel, with the course of Nature here exhibited; their visible durations may be long protracted, for the good of many.

And now descending, with regard to all the worthy Members of this Body: here is for you, a Manual of choice and wholesome Flowers; pickt out of Natures Garden: whose virtues (by their daily use) will so perfume your lives; the fragrant scent whereof, will make you savoury, and acceptable in conversation,

DEDICATORY.

versation, and exemplars to all mankind. Here is temperance and sobriety; equanimity and moderation; measure and method; times and seasons; for all your Actions, and Cessations.

And that you may be perite, in all States and Politicks: here is the exact Government of the Microcosm; and the primitive Laws of Nature: composed, not for an hour or two's diversion in reading; but for constant use, and daily practice, during the whole Term of your lives: that all your actions and customs; vicissitudes and intermissions; may be regulated by this platform.

And

The EPISTLE

And yet a little further ; beholding with affectionate care, the young and hopeful Plants in this Nursery of Learning and Education : that they may not warp, and grow crooked ; nor untimely fade and wither ; these, being daily watered and refreshed, with the wholesom streams of this useful Conduit ; they may so thrive in growth and soundness ; that in process of time, they may become tall and goodly Cedars in our Lebanon ; strong and fit for Pillars in the Government.

That this Designment and Labours, may be thus successful ;

DEDICATORY.

ful ; and answer the ends proposed ; is the hearty well wishes, and shall be the future endeavours of

Your Lordships,

And Gentlemen,

Your Devoted Servant,

Everard Maynwaringe.

From my Study, in
the Inner-Temple
Novemb. 1. 1682.

The

DEDICATORY.

ful; and answer the ends pro-
posed; is the hearty wish
of us, and shall be the future en-

deavour of
Your Lordships,

And Gentlemen,
Your Devoted Servant

Everid M. A. W. A. W. A. W.

From my study, in
the Inn-Lane,
Nov. 1. 1682.

The

*The Scope, use, and Advantages
of this Work.*

AS *Government* and *Order*, defend and keep the *Body Politick* from disturbance, decay and ruin : So likewise is the *Body Natural* preserved from distempers, in *sanity*, *vigour* and *long Being* ; and this, by a steady and regular course of living, agreeable to the *institutions*, and *law* of Nature ; which necessarily are to be observed, as the only true method of preservation.

Nor is it left *arbitrary*, at the will and pleasure of every man, to do as he *list* ; after the dictates of a depraved *humour*, and extravagant *phancy* ; to live at what rate he pleaseth ; but every one is bound to observe the *Injunctions* and *Law* of Nature, upon the penalty of forfeiting their *Health*, *Strength*, and *Liberty* ; the true and long enjoyment of themselves.

What these *Laws* are, that Nature hath imposed upon you, and thereby bounded all your *Actions* ; what real *Advantages* will accrue to you, by their observance ; what *loss* and sufferings you must sustain, by the neglect and breach of them ; this following

The Scope, Use, and

ing Discourse succinctly doth comprize.

Υγιαίνειν, to enjoy *Health*, every one desires; and the most if not all, do covet and hope for *long Life*; yet few inquire after the way, or seek the right means, to attain these beloved ends, and wished for enjoyments.

Who is he, or she, that would not continue *youthful*, *strong*, and *healthful*? that would not be *free* from molesting *pains* and irksome *diseases*? surely none; yet how few there are, that live after such manner, suteable to these hopes and desires: you may as likely keep, or acquire *Riches* by *Prodigality*; as preserve *Health*, and obtain *long Life*, by *Intemperance*, inordinate *Passions*, immoderate or unseasonable *motions* and *Rest*, a noxious *Air*, and such like, injurious customs, ways, and manner of living.

The *end* most commonly is answerable to the *mediums* of attainment; and to hope without them is groundless; but to act contrary and yet expect them, is presumptuous folly.

Therefore *vive & vivas*; so live that you may live *Healthful*, *brisk* and *long*; that you may preserve your *senses*, from untimely decay; and enjoy your natural endowments, to the extremity of *Age*, and full bounds of nature. Which

Advantages of this Work.

Which that you may so do and obtain; conform and steer the *course* of your *life*, by the *Rules* and wholesom *Precepts* hereafter laid down (deducted from the *method* and *Law* of Nature) and you will receive for your recompence, these promised earthly felicities; *Health*, *strength* and *length* of days; the true pleasures of a natural Life.

Nor can such a *regular* course of Life be accounted uneasy or troublesome, as a difficult and severe restraint; but most pleasant and free, except to those *accustomed* to the contrary, and *captivated* thereby; the leaving of which ill customs, is only difficult; but the *Rules* enjoined (in themselves) are facil and easy to be observed.

Quod assuescenti primum difficile; non erit assueto.

Would you see without *spectacles*, and go without *crutches*, or the help of a *staff*?

Would you lie *ease* in your Bed, and *sleep* away the night? not telling the Clock, and spending the time in wishing for day.

Would you relish your meat with the *sauce* of your *stomach*; and drink with a gust? would you be *young* in strength, when you are *old* in Years? If you would enjoy the pleasure of your self, and the real capacity of enjoying all other things: then consult this following advice, and exercise your
reason

The Scope, Use, and Advantages, &c.

reason in the advantages proposed; and compare these *precepts* with the *model* of Natures designment; you will find them to run parallel with, and the true Exposition of *natures institutions*: the which not being observed and conformed to, exposeth you to many infirmities, enfeebles nature and abbreviates Life.

Qui medicè vivit, sine Medicis diu vivet:

Qui non medicè vivit, cum Medicis sapè, sed non diu erit.

He that lives by *Rule* and wholesom *Precepts*, takes the best course of preventing *Physick*; he's a *Physician* to himself, and needs not the help of others: but they that live carelessly and irregularly, contemning *Physical Rules*, as unnecessary *Observations*; shall be constrained to *Physical Remedies*, as necessary helps; and must often resign into the hands of *Physicians*: which course of life, can neither be *easy*, nor of *long* duration.

But they that desire to live *long*; to see their *Childrens Children*; to preserve their *youth, strength, and beauty*; to be free from molesting pains, and loathsom diseases; to preserve their *senses*, and enjoy their *endowments* of mind, to the *extremity* of Age; let them conform and be obedient to the *Hygiastick Laws*, and wholesom *Rules* hereafter prescribed; and they may reasonably expect, what is here proposed for their reward; *Health, Vigour, and long Life*.

London, From my House
in Wine-Office-Court in
Fleetstreet.

E. M.

The Contents
The Heads, and Principal matter treated of.

S E C T. I.

TH E Natural Duration; Casual Abbreviation; and industrious Prolongation of Mans Life p. 1

Primitive Age how long, ibid. Mans Age shortned, ibid. the gradual declension, p. 1, 2. Mans Age differs by places, p. 2. other Creatures keep their Age, p. 3. why mans life is shortned, ibid. how procured, p. 4, 5, 6. mineral, vegetable, and sensitive, their duration, p. 7, 8. Man most uncertain in Being, p. 9. the reasons why, p. 9, 10. considerable things to be observed, p. 11, 12, 13, 14, 15, 16. propriety of bodies various, p. 17. method, measure, order and season to be observed, p. 18, 19

S E C T. II.

Of Health and the Excellency thereof, p. 20

No content without it, p. 20, 21. best known by the want, p. 21. Health considered strictly, and largely, p. 22, 23. Health defined

The Contents.

*defined, p. 23. discoverers of Health and
sickness, p. 24. excellencies of Health, p. 25*

SECT. III.

Of Sickness, and a valetudinary State, p. 27

*The attendants and sad consequents of sick-
ness, p. 27, 28, 29. sympathy and con-
sent of parts in mans body, p. 29, 30*

SECT. IV.

The Method, and Means ; for preserva-
tion of Health p. 31

*The supports of Life, ibid. how to be mana-
ged, ibid. faculties dependence upon each
other, p. 32. compared to Clock-work, ibid.
necessaries to Being, bounded and limited,
p. 33, 34, 35*

SECT. V.

The choice of Air, and Places of Abode :
shewing the benefits and injuries, ari-
sing from different Air p. 37

*Necessity of Air, p. 37. Air disposeth Body
and mind, ibid. operates upon the spirits,
p. 38. which the best Air, ib. change of Air
necessary, p. 39. promotes curing, ibid. clo-
thing suted to Air, and Ages, p. 40. chan-
ges of Air to be observed, p. 41. when, and
what Air to be abroad in, p. 42. best Place to
live in, p. 43, 44. Places bad naturally, p.*

The Contents.

45. Places *bad by neglect*, *ibid. the great importance of Air.* p. 46

SECT. VI.

Wholesom and Regular Eating: for Substance, Quantity, Times, and Order, &c. to be observed p. 47

Aliment or Food, *what is truly so*, *ibid. in eating four things to be considered*, p. 48. meats *examined by the Palate*, *ibid. by the stomach*, p. 49. 54. *by the constitution*, *ibid. by the season for that kind*, p. 50. *by custom*, p. 52. *by the seasons of the year*, p. 53. *simple diet best*, *ibid. meats heavy, and meats light, distinguished, and named*, p. 54, 55. *eight Rules for choice of meat*, p. 56. *Quantity of meat appointed*, *ibid.* p. 57, 58, 59. *Times convenient for eating*, p. 60, 61, 62. *manner of eating; and helps to digestion*, p. 62, 63

SECT. VII.

The variety of mans Food: the several sorts of Flesh and Fish: their difference in digestion, and goodness p. 64

Food *provided, suting all persons*, *ibid. the stores of nature*, *ibid. of Animals for food*, p. 65. *of Beef, Veal, Mutton, Lamb, Goat, Kid*, p. 65. *Pork, Brawn, Pig, Venison, Hare, Rabbet*, p. 66. *of same*

The Contents.

Fowls, Turkey, Capon, Pullet, Chicken, Goose, Duck, Pidgeon, Peacock, *ibid. of wild Fowl*: Pheasant, Partridge, Snite, Heathcock, Woodcock, Rails, Blackbirds, Larks, p. 67. *of sea, and water Fowl*; Heron, Crane, Bittern, Swan, Stork, Bustard, Seapye, Widgeon, Puet, Curlew, Coots, Fen-duck, Puffin, Teal, Plover, *ibid. of salt water fish*; Sole, Smelt, Plaice, Whiting, Oister, Maids, Pranes, and Shrimps: *ibid.* Salmon, Turbut, Sturgeon, Cod, Haddock, Lobster, Thornback, Mullet, Herring, Pilchard, Anchove, Scallop, *ibid. of fresh water Fish*; Trout, Perch, Pike, Carp. p. 68

S E C T. VIII.

Of various Sauces; Spices; and seasonings of meat p. 69

Preservatives, Correctives, Digestives, Delectives, *ibid. the qualities and operation of* Salt, Sugar, Honey, Oil, p. 69, 70, 71. Butter, Vinegar, Mustard, Oranges, Lemons, Verjuce, Pepper, Ginger, Mace, Cloves, p. 72. Cinnamon, Nutmeg, Olives, Capers, Broombuds, Sampire, Cucumers, Onions p. 73, 74

S E C T. IX.

Of Milk, and Milk-meats; Eggs, and Spoon-meats p. 75

The difference of milk, in kind, and goodness, *ibid.*

The Contents.

ibid. *Womans Milk, Cowes, Goat, Sheep, and Asses Milk, compared and estimated,* p. 76. *milk, for whom good, for whom hurtful,* p. 76, 77. *of Cream, Butter, Cheese, Whey and Butter-milk,* p. 77, 78. *of Custard, Whitepot, Cheesecakes, Rice milk, Frumenty, milk Potage,* p. 78, 79. *of Caudles, Ponado, and Water-gruel,* p. 79, 80. *Eggs, their difference,* p. 80, 81. *Turky Egg, Hen, Goose, and Duck Egg* p. 80

SECT. X.

The sorts of Bread, Grain, and Pulse : their goodness compared p. 82

The purpose, and use of Bread, ibid. the several kinds, p. 83. *Wheat bread, Oat, Rie and Barly Bread, their difference in goodness,* ibid. *conditions required in good bread,* p. 84. *when to be eaten, ibid. Rice, Beans, and Pease, their nature and use,* p. 84, 85

SECT. XI.

Of Roots, Herbs, and Flowers for Food : their Qualities, and right use p. 85

Of Carrots, Turneps, Parsneps, and Potato's, p. 85, 86. *of Raddish, Sparagus, Artechocks, Cabbage, Colewort, and Collesflower,* p. 86, 87. *of Spinage, Sage, Lettuce, Parsly and Rosemary,* p. 87,

The Contents.

88. of Purslane, Burrage, Bugloss, Sorrel, Burnet and Succory, p. 88, 89. of Spear-Mint, Clary, Tansy, Marygold Flowers, and Penny-royal, p. 89, 90. of Violet leaves, Thyme, Savory, and Marjerome, *their virtues* p. 90, 91

S E C T. XII.

Of Fruits; Alimental and Medicinal; distinguished and advised p. 92
Fruit the primitive food, ibid. now used for divertisement, ibid. in eating fruit what to be observed, p. 93. the wholesom, and unwholesom use, ibid. five kinds of Fruit: Apples, Pears, Plums, Berries, Nuts, p. 94. divers sorts of Apples, ibid. differing in colour, figure, smell, magnitude and tast, p. 95. distinguished best by tast, ibid. Rules in eating fruit, p. 96. of Pomegranates, Citrons, Lemons and Oranges, p. 97. of Pears; their qualities, p. 98. of Plums; Apricocks, Peaches, Damsons, Bullace, Prunes, Dates, Figs, Horse Plums, Wheat Plums, p. 98, 99, 100. of Berries: Strawberries, Raspas, Ribes, or red Currans, Gooseberries, Barberries, Mulberries, Cherries, Grapes, Raisins, blue Currans, p. 100, 101, 102, 103. of Nuts; Walnuts, Filberds, Haselnuts, Almonds, Chestnuts, Pistaches, Pine-nuts, p. 104, 105, 106.

S E C T.

The Contents.

SECT. XIII.

Of Drink: the several sorts; their Properties declared; with Rules and cautions in drinking; *ibid.*

The intentions, and use of Drink, p. 107.

in Drink, three things chiefly to be considered, ibid. the sorts of Drink; Water,

Wine, Beer, Ale, Cyder, Perry, Meath or Meatheglin, Mum, Brandy, Aquavita, Coffee, ibid. Water the primitive Drink, ibid. a wholesom Drink, p. 108.

difference of Water: Spring, River, Rain, Well, Pump-Water, Lakes, Ponds, Pits,

p. 109, 110, 111. Wine, its goodness, p. 112. the hurt from Wine, ibid. difference

of Wine, p. 112, 113. of Sack, White Wine, Claret, and Rhenish, p. 113, 114.

Greek Wine, Muskadel, Tent, p. 115. of Cyder, and Perry, p. 115, 116. of Beer

and Ale, p. 116, 117, 118. of Metheglin and Meath, p. 119. of Mum and

Coffee, p. 119, 120. of Brandy, Usquebath and Aquavita, p. 120, 121. of warm

Drink, p. 121, 122, 123. Quantity of Drink regulated, p. 123. Intemperate drinking

hurtful, p. 124. Drunkenness a disease, p. 125, 126, 127, 128. pretended

benefit, p. 129. the ill effects of Drunkenness, p. 130, 131, 132, 133, 134. pro-

The Contents.

vocations to drinking, p. 134, 135. advantages by drinking p. 136

SECT. XIV.

Exercise and Rest; regulated and appointed; promoting sanity, and vivacity, p. 137

Exercise contributes to Health, and long Life, ibid. the ways, and means of procurement, p. 137, 138, 139. variety of exercises, p. 139. exercise how to be chosen, p. 139, 140. observations and cautions in exercising, 140, 141. advantages by exercise, p. 141. Rest, necessary to Health, ibid. due times for it, p. 142. sluggish life to be avoided p. 142, 143

SECT. XV.

Sleep and Watching; limited and cautioned p. 143

Mans life spent in sleep and watching, ibid. both requisite to Being, p. 144. sleep what it is, ibid. the benefits thereby, ibid. sleep regulated, in Time; Limits; Place, and manner, p. 144, 145, 146. Beds, and Bed-Chambers how to be ordered, p. 147. posture of lying, p. 148. composure of mind, p. 149.

SECT. XVI.

Evacuations and Retentions bounded; for preservation of Health ibid.

The order of nature in excretions and retentions, p. 149, 150. excretions various, 150 from

The Contents.

from whence proceeding, ibid. the ways of conveyance, ibid. the benefits thereby, ibid. the damage by their irregularity, p. 150, 151, 152. excretions by stool; by urine; menstrual purgations; spermatick issuing; by the Pores; by the Nose, and Ears, appointed their due order, p. 151, 152, 153, 154

SECT. XVII.

The four Constitutions; or different variation of Bodies, distinguished p. 154

Dissent about the difference of Bodies, ibid. the Galenists opinion, p. 154, 155. Chymical Philosophers theirs, 155. the Authors sentiment of constitutions, p. 156. variation of Bodies, whence, p. 156, 157. constitutions how to be understood, p. 158, 159. Diatetick rules give way to individual propriety, p. 160. Diatetick regiment to be observed p. 161

SECT. XVIII.

The Sanguine Constitution; or purest State of Body; how generated, and preserved p. 162

Sanguine Constitution, whence it ariseth, ibid. alimentary juices, how degenerated, ibid. sanguine person, why more fresh, temperate, and lively, p. 163. how preserved in this condition, ibid. what forbidden, p. 164. what

The Contents.

what to be elected, and where to be found,
ibid.

SECT. XIX.

The Phlegmatick Constitution: managed
for a reduction p. 165

*What it is, and how discerned, ibid. whence
it ariseth, p. 166. how to be reduced, ibid.
fit diet appointed, p. 166, 167. what to re-
frain as injurious, p. 167, 168. what to
chuse as profitable* p. 168.

SECT. XX.

The Cholerick Constitution: altered, and
allayed p. 169

*Signs of a Cholerick Constitution, ibid. a Dia-
tetick regiment necessary, ibid. what diet
to observe, p. 169, 170. what to abstain
from, p. 170, 171, 172. what sauces to
use, p. 170. what fruits, and sallads, p. 171.
strong drinks how to be used, ibid. advice
in study, sleep, exercise, Venus, and ba-
thing* ibid.

SECT. XXI.

The Melancholy Constitution; directed
and governed p. 173

*This Constitution, how understood, ibid. a pe-
culiar Diatetick regiment necessary, ibid.
this constitution how introduced, p. 173,
174. what meats to use; what to refuse,
p. 174, 175. broths, sauce, and fruit, pro-
per, p. 175. Drinks convenient, ibid. recrea-
tions*

The Contents.

tions to embrace, p. 176. what things to avoid ibid.

S E C T. XXII.

Diseases, and Passions of the Soul, in general p. 177

The two grand parts of man, ibid. Souls differ, p. 178. diseases arising from the Soul, ibid. visible diseases from thence, p. 179. effects of Passions, p. 180. their Characters of distinction, ibid. Passions distemper the Body, p. 181, 182. Soul and Body participate in good and evil, p. 181. the soul regent; the Body passive, p. 182. the soul how, and when unfit to govern, p. 183, 184. the effects from that incapacity, p. 185, 186. government subverted, p. 186, 187. alarums within the Body, p. 187, 188. the effects thereof, ibid. government neglected, p. 188. the effects from thence, p. 189, 190. Passions disadvantageous to Health, p. 190, 191. manner how, p. 192, 193. study, and too much contemplation injurious, p. 193,
194

S E C T. XXIII.

Distempers, and Perturbations of the Soul; particularly p. 195

The effects of Anger, ibid. strange alterations in the Body from thence, ibid. Anger an inflammation of the whole Body, p. 196. of Fear, ibid. the effects wrought in the
Body,

The Contents.

Body, p. 197, 198. some fear, no remedy
for, p. 197. advice against Fear, p. 198. Care a
mixt passion, p. 199. injurious to the Body,
p. 199, 200. advice against it, p. 200. re-
medy for it, p. 201. of Revenge, what in-
juries it exposeth to, *ibid.* Jealousy what it
is, and the effects, *ibid.* Envy, what di-
sease it is, *ibid.* the effects, p. 202. of
Love and Desire, *ibid.* defined and distin-
guished, *ibid.* attended with other passions,
p. 202, 203. what influence upon the body,
p. 203. Considerations to allay these passions,
p. 204, 205, 206. of Melancholy, Grief
and Despair, p. 206. the decayes of Body
from thence, p. 207. of Hope and Joy, *ibid.*
the advantages thereby p. 208

SECT.



SECT. I.

The natural Duration; casual Abbreviation; and industrious Prolongation of Mans Life.



IN the *Primitive Age* of the *World*, mans *life* was accounted to be almost *1000 Years*: but after the *Flood*, the *Life* of *Man* was *abbreviated* half; and none then attained to the *term* of the first *Age*, except *Noah*, who lived *950 Years*.

And, after three *Generations* from the *Flood*, their lives were reduced to a *fourth*

B of

of the *Primitive Age*; and their *lives* ordinarily exceeded not two hundred Years.

About *Moses* his time, the *Age* of Man was yet shorter, commonly not exceeding 120 *Years*, which also was *his Age* when he died: yet we find upon Record in *Sacred Writ*, and from *Ecclesiastical Writers*, that, after *Moses*, some lived 240 and 260, yet that was *rare*; but more frequently 120, which was then the *common Age*.

Now the *Age* of Man is reduced to *half* that: 60 or 70 years we count upon.

But although in *general* we find this *gradual declension* and abbreviation of mans *Life*, in the several *Ages* of the *World*; yet we must understand, it was not *equally* so in all *parts* of the *World* together; but *places* and *climates*, and the *manner* of living of a people, cause much *difference* in the *protraction* of their *lives*; that, at the same time, some people of *peculiar places*, were longer-lived, by a *third* or *fourth* part, then others of another *Climate* or *Region*, as the *Northern People*.

And in *colder* Countreys, they are longer-lived than in the *hot Climates*; and this by reason of the *heat* that opens the *Pores*, and causeth so great a *transpiration*, that *exsiccates* and *enervates* the body: but a *cooler Air* prohibits and restrains such *immoderate*

moderate transpiration and exhaustion; keeps the *spirits* vigorous and *united*; and preserves the *alimentary Juices* of the body from too frequent and *immoderate exsudation*.

If we examine into the *Ages* of other *Creatures*, we find little difference in their *durations*, to what they were in the *Primitive Times*, and *infancy* of the World; who, keeping to the *Rule* of *Nature* implanted in them, do preserve their *Beings*, and degenerate little from the *integrity* of their *Durations*, allotted to them from the *beginning*.

Now why Man's days should be thus *abbreviated* and shortned from what they were and the *term* of his life reduced to so short a *continuance*, gradually declining in the several *Ages* of the World; is fit matter to inquire into.

The *causes* of the *abbreviation* of mans *life* will appear, if we *compare* the manner of our *living* now, with that of the *first Age* of the World; and from thence, how every *generation*, have *worsted* themselves by a *degenerate* condition of life, *unsutable* to the *institutions* of *Nature*.

And since we must of necessity allow and admit of *hereditary infirmities*, and *traductive debilities* of *Nature*; we cannot but

expect (unless by great reformation of the injurious *customs* and *vices* of these latter Ages) but that *we* and our *posterity*, shall *degenerate* yet still into a *worse* and *sooner-fading* state of life. For, as the *principles* of our Nature are *more infirm*, tainted, and *debauched* from our Parents and Progenitors, than *those* of former Ages, of more *vigour*, *soundness* and *integrity*; so they are likewise *more propense*, and liable *worse* to be *depraved* and *degenerate*; and consequently of *shorter duration* and *continuance*.

Now if we inquire into the *condition* and *manner of living* of the *Antients*, comparing with the *customs* and *fashion* of this Age; we shall find so much *difference* and *irregularity* from the appointment and *injunction* of Nature, that may give full satisfaction to the *Query* and matter in hand.

In the *infancy* of the *World*, Man provided and sought after the necessary *requisites* for his *Being*, and was contented with a *competent subsistence* which Nature did *purely* require: but in *process* of time, Man was not satisfied with the *bare reparations*, and *necessary props* of Nature, most wholesome and *conservative* of his *Being*; but hunted after *variety* and *excess*, to please and gratifie his *sensitive Appetite*. Thus one Age taught

taught another to be irregular and *disorder-
ed*; and still dictated *novel Inventions* to
the succeeding Generation, to fill up and
perfect what their *Predecessors* had promp-
ted and begun; whose lives were not *long
enough* to lay a *compleat platform* of debau-
ched Nature, but must *transmit* their *ruin-
ing practices* to the following Ages to *imi-
tate* and *compleat*.

Hinc illæ lachrymæ, --- Thus, and after
this manner, by such means, is *mans life* be-
set with many *cruciating maladies*, which
have *shortned* the days of his abode here;
and, in *latter Ages*, acts but a *short* part up-
on the *stage of the World*.

And this is procured, first, by the *variety*
and *excess* in *meat* and *drink*.

Secondly, By *unseasonable* and *immoderate*
sleeping and *watching*; turning *day* into
night, and *night* into *day*.

Thirdly, By *sluggish* and *unwholesome*
ease, instead of due *exercise* and *motion*: or
toying unseasonably, and *wearing* out the
body when it requires *natural rest* and re-
freshment.

Fourthly, By *living* in *unwholesome* places,
sucking in *noysome destructive Air*; prefer-
ring profit and *by-interests*, before *health*
and *long life*.

Fifthly, *Indulging Venus* too much, by

immoderate and too frequent repeated acts; thereby enervating all the faculties, dispiriting and wasting the body.

Sixthly, By *wearing and fretting the mind with various passions; changing from one excess to another, and wracking the body with several disturbing moods, and passionate humours.*

Seventhly, By *exhausting the strength, in a prodigal expence of the vital stream, with frequent and unnecessary Phlebotomies.*

Eighthly, By *infecting the body, and stamping exotick impressions, too frequently, with the common virulent purgatives, that alienate the crases or ferments of the parts; and such like injurious Drugs, not rightly corrected; and ill-prepared Medicines, that bring detriment and damage to the body by their use.*

Lastly, To these may be added the *injurious managment of Infants, by careless or ignorant Nurses; and fond Mothers greatly injuring their Children by a destructive indulgence, and erroneous affectionate usage, in the ordering and educating them, who for the most part live not so long as others.*

Having set forth how *mans Life* hath declined, and *shortned* in the several *Ages* of the *World*, and pointed at the chief *procuring Causes*, of such *abbreviation* and change,
(which

(which hereafter we shall prosecute more fully) it remains to tell you how this *evil* may in part be *remedied*, and something *re-gained* that hath been *lost*, and is still upon the *losing* side, except *recovered* by a more *diligent* and *prudent* course.

And here I must *promise* a few things before I come to the *point*, prescribing the *Rule* to walk by, and means for attaining *long life*.

All the *Creatures* have their *definite* times of *duration* allotted them by Nature, some *longer*, others a *shorter* term: and this from the *principles* of their *composition* and *seminality* from whence they spring.

In the *Mineral Family*, we find the *longest* durations; being *solid*, *dense* bodies, of *more* *simple* natures, and *homogeneous*; do therefore preserve their Beings *longest* from ruine and dissolution.

Vegetables are of a *shorter* duration, yet not all alike; some preserve their Beings *hundreds* of years, as the *Cedar* and *Oak*: Others continue but a *few* years; some a *year*.

Amongst the *sensitive* *Creatures*, we find that several *species* have their *peculiar* durations, which in the common *course* of nature are observed to continue; some a *longer* *Age*, others a *shorter*.

The *Mineral* is slowest in rising to *maturity* and perfection, but continues *longest* in that *state*.

The *Vegetable* (in the generality) is *quickest* in the *ascent* to the *top* of perfection, but keeps not its station long: some whereof fade and wither every *year*, but renew their *verdure* again at the *Spring*, until a *few years* hath spent that *seminal* power and fertile blooming virtue.

The *Sensitive Creatures* and perfect *Animals*, are slower in their *rise* to perfection; which having attained, stay but a *while* in that full strength, do *gradually* descend again, decline, and perish.

So that all *living Creatures* by nature have their *risings* and *settings*, and *definite* times *fixed* for their growth and *duration*. From their *beginning* they have a *gradual ascent*, until they have attained the *vigour* and *exaltation* of their Natures; and having gained the *top* of their *perfection*, they stay not long there, but *gradually descend* again, and are *degraded* of the *honour* and *perfection* of their Natures, and tend to their *ruine* and *dissolution*. Nor are *Creatures* limited *alike* to the same *duration*, but do *extend*, and are *shortned* variously, according to their *Principles* and *Foundation of Being*, as Nature hath furnished them with a provision
permanent

permanent and *sutable* for such a *duration* and *subsistence*.

Now of all *Creatures*, we find Man most *uncertain* in his *being* and *continuance*, (although the *Age* of Man be limited to sixty years) and is most liable to *alteration* and a *perishing* state, upon these four accounts.

First, Because Man *derives* from his *Parents* by a *seminal propagation*, and *inherits* the *Diseases* of their *vitious* depraved *Natures*, *radicated* in him: to which his own *enormous* acts being added, do *multiply* and heighten the *corruption* of his *Nature*; hence the *succeeding* Generations become more *degenerated*, *infirm*, *diseased*, and consequently of *shorter* duration than the former.

Secondly, For that the *structure* of his *Body*, is the most *wonderfully* contrived of all the *Creatures*; contains the *greatest* *curiosity* and variety of *machination*; such admirable *Conduits* and *Contrivances*; such *Offices* and places of *elaboration*, *subservient* to each other, and *communicable*: that therefore this *Machine* is most *difficult* to keep in *order*, and soonest put out of *frame*.

Thirdly, In that he does *require*, and use more *variety* of *supports*, and necessary *requisites* to preserve and *supply* him; and therefore more *subject* to errors, failings, and *discomposure*.

Fourthly,

Fourthly, Because Man *wilfully, carelessly,* or *ignorantly,* does not *regulate* and govern himself, according to the *Law* of *Nature* dictated to him; but *deviating* from those *Rules* of *preservation,* does *discompose* the regular *Oeconomy* of his *Body,* and introduce *various Diseases* and disorders; which *precipitate* *Nature* in the *current* and course of life, that otherwise more equally and evenly would glide on: and sometimes, by *violence* offered to *Nature,* in some strange *unnatural* actions and *exorbitancies,* the life is *forced* out, and death oft *procured.*

Now other *Creatures* are so tyed up to the *Rule* of *Nature,* which they cannot but *observe* for their preservation both *individual* and *specifick;* and have not a *power* of *electing* good and evil to themselves; but *naturally* and *spontaneously* do prosecute that which is proper and *conservative,* and avoid what is *noxious.*

But Man having a greater liberty by the *prerogative* of his *rational Soul,* does make his *choice,* and wanders amongst varieties both *good* and *evil,* and often deceives himself, chusing what is destructive to his *Being:* So that breaking the *Law* of *Nature,* which he ought to observe as *Bounds* and *Rules* to his actions, making them *sa-*
native

native and preservative; does on the contrary alter and change those necessary appointments and supports; renders them destructive by his irregular incongruous use, vicious customs, and imprudent choice.

The most considerable things to be observed by Man, as conducing and tending to the lengthening or shortning of his life, according to their management and procurement, well or ill, do fall under these Heads.

Meat and drink; place of abode; sleep and watching; exercise and rest; excretions and retentions; passions of mind; all usages and customs.

In the moderation, use and choice of these (which particularly hereafter shall be handled) consists the length and brevity of life, *per modum assistentiae*, and as *causa sine qua non*; being auxiliary requisites, and necessary supports of life, appointed by Nature for the continuation, assistance and preservation thereof.

But the length and brevity of life, *fontaliter & radicaliter*, consists in the fundamental Principles, and vital powers variously radicalized and planted *ab ortu*, in man's generation and fabrication. But this being not in the choice and power of man to alter or change, we shall prosecute upon the former Heads.

Man consisting of Soul and Body; and
this

this body compounded of *heterogeneous* and *dissimilar* parts, *destinated* to various actions and offices, dependent in *Being* and conservation; will necessarily require *variety* of assistance and supply, proportionable and suiting to their several purposes, faculties, properties, and temperatures; in matter, manner, times, and order; as well for their maintenance and sustentation in the integrity of their actions, offices and duties; as constitutional dispositions and Crases; peculiarly conservative of themselves, respectively and consequently of the whole.

And by the Law of Nature (being subject to corruption and dissolution, through the fragility of constitutive parts, connexion and fabrication) is bound to observe Rules, Orders and Customs most consonant for preservation and continuance in *Being*.

Now if there be a disproportion or *unsuitness*, in the matter or quantum; or irregularity in the manner, times, or order of the auxiliary requisites and conservatives; contrary to what the Law or necessity of his Nature requires and commands; there arise Distempers, Ataxies and discord, the preludiums to ruine and dissolution.

And this body being in a continual flux and reflux, conversant in vicissitudes and variations of opposites, dissimilars, contraries, and

and privations; as heat and cold, *siccity* and *humidity*; *filling* and *emptying*; *rest* and *motion*; *sleeping* and *waking*; *inspiration* and *expiration*, and the like; this body could not subsist amidst these *various subalternations* and changes, if they were not *bounded* and *regulated* by *due order of succession* to *fit* and convenient times; that they might not *clash*, *interfere*, and *encroach* upon each others *priviledges*, *due times* and *proprieties*.

If *heat* exceeds; the natural *moisture* dries up, the *spirits evaporate*, and the body withers.

If *cold*; the faculties are *torpid* and *benum'd*, the *spirits* being frozen up to a *cessation* from their duties.

If *moisture* prevails; the *spirits* are clogged, *suffocated* and *drowned* in the *chanels* of the body.

If *siccity* and *dryness*; the *organical parts* are *stubborn*, *unpliable* and *uncapable* of their regular *motions* and *due actions*; the *vital streams* being drunk up that should *irrigate*, *refresh*, and *supple* them.

Were the body always *taking in* and *sending nothing forth*, it would either *increase* to a monstrous and vast *magnitude*; or fill up, *suffocate* and *stifle* the *soul*: were it always in *excretion* and *emission*, the body

dy would waste away and be reduced to nothing.

Nor is the receiving *in* of any thing, *sufficient* and *satisfactory* to the body for its preservation; but *that* which is appointed by Nature, *proper* and *sutable*: nor *emission* or *ejection* of any thing, but *that* which is *superfluous* and *unnecessary* to be retained.

If *Sleep* prevails contrary to the *Law* of Nature; the body in a *lethargick* *soporiferous* inactivity, *stupefied* and *senseless*, lies at the gates of death.

If *Watching* exceeds the limits, transgresseth and *steals* away the due time for *sleep*; the faculties are *debilitated* and *enervated*, the *spirits* *tired*, worn out, and impoverished.

If *Inspiration* were constant without *intermission*; the body would *puff* up and be *blown* like a Bladder.

If *Expiration* were continual; the soul and spirits would soon *quit* their habitation and come forth.

If always *Exercised* in *motion*; the body would *pine* and *wear* away: if always at *Rest*; it would *corrupt* and stink.

There is a *rule* therefore, *proportion*, *measure* and *season*, to be observed, in all the requisite *supports* and *auxiliary* helps, *belonging* to our preservation; and by *how* much, or often, any of these necessary *alternative* successi-

successions are *extravagant* and *irregular*, exceeding the *bounds* and *limits* prescribed by Nature, and *justling* out the *successive* appointed *action*, *duty*, or *custom*, from its *seasonable* exercise and *due* execution; by so much is the *harmony* of Nature disturbed, *vigor* abated, and duration *shortned*, by these *jars*, *discords* and *encroachments*.

The *thwarting* and *crossing* of Nature in any thing she hath enjoyned, either in the *substance* or *circumstance*, is *violence* offered to Nature; and is *destructive* more or less according to the *dignity* or *quality* of the thing appointed.

For, Nature was not *so indifferent* in the institution of these *duties* and *customs*, that they might be *done* or not *done*; or *so careless* and *irregular*, to leave them at your pleasure, *when* and *how*; or to be used *promiscuously* and *preposterously* without *order*, at the liberty of your *will*, *fancy* and *occasions*.

And, as you may see in all other creatures, *exactness* of *rule*, *method* and constant *order* impressed upon, and *radicated* in their natures, by which they act *always* *sutable*, *regular*, and constant: you may not imagine so *choice* and *exquisite* a piece as *Man* is, to be left without a *Law* and *Rule* to *guide* and *steer* him in the necessary actions
concern-

concerning *Life*; and that he should rove in *uncertain, unconstant, unlimited* quantities, times, orders, manners, and the like; but is *bounded and restrained* upon penalties and forfeitures of *Being, well-being, and long-being*; to the nice and strict observance of these *laws and customs* necessary for the tuition of *Life*, and defence of humane frailty.

As *moral good actions* are placed in a *mediocrity* between two *vitious* extreams; so *natural actions and auxiliary requisites, conservative of life*, have their *golden Mean*; digression from which, on either side, leads to ruine and destruction.

Too much Sleep, or too little; too much Meat and Drink, or too little; too much Rest, or too much Motion; too much Air, or always close pent up; too great Excretions, or too long Retentions; too much Heat, or too much Cold; either of the extreams lead to ruine.

And as *Nature* hath not appointed *any thing, or every thing* to be food, but *this and that*; so likewise not at *any time* to be received, not in *any quantity*, after *any manner* prepared, or in *what order* you please; but *proportionable, suteable and convenient*.

As there is *variety of dispositions and inclinations* of mind agreeing with, and like-
ing

ing one thing; but *disagreeing, resisting,* and *disliking* another: so is it in the *variety* of *bodies* and *food*: one *body* is of this *constitutional* propriety, temper and appetite; will sute and agree well with this *meat*, and *disagree* with another; for if all *meats* were *convenient* for all *bodies*, to be used *promiscuously* without *choice*, how comes it to pass the *antipathy, resistance,* and *abhorrency* of some *bodies* against some *particular meats*? And this not from a *fancy* and *conceit*, but so *radicated* in the *constitution*; that if it be eaten, though *unknown*, shall produce *Fluxes, Vomiting,* *Swoonings*, and such like effects.

From hence is manifested the *opposition, disagreement,* and *distance* between this *constitution* and this kind of *meat*; which being so great, that the *dislike* and *discordancy* appears presently; other *disagreements* which are in a *lower* degree of *opposition*, do not manifest themselves *immediately*, yet they produce ill *effects* in the *body*, *plus minus, pro viribus*, some *Disease* or *Distemper*, which discover themselves *gradually*, at *times, seasons,* and *occasions* given: If you acknowledge the former, you must admit of the latter, the reason is, *à majori ad minus*.

As *Sleep* is appointed by *Nature*, to re-
fresh

fresh the spirits, and repair lost strength : so the *time* for *sleep* is appointed and limited ; not when you please : the *Sun*, that glorious *Light*, was not made for you to *sleep* by ; nor the *night* for sports, and revels, or lawful business, but for *rest*.

Nature does not only command *what* to be done, but *when* ; *how much*, *how long*, after *what manner*, in *what order* : the *modification*, *circumstances* and *requisite qualifications*, as well as the *thing* it self, are to be regarded.

And therefore by a diligent *inquisition*, and curious *speculation* into the *works* of Nature, you may as much *admire* the *manner* of *preservation*, *government*, *order*, *weight*, and *measure*, *regular vicissitudes*, *alternations* and *successions* ; as the *excellency* and *contrivance* of the things themselves in their *creation* and *generation*.

Whatever is appointed by Nature as *necessary* for *conservation* and *support* of *Being*, though never so good ; yet if it be *unseasonable*, out of *course*, *immoderate* in *quantity*, *quality*, or *duration* ; it alters the *property* and *intention* of Nature ; *converts* good *purposes* to bad effects.

We say, Every thing is best in its own kind ; and of *continuance* in its own *Element* : and Nature is most chearful, **vigorous**

rous and durable in the *course* and *method* of her own *injunctions*: but being put by, thrust out of her own way, is not of *long duration*: the Birds cannot live in the *Sea*, nor the *Fish* upon the *Land*; nor your *Nature* continue long in an *unnatural way* against her self.

Are you composed of *natural principles*, and will you not live conformable to what you are? Do you not live by *Natures* assistance and *natural means*, and do you think to continue long in a *Counter-motion* against the nature of your *Composition*?

They that invert *Natures* course, preposterously, promiscuously, and incongruously using the necessary *conservatives* of life; not only are deprived of their benefit, but also receive a *positive hurt*; disordering the constant *regular motions* in the body, and discomposing the *harmonious* and *sociable* assistance of the parts in their *Offices* to each other.

There is a *rule* therefore, *method*, *measure*, and *season*, in all the requisite *supports* and auxiliary *helps* belonging and necessary unto life, or natural *actions* and *customs* whatsoever; which duly observed, are of much *advantage* for the *preservation* of the body in its true *natural state*, *vigor* and

prolongation of Being: but otherwise, *im-*
methodically and *inordinately* used, disturbs
 Natures course, *uniformity* and *regularity* of
 operations; raiseth unnatural motions, *com-*
motions and *cessations*; introduceth *disor-*
ders, and *disjoins* the frame of Nature;
 accelerates and hastens the *dissolution* of the
 body.

SECT. II.

Of Health, and the Excellency
thereof.

D*IV* & *bene valere*; To live long and
 in health, said *Plato*, is the best
 thing in the World: and *Thales Milesius*,
 one of the seven *Greek Sages*, being asked,
 Who was the *happy Man*? Answered, He
 that hath a *healthy body*: preferring health
 before *riches* and *honours*, or any *earthly*
enjoyment.

The truth of this *Opinion* will best be
 discovered and proved, by consulting with
 the *sick man*; who is best able to judge of
 health, and knows rightly the *value* of it:
Experimentally he hath found, that a *Crown*
 and *Scepter* give no content, nor ease to a
 pained

pained languishing body : and beauty brings no pleasure to a sick Bed: and dainty Dishes affect not the distemper'd Palate with delight : Nor the sweetest Musick can recreate a restless faint-sick-man : but the enjoyment of health alone is more sweet and pleasant, and far more desirable than all these without it.

Yet who is he that values health at the rate it is worth ? Not he that hath it ; he reckons it amongst the common ordinary enjoyments ; and takes as little notice of it, or less regards it, than his long-worn Cloaths : perhaps more careful of his Garments, remembering their price ; but thinks his health costs him nothing ; and coming to him at so easie a rate, values it accordingly, and hath little regard to keep it ; is never truly sensible of what he enjoyed, until he finds the want of it by sickness ; then *hoc unum vixiviviv*, health above all things is earnestly desired and wished for.

This great concernment, Health, falls under a threefold consideration.

First, In its causes, from whence it does immediately arise in the body.

Secondly, In its effects, the consequents and benefits that accrue to us by it ; and what is the state of a healthy man.

Thirdly, The right course to obtain, and

means to preserve this invaluable treasure, so long as the capacity of human nature will admit.

And first, Here we must distinguish of Health; which may be taken either strictly, or largely: Health in the strictest acceptation, admits of no organical indisposition, morbid effect, or morbidick Seminary to abide in the body; that although no sensible injury, or inconvenient alteration may appear; yet notwithstanding a person may be said not to be in perfect health: for although the latent seminaries of Diseases are not budded, do not sprout forth so as to be dolorous, impede any faculty, or make some disturbance or alteration; yet they are planted in the body, and have a real Being: as hereditary Diseases, whose seminaries are obscured, do not come to maturity of production until such an Age of the Person; or some irritating occasion given to produce it sooner or later, as the person is ordered well or ill, in the dietetick regiment.

So likewise, the first ground-work and foundation of the Stone is not perceptible, until some time and progress give it perfection; during which time that person is not in a state of health in a strict sense. And likewise some Diseases do lie dormant for a
time,

time, and discover nothing during that season, and have their periodick motions, wherein they awake, and are stirred up to shew themselves, upon some irritating provocations and occasions given: as the Epilepsie, the Gout, Hysterical passions, and such like, that have their times of cessation and returns: yet these, during their intermissions and cessations from hostility, are in being; although they do not act so as to injure and deprave any function sensibly.

Secondly, Health may be taken largely, and in the common acceptation: as when no function is impeded, or sensible alteration from a good state does appear: we say then, Such a man is in health. In the first and strictest sense, few can be said to be in health; but in the latter, many are to be accounted healthful. And this is the state of health understood by Galen, Avicen, and Averroes, in their definitions of it: Which imports thus much.

Health is a due power and aptitude for the exercise and discharge of all the faculties in the body: So that when every part and faculty perform their duty regularly and vigorously, that man is said to be in health: but when any faculty is impeded, and part ill affected, or depraved in its function; the man then is not in perfect health: So that

the *actions* of the *body* and *mind* are the chief discoverers of *health* and *sickness*: And here we see that *health* is seated in the *faculties*, and does *assurge* or result from the *regular* discharge of their *functions*.

As when the appetite is *sharp*; the *digestion* not *sluggish* and heavy: the *belly* soluble; the *senses* perfect, free from *pain* in all *parts*: the *mind* pleasant; *sleeps* quiet; the *spirits* brisk and lively; the whole *body* strong, nimble and vigorous in motion; these are *signs* of *Health*: so that examining all *parts* and *faculties*, when we find nothing *preternatural* or *irregular*; but in every *part* and *faculty* a good *discharge* of their *Office*; then that person is to be accounted in a *right state* of health, so far as is *discoverable* by any *manifest*, or *conjectural sign*.

The *benefits* and *excellencies* of this *health*, are best known to those that have lost it; *Carendo magis quàm fruendo, quid valeat, cognoscimus*: You that have it and know not how to *prize* it, I'll tell you what it is, that you may love it better, put a higher *value* upon it, and endeavour to *preserve* it with a more *serious*, *stricter* observance and tuition.

Health, is that which makes your *meat*
and

and *drink*, both *savoury* and *pleasant*; else Natures injunction of *eating* and *drinking*, were a hard task and slavish custom.

Health, is *that* which makes your *bed easte*, and your *sleep refreshing*: that renews your *strength* with the rising Sun; and makes you *cheerful* at the light of another *day*: 'tis that which fills up the hollow and uneven places of your *Carcase*, and makes your body *plump* and *comely*: 'tis that which *dresseth* you up in Natures *richest Attire*; and *adorns* your face with her *choicest* colours.

'Tis *that* which makes *exercise* a *sport*; and walking abroad, the *enjoyment* of your *Liberty*.

'Tis *that* which makes *fertile*, and encreaseth the natural *endowments* of your mind, and preserves them *long* from *decay*; makes your *wit* acute, and your *memory* *retentive*.

'Tis *that* which supports the *fragility* of a corruptible body; and preserves the *verdure*, *vigour*, and *beauty* of *Youth*.

'Tis *that* which makes the *Soul* take delight in her *mansion*; sporting her self at the *Casements* of your *Eyes*.

'Tis *that* which makes *pleasure* to be *pleasure*, and delights *delightful*; without which you can solace your self in
nothing

nothing of *terrene* felicities and enjoyments.

Having cursorily glanced at the excellencies of *Health*, in this short *Narrative* and *Epitome* of its worth; it remains we should next draw forth and present to your view, the doleful condition of *sickness*, and a *valetudinary* drooping Life: shewing you the great difference between that decaying condition, and a chearful state of *Health*: which *Antithesis* will prepare and stir you up to the reasonable strictness of duty; make you more cautious, and sollicitous for the preservation of your *Health*; and to prize it as the *summum bonum*, your chiefest enjoyment in this Life.

This part which makes Justice and equity, creates the natural endowment of your mind, and preserves them long from decay; makes your wit acute, and your memory retentive.

This part which supports the fragility of a corruptible body; and preserves the vertues, vigour, and beauty of Youth.

This part which makes the soul take delight in wisdom; sporting her self at the Calamities of your Eyes.

This part which makes pleasure to be pleasure, and delights delightful; with one which you can taste your self in nothing.

SECT.

S E C T. III.

Of Sicknes, and a Valetudinary State.

IN the preceding Section, having taken a brief survey of natural life in the best estate; graced and adorned with the Society of health, and its great Attendants; the concomitant benefits, priviledges and enjoyments: Now take a view of your self when health hath turn'd its back upon you, and deserts your Company; see then how the Scene is changed; how you are robb'd and spoiled of all your comforts and enjoyments.

The want of health makes food to lose its wonted relish, and is become disgustful and unsavoury: the stomach now refuseth to receive its daily charge; no longer able to perform the task, but desires a quietus est, from the office.

Sleep that was stretcht out, from evening to the fair bright day, is now broken into pieces, and subdivided, not worth the accounting: the night that before seemed short, is now too long; and the downy bed presseth hard against the bones.

Exercise now is toying: and Walking abroad the carrying of a burthen.

The

The body that moved so *light*, and readily obeyed the steerage of the *Pilot* ; is now over-ballac'd with its own *weight*, and slowly tugs, as against the stream.

Conjugal embraces are now but the faint Offers of *love* ; the shadows and representations of former kindness.

The body that had the *magnetism* and secret attraction of souls ; may now be approached without loss ; or danger of being snared and fettered as a *bond-slave*.

The *Lily* and the *Rose*, that Nature planted in the highest *Mount*, to shew the world her pride and glory ; is now *blasted* and *withered* like long-blown flowers.

The *Eye* that flasht as lightning, is now like the *opacous* body of a thick *Cloud* : that rolled from *East* to *West* swifter than a *Celestial Orb* ; is now tired and weary with standing still : that penetrated the *Center* of another *Microcosm* ; hath lost its *Planetary* influence, and is become obtuse and dull.

The hollow sounding breast that *echoed* to the chanting *Bird* ; and warbled forth delightful tunes ; now runs *divisions* with coughing strains, and pauses with a deep-fetch't sigh for *breath*, to repeat those *notes* again.

The *Venal* and *Arterial Rivulets* that
ran

ran with *vital* streams, bedewing the adjacent parts with fruitful moisture, is now drunk up with *parching heat*; or muddied and defiled with an *inundation* of excremental humors.

The want of *health* converts your House into a *Prison*; and *confines* you to the narrow compass of a *Chamber*; 'tis that which sours the sweetest and most beloved *enjoyments*: 'tis that which *disunites* and breaks the league of *copartnership* between *soul* and *body*; alienates and makes them at *jarrs*; discomposes their *harmony*, and makes them weary of their wonted sweet society.

A sick man is like a *Clock* out of order and due motion; which is of little worth or use, so long as it continues in that condition; so is *Man* useless both to himself, and others in such a *state*: one *Wheel* being faulty or defective, puts the rest out of order and regularity, that depend upon that motion: and one *part* or *faculty* of Mans body being disordered and irregular; several others consent with, or share in the discomposure *more* or *fewer*; as the part is more *noble* and *principal*, commanding some chief *Region* of the *Body*; or *inferior*, and of a lower *orb*, or private *station*.

The reason of this *sympathy* and consent
of

of parts is; First, From the *general agent* and *principle* of life, which is one and the same throughout the whole.

Secondly, Because all the *parts* of mans body, though they have their *peculiar* and different motions to themselves and *special properties*; yet they are all concurrent and co-operating; co-ordinately or subordinately, serving to the general design of *Nature*, and maintenance of the whole body; and are so concatenated and linked together, in the *Oeconomy* of office, that their motions are *dependent*, and of mutual Concern for each others welfare.

If the *Foot* complains, the *Head* is buffed for its relief: and the *Heart* suffers until the grief be past: and the *whole* man uneasy, until the pain be gone or allayed.

Thus you see that a *diseased valetudinary* state, is a weary and irksom condition: and that *Health* is the pleasure and contentment of *life*, or rather the *life* it self: *Nam vivere non est vita, sed valere*: and since *Health* is of great value, and *sickness* so deplorable and comfortless; I shall shew you how to obtain and preserve the one, and how to defend you from the other; all which is to be done by the ways and means hereafter following.

SECT.

S E C T. IV.

The Method and Means for Preservation of Health.

H *Health*, as it is the *result* of *Nature* in her *integrity* and *perfection*, is *maintained* and *kept* in that *order* and *due Oeconomy*, by the *regular* and *right use* of those *natural supports* that our *bodies* daily *require* and do *depend on* in *Being*: as *Air*, *Food*, *Sleep*, *Exercise*, &c.

Now those things that do *necessarily* *belong* and *daily attend* us, ought *so* to be *chosen* and *managed*, as does *best conduce* and *sute* with the *institution* of *Nature*, to which they are *appointed*; but if *otherwise*, *unseasonably*, *disorderly* or *immoderately* used; they then prove *pernicious* and *destructive*, more or less, according to the *degree*, and *continuance* of their *irregularity* and *incongruousness*.

Nature hath *appointed* both *times* and *order*, and set a *regular course*, how and when every thing should be used in its *proper mode* and *season*.

There is a *moderation* also *enjoyed*, and *limits* *prescribed* by *Nature* in the use of these

these things, which if we *exceed* and run into *excess*, we then put *Nature* out of her *mediocrity* and *equality*; in which *course* she cannot long continue; and that continuance also with much trouble to us, by *bodily diseases* and *infirmities*, the usual and frequent *consequents* of such *irregularities*.

The *Body of Man* is as a curious *Engine* or *Clock-work*, moving with divers *Wheels*, and various internal *motions*, subordinate to each other, and conducing to the general design of the whole; in a compleat order and exquisite method of contrivance, promoting and moving one another in their *distinct Offices*. Now if one *Wheel* goes too *fast*, too *slow*, or *stops*; the rest that depend upon that *motion* also, are *disordered* and move *irregularly*.

So is it in the *Body of Man*: If the *Stomach* be clogged, and the digestion *sluggish*; the supply from thence will not come in due time to the other *faculties* to operate upon: and if the *Chyliferous* matter sent from the *Stomach* be not well *transmuted* and *qualified*, the rest of the *digestive faculties* cannot so well perform their task, because the *alimentary* matter is not *transmitted* to them *proper* and *sutable*, but *imperfect*, *aliene* and *degenerate*.

Most men *experimentally* and *sensibly* know;

know; that *meat* and *drink* transgressing either in quantity or quality, or unseasonably taken, does abate and injure a good *Stomach*, and depraves the digestion: which defect redounds to the detriment of the *whole*, and all the body suffers by it, and every *faculty* in time will share in the *prejudice*: So that of necessity there must be *rules* observed, and *bounds* set in the use of these things, without which mans *body* is soon put out of frame, and the *regular Oeconomy* thereof discomposed and disordered.

To prove and illustrate this farther by instance: fresh *Air* is necessary to *ventilate* the body, and cheer the *spirits* of man; and he that is *pent up* within *doors*, is deprived of that great enlivener and refresher of *Nature*: but on the contrary, he that is exposed abroad to the *night Air*, is as much damaged as the other; and both prove *injurious* and *destructive*: So that although the open *Air* be *good* and *necessary* for the *healthful being* of Man; yet not at all *times*, not in any *condition*, and upon any *terms*; but *sutable* and *convenient* with the *state* of our bodies, as *Nature* hath appointed for you, and not otherwise.

So likewise for *Exercise* and *Rest*, *Method* and *Rule* is to be observed: for if

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there be not *seasons* allotted, and a *moderation* used in these; they both are *destructive*, though in a *contrary* way, and by *different mediums*.

To *sleep* when you should *wake*, or *wake* when you should *sleep*, are *both* injurious and impairing of *health*: to *invert* the *order* of *Nature*, by *sleeping* in the *day*, and *watching* in the *night*, is *incongruous* and *unsuitable* with your *bodies*; because it *crosseth* the *designment* of *Nature*.

When the *Sun* riseth, the *spirits* of *Men* are then most *apt* and *fit* for *Action*; are then most *lively*, *brisk* and *cheerful* in their *functions*: but when the *Sun* sets, and the *Air* is cloathed with *darkness*; the *spirits* then begin to *droop*, grow more *dull* and *heavy*, incline to *rest*, *retirement*, and a *cessation*.

Now to *spur* up and *rouze* the *spirits*, when they naturally would be taking their *ease* and *respite*; or laying a *clog* upon them, by your *sluggishness* and *somnolent postures*, when *Nature* calls upon them for *action*, (by *darting* the *glittering light* through the *Air*, with which they are *affected* and *raised* up) these are great *injuries* and *affronts* to *Nature*, in acting *counter* to her *commands* and *institutions*; for which you must suffer the *penalty*; and that

that is the *forfeiting your health*, for this *unnatural disobedience*, and these *irrational courses*.

These *Precautions and Rules*, I will assure you are not our *inventions*, to curb your darling *inclinations*, and restrain you of your just *liberty*; but they are the *Institutions and Law of Nature*, enjoyned to be *observed*, for your own *preservation and well-being*; and as *bounds set to check your extravagant pernicious actions*; and all for the *tuition and safety of your life and health*; and to *preserve the regular harmony* through the whole *course of Nature*.

And although it be an old saying, as *foolish as common*; *Qui Medicè vivit, miserè vivit*; He that lives strictly by rule, lives miserably: yet I must affirm the *contrary*, grounded upon pure *reason*, and the preceding *discourse*; that he which does not observe the *injunctions*, the due *method and regular course of Nature*; does both *shorten his life*, and takes away much of the *pleasure of it*, by procuring an *uncomfortable and unhealthy body*.

I know, Every of you would live *long*; but especially in *health*: you would fain *continue and prolong your youth*; your *beauty and ability of parts*: you are *frighted at the thoughts of a wrinkled face*, or a

restless bed; an unwholsom diseased body, and a decrepid loathsom old Age: But yet you will not avoid these evils that you so much fear: you will not take the pains to prevent them, and secure your self: you rather take more pains, and undergo more trouble to procure them, than there can be in avoiding them: nay, you lose the true pleasure of your life to purchase these Inconveniencies.

But what those things are, which so warily and chiefly you are to observe, (wherein consists your health and well-being) have now been hinted but generally; the due method, course, and cautions, you are to take in the use of them, particularly; shall be handled in their due place, and order following.

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S E C T. V.

*The choice of Air, and Places
of Abode.**Shewing the benefits and injuries that arise
from different Air.*

AIR is so necessary to *Life*, that without it we cannot subsist; which surrounding us about, and being continually suckt and drawn in, must needs affect the *body* with its conditions and properties; and by observation you may find your *Body*, by the various constitutions and changes in the *Air*, to be variously affected, well and ill disposed; of which, *infirm parts* are most sensible, that they *prognosticate*, before an alteration come.

The *mind* also, by the mediation of the *spirits*, is drawn into consent, and hath its dispositions and variations from thence: When the *Air* is close, thick and moist, the *spirits* are more dull, heavy, and indisposed; but at the appearance of the *Sun*, and a serene *Skie*; the *Spirits* are unfettered, vigorous and active; the *mind* more chearful, airy and pleasant.

The *Spirits* are of an *atherial* Nature; and therefore do much *sympathize* with the present constitution, and change of *Air*: for, from the *Air* drawn in by the motion of the vital parts, are the *vital spirits* ventilated, and the blood volatized; therefore the pureness of the *Air*, makes much for the purity of the spirits, and mass of blood.

A gross impure and noysom *Air*, obtunds and deads the *spirits*; makes a slow *Pulse*, obstructs the Pores, and hinders ventilation; generates superfluous humors, and causeth putrefaction.

A serene, sweet, thin *Air*, perfumes and purifies an unwholsome *body*; cherisheth the heart; makes a lively pulse; and much enliveneth the *vital spirits*; rarifies and volatizeth a gross coagulate blood; opens the pores for transpiration of putrid and offensive vapours, acuates and sharpens the *Appetite*, and helps digestion.

The best *Air*, and most agreeable to temperate bodies, is in temperate Climates, for *heat*, *cold*, *wet*, and *dry*; not subject to sudden and violent changes, as in some parts of *America*, and other Countries very frequent; not gross and turbulent, infected with putrid vapours and noxious exhalations; from stinking *Ditches*, *Lakes*, *Bogs*, *Carrions*, *Dunghills*, *Sinks* and *Vaults*; for

for which causes great Cities, and the adjacent places are not so healthful, nor the people so long liv'd.

Change of *Air* sometimes is very necessary for the conservation of *health*, and the recovery of *it* declining and lost: for, temperate *bodies* by an intemperate *Air*, shall gradually and in time become *intemperate*: intemperate bodies, by the contrary intemperate *Air*, shall be reduced to temperature; at least, shall conduce much, and be very *Auxiliary* for the reduction. Therefore bodies declining from exact temperature, are best preserved in that *Air* opposite to their declensions; as *choleric*, hot and dry bodies, in a moist and cool *Air*; *Phlegmatick*, cold and moist bodies, in a dry and warm *Air*.

It is not therefore of small *moment*, in what place you live; and more especially such, who labour of, or are more subject to, any *pectoral infirmity*: for the Lungs being of so tender a substance and porous, continually drinking in the *Air*; are most apt to receive impressions from it, according to the properties it is pregnant with, and infested; and many diseases of the *breast* arise from this sole cause; and many exasperated by it and continued.

Hence it is, that *Asthmatick*, *Phthysical*

and *Consumptive* persons shall not be cured in some places, but may have cure in another.

Be cloathed according to the *clemency*, *season*, and *temperature* of the *Air*, your *Age*, and *habit* of body.

Lean thin bodies, and pervious, (*corpora raræ texture*) and whose skin are loose and lax; may wear thicker cloathing, because such are more perspirable, do *magis emittere & transpirare*; and are also more penetrable and subject to injury of the *Air*.

Fat and fleshy people, and whose bodies are *solid*, *firm* and *hard*; are more impenetrable and impervious, and may wear thinner Garments.

Infants and *Children* lately cherished in the stove of the Womb, being of tender soft bodies, are easily exposed to the prejudice of the *Air*.

Vigorous *youth*, and *middle Age*, being accustomed to all weathers, whose spirits abounding, do strongly resist and keep out the assaults and injuries of an offensive *Air*; may best indure hardship.

Old Age, whose natural heat is abated, and spirits exhausted; stands in need of good defensatives against external cold, and to cherish internal heat.

Observe the *seasons* and *changes* of the
Air,

Air, and be then most careful; for at such times you are in most danger to exchange health for sickness: hence it is that *Spring* and *Autumn* abounds most with Diseases; the *Air* then assuming new properties opposite to its former constitution; sets new impressions upon our bodies; which occasions the various *astuations*, and turgid fermenting of humours; producing divers symptoms according to the variety of their nature, the organical difference, office, and constitution of the several parts.

The *Sun* being risen, and the *Air* clear; open your Chamber-Windows, that the fresh *Air* may perfume your *Room*; and the close *Air* and inclosed Vapours may go forth.

Bad smells and putrid vapours being drawn in with the *Air*, are very injurious to the *Lungs* and *vital parts*; contaminating the spirits, and impressing upon the Crasis of those parts their *tetrid* nature; are oftentimes the original of a *Consumption*; and, if the *Lungs* be weak and infirm, are more apt to receive prejudice than others.

But *fragrant smells*, refresh and cheer the vital spirits, and are very wholesome, breathing forth the vertue of those things from whence they do proceed.

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Be not late abroad, nor very early: for before Sun rising, and after setting, the *Air* is not so good, being then infested with noxious vapours; until the *radiant* influence of the *Sun* dispels and purifies: and those whose custom it is to be often abroad at such times, are most frequently molested with *Rheums*, and *Rheumatick* Diseases; of which their declining years will more evidently manifest the prejudice.

Likewise in *moist*, *foggy* dark weather, 'tis better being within, than abroad; and if it be a cool season, good fires, and fragrant fumes are then both pleasant and very wholsom.

Be frequent abroad in the Fields, when a *clear Skie* invites you forth, and let the fresh *Air* fan you with its sweet breath; but more especially in the *morning*; the *Air* is softer and more pleasant than your Bed, and sure I am, far more wholsom.

Temperie Cæli corpusq; Animusq; juvatur. Ovid.

In the choice of *places* to inhabite and dwell in; these things are to be considered *principally*.

First, The *Climate*; that it be temperate, and suting with the *nature* of the person; for some persons may agree well with one Climate, with which others cannot: *cold*
and

and *moist* bodies, agree best with a *warm* and *dry Air*; *hot* and *dry* bodies, with a *moist*, and *cooler Air*.

Secondly, The *situation* of the place, and soyl is to be noted; for as much as, *low, wet, and marish* Lands, are not so wholesom to inhabit, as *gravelly Plains, and dry Highland* Countreys.

Thirdly, In relation to *Country* and *City*, regard is to be had; and here the *Country* does prevail over the *City* for Health; and is to be accounted the best place of abode: The continual smoke and annoyances that are inseparable from great *Cities*, make those places to abound more with infirm and sickly people.

Fourthly, The *Waters* that supply a place, do make it better or worse to live in, as they are *good* or *bad*; Water being of so constant and general use, is much to be regarded, though little taken notice of; and procures many diseases from the *variety* of its *nature*; being *impregnated variously* from the *Earth* it passeth through; or from *accidents* that happen to change it from its natural properties; by the admixture of any *filth, carrion*, or what else shall fall into it; and therefore *River Waters* that lie open to such injuries, are much to be suspected of unwholsomness. And ill
water

water is a great procurer of the *Scurvy* in many places: as *Pliny* relates; that *Cæsars* Army, by drinking of *bad Water* but a few days, had the *symptoms* of that Disease.

The commendations of a place, in relation to *health* and *long life*, are these: A *temperate Air*, *dry*, *serene* and *clear*; *Champaign*, or high *Lands*; a *gravelly dry soyl*, watered with *pure good Springs*; remote from the *Sea*, *Lakes*, or *Marshes*: not frequented with *unwholsom Winds* and *stormy blasts*.

So considerable is the *Climate* and *Air* in relation to our *Being*, that it not only changeth and altereth our *Bodies*, but also our *Minds* are wrought upon by it: in as much as the *wit*, *inclinations* and *manners* of a people, are different upon this score. And for *long Life*, we find that in some Countries the people are *longer lived* by much than in other; and this from the wholsomeness of the *place*, and purity of the *Air*: therefore the choice of places to live in, is of great concernment, and much to be regarded, by those whose Fortunes permit them to pitch in any place, for the advantages of *health* and *long life*.

But many *places* might be made more *wholesome* and fit to live in, than they are;
by

by industry and care of the inhabitants: for, the *Air* of a place is sometimes bad in its own nature, according to *Climate*, *Region*, *Island*, and *soil* of the Land, or *waters* subjacent which is not to be altered; and sometimes the *Air* of a place is made so by occasions, from the people, and their neglects, in their own preservation.

If therefore the *Magistrates* and publick *Officers* were careful of themselves, with a regard to others under their charge; and will be sensible how greatly it concerns them; the adjacent *ditches* would yearly be cleansed, all *filth* constantly removed, and *carrion* buried; which should be very advantageous in point of *Health*, to all that inhabit thereabout: for, from these *annoyances* many times, *acute infectious sicknesses* do arise; especially in *Cities* that are populous.

Besides, it procures *chronic diseases* also, or aggravates them that are otherwise procured, if the *Air* where they live be noisome and unwholsome, from neglect of cleanliness and due care in this matter.

Hence it is, that *diseased*, and *Aged* infirm people, are forced to remove out of great *Cities*, for recovery of their *Health*, and to prolong their *Life*; which they would not be necessitated to, if places
were

were kept sweet and clean, and the *Air* made wholesomer thereby: but people are so much taken up about *trade* and *gain*, that *Health* is little regarded, or thought on, (until infirmities and sickness put them in mind of it) and the *Air* in which, and by which you live, is not considered in due time, for a seasonable prevention.

Remember then, that *Air* is of such importance for the maintenance of *Health* and *Vigour*, and consequently for procuring *long Life*; that none of the necessary supports of our being is greater, nor sooner gives an alteration and change to the *Body*, either for *good* or *hurt*.

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S E C T. VI.

Wholsome and Regular Eating : for Substance, Quantity, Times and Order, &c. to be observed.

THat which properly may be called *Food or Aliment*, is of such nature; as may fitly be transmuted and changed into the substance of the body which receives it : so that what ever will not be *reduced* and *subdued* by the digestions, for such a transmutation and assimilation, is not *proper* nor *convenient food* for that body : because the intention of eating is to repair the loss that Nature sustains daily ; unde, τρέφειν, τηρεῖν τὴν φύσιν. *Arist.* and if *food* will not be *converted* into the substance of the body, it answers not that intention, and is frustraneous.

From hence it is, that *every meat* which enters mans body, is not *aliment*, does not nourish ; but that only which yields *obedience* to the digestions, and is *assimilated*. And that which may be accounted proper food for the *species*, mankind; may be unfit for some *individuums*, this or that man,

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as common experience shews: the reason of this is from the *Idiosyncrasia*, peculiar properties of mens bodies that differ; else the choice of Meats need not so much to be insisted on.

In regular eating, you are to consider these four things.

First, The *substance*, and *quality* of the food.

Secondly, The fit *quantity* and *proportion*.

Thirdly, *Convenient* and *due times* for eating.

Fourthly, The manner; and helps to digestion.

Concerning the first; That every one may be something instructed in the *election* of *meats*, this or that, most proper and sutable: take these observations for a general guide.

First, Try by your *Palate*; eat no meats that do *displease* the *Gust*, for a common food. *Paulo peior sed suavior cibus & potus, meliori, at ingrato, præferendus.*

Let no *Rule* therefore, or *judgment* given; impose upon you any meat (though good) whereunto you have an aversion; or what is not well relishing and acceptable: for, although meats considered in themselves, and compared one with another;

ther ; this hath the preference, and is accounted better than that ; yet in relation to this or that person ; the *better* sometimes may prove the *worse* ; as not so well agreeing with the peculiar propriety and nature of that Body ; which, appetite and rejection sometimes does discover.

Secondly, Examine your *Stomach*, what meats do *oppress*, or *rise* in the Stomach, and cause a trouble ; or is *long* in passing off, and *flatulent* : If any such *symptoms* as *Windy* these do follow, upon some (and not upon other meats) ; then such food is not convenient, because it puts a *difficulty* upon the Stomach to digest ; the consequents of which are bad.

If therefore your *appetite* craves that, which experimentally you have found disagreement in ; as by the *effects* in digestion, or otherwise, by *gripes*, *fluxes*, &c. is manifested : then let not the deceitful promptings of your stomach over-rule you again, in the choice of such meats, that afterwards will prove discordant, and produce ill effects.

Thirdly, Inquire into the *constitution* or *condition* of your body, and have some respect to that in the election of meats: for *Phlegmatick*, *cold* bodies, and *choleric*,

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hot and dry bodies, will not well be dieted both alike; but as (commonly) they have *different inclinations* to meats; so Nature hath appointed, and is furnished with *variety* to suit such several bodies and *appetitions*. Therefore make choice of such for the most part as is commended to you, *suiting* (commonly,) and *convenient* for that constitution you are of; as you will find prescribed in the several *Constitutions* or *Conditions* of body, following.

Fourthly, You are also to consider in the choice of *meats*, whether such *meat* as you then desire and chuse, be in its proper *season*; for that *meat* which at one time of the year is very good, at another time is not so good, or perhaps hurtful.

As *Pork* at *Michaelmas*, and all the Winter Months is good; but in Summer not fit to be eaten: And so likewise of other sorts of food; when they are in *season* they are to be used, but at other times you must abstain from them. And you may perceive a great difference in the taste, between that, *in season*; and that, *out of season*: and so much difference there is in the goodness; and consequently in the wholesomeness.

You are likewise to be wary in the choice of meats, that they be *sound*, and no way *abused*:

abused: for Beasts may be *surfeited*, and *over-driven*, before they be killed; and will not take *salt* well for keeping, or may be *diseased*; and then their flesh is not wholesom, but injurious to your body; begets bad nourishment, from whence *diseases* will follow.

So likewise you must be careful in all other sorts of food, that they be in *good* condition; not *over* kept, but fresh and good, pure in their kind.

And here also, it is necessary to *advertise*, that your meat be duly prepared, cleansed, and well dressed: if a *Slut* have the management of your meat, it cannot be so pleasant and wholesome, as that which is cleanly and neatly prepared.

And if it be not duly ordered in the *roasting*, *boiling* or *baking*; either too much, or too little; your good meat, as it was in the *market*, may prove bad meat at the *table*; at least not so good; and your stomach must fare the worse for the Cook.

And farther you are to understand, that the true ordering and preparing of meat, is much to be regarded; as matter whereon your health and welfare does in part depend: for, as your food is better or worse, so will your body be in better

or worse state, and thrive thereby. And it is not sufficient, that your meat does not stink; but also that the spirituous part thereof be preserved, which gives a lively and pure nourishment: and therefore meat long kept, is not so wholesom and good as that which is fresh killed.

From hence in part, it does rationally appear, how and why the Scurvy does so much abound in *England*, we being great flesh-eaters: but concerning the procuring causes of this Disease, I have sufficiently treated elsewhere: *Tract of the Scurvy*.

Fifthly, In the choice of meats consider *Custom*: what you have been long used to, and made familiar to nature, by long time and use, is more agreeing than novelties and unwonted food; which is apt to cause some alteration: therefore be sparing at first, when a new Diet offers it self; (as upon change of places and Countries) and afterwards upon further *use* and *experience* of agreement, you may be bolder, with this or that sort of meat.

And as for such whose feeding hath not been so good, and proper for them as it ought; change for a better, and come off from the other by degrees. *Nulla subita mutatio est bona.*

Sixthly, Change your *diet*, according
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to the *seasons* of the year, the *variation* of your body, and inclination to this or that distemper.

In *Winter* more *meat* and less *drink*; in *Summer* less *meat* and more *liquids*: in *Summer* meats oftner boiled, in *Winter* roasted.

A *hot* and *dry* body must have a *cooling* and *moist* diet; a *cold* and *moist* body, a *hot* and *dry* diet: temperate bodies are preserved by temperate things and their like; distempered bodies are rectified, and reduced by dissimilars.

The more *simple* and *single* your diet is, the better and more wholesom: but if your stomach must have *variety*; let it be at several meals; and so you may please your Palate without prejudice.

Accustom not your self to delicacies and compound-dishes, the *heterogeneity* of their nature begets a discordant fermentation in the stomach, troubling concoction; from whence eructations, nauseous belchings, and offensive risings in the throat: *Quò simplicior victus ratio, è melior.*

Seventhly, Use not meat that hath any quality in *extream*; that is over-seasoned, or sauced; as very *salt*, very *hot*, *sowre*, *binding*, or the like; but keep to those that are moderate, in taste, and natural.

Eighthly, Consider the condition of your stomach, of what sort it is; whether strong; or weak in digestion: and sute your diet (in general) accordingly.

Therefore accustom strong stomachs, to strong meats; the weaker to lighter of digestion: for, very light meats in strong stomachs are soon digested, but they do not maintain and keep the digestive faculty, in its vigour and strength.

Solid hard meats in weak stomachs, lie long and heavy, and pass away crude and undigested.

Meats in respect of their *facility* and *difficulty* in digestion, are termed heavy and light: which you may distinguish, and know them thus.

Heavy meats, be such as are more *dry*, *hard*, *solid* and *dense*, *gross*, *course* and *tough*, or *over-moist*, *slimy* and *cold*: requiring a longer time in fermentation, for retexture, volatization, and digestion; before they be fit to pass off the stomach.

And they are either so in their Nature: as all *old flesh*, *Bull-Beef* and *Oxe*, *Brawn*, *Pork*, *Venison*, *Hare*, *Goose*, *Duck*, *Swan*, *Crane*, *Bittern*, *Heron*, and most *Water-Fowl*: *Eels*, *Mackrel*, *Sturgeon*, *Muscles*, *Shad*, *Tench*, *Stock-fish*, &c. *Beans*, *Pease* when they be something old: *brown Bread*,
Barley,

Barley, and Rie Bread: Also some parts are of harder digestion than other: as Brains, Hearts, Livers, (except of tame Fowl, Birds, and some very young flesh) Milts, Kidneys, Skin.

Meats made heavy (or made worse than in their own nature) by preparation, keeping and dressing: as dried, fried and broyled meats: meats long salted and kept; as Bacon, hang'd Beef, and long powdered; old Ling, salt Cod, Haberdine, pickled Herrings, red Herrings, pickled Scallops, Sturgeon, salt Salmon, hard Eggs, tosted Cheese, tosted Bread, especially if it be scorched; Crusts, Pye-crust; Bread not well baked; unleavened: meats over-baked, hard and dry; long kept; meats roasted dry, or scorched.

Light meats and of quicker digestion, be such as are most soft and tender, rare as it is opposed to density; therefore sooner penetrated by the stomachical ferment; succulent, volatile, soon fermenting and yielding to digestion.

As young tender flesh: of Veal, Mutton, Lamb, Kid, Pullet, Capon, Chicken, Conies, Turkie, Pheasant, Partridge, Plover, Woodcock, Snite, Heath-Cocks, and small Birds: Whiting, Smelt, Oyster, Flounder, Soles, Plaise, Thornback, Turbut, Trout, Carp, Pike, Bream,

Pearch, and such like: *Rere Eggs*, *Milk*, *Wheat Bread*, *white*, *light*, and well *baked*; also *Oaten Bread* well made.

And these light meats may be divided into two sorts: that is, meats very light, as *Smelt*, *Plaife*, *Oister*, *Rere Eggs*, sucking *Rabbits*, *Chickens*, *Whitings*, and such like; and meats indifferent light, as young *Mutton*, *Lamb*, *Veal*.

Very light meats are soon digested, apt to be corrupted in strong stomachs; breed tender and effeminate bodies, soft and loose flesh easily lost: solid strong meats are slower in digestion, not easily corrupted, slow in distribution, make strong bodies, firm, hard flesh and durable.

Now by these eight *Rules*, every one may make a good choice of meats in a *state of health*; and reasonably instruct himself, for the preservation thereof; which *Rules* also will guide the valetudinary and sickly persons.

The *Quantity* next is to be considered; that you may not exceed such a *proportion*, as is agreeable to your Nature, for a due supply, and not over-charge the body.

And here I must commend to you *temperance* and *moderation* in eating, as a great preservative of Health; not a *Lessian diet* to pine and enfeeble the body; not so *precise*,

cise, but a moderate allowance, proportionable to the *strength* and *ability* of the Stomach to digest; considering also other *conditions* of body, and manner of life, whether *active*, *laborious*, *sedentary*, or *idle*.

The contrary irregular practice hath destroyed the lives of many; *Plures gula quam gladius*. The labouring, active, and stronger persons, may eat more freely, and do require a greater supply, to maintain their strength, than the sedentary and studious; or such as take their ease; and weak or tender Bodies.

Some may think, the more *plentifully* they eat, the *better* they shall thrive in body, be more nourished, and the stronger for it: but it will not prove so; a *little* well *digested* and *assimilated*, shall maintain the body in a stronger and more vigorous condition; than being *glutted* with *superfluity*; most of which is turned to *excrementitious* (not *alimentary juice*) and must be cast out, else sickness soon after will follow.

For quantity, your own *stomach* must measure to you what is convenient; which is a certain rule of proportion, if you observe, not to eat to a *satiety* and *fulness*; but desist with an *appetite*, being refreshed light and chearful; not dulled, heavy and indisposed

indisposed to operation and action, either of mind or body.

A set quantity or measure of *meat* or *drink*, cannot be prescribed as a *general rule* and *observation* for all to follow; in regard of the variety and great difference of persons; in *Constitution*, *Age*, *strength of Nature*, *condition of Life*, and *infirmities*; that what is convenient for *one*, is too much for *another*, and too little for a *third*.

The *strong* and *healthy* cannot conform to the *sickly*, *weak* and *infirm*, in quantity; nor the *labouring man*, to the *sedentary* and *studious*, or the *idle*: therefore every stomach is to be its own judge; and every one ought to moderate themselves by the *Cautions* before-mentioned.

If your diet sometimes be not so good and proper for you in the *quality* and *substance*; make amends in the *quantity*, and eat the less.

Indulge not to the cravings of an irrational sensitive appetite; but allow such a supply of daily food, as will *support* and *maintain* bodily strength, and not *over-load* it: thereby the spirits will be *vigorous* and *active*; *humours* attenuated and abated; *crudities* and *obstructions* prevented; many *infirmities* checkt and kept under; the sen-
ses

ses long preserved in their integrity ; the stomach clean, the appetite sharp, and digestion good. *Quicquid plus ingeritur, gravat naturam, non juvat.*

But by the *surplusage* and over-charge, the *stomachical ferment* is over-laid, and its *incisive penetrative faculty obtunded* ; the appetite, and digestion abated, the stomach nauseating, fluctuating, and belching with crudities ; from whence *Gripes, Fluxes, and Feavers* do follow ; the spirits also clogged, dull and somnolent ; and by their indisposition and inactivity, humours *subside, degenerate, incrassate, and obstruct* ; from whence also various ill *symptoms* and depraved effects throughout the body ; debilitating and decaying the senses, enervating and stealing away the strength of the body, by defrauding it of good nutriment, hastning old age, and shortning life. Although you do not perceive the injury of your intemperance presently ; yet it will appear and be manifest, if Physick remove it not seasonably : *Noxa etsi ad tempus fortasse delitescit ; temporis tamen successu sese exerit.*

In *Winter* you may eat more freely ; but in *Summer* the spirits are dilated, exhausted and drawn forth by the external heat opening the pores ; wherefore the appetite

is not so sharp, nor digestion so quick. And the Rule is true, though heat be not the principal cause of concoction, yet it is a necessary Agent, Exciter, and Cooperator.

The third considerable in regular eating, is fit and convenient times, wherein take these Cautions.

Let not the common custom of *meals*, invite you to eat; except your *appetite* concur with those times: and keep a sufficient distance between your times of eating, that you charge not the stomach with a *new supply*, before the former be distributed, and passed away: and in keeping such a distance, your stomach will be very fit, and ready to receive the next meal, the former being wrought off perfectly; no semi-digested crude matter remaining to commix with the next food: and that is one chief cause of crudities and a foul stomach; when a new load is cast in before the former be gone off, which begets much excrements, not much aliment; clogs the Body, and procures Diseases. And therefore *Avicen* rightly admonisheth: *Nemo sanitatis suae studiosus aliquid comedat, nisi ad hoc certo prius invitante desiderio; & ventriculo unà cum reliquis superioribus intestinis à praesumpto cibo vacuatis.*

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The Stomach that is empty, receives, closeth and embraceth food with delight; will be eager and sharp in digestion, and the Body will *attract* and suck the aliment strongly; each part as it passeth along will perform its Office readily and sufficiently; which they will not do, if often cloyed with depraved and indigested aliment, but slowly, and with reluctance: for although they do not act by reason, yet they have a natural instinct or endowment to discern their proper and fit object.

If you ask how oft in the day, and when it is convenient to eat; I answer, as the quantity is not alike measured to all; so the times are not equally to be appointed.

Children that have coming and craving stomachs; do, and may eat often in a day.

Young men and women, healthful and good stomachs, that labour or use much exercise; may eat thrice in the day; Morning, Noon, and Night.

The elder sort, and such as are infirm, or weak in stomach, that do no work, use no exercise, or have a sedentary life; to such, eating twice in the day is sufficient.

And

And herein also respect is to be had to the nature and temperature of the Body, and to custom; for cool, fat and moist Bodies bear hunger better than lean: hot people of greater perspiration and cholerick stomachs, who are gnawn by abstinence, and do not well bear it: especially if they omit a meal contrary to custom: as Hippoc. notes, *Aphor. 24. de rat. vict. qui bis de die cibum capere consueverunt, ii, nisi pransi fuerint, imbecilles fiunt & infirmi, ac ἀρδι-αλγίαν patiuntur.*

Omit a meal sometimes; it acuates and sharpens the stomach, concocts indigested matter, and makes the next meal relish better.

Eat no late Suppers, nor variety at once; a good stomach may endure it for a while; but the weaker is more sensible of the injury; the best is prejudiced in time.

Eat not presently after exercise; nor when you are hot; but forbear till the spirits be retired, and settled in their stations.

The fourth considerable; for manner of eating, and helps to digestion; take this advice.

When you come to Meat, leave your care and business; but bring in your friend, and be as merry as you can: mirth and good company,

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company, is a great help to a dull stomach, both for appetite, and digestion.

Eat not hastily, but chew your meat well; 'tis a good preparation for concoction, and your stomach will more easily and sooner digest; for, if it be but half chewed, the stomach must have the labour to chew it over again, with its *incisive ferment*.

Drink a little and oft at meat, to macerate and digest; especially if your meat be dry, and solid, and to help distribution of aliment; but great draughts cause *fluctuations*, and disturb the fermentation.

Forbear *reading, writing, study, or serious cogitations*, for two hours after meat; else you draw off from the stomach, abate the strength of digestion, and injure the brain.

Hasty motion opens the Orifice of the stomach, precipitates the food before due time, and vitiates digestion.

SECT.

S E C T. VII.

The variety of Mans Food :

The several sorts of Flesh and Fish; their difference in digestion, and goodness.

MAN above all Creatures exceeds in variety and choice of *meats*; having not only for necessity and convenience, but for pleasure also. Nature abounds in variety, to please all *palates*, to suite all *constitutions*, to serve all *conditions*, the *Young* and *Aged*; the *Strong* and *Healthy*; the *Weak* and *Sickly*; that none may complain for want of provision, fit for their several *Stomachs*, and *State of Body*.

If you look into the stores of Nature, you will find there, two eminent ranks of *Creatures*; the *Animal* and the *Vegetable*; both affording wonderful diversity of *meats* to feed on: that you will sooner want a *desire* to eat, than *choice* to eat of.

For *Animals*, you have three *Elements*, plentifully and continually to furnish you with: the *Earth*, the *Air*, and the *Water*; all pregnant with divers species of those *Creatures*.

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The first, presents you with four-footed *Beasts*: the second, with variety of *Fowls*: the third, with innumerable sorts of *Fishes*: So that over you, under, and round about you, is plenty of provision. And these three Elements supply and garnish your Table, with first, and second course.

There are various sorts of Animals appointed for food: *four footed Beasts, Fowls* and *Fish*.

Of the first sort are, *Beef, Veal, Mutton, Lamb, Goat, Kid, Pork, Venison, Hare* and *Rabbit*.

Of all meats, *Flesh* affords the most nourishment, and the strongest.

Beef, is very good, and a strong feeding for healthy and robust Bodies; but for tender weak people not so convenient as what follows.

Veal, is very nourishing, and of light digestion; and may safely be given to weak or diseased people, if desired, and their stomachs be not much decayed.

Mutton, is a wholesome good food, and breeds excellent nourishment; is not hard of digestion; if it be young; and *weather Mutton* the best.

Goats flesh comes near to *Mutton*, but not so good: yet the *Kid*, is like to the

Lamb; and are both light meats, and breed good nourishment.

Pork, is a great nourisher, and coming nearest in likeness to *mans* flesh: yet is not proper food for weak and crazy people, but for healthy and strong stomachs.

Brawn, is a gross and heavy meat, not to make a meal on; but moderately tasted, to please such Palates as love it, may do no hurt.

Pig, exceeds the rest in nourishment; is juicy, tender, light and pleasant.

Venison, is good food for healthy people, having good stomachs: otherwise it may be unfit.

The *Hare*, is heavy meat; but a good stomach need not be afraid of it, to eat sometimes.

Rabbit, is very good, and light meat; fit for weak stomachs, aged and sickly people.

Fowls appointed for food, are *tame*, and *wild*.

Of *tame* and House-Fowls, the *Turkey*, *Capon*, *Pullet*, *Chickens*, are best, and fit for weak stomachs.

Goose, *Duck*, *Pigeon*, *Peacock*, not so light, nor produce such good nourishment.

Of *Wild Fowl*, the best for pleasantness, wholesom-

wholsomness and easy digestion are ; the *Pheasant, Partridge, Snite, Heathcocks.*

Next to these are the *Woodcock, Rails* and *Blackbird.*

But *Sea-Fowl*, and such as frequent *Marshes, Lakes, Pools* and standing *Waters*, are strong in taste, hard of digestion, and breed not so good nutrimental juice ; and are to be eaten only by robust Bodies, and strong stomachs.

As the *Heron, Crane, Bittern, Swan, Stork, Bustard, Sea-pye, Wigeon, Puet, Curlew, Coots, Fen Duck, Puffin.*

But the *Teal* and *Plover* are good meat, excelling other Fowl that frequent the *Water.*

Among the small Birds ; the *Lark* may be accounted the best.

Fish that serve for mans food, are such as live in the *salt water, or fresh water.*

Of *Sea fish* that excel for wholesomeness, pleasantness, and easiness of digestion are ; the *Sole, Smelt, Plaice, Whiting, Oyster, Maids, Pranes* and *Shrimps* ; being good food for sickly weak Bodies, and tender stomachs.

Next to these in goodness you may account, *Salmon, Turbut, Sturgeon, Cod, Haddock, Lobster, Thornback, Mullet, Herring, Pilchard, Anchove, Scallop.*

Of fresh water Fish, these challenge the preheminance for goodness, *Trout, Perch, Pike, Carp.*

But as for Fish, they are of such nature, that more especially they require a good Cook; else the best may prove but indifferent meat; and wholesome Fish may be made unwholesome and unfit for the Body; at least not so good, by ill managing and dressing: for if they be over-salted, the goodness of the Fish is gone: and fried Fish is not so wholesome as boyled: and many ways a good Dish of Fish may be spoiled; as good House-Wives can tell.

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S E C T. VIII.

Of Sauces, Spices, and Seasonings
of Meat.

Seaſonings of Meat are uſed, either as *preſervatives* to keep them from putrefaction and decay;

Or as *correctives*, to alter and change ſome ill quality; and to promote digeſtion.

Or for a *guſt* and *reliſh*, to gratify and delight the Palate; as moſt *Sauces*.

For *sauce* and *ſeaſoning* of meat, many eatable and aromatick ingredients are uſed; differently mixed and prepared, moſt ſuitable to the nature of the meat; and pleaſing to the guſt of ſeveral Palates; but the more ſimple and ſingle the better: ſuch are *Salt, Sugar, Honey, Oil, Butter, Vinegar, Muſtard, Oranges, Verjuice, Lemons, Pepper, Ginger, Mace, Cloves, Cinamon, Nutmeg, Olives, Capers, Broombuds, Sampire.*

Salt, for the neceſſity of its uſe, and gratefulneſs to the palate may challenge the firſt place.

Salt cleaſeth and purifies both *fiſh* and *ſheſh* from their impurities, and corrects

their superfluous moisture, and as a *balsam* preserves them from corruption.

Salt is hot and dry, cleansing, and yet having some astringency; and is most profitable for phlegmatick, cold and moist *stomachs*.

Therefore *meat* moderately *salted*, having time to digest, and alter the crude qualities thereof; is better and wholesomer than *fresh*: but to eat *salt* at the *Table*, is not so good; if the nature of the meat be such, as to allow a previous digestion and seasoning: as *Beef*, *Pork*, or *Mutton*.

And such meat as you intend for *salting*, and *keeping*; or only for a *seasoning* and *relishing*: let it be powdered, or sprinkled, so soon as the flesh is *cold*; and then the *salt* will unite with the *spirituous* part of the flesh, and preserve it well for keeping: but if the flesh be *stale*, and the spirits *evaporated* and gone before the *salt* be applyed; then your meat will not keep so well; will not be so pleasant in eating, nor give so vigorous a nourishment to the Body.

Salt is grateful to the palate and stomach, it excites the *appetite*, by giving a *relish*; assists the stomach in *digesting* crude phlegmatick matter; is *absterfive* and prevents putrefaction: but *salt* immoderately used, it *heats* and *dries* the blood, and natural

tural moisture; *corrodes* and *frets*, causeth itching, *pustuls* and breakings out; and is most injurious to hot, lean, and thin Bodies.

Therefore meats too *long* kept, and *over-salted*, are not wholesome: the natural *goodness*, and distinguishing *tast* of the meat being thereby changed, and destroyed.

Sugar, though opposite to *salt* in *tast*; yet is used sometimes as *salt*, to preserve from putrefaction: and well it may, for *Sugar* is a sweet *salt*: and *Sugar* (clean and well refined) in a temperate clean body, and moderately used; nourisheth and is good: but in a *foul* body, it degenerates and makes the body more impure: and the too *frequent*, or *immoderate* use obtunds, and abates the *appetite*, and vitiates the digestive *ferment* of the stomach.

Honey, is nourishing and wholesome: more especially good for those that are *asthmatick*, that are molested with *Coughs*, have weak *Lungs* and short breath. It is balsamick, cleansing, and makes the Belly soluble: *loose* and to sweeten with *honey*, is better than *sugar*; wherein Art is used to refine and whiten it.

Oil Olive, being of an unctuous nature, is moderately hot, and lubricates the *bowels*: is wholesome and good, especially for cold

and phlegmatick Bodies, and such as are *costive*: but for hot *feavourish* Bodies, it is not convenient.

Butter, is temperate in it self, moistening, mollifying, and solutive; wholesome for sound and clean Bodies; but not so good for cholerick and foul Bodies: especially being used in sauce.

Vinegar and sowre juices, as of *Lemmons*, *Verjuice*, *Oranges* and the like; are cooling, penetrating and incisive; they acuate and whet the appetite, help the stomach in digestion of grosser meats, and give a good relish in eating; but the immoderate and frequent use, cools, dries, constringeth and binds the body, is hurtful to the Nerves and nervous parts; very bad for Women, and those that are subject to the *Gout*, *Asthma's* and stoppings in the breast, or in other parts; and for lean and dry Bodies.

Mustard, quickens the appetite, warms the stomach, dries up superfluous moisture, helps the stomach in digesting hard meats; opens stoppings in the breast and head; and good for such as are heavy and cloudy in their Brains.

Mace, *Ginger*, *Nutmeg*, *Pepper* and *Cloves*, help a cold stomach, comfort the heart and brain, refresh the spirits by their aromati-
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cal odour ; are grateful upon the Palate, and very acceptable to Phlegmatick cold Bodies.

Cinamon, as it excelleth all Spices in *odour* and *sapor*, so is it most cordial, and acceptable to the *stomach*. It is hot and dry, acrid and penetrating ; opens obstructions, yet leaving an astringtion and roboration upon the parts ; it comforts and refresheth weak natures.

Olives pickled, are used as *sauce* ; and for the pleasant tast of the pickle, which is grateful to the *stomach*, they may be eaten moderately, without hurt : but the *Olive* of it self, is heavy in digestion, and not so good.

Capers, are absterfive and opening ; quicken the *stomach*, and good for those that are *splenetic* : and may freely be used by any that loves them, for *sauce*.

Broom-buds pickled, are wholesome and good : and are much like to *Capers* in their nature ; to excite the *stomach*, and to open obstructions of the *Liver* and *Spleen*.

Sampire pickled, is both wholesome and pleasant to eat with meat : it hath an absterfive and diuretick faculty. *(cleansing)*

Cucumers, are cold and moist ; being pickled when they are young and little, they please the palate, excite the appetite,

tite, and are good Winter-sauce, especially for hot stomachs: but the great ripe Cucumers, usually eaten unpickled, are too waterish and unwholsome; especially for cold phlegmatick Bodies; but Pepper, Oil and Vinegar, does something correct, and mitigate their faults.

Gillyflowers, are moderately hot and dry, cordial, and good to strengthen the brain: being pickled in Vinegar, are then a pleasant and wholesome sauce; and is so used by some.

Onions, are hot and dry, acrid in taste, and of ill juice, being eaten raw, although they provoke the appetite, yet they trouble the stomach afterwards, and are long in passing off, causing unfavoury belchings, and a strong breath; but being boiled, their heat and acrimony is abated, and naughtiness corrected; giving a good relish to roast, or stewed meat; especially to broth, which Onion makes very savory.

In the use of the forementioned, I shall give this *caution*: that young stomachs, and strong healthy bodies which need not a spur to their appetite, nor a help to digestion; that they frequent not the use of these spices, and enticing sauces; but reserve them for Age, deficiency of stomach, and other infirmities: for, if you accustom
your

your self to them in *youth* and *strength*, to please your palate, and intice your stomach, there being no need: when the *condition* of your body does *require* them; you shall not find that benefit and assistance from them, which otherwise you might have expected and received, had you forborn the use of them when it was not necessary.

S E C T. IX.

Of Milk; Milk meats; Eggs, and Spoon Meats.

OF Animals come *Milk*; and *Eggs* for food.

Milk is the first food of Man; and of most, if not all four-footed *Beasts*.

Milk is bloud digested and altered a second time, by the transmuting power of the *ubera* dugs; therefore as the blood is better or worse, so is the *milk*.

The difference of *milk* in kind and goodness is various: there are five sorts chiefly used by man; the *womans* milk, *Cows* milk, *Goat*, *Sheep*, and *Asses* milk.

Womans

Womans milk, as it is most natural to mankind; so is it most nourishing and restorative to weak *Consumptive* Bodies.

Cows milk is the next in goodness, being fat, thick, nourishing and most agreeable.

Sheep and *Goats* milk, are something alike, and may be accounted the next in goodness.

Asses milk is used more physically, than for food: esteemed helpful to *Consumptive* people; but I have not that opinion of it, nor at any time do appoint it. The *Asse* is a heavy melancholy Creature, and the *milk* cannot do such feats as some do imagine.

Milk, is better or worse from the difference of Creatures in *specie*, and in *soundness*: from their *feeding*, or *pasture*; and from the *times* of the year, and of *taking* it: The Beast must be *sound*; the pasture *good*; in the *spring* it is best; and when it is *new* milkt; and upon an *empty* stomach received.

Milk in it self is a clean wholesome good food; affording much nourishment, and light in digestion; generally agrees, and is desired, by all Children, and most young folk: but this innocent food as it is easily concocted, so it is soon corrupted; and
therefore

therefore not convenient for all persons : for *milk* coming into *foul* Bodies is quickly depraved, and makes that Body worse.

Milk is cooling, and moistning ; both pleasant, and good for lean, hot, and dry Bodies : but for cold, phlegmatick, fat, and gross Bodies not so fit.

To sweeten your *milk* with *honey* or *sugar*, is a good custom : for it is not then so apt to curdle in the stomach, nor to cause obstructions.

Cream, which is the fat of *milk* ; is very pleasant in tast ; but to eat it often is not good.

After *milk*, eat nor drink, of an hour and half ; nor use *exercise* to heat the Body.

Of *milk* we have *Butter*, and *Cheese* ; *Whey* and *Butter-milk*.

New *Butter* (from the hands of a good Housewife) with Bread, is a very good Breakfast : but used as *sauce*, and mixed with different sorts of food, is then not so wholesome for the Body : being then apt to rise, and fluctuate uppermost in the *Ventricle*, relaxing the orifice, and disturbing the digestion.

New *Butter-milk* out of the Churn, is the best Julep for a hot thirsty *stomach* ; and for *seavourish*, lean, dry, and costive Bodies :

dies : but if it be stale and sour, it is not then so friendly and grateful to the stomach.

Cheese, is the worst product of *milk* : yet there is some sort of *Cheese*, mellow, soft and fat ; that is good for a good stomach : but such as are weak, tender and difficult in digestion, must forbear.

I know, that the worst *Cheese* is eaten ; so hard, that it requires a Hatchet to cut it ; and such I have seen and tasted in *Virginia* : and the coarsest is daily eaten, here with us, but it is by labouring people ; and they are well after it, which verifies the saying, *labor omnia vincit*.

But *Cheese* makes us some amends for its faults ; in helping us to good *Whey*.

Whey cools, moistens, opens, cleanseth, and relaxeth astringent Bellies : it is a good Mornings Draught, in the Spring and Summer Months, for hot, cholerick, and melancholick Bodies ; much better than your March *Beer*, or *Ale*.

Milk produceth yet more variety ; some compound Dishes : as *Custard*, *White-pot*, *Cheese-Cakes*, *Rice Milk*, *Frumenty*, *Milk Potage*, &c. which good Housewives can make, and know better than I.

Concerning the three first ; they are pleasant and innocent ; and may be used

now

now and then for change of diet, and [to humour a stomach that affects them: but to frequent such compound spiced Dishes; and to eat them after meat, to entice the appetite, when the *stomach* is already satisfied with *flesh*: this is irregular and injurious to *Health*: for, such variety of *mixture*, and *meats*, do not agree well together in the *ventricle*; besides the overcharge that is laid upon the stomach.

For *Rice milk*, and *Frumenty*; being duly made, the *Rice* and the *Wheat* well pickt and husked, are good, nourishing, and wholesome food: but *Milk potage* rightly made, excels them both, for cleansing and lightness of digestion, and may be given to the weakest stomach that is fit to receive food.

And here among the Spoon-Meats, we may subjoin: *Caudle*, *Ponado*, and *Watergruel*.

Caudles are various from the different fancy and skill of the maker; with Wine and without: but generally they delight the palate, and are nourishing lusty meat: and may be eaten sometimes by tender stomachs, which must have change, and that which is light and nourishing.

But as for the *healthy* and strong, I would not have them to think of *Caudle*, until *Age*

or *infirmity* puts them in mind ; but let them keep to *flesh* and *fish* ; such simple and single Dishes as nature hath provided.

Ponado being made with *Currants*, White Bread and Water boiled ; afterwards sweetned and seasoned ; is change of food for sick and weakly people , whose stomachs refuse *flesh* ; or is not convenient to be given them.

Water-gruel, made with Oatmeal and Water, with Fruit or without ; is wholesome both for the sound and the sick, and may be given to any one that is able to eat, being both light and cleansing.

In the next place we are to say something of *Eggs*, which come properly into this Section ; being a necessary ingredient to many of the foregoing *milk-meats*, and *spoon-meats*.

Eggs are produced of Fowls, and they are food that afford much nourishment, and do not load the stomach ; yet *Eggs* do differ in goodness and pleasantness of eating, as the *Fowls* they proceed of do excel each other in their nature and qualities.

The Turkey Egg claimeth the first place, then the Hen Egg, the Goose and Duck Egg much inferiour.

In the choice of Eggs three things are to be considered: nature, time, and preparation.

For

For nature; they are better or worse, as the Fowls they come off; and Eggs of young Fowls better than of the elder.

For time; they are to be new laid, or but a day old.

For preparation; frying is the *worst* way of dressing them; they then are heavy in the stomach, and disturb the digestion of other food, causing nidorous eructations. Roasting is not so bad, but the best way is Boiling, and without the shells better than with, called potching; always observing, that they be rere and fit to be supped up.

G S E C T.

S E C T. X.

*The sorts of Bread, Grain, and Pulse ;
their goodness compared.*

Bread (as the staff of life) is a necessary additament to all *Flesh-Meat*, and *Fish* ; and in some Countries it is also eaten with *Fruit* , where *flesh* is not so plentiful as here in *England*. And so necessary a sustenance is *Bread* accounted, that most, if not all Nations do use it ; and although several Countries do differ from each other in the *sorts* of Bread ; yet they all design the same end, and intentions in the use thereof. And whereas some Countries want such *Corn* as we have ; yet they find other *Grain*, *Pulse*, *Roots*, and what their place affords, to supply as *Bread*.

The intention and purpose of eating *Bread* , is to correct the luxuriant moisture of meats , and thereby to give a stronger nourishment, and firmness to the Body.

The goodness of *Bread* is various, as the *Grain* whereof it is made ; and also from the well, or ill ordering and making of it.

To pass by the *sorts* of Bread in other Countries,

Countries, we shall only examine the nature and condition of Bread here at home; which is made of *Wheat*, *Oats*, *Rie* or *Barly*.

Bread made of *Wheat*, is accounted the best, for nourishing, strengthening, and pleasantness; and the finer the flower is, the more nourishing it is, and lighter of digestion; but when some of the *bran* remains, it is then *absterfive* with all, and may not be amiss to strong stomachs; for it is then harder of digestion.

The *Oat Bread*, is reputed the next in goodness (for my own eating preferred before *Wheat-Bread*) which rightly ordered (as in some parts of the North of *England*) is both nourishing, light, and cleansing; and also very pleasant to such as are acquainted with it.

The *Rie*, and *Barly Bread*, are much coarser and harder of digestion, and may serve for labouring people, and the meaner sort, when *wheat* is dear; and not fit for others.

Now that *Bread* may fully answer the design of its use; to be pleasing in taste, and contribute much to the welfare and support of the Body; these following particulars are to be observed.

1. *Bread* ought to be made of *sound*, and *clean* Corn.

2. To be *leavened*, which makes it light in digestion; and moderately seasoned with *salt*.

3. Well *wrought*, and laboured with the hands.

4. Well *baked*, not too much, which consumes the strength and goodness of the Corn; nor too little, which makes it heavy, clammy and unwholesom.

5. Not to be eaten *hot*, but of the *first* or *second* days baking; not older, for then it grows worse.

Rice, is wholesom food being well ordered; is something binding, but nourishing and easy of digestion.

Beans, are something hard of digestion and windy; but with a good stomach, they give a strong nourishment, next to a *Potato*; but if tender people desire them, avoid the *husk*, and eat only the inward *pulp*, they will not hurt, moderately eaten.

Kidney or *French* Beans being boiled tender, and eaten in the Cods with Butter; are a light, wholesom food, very pleasing to the palate.

Pease, when they are green are much desired by most people; as they differ in goodness,

goodness, so are they more or less wholesom; something windy, but may be eaten by the weaker and tender stomachs, without hurt; being of a good kind, and in their prime.

The *old white Pease*, are hard in digestion, and windy; but if they be of a good sort, that will boil *soft* and *mealy*; are then very acceptable to many, and not hurtful, moderately eaten; they are a strong food, and very good for strong stomachs.

S E C T. XI.

*Of Roots, Herbs, and Flowers
for food:*

Their Qualities and right use.

C*arrots*, yield a moist, cooling, and temperate nourishment; light of digestion, and are very wholesom.

Turneps, are hot and moist, affording much nourishment, and easily concocted, being of a good *kind*, sweet, and not strong in taste, are then agreeable with most stomachs; soluble to the belly, and wholesom food.

Parsneps, are temperate in heat, and not so moist as the *Turnep* or *Carrot*; but give a good strong nourishment to the Body, and are convenient for all that love them.

Potato, is something like to the *Parsnep* in qualities, but excels it in nourishing and strengthening the body; are wholesom and agreeable to all Constitutions.

Raddish, is hot and moist, excites the appetite, but affords little nutriment, and is difficult in digestion; not to be commended, except to such as are troubled with gravel in the *Kidneys*; it is something *diuretick*, and cleansing those parts.

Sparagus, being pleasant in the mouth, and light of digestion, is accounted a dainty Dish; and reputed a cleanser of the *Reins*, and wholesom; but since it makes the *urine* of those that eat it to have a strong savour, I much suspect its goodness; and have reason to believe this ill scent to arise from a corrupt transmutation of the *Sparagus*; and not a pre-existing matter sent forth to advantage.

Artechocks, are temperately hot and dry, very nourishing; and not unwholesom for the weaker sort, being soon digested, and become restorative.

Cabbage and *Colewort*, are temperate, loosening,

ning, something windy, and not easy of digestion; but those who are lovers of them, and have good stomachs, finding no trouble in digestion, nor belching afterwards, may eat thereof and please themselves; but tender stomachs had better forbear.

Coleflower, although it hath some affinity with the *Cabbage*, yet it is more wholesom, pleasanter in tast, lighter of digestion, more nutritive, and no way hurting the body.

Spinage, is cold and moist, and may be eaten in *sallad* boiled, or with *broth*; good for hot, costive bodies; but not convenient for cold, phlegmatick and waterish Constitutions.

Sage, is hot and dry, affording no nourishment, but gives a relish, and very wholesome; good for the Head and Nerves; and may well be used in the Kitchen when it is proper.

Lettuce, is cold and moist, yet not offensive to the stomach, nor hurtful to the body; it allays the heat and acrimony of cholerick humours, and disposeth to *sleep* such as are too vigilant, and have hot, dry *brains*: it may profitably be used at convenient times, by such bodies as require it; in *hot* seasons of the year, and by *hot* Constitutions.

Parsley, is hot and dry, diuretick and opening; gives no nourishment, but seasons and recommends meat to those that love its tast; and is not unwholesom.

Rosemary, is hot and dry, and yields no nourishment; but is good for the *Head* and *Nerves*, and all cold Diseases of the *Brain*; and may well be used in the *Kitchen*, when there is occasion.

Purslane, is cold and moist; to be eaten in *sallad*, by cholerick stomachs, and hot dry Bodies, to allay the intemperature of the blood; and better it is if it be pickled than not.

Burrage and *Bugloss*, are temperately hot and moist, cordial and cheering the spirits; good for *hypochondriack*, and melancholy persons; hurtful to none: the custom therefore of putting these into a glass of Wine is very good.

Sorrell, is cold and dry; very wholesom for the body, and agreeable to the stomach, by its pleasant tartness; it cools the blood, contemporates choler, and allays feavourish heat; *Sorrel* and *Lettuce* together make a good Sallad.

Burnet, is hot and dry; and by its restrictive quality does strengthen the *stomach*; it cheers the *heart*, and drives away melancholy; being put into a glass of Wine, makes

makes it relish well, and increaseth the vertue of the liquor.

Succory is cooling, drying, opening and cleansing; an excellent *Hepatic* Herb, very good for those that are troubled with obstructions and heat of the *Liver*; to be used in Broths, or otherwise in Medicine.

Spear-Mint, is hot and dry in the second degree; it is a great strengthner of a weak nauseating stomach, or subject to vomiting; it is pleasant in smell and tast, refreshing the Brain, and comforting the Heart; invites the appetite, and helps digestion, correcting the crudities that flat and depress the stomach.

Clary, is hot and dry; accounted a strengthner of the back, and good to stop *spermatick* issuing: used by some for that purpose, to be fryed with Eggs; but I never found any considerable effects, nor do I recommend it in such Cases.

Tansy, is hot and dry, bitter in tast, but very acceptable to the *stomach*, and absterfive; it is very wholesom in *food* or *physick*; and therefore that Dish called a *Tansie*, is to be esteemed as a choice dainty; but the juice of this Herb is not to be wanting in it.

Marygold-Flowers, are moderately hot and

and dry; they chear the *spirits*, and comfort the *Heart*; are very wholesom and agreeable to all bodies, but chiefly beneficial for melancholick and drooping spirits; to be used in *broth* or *stewed* meats, to which they make an addition for goodness.

Pennyroyall, is hot and dry in the third degree; it cleanseth and strengthens the stomach, expels Wind, provokes Urine, and a great opener of obstructions; it is a strong *savory* Herb, but pleasant and very wholesom; especially for cold, phlegmatick, and crude waterish bodies.

Violet-leaves, are cold and moist; good for hot and costive Bodies, to cool and loosen the Belly; and may be used in *Sal-lad*, *Broth*, or otherwise.

Thyme, is hot and dry, pleasant in smell and tast; it helps a weak stomach, and gives a good relish to *meat* or *broth*, which a good Cook knows very well.

Savory, is hot and dry in the third degree; of a strong, penetrating, but fragrant scent, and of a biting tast; it attenuates, opens and discusseth; corrects a crude watery stomach, gives a good season to *meat* or *pottage*, as its name imports.

Marjerome, is delightful in smell and tast; no less pleasing to the *stomach*; and profitable for a weak *head*: very wholesom
for

for the body, and hurtful to none.

I have now given a short, but useful account of the *virtues* and *qualities* of the most, and chiefest *Herbs* used in *Cookery*; whereby every one may appoint or make choice of such, to be used in dressing their meat, as their nature and condition of body does most require: and refuse those, that although good and wholesom in *themselves*, yet not proper and fit for some persons, in such a *state* of body. And although much more might have been said, in the *medicinal* use of some of them; yet this is sufficient to inform their proper use, in relation to a good and wholesom *Diet*.

SECT.

S E C T. XII.

Of Fruits, Alimental, and Medicinal ;
distinguished and advised.

Fruit, in the first *Age* of the World, was the common food of man, appointed and used as his daily sustenance, to nourish and support the *Body*: and this *sacred Writ* does inform us ; *that the fruit of the Garden and Herbs, were the appointed food of our first parents* : And the daily custom of eating thereof, did continue for a long time, as may be collected from ancient Writers.

Afterwards and by degrees, *flesh* came into use more and more ; and now *flesh* is the common standing food, most and chiefly used ; and *fruit* is accounted rather for *divertisement* between *meals*, and for delight, than otherwise for *necessity* or *support* ; especially here in *England*, where *flesh* is so plentiful.

Fruit, and *Herbs*, are innocent good food in themselves, and by their simple natures well agreeing with mans body ; but *unseasonably, immoderately, and unduly* used ; being also now out of custom, (save only by fits and starts, and casually eaten) they become

come oftentimes hurtful and injurious, causing Diseases and Sicknes.

Indeed the discreet use thereof is advantageous and profitable for the Body ; as partly *alimental*, partly *medicinal*, and also for delight ; being duly elected and chosen, as best agreeing, and supplying the different wants and variation of *constitutions*, individual *proprieties*, and rational well governed *appetitions*, at certain times and seasons.

But, if otherwise, as most commonly people will fall upon them too greedily, as the *Swine* ; to satiate and gorge their *stomachs*, without any consideration of *times*, or limitation of *quantities*, or distinction of *qualities* : then this wholesom and delightful provision, lays the foundation of some *chronick* and growing Disease, or precipitates you into some desperate *acute* sickness ; and that this is too true, the *annual* and *fatal* distempers of *Autumn*, do sufficiently and plainly confirm.

The unwholesomness therefore of *Fruit*, (except some sort) lies in the imprudent use thereof ; in time, quantity, or other circumstances that ought to be regarded ; mixing it with other *meats*, and tempting the stomach with *fruit*, when it is already satiated with *flesh* ; or laying a new load
upon

upon the stomach with *fruit*, before the former ingested food be workt off and digested.

I must confess, *fruit* is very enticing, both to the *eye*, and to the *palate*; and of this we have woful experience from the beginning of the World; the alluring *Apple* it was which laid the foundation of mans misery, and made him liable to all manner of *Diseases* and *Calamities*; and since *Fruit* *ab origine*, hath been so mortally *ensnaring*, and continues yet to be so *dangerous*; we ought to be so careful, to use it, and refuse it, *how*, and *when*, and *how much*, &c. as cautioned and appointed following.

Fruits, some spring out of the tender *Herb*; others from the *frutex* or *shrub*; and some from the *Tree*.

We may divide *fruit* (for method and better understanding) into these five kinds; distinguishing and sorting them into these several Classes: *Apples*, *Pears*, *Plums*, *Berries*, and *Nuts*; reducing all, or almost, the whole *genus* of *Fruit* into one or other of these *species*.

In the first *Classis* of *Apples*, there are divers sorts, and variously denominated; as *Pippin*, *Pearmain*, *Queening*, *Russeting*, *Quodling*, *Rosiers*.

Every Country almost hath some peculiar

liar *Apple*, or *Apples*; which we need not be so inquisitive and curious to find out, and call them by their common name; but it will be sufficient, and a more certain guide for choice, to distinguish and difference them by their *vertues* and *properties*; whereby every one may elect such, as are most convenient for the nature and condition of their Body.

Apples, although they differ in *colour*, *figure*, *smell* and *magnitude*; yet by the *tast* you will perceive and know the nature of the *Apple*, better than by all the rest of these signal differences.

By *tast* you may distinguish *Apples* to differ thus: some are sweet, some acid or sour; and some insipid, of little or no *tast*: others of a rough, or harsh tartness; some again are of a mixt *tast*, as an acid sweetness; and a sweet acerbness, or roughness.

All *Apples* are cooling and moistning, but some more than others.

The *acid* and *tart* *Apple*, is to be chosen by such whose stomachs are flat, hot and cholerick; and whose bodies abound with *bilious* acrid humours.

The *austere* or *rough* sour *Apple*, that hath an astringency upon the palate; they are to be elected as proper for such, who
are

are weak in the stomach, and too loose or laxative in body.

The *insipid, waterish* and *tasteless* Apples, are to be avoided as most dangerous; for they are most apt to oppress and corrupt in the stomach.

Such as are wholly *sweet*, do sooner satiate the stomach; and to be used by such whose stomachs and bodies do abound with a *fretting acidity*, and acrimonious sharp humors.

All *Apples* are hurtful before the Sun hath brought them to full digestion and maturation; for being too *green* and *unripe*, are then hard, windy, heavy, difficult to be digested; and their juice not wholesom for the body: and also they are not so good, when they are over-ripe, too mellow and past their prime; being then fulsome and cloying to the stomach.

Such as are tender in *stomach*, and may be offended with the raw *juice*; 'tis then safest to gratify their appetite with Apples *baked* or *rosted*.

Eat not to a satiety and fulness, but please your palate, and leave off with some desire of more.

Eat *fruit* upon an *empty* stomach, and give time for their digestion before you eat *flesh*; but those who desire to put the tast of meat out of their mouths, and to
close

close the stomach, may commit no error by eating a little, and but a little.

And here amongst the tribe of Apples, comes in the *Pomegranate*, *Pomecitron*, *Lemon* and *Orange*.

Pomegranate, is a wholesom fruit and pleasant; they *cool*, *moisten* and refresh the stomach, and are good for hot and feavourish Bodies, to *cool* and quench *thirst*. Some are *sweet*, and some *acid*; the acid juice is *astringent*, but the *cortex* or shell is more binding; and is used physically for that purpose.

Pomecitron, yields an excellent juice; cordial, cooling and enlivening; very profitable in *feavours*, and comfortable to hot faint *stomachs*. The rinds also being candied; are a pleasant cordial sweet-meat.

Lemons are of like nature to the *citron*; and used in like manner, and for such purposes; but are something inferiour in worth. The juice whets the *stomach*, mitigates thirst, corrects and allays the acrimony and biting of choler.

Orange, is a beautiful and fragrant fruit; wholesom, pleasant and useful, in the cases now mentioned. *Oranges* some are *sweet*, some *sharp*: the *sour* is binding, and used as *sauce* to meat; the *sweet* not restrictive; and eaten at any time between meals for delight only.

Pears, stand next in order after *Apples*; having much affinity with them, and are to be *elect*ed, and *moderated* by the same Rules; being proper for such Bodies as require cooling and moistning.

Pears, for the most part have something more of astringtion than the *Apple*, if they be tart or sowerish: they are to be distinguished by tast, and approved thereby.

The *sweet* and ripe *Pears* are loosening: the *sour* harsh and *unripe*; are restrictive.

The chief and best sort of *Pears* to be eaten raw; are the *Orange*, *Burgomet*, *Katherine*, *Bonchristian*, *King Pear*, &c. other common *Pears* are best baked; and may then with safety and pleasure be eaten; but especially the *Warden Pear*; which is excellent meat, very comfortable to the stomach, and yields a wholesom nourishment; and may be eaten not only by such as are in Health; but also they are refreshing to sick and weak stomachs.

The next *Classis* of Fruit, is that of *Plums*; in which are *Apricocks*, *Peaches*, *Damsons*, *Bullace*, *Prunes*, *Dates*, *Figs*: and these are of the better sort: but the *Horse Plum*, and *Wheat Plum*; and many others are not so good.

Plums, are more difficult, and nicely to be ventured on, than *Apples* or *Pears*; and

cau-

cautiously to be eaten; except some few of the better kind.

Plums, are various in colour, figure, magnitude and taste: but by the taste you may best distinguish them; what are most agreeable to the *Palate* and *Stomach*. Those which are *sweet*, are more nourishing; the *sour*, are more binding, and cooling. *Plums* that are of a *middle* taste; between sweet and sour; having a tart sweetness, are best: as *Apricocks*, *Damson*, *Bullace*, and such like.

Apricocks, are pleasant, cooling, moistening, and wholesom; very harmless to a good *stomach*: but if the stomach be weak, cold, or foul; you may not presume upon their innocency.

Peaches, for hot and dry Bodies, may be advantagious and good; observing the general rules aforesaid: but for cold, raw *stomachs*, phlegmatick and waterish bodies, they are hurtful.

Damsons, and *Bullace*, moderately eaten, will not prejudice; if the *stomach* be strong, and desirous of them: but being baked or stewed, are then very pleasant and harmless food, although the *stomach* be tender.

Prunes, that are brought over to us, are a sort of dried *Plums*; and are very wholesom for use, in broths, or otherwise stew-

ed, and baked. The *Damask* and *Spanish Prunes*, cool, moisten, and relax a costive belly: but the *French Prunes* are rather astringent than loosening.

Horse-Plums, *Wheat-Plums*, and such like, are dangerous to be busy with; but being baked or stewed; you may be bolder with.

Dates, are temperate for heat, and very nourishing: they help to fatten and strengthen the body; and are good for weak and decayed people, that stand in need of *restauratives*.

Figs, are something like to *Dates* in their properties of nourishing; but withall are somewhat absterfive; especially in *Pectoral* infirmities, and of the *Reins*. *Figs* and *Dates*, are both wholesom for clean Bodies; but coming in to foul Bodies, they rather injure than benefit: they are best to be eaten upon an empty stomach.

Olives, and *Capers*, are a sort of *Plums*, brought to us pickled; and are used, as sauce with meat: an account of them are given before, in the eighth Section, treating of *Sauces*.

The fourth Classis of *Fruit* are *Berries*; and such as are analogous, and reducible thereto: as *Strawberries*, *Raspas*, *Ribes* or red *Currans*, *Gooseberries*, *Barberries*, *Mulberries*,

berries, Cherries, Grapes, Raisins, Blue Currans, &c.

Strawberries, are a pleasant fruit upon the *palate*, acceptable to the stomach, and wholesom for the *Body*: they cool and moisten, and are very refreshing to hot cholerick bodies.

Raspas, are a wholesom cooling fruit, and very toothsom; proper for those, who have a hot *Stomach*, *Liver*, or *Reins*: and are like to the *Strawberry*, in goodness and vertues.

Ribes, or red *Currans*, are good to cool and allay thirst; they quicken the *appetite*, and strengthen the *stomach*, by their gentle astringtion: and are profitable for hot bodies; yielding a wholesom juice.

Gooseberries, before they be ripe, are sour, cold, and astringent; fit then for *sauce*, and are good for that purpose; giving a pleasant relish, and improves a Dish of meat, if the *Cook* fail not in management. They are also very good baked, in *tarts*, or stewed: but raw *Gooseberries* are not wholesom, green, nor ripe; they are dangerous to eat a quantity of them, which may soon surfeit the *Stomach*.

Barberries, are much what of the nature of red *Currans*, but sharper in tast, and more astringent: they are cooling to the

stomach, and excite the appetite; they check cholerick *ebullitions*, nauseous *belchings*, and *vomiting*; and are acceptable to feavourish persons, the *Rob*, *Syrup* or *preserve*.

Mulberries, are cooling and pleasant, both in the *mouth* and *stomach*: the unripe are binding, and used only medicinally; the ripe, not astringent; and are taken for aliment, and pleasure. The *physical* use is chiefly for sore mouths and throats; and is commonly appointed in *gargles* to allay any *inflammation* or heat of those parts.

Cherries, are cooling, moistning, and delightful to the *palate* and *stomach*: their juice is harmless and wholesom; and only requires discretion in the use thereof. Some Bodies are more fit for them than others: as the lean, hot, and dry constitutions: but the fat, phlegmatick, cold, and grosser Bodies, may sooner receive a prejudice by them.

They ought to be ripe, and in their prime; and fresh gathered: and then may prove good *Physick*, as well as *food*: There are two sorts, *red* and *black*: but for the purposes aforesaid, the red are to be preferred. Some attribute great virtues to the black *Cherry*, and use it *Physically*: but much of this is phancy.

Grapes,

Grapes, of the better sort, are a delicious fruit, and ought to be esteemed, for the rich cordial *Wines* they produce. *Grapes* are various in their kinds; as some excelling others in goodness, so differing in *tast*: but in general we may account them wholesom and nourishing; only some persons may eat of them more freely than others: if therefore they do you hurt, the fault is in your self. You must not eat the *skins*, nor *kernells*; nor upon a full *stomach*; but as cautioned in the general rules aforesaid. The ripe, and sweet *Grapes* are loosening; the sour and unripe, binding.

Raisins, are dryed *Grapes*; and by the heat of the Sun, their exuberant moisture is abated; the remainder incraffated, and more digested; whereby they become very wholesom, and may more freely and safely be eaten, than the succulent full *grape*.

They are temperate in heat, moistning, nourishing and fatning: and are good for such as are infirm in the *Breast*; that cough, wheese, and are short-winded.

Currans, that are brought over to us in Barrels; are also a kind of small *grape* dryed; they are opening, abstersive and loosening; and may be used in Broths, or other-

wise very freely : they are wholesom for all *constitutions* ; well-liking and acceptable to most people.

The fifth and last *Classis* of *Fruit*, is *Nuts* ; comprehending therein, all sort of shell-*fruit* that serve for food ; with an account also of their medicinal virtues.

Walnuts, Filberds, Haselnuts, Almonds, Chestnuts, Pistaches, Pinenuts, &c.

Walnuts, being new gathered and fresh ; are then tender, juicy, and pleasant ; affording much nutriment, and that not unwholesom ; the *skins* pilled off : but being long gathered ; the *kernell* old, dry, hard, and the skin not to be separated ; they are then heavy upon the *stomach*, stopping and unwholesom.

They are accounted by some Physicians *Alexipharmacal* ; resisting poisons, and pestilential malignity ; and have been used by the *Ancients* in compositions for that purpose : but I am not apt to credit their virtues of that kind. The *green nuts* preserved, are both pleasant and wholesom.

Haselnuts, are hard of digestion, and injurious to the *stomach*, and *Lungs* ; especially such as are weak and infirm in those parts, will soon find the prejudice ; and are fit only for robustick strong *Bodies*. When they are new gathered they are not
half

half so bad, as when they be old and dry, and the *skin* will not peel off; for then they are very stopping, and cause shortness of breath, and obstructions in other parts.

Filberds, are better than the *Haselnuts*; yet are not very easy to be digested, and must be eaten new gathered; for being old they become hurtful.

But if your *nuts* be not so new as they ought to be; you may correct them, and prevent much of the prejudice that follows upon these or the former *nuts*; if you eat them with good *raisins* of the Sun.

Chestnuts, are a strong food; and may agree well enough with strong *Bodies*, and may prove wholesom; for they afford much solid nourishment: but to the weaker sort, and infirm persons, they are not to be allowed; being heavy of digestion to such; obstructing and windy, and make the body *costive*. They are not to be eaten raw.

Almonds are pleasant; they yield a wholesom juice, which is *restaurative*: and may well be eaten by lean, and consumptive persons. The *newer* they are the better: but if they be old, and hard; they must be blanched; for the *husky skin* is obstructing and unwholesom: and then you
are

are to eat *raisins* with them.

Pistaches, are both *alimental* and *medicinal*: temperate in heat and moisture: good in *pectoral* infirmities, Coughs, and shortness of breath: they lenify, digest, and open obstructions of the *Breast*: they afford much and good nourishment, being restorative: proper for *aged*, *consumptive*, and lean people.

Pinenuts, are much like to the *Pistach*, in virtues and goodness; and may be used, for all the purposes there mentioned.

SECT. XIII.

Of Drink.

The several sorts; and properties declared: with Rules, and Cautions in drinking.

HAVING in the preceding *Sections*, gone through the several kinds of *Food*: therein distinguished, and appointed the wholesom use thereof: it remains, we come in order, to set forth the nature and qualities of *Drink*; and to establish such laws in drinking, as may most conduce to *Health*, and a vigorous long *life*; for which, *Drink*
in

in the kind, and circumstances in drinking; are of great importance.

The intention, and use of *Drink* is; *first*, to extinguish and satisfy thirst.

Secondly, To help *digestion*; by macerating of solid food in the stomach.

Thirdly, To promote the *distribution* of meat; and to supply the body with convenient *moisture*.

Now to answer these designs; the choice of *Drink* is to be made most suitable, and *wholesom*: the *Quantity* proportioned convenient: the *manner* and *order* regulated; as may best conduce to the purposes aforesaid.

Concerning the *first*: for choice of *Drink*, I shall propose to you the chiefest, and most usual, with my opinion of them; which are these.

Water, Wine, Beer, Ale, Cyder, Perry, Meath or *Meatbeglin, Mum, Brandy, Aquavite, Coffee, Tea.*

Water, was the *Drink* created for Man; and was so used by *Adam*, and his *Posterity*; and until after the *deluge* there was no other: but then *Noah* brought in the use of *Wine*: and after that, by latter *Agges*, other liquors have been invented.

That *Water* is a *wholesom Drink*, and rather the most *wholesom*: I plead *first*,
the

the *institution*; Water being appointed for Man in his best *state*; does strongly argue, that to be the most futeable for humane nature.

Secondly; From the *nature* and *quality* of it; *Water* answering all the intentions of a common *Drink*: it cools, moistens and quencheth thirst: 'tis clear, thin, fit to convey *aliment*, and be conveyed, through the angust passages, and small Vessels of the Body.

Thirdly; From its ready compliance with, and obedience to *transmutation*, and *assimilation* for nutrition: being simple, pure, and void of aliene, heterogeneous parts; not apt to resist, nor to tincture and pervert the digestive *ferment*; but freely yielding, and easily transmutable.

Fourthly; From its concomitant, approximate effects: those which drink *Water*, are more airy, brisk and pleasant; *Water* not being apt to fume, cloud, nor disturb the *Brain*, like stronger liquors; which procure drowziness and indisposition to action, both of *Body* and *mind*.

Fifthly; From the experiment and proof of it, in the primitive *Age* of the World: the *Water* Drinkers were the longest *Livers*, by some hundreds of years: and doubtless they were not infested with so many

many Diseases; nor so often sick, and complaining as we are.

These arguments considered; we need not to doubt but Water is a wholesom, and the natural Drink for Man: and a *Drink* of that sort, which is a *Rule* to it self; and requires little caution in the use of it (to them that are bred to it) since none is tempted to intemperance, by drinking thereof.

But *Custom* hath naturalized other liquors, and it is difficult to desert them: but such as would make an experiment of the *primitive* Drink; much might be said, and cautions given necessary to guide them in such a new course of life: which cannot well be done, but by examination and inquiry into the state and condition of the *Person*; else you may receive a prejudice, and defame innocent, pure *water*; therefore I pass it by.

Water is not all alike in goodness; but much difference there is in this and that sort; which we may distinguish thus.

Spring Water; *River*; *Rain Water*; *Well*, and *Pump Water*: besides, standing *Water*, of *Lakes*, *Ponds*, *Pits* and such like.

Spring Water, if it rise from a high place, out of good ground, pure in *tast*, *clear* and *thin*; is the best *Water* for *Aliment*: but
if

if it be in low ground; or tinctured by any *mineral* earth, through which it passeth; not having the former properties; then it is not so good for Drink, or other alimentary uses.

River Water, running clear, upon gravelly or stony ground; not near *Cities* or great *Towns*; or otherwise, that might occasion filth or carrion to be thrown in; such I say is good, else not.

Rain Water, in the *Spring* and *Summer*, may be accounted very good and wholesom: but at other seasons, and when the *Air* is more thick and dark, from impure vapours, stormy blasts, hail or thunder; then not so good.

Well Water, having no motion, nor Sun upon it, is not so good as the former Waters: but if it be in an open *place*, and having a good *gravelly* or *stony* bottom, it is much the better for that.

Pump Water, being close shut up from the *Air*; and brought up through decaying wooden *pipe*, contracting foulness; is rather worse than Well water.

Waters conveyed through *leaden* pipes, or *wooden*; are not wholesom; and therefore *Cistern Water* is not good; being alienated from its native goodness, and tinctured by the *lead*.

Consi-

Considering then the conditions of Water, used both for *drink* and dressing of *meat*; in many, or most *Cities*, and great *Towns* of *England*; especially here in *London*; we need not wonder, that the *Scurvey* is so predominant; lying under the inconvenience and injuries of bad Water, which is none of the least procurers of that Disease.

Lakes, Ponds, or Pits; and such like standing Waters; are not wholesom for the Body.

Snow water, and *Ice* put into drink, to cool it; is practised in some hot Countries; and here in *England* it is used by some, in Summer time (being kept under ground for this purpose) but it is a pernicious custom.

And now I pass on to another sort of *Drink*, of frequent use, and great reputation in the World, for many hundred years, and that is *Wine*.

Wine is an excellent liquor, allowed and given by the *Creator* for the use of Man: but not as a common and daily drink; but for special uses, and occasions requiring: that is; to cheer the drooping *mind*, and refresh the decaying infirm *Body*: for which, it being seasonably and discreetly used, is very helpful and beneficial to mankind.

Wine,

Wine, is both *aliment* and *medicament*; a great refresher of decayed nature; it nourisheth the *Body*, and exhilarates the *mind*: 'tis a good *cordial*; it strengthens the *stomach*, and disposeth to *sleep*; it restores the *spirits* dejected or weak, and is helpful to old *Age*.

But on the contrary; if it be immoderately, unseasonably, and constantly used: it turns much to the prejudice of *Body* and *mind*: by subverting the natural vital *heat*; alienating the *crases* of the parts; and offending the *Nerves*: and farther, the intemperate use of *Wine*, disturbs the *brain*, and lessens the *understanding*; dulls the *wit*, and raseth the *memory*. *Vino forma perit, vino corrumpitur etas.* Propert.

There are several sorts of *Wine*; differing much from one another, in goodness and worth; so likewise in *tast*, *colour*, *consistence*, and *smell*: being of the growth of several *Countries*, and places, differing in *Climate*, or *soil*; which to examine and compare, by a particular and exact account of each, would be too tedious, and not so necessary and useful for the *Reader*: therefore briefly, and more generally you may make choice of *Wine* thus; as may best suite with the *nature* and condition of your *Body*.

The

The *Wines* most usual, and frequently drank here in *England*; are *Sack*, *White Wine*, *Claret* and *Rhenish*.

The *white*, *thin*, and *acid* *Wines*; are attenuating, abstersive, and diuretick: as the *French White Wine*; and the *Rhenish*.

The *sweet Wines* are most nourishing, cordial and comfortable: and of these, the thick dark *Wines*; as the *Muskadell*; nourish more than the thin, clear *Wines*; as the *Canary*.

The austere and *rough Wines*; as *Claret*, and *red Wine*; are *restrictive*.

The strong *spirituous Wines*, are apt to offend the *head*; by raising fumes and vapours; but temperate and smaller *Wines*, will not cloud the *Brain*, and are better for a frequent use.

But if *Wine* be too strong; or to supply the place of common drink, and used as *Beer*, for quenching thirst; then it is best to dilute and mix it with *Water*, two, three, or four parts, to one of *Wine*; and allay it to what temperature you please, as your body does best require.

Wine more often offends the *Body* by *quantity*, than *quality*; if it be natural, and pure from the *grape*: and more suffer by the *adulteration*, and abusive mixture; than

by the natural ill *properties*, decays, and degeneration of the Wine in it self.

Malaga Sack, is accounted by some to be *restaurative*; and appointed for that purpose, to weakly and consumptive people: but since it is *heavy* and *clogging* upon the stomach; I cannot recommend it for that intention, but prefer others before it.

Canary Sack, is much before the *Malaga*, for richness and goodness; and more agreeable to the *stomach*; also nourishing, and very refreshing to nature.

Sherry Sack, is a wholesom and good stomach Wine; and better at meat, than any other *Sack*; being absterfive and hard; not a *satiating* Wine; but does whet and provoke the *stomach* to eating, and also helps forward digestion.

Rhenish Wine, is a very wholesom liquor; penetrating, opening, and provoking urine: fittest for fat, and full bodied people: but lean, spare, and thin persons, will agree better with feeding, and fatning Wines: as *Canary*, *Muskadell*, *Tent*, and such like.

White Wine, is searching, cleansing, and opening; and comes nearest to *Rhenish* in qualities; but is inferiour in goodness: but neither of them are good, and rather injurious to such as are molested with *arthritick*

tick pains, and *rheumatism*; or otherwise troubled with any defluxion of a sharp *serous*, or waterish humour.

Claret, is fit for *meals*; being a good stomach Wine, for the roughness and gentle astringency that is in it; which is pleasing to the stomach.

The *Greek Wine*, *Muskadell*, *Tent*, and such like nourishing Wines; being luscious, generous, and rich in spirit; are to be used as *cordials*, and *restauratives*, and not for common drinking.

Having declared the nature, and right use of Wine: we proceed now to other liquors, used as *Drink*; but of a lower and inferior rank, made also of *Fruit*; which is *Cyder*, and *Perry*.

Cyder, is the juice of *Apples*; which by *Fermentation*, and due ordering, is made fit for keeping; and then for *Drink*.

This sort of liquor is better or worse; as the *fruit* is, of which it is made; and from the *skill*, and care of the *maker*; which contributes not a little to its goodness: but if it be made of *pickt* fruit; of the best sort (not *mingled* Apples) it produceth a choice drink, when *ripe* and fit for drinking; coming near to *Wine* in goodness; being strong, brisk, and clear.

Cyder, for a diversion and change (not a

common and constant drink) may well be used; and is very wholesom and good: especially, for *hot, dry* and *costive* Bodies: and for such, it is proper *Physick*; to *cool, moisten,* and *relax* the Belly that is bound up: but for cold *constitutions*; phlegmatick, windy, and *waterish stomachs*; that are too *laxative,* and weak in body; for such, it is not convenient, but rather injurious.

Perry, is produced of *Pears,* after the same manner, as *Cyder* of *Apples*; and is very like in qualities, if it be of the best fruit, and well made; and will serve for the same purposes, and require the same cautions; that I need not repeat.

But the common and most usual drinks with us; are *Beer* and *Ale.*

Beer, made of *water, malt,* and *hops,* is very various: and in several Countries and Places here in *England,* the Beer hath a different *tast,* one from the other; as if they were not made of the same ingredients. And this does proceed; sometimes from the difference of *water*; or the *malt*; or goodness of the *hops*; or different *quantity*; or *Age* of the Drink; or the *Cask*; or from the Art, and management of the *Brewer.*

Which being subject to all these *casualties* and

and *variations* from thence ; we must in reason imagine, and conclude ; that our *Bodies* do likewise receive *impressions* and alterations from thence also : Drink being of a *diffusive* nature, soon spreads, and is communicated to all parts of the Body ; and does *tincture* them with such *properties*, and qualities it is pregnant with ; whether better, or worse.

It is not then of mean concernment, what *drink* we accustom our selves to ; and how choice we ought to be in our Drink : for, bad Drink is not only the *disgust* upon our *Palate*, and a displeasure at present in drinking ; but it hath *influence* upon our Bodies for the future ; to *alienate* and *pervert* the fermenting and transmuting powers of the *digestions* ; and to introduce an unsound state of Body ; if the Drink be not pure and wholesome, free from any *smatch* of ill.

But how oft you are injured upon this account, you little know ; at least take little notice, and regard ; but wonder at every appearance of a *disease*, or *discomposedness* ; as if you had never been under the procuring *causes* of any distemper, or *morbifick* change in the Body.

Hence it is that the *water-drinkers*, have the advantage of all good fellows ; the

strong *Beer*, and the *Ale* drinkers: but this by the way.

But supposing *Beer* to be well brewed; all the ingredients good; and of a fit age to drink: when all these happen together (which is but sometimes) then *Beer* discreetly used may be good, and wholesom for the Body.

To make up therefore the goodness of *Beer*; these conditions are requisite.

It ought to be well *boil'd*, and well *hop'd*: *clear*, and well settled: not stale; for that is injurious; but tasting of the *hop*: not *strong*, for common drinking; but at other times, to refresh the *Stomach*, and cheer the *Heart*, strong *Beer* may supply the place of *Wine*.

Ale though made of the same ingredients as *Beer*; yet differs, (having a less quantity of Hops) being more sweet, smooth, and pleasing to the *Palate*.

Ale in general, is not so wholesom as *Beer*; for that it is not so well *boiled*, nor *hop'd*; and will not keep so long, but soon changeth and grows sour: yet in some parts of *England*, as in the *North*; the *Ale* is much better, more pleasant, and wholesomer brewed, than in the *Southern* parts.

Ale is subject to the same casualties, and
abuse,

abuse, as *Beer*; that what hath been said before, may also be applied here.

Metheglin, is a drink made of *water*, *honey*, some *herbs* and *spice* boiled; and then set to ferment: which being varied, according to the will of the maker (and no certain rule) I cannot so well determine upon it; but being well ordered, a good drink may be made, for variety to please; a little sometimes.

Meath, is something like to *Metheglin*; being made of *water*, but a less quantity of *honey*; and is not so strong, nor so much compounded; but a simple, innocent, good Summer drink: being absterfive, and cooling; provokes urine, and keeps the body soluble.

Mum, if it be right *Brunswick*; is a hearty strengthening liquor; and may safely be used sometimes, by such as require strong drink; whose bodies do like, and agree well with it. But our *English Mum* is not comparable to it; and disparageth the other, being too often sold for *Brunswick*.

Coffee, is a Drink now much in use, and therefore 'tis seasonable to say something; for whom it is good; at least not prejudicial; and for whom it is injurious.

Coffee excites and raiseth the animal spirits, that are dull or inactive, and puts them

upon motion: and is helpful to such as must be watchful; for it prevents *drowsiness* and *heaviness*: and makes them more brisk in business: the very scent of *Coffee* Powder, affects the spirits so, as to agitate and move them. But then on the other hand; most *Coffee* drinkers, are *smoakers*; that what advantage they gain by *Coffee*, is lost by *Tobacco*; for this by a *narcotick* property, disposeth to sleep, and rest; and most people are dull and heavy after it: but for the nature, and effects of *tobacco*, my *Tract* of the *Scurvey* will inform you.

The frequent and constant use of *Coffee* does make *lean*: therefore proper for fat and corpulent people; that would abate of their flesh; and that are inactive and slothful: but injurious to spare, slender people: and to them that are too watchful; and make but short sleeps in the night: also to such as are affected with a tremor, a shaking and trembling of the head, or hands; or that are *vertiginous*. An enemy to hot, and cholerick Constitutions; and whose blood is depraved by adust melancholy; *Coffee* then promotes it: nor is *Coffee* a friend to *Venus*; but rather disables.

Brandy, is another drink in fashion of late

late years: and some love *Usquebath*; and to keep doing, *Aqua vite* sometimes supplies their wants, to sip on: others tipple to excess of these spirits. But these are *pernicious* Drinks to use commonly, and in the way of good fellowship: for they destroy the natural heat, and change the *crases* of the parts; and leave the Body chill and cold; always requiring their constant help to warm the stomach: which must needs be destructive to *Health*, and opposite to *long Life*.

But in cases of necessity; upon fainting or sudden weakness, or oppression of spirits; a fullness, nauseousness, or crude watering of the stomach: upon such emergencies, you may have recourse to these helps; and blameless; if you have no better to serve your need.

Accustom *youth* and strong *stomachs*, to small drink: but stronger drink, and *Wine*, may be allowed to the *infirm*, weakly, and *aged*: for that it cheers the spirits, quickens the appetite, and helps digestion, moderately taken; and this sometimes as occasion requires.

Drink, whether it be wholesomer *warm*-*ed* than *cold*, is much controverted; some stiffly contending for the *one*, and some for the *other*: I shall rather chuse the middle way,

way, with limitation and distinction ; than impose it upon all, as a rule to be observed under the penalty of forfeiting their health ; the observation of the one, or the other.

There are three sorts of persons ; one cannot drink *cold Beer* ; the other cannot drink *warm* ; the third, *either* : You that cannot drink cold Beer, to you it is hurtful ; cools the stomach, and checks it much ; therefore keep to *warm drink* as a wholesom custom : you that cannot drink warm Beer ; that is, find no refreshment, nor thirst satisfied by it ; you may drink it cold, nor is it injurious to you : you that are indifferent and can drink either ; drink yours cold, until your stomach alters, and requires it to be warm.

Therefore as there is *variety* in Palates, and Stomachs, liking and agreeing best with such kind of meats and drinks, which to others are utterly disgustful, disagreeing and injurious, though good in themselves ; so, is it in Drink *warmed* or *cold* : what one finds a benefit in, the other receives a *prejudice* from ; at least does not find that satisfaction and refreshment, under such a qualification ; because of the various natures, particular appetitions, and *idiosyncratical* properties of several bodies ; one thing

thing will not agree with all : Therefore he that cannot drink *warm*, let him take it *cold*, and it is well to him ; but he that drinks it *warm*, does better : And this is to be understood in frosty Winter ; when the extremity of cold hath *congelated* and *fixed* the spirits of the Liquor in a *torpid* inactivity ; which by a gentle warmth are *unfettered*, *volatile* and *brisk* ; whereby the drink is more agreeable and grateful to the stomachs fermenting heat, being so prepared, than to be made so by it.

Having set forth the several sorts of *Drink* used ; and therein shewed their *nature* and *qualities*, and *qualifications* : I come now to regulate the *Quantity*, as most conducing to Health and Longevity.

There are three sorts of *Drinkers* : one drinks to satisfy *Nature*, and to support his *body* ; without which he cannot well subsist, and requires it as necessary to his Being. Another drinks a *degree* beyond this man, and takes a larger *dose* ; with this intention, to exhilarate and cheer his *mind*, to banish *cares* and *trouble*, and help him to *sleep* the better : and these two are lawful drinkers. A third, drinks neither for the good of the *body*, or the *mind* ; but to stupefy and drown both ; by exceeding the former bounds, and running into excess ;
frustrating

frustrating those *ends* for which drink was appointed by Nature; converting this *support* of life and health; making it a *procurer* of sickness and untimely death.

Some, to excuse this intemperance, hold it as good *Physick*, to be drunk once a month; and plead for that liberty as a wholesom custom; and quote the authority of a famous *Physician* for it.

But whether this Opinion be allowable, and to be admitted in the due *Regiment* for preservation of health; is fit to be examined.

It is a *Canon* established upon good reason; *That every thing, exceeding its just bounds, and golden mediocrity, is hurtful to Nature.* The best of things are not excepted in this general rule; but are restrained and limited here to a due proportion. The necessary *supports* of life; may prove the *procurers* of death; if not qualified and made wholesom by this corrective.

Drink exceeding its measure to excess; is no longer a refreshment, to *irrigate* and water the thirsty body; nor a preservative; but makes an inundation to drown, and suffocate the *vital powers*; and is the cause of sickness: It puts a man out of the state of health, and represents him in such a degenerate condition, both in respect of
body

body and mind; that we may look upon the man, as going out of the World; because he is already gone out of himself; and strangely *metamorphosed* from what he was.

I never knew *sickness* or a *Disease*, to be good preventing Physick; and to be drunk, is no other than an unsound state, and the whole body out of frame by this great change. What difference is there between *sickness* and *drunkenness*? Truly I cannot distinguish them otherwise, than as *genus* and *species*: *Drunkenness* being a raging Distemper, denominated and distinguished from other sicknesses, by its *procatartick* or *procuring* cause, *Drink*.

That *Drunkenness* is a Disease, or sickness; will appear, in that it hath all the requisites to *constitute* a *Disease*, and is far distant from a *state* of health: for, if Health be the free and regular discharge of all the *functions* of the body and mind; and sickness, when the *functions* are not performed, or weakly and depravedly: then *Ebriety* may properly be said to be a Disease or Sickness; because it hath the *symptoms* and *diagnostick* signs, of an *acute* and great Disease: for, during the time of *drunkenness*, and some time after; few of the faculties perform their offices rightly, but
very

very depravedly and preternaturally.

If we examine the *intellectual faculties*; we shall find the *reason* gone, the *memory* lost or much abated, and the *will* strangely perverted.

If we look into the *sensitive faculties*; they are disordered, and their *functions* impeded, or performed very deficiently: the *eyes* do not see well, nor the *ears* hear well, nor the *palate* relish, &c. The *speech* falters and is imperfect; the *stomach* perhaps vomits or nauseates; the *legs* fail: Indeed if we look through the whole man, we shall see all the faculties depraved, and their functions either not executed, or very disorderly and with much deficiency.

Now according to these *symptoms* in other *sicknesses*, we judge a man not likely to live long; and that it is very hard he should recover; the danger is so great from the many threatening *symptoms* that attend this sickness, and *prognosticate* a bad event: here is nothing appears *salutary*; but from head to foot, the Disease is prevalent in every part; which being collated, the *syndrom* is *lethal*, and judgment to be given so. Surely then *Drunkenness* is a very great Disease for the time; but because it is not usually *mortal*, nor lasts long; therefore it

is slighted, and lookt upon as a trivial matter that will cure it self.

But now the question may be asked; Why is not *Drunkenness* usually *mortal*? since the same signs in other Diseases, are accounted *mortal*, and the event proves it so.

To which I answer; All the hopes we have that a man *drunk* should live, is; First, From common *experience* that it is not deadly: Secondly, From the nature of the *primitive* or *procuring* Cause, strong Drink, or Wine; which although it rage, and strangely discompose the man for a time, yet it lasts not long, nor is commonly *mortal*. The *inebriating* spirits of the liquor, flowing in so fast, and joining with the spirits of mans body, make so *high* a tide, that overflows all the banks and bounds of order: For, the spirits of mans body, those *agents* in each faculty, act smoothly, regularly and constantly, with a moderate supply; but being over-charged, and forced out of their natural course, and exercise of their duty, by the large addition of *furious* spirits; spurs the functions into strange disorders, as if Nature were conflicting with death and dissolution; but yet it proves not *mortal*.

And this; first, because these *adventitious*

tious spirits are amicable and friendly to our bodies in their own nature; and therefore not so *deadly injurious*, as that which is not so familiar; or noxious.

Secondly, Because they are very *volatile*, *light*, and *active*; Nature therefore does much sooner recover her self, *transpires* and sends forth the *overplus* received; than if the *morbifick* matter were more solid, ponderous and fixed; the *gravamen* from thence would be much worse, and longer in removing: as, an over-charge of *Meat*, *Bread*, *Fruit*, or such like substances not spirituous; but dull and heavy (*comparative*) is therefore of more difficult digestion, and layes a greater and more dangerous load upon the faculties; having not such *volatile*, *brisk* spirits to assist Nature; nor of so liquid a fine substance, of quick and easy digestion, as strong drink: So that the *symptoms* from such food, are much more dangerous, than those *peracute* distempers, arising from Liquors.

And farther; those bad *symptoms* in other Diseases, are more to be feared and accounted *mortal*, (than the like arising from *drunkenness*) because those perhaps depend upon *malignant causes*; or such as by time are *radicated* in the body; or from the defecton of some *principal part*: but
the

the storm and discomposure arising from *drunkenness*, as it is suddenly raised; so commonly it soon falls; depending upon *benign causes*, (if the drink be sound) and a spirituous matter, that lays not so great an oppression; but *inebriates* the spirits so, that they act very disorderly and unwontedly; or, by their *soporiferous* vertue, *stupifies* them for a time, until they recover their *agility*, and regularity again.

But all this while, I do not see, *that to be drunk once a month*, should prove good Physick: all I think that can be said in this behalf, is; that by over-charging the stomach, *vomiting* is procured; and so carries off something that was lodged there, which might breed Diseases.

This is a *bad excuse* for good fellows, and a *poor plea* for *drunkenness*: that for the gaining of one supposed benefit (which might be obtained otherwise) introduceth twenty *inconveniencies* by it. I do not like the preventing of one Disease that *may be*; by procuring of one at the *present certainly*, and *many* hereafter most *probably*. Indeed if the Disease feared, or, that *may be*; could be prevented no otherwise, but by this *drunken means*; then that might tolerate and allow it: but there are other ways better and safer, to cleanse the body either

upwards or downwards, than by over-charging it with strong drink, and making the man to *unman* himself; the evil consequents of which are many, and the benefit hoped for, but *pretended*; or if any, but very *small* and *inconsiderable*.

And although, as I said before, the *drunken fit* is not *mortal*, and the danger perhaps not great for the present; yet those *drunken bouts* being repeated; the *relicts* do accumulate; do debilitate Nature, and lay the foundation of many *chronick diseases*. Nor can it be expected otherwise; but you may justly conclude from the manifest *irregular actions* which appear to us *externally*; that the functions within also, and their motions are strangely disordered: for, the *outward madness*, and unwonted actions, proceed from the *internal impulses*, and disordered motions of the faculties: which general disturbance and discomposure (being frequent) must needs *subvert* the *æconomy* and government of humane Nature; and consequently ruine the *Fabrick* of mans body.

The ill effects, and more eminent products of ebriety, are; first, *A changing of the natural tone of the stomach, and alienating the digestive faculty*; That instead of a good transmutation of food, a degenerate

rate Chyle is produced. Common experience tells, that after a *drunken debauch*, the stomach loseth its appetite, and acuteness of digestion; and this, *belching, thirst, disrelish, nauseating*, do certainly testifie: yet to support nature, (as supposed) and continue the custom of eating; some food is received: but we cannot expect from such a *stomach*, that a *good digestion* should follow; and it will be some days before the stomach recover its *eucrasy* again, and perform its office well: And if these miscarriages happen but *seldom*; the injury is the less, and sooner recompenced; but by the *frequent repetition* of these ruinous practices, the stomach is overthrown and alienated from its integrity.

Secondly; *An unwholsom corpulency and cachectick plenitude of body does follow: or a degenerate macilency, and a decayed consumptive constitution.* Great Drinkers that continue it long; few of them escape, but fall into one of these *conditions* and *habit* of body; A *Cacotrophy*, or *Atrophy*: for, if the Stomach discharge not its office aright; the *subsequent digestions* will also be defective.

So great a consent and dependence is there upon the *stomach*; that other parts cannot perform their duty, if this leading

principal part be perverted and debauched: nor can it be expected otherwise; for, from this *Laboratory* and *prime office* of digestion, all the parts must receive their supply; which being not futeable but depraved; are drawn into *debauchery* also, and a *degenerate* state; and the whole body fed with a vitious *alimentary succus*.

7 Now that different *products*, or *habits* of body, should arise from the same kind of debauchery, happens upon this score. As there are different *properties* and *conditions* of bodies; so the result from the same procuring causes shall be much different and various: *Quicquid recipitur, recipitur per modum recipientis*. One puffs up, fills, and grows *hydropical*; another pines away, and falls *Consumptive*, from *excess* in *drinking*; and this proceeds from the different *disposition* of parts: for, in some persons, although the *stomach* be vitiated, yet the strength of the *subsequent digestions* is so great, from the integrity and vigour, of those parts destinated to such offices; that they act *strenuously*, though their *object matter* be transmitted to them imperfect and degenerate; and therefore do keep the body *plump* and *full*; although the juices be *foul*, and of a *depraved* nature.

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firm and vigorous ; that will not act upon any score, but with their *proper object* ; does not endeavour a transmutation of such *aliene matter*, but receiving it with a *nice reluctance*, does transmit it to be evacuated, and sent forth by the next convenient ducture, or emunctory : and from hence the body is frustrated of nutrition, and falls away : So that the pouring in of much liquor (although it be good *in sua natura*) does not beget *much aliment*, but washeth through the body, and is not assimilated.

But here some may object and think ; *That washing of the body through with good Liquor, should cleanse the body, and make it fit for nourishment, and be like good Physick for a foul body* : But the effect proves the contrary ; and it is but reason it should be so : for, suppose the Liquor (whether Wine, or other) be pure and good ; yet when the *spirit* is drawn off from it, the *remainder* is but *dead, flat, thick, and a muddy flegm*. As we find in the distillation of Wine, or other Liquors ; so it is in mans body : the *spirit* is drawn off *first*, and all the parts of mans body are ready *Receivers*, and do *imbibe* that *limpid congenerous* enlivener, freely and readily : but the *remainder*, of greatest proportion ; that

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heavy,

heavy, dull, *phlegmy part*, and of a *narcotick quality*; lies long fluctuating upon the digestions, and passeth but slowly; turns sour, and vitiates the *Crales* of the parts: So that this great *inundation*, and supposed washing of the body, does but drown the faculties, *stupefie* or *choak* the spirits, and defile all the parts; not *purifie* and *cleanse*: And although the more *subtile* and *thinner* portion, passeth away in some persons pretty freely by *Urine*; yet the *grosser* and worse part stays behind, and clogs in the *percolation*.

A third injury, and common, manifest prejudice from intemperate drinking, is; *An imbecillity of the Nerves*; which is procured from the disorderly motions of the Animal Spirits; being impulsed and agitated preternaturally by the *inebriating spirits* of strong Liquors: which *vibration* being frequent; begets a habit, and causeth a *trepidation* of Members.

Thus you see the inconveniences, and mischief, that follows intemperate drinking: but to promote this irregularity and great folly; the rare Invention of *Healths*, contributes not a little, to the pouring down of strong liquor; and makes them so earnest in remembering the health of others, that they quite forget their own; and

and are then very active to destroy it: quite forgetting; that drinking of *Healths*, and healthful drinking; are two things, and inconsistent.

But *drinking* together, is the signal of Friendship: and to be made *Drunk*; is the Character and Memento, of a generous and hearty entertainment: for most commonly, drinking concludes the Feast: when nature hath been tempted with varieties; and perhaps over-charged therewith; to add yet more weight, the next folly is to fall upon *drinking*; to inebriate and disturb the spirits; to vitiate the fermentation, and precipitate the meat out of the stomach, before digestion be finished, by a Floud of liquor; that if you have escaped a surfeit of eating; you shall not go away without a mischief by *Drinking*: and thus your good *Dinner* is spoil'd; and instead of being bettered by it, you are the worse; and your Friends kindness, proves your prejudice.

Thus to the necessary uses of *Drink*, appointed by nature; we have invented other designments, and made Drink to serve for *pleasure, profit, wantonness* and *debauchery*: so that Drink which should help to support, nourish, and maintain the strength and vigour of nature; is made an unhappy

instrument, to abuse and injure the Body, by perverting, and disordering the regular *economy* thereof.

But instead of satisfying *thirst*, and refreshing of nature, some pour in a *flood* of liquor, to drown the faculties, and extinguish *vitality*; and many their are that account it a pleasure, to sop their *souls* in drink; and some have drowned themselves by such intemperance. The *Cattle* drink to satisfy thirst; and then leave of drinking; some men indeed do not drink like *beasts*; but make themselves *Beasts* by drinking; for, being thereby deprived of their reason, they act like to *Brutes*.

But of *Drinking*, and *Drunkenness*, we have reckoned up the evils: we will not be so partial, to smother the benefits; but take all with you.

Drinking, advanceth the revenue of *excise*, and *custom*. It makes *Barly* to bear a good price; and helps the *Farmer* to pay his rent. It keeps the *Physician*, and *Apothecary* in employment: and doubtless it adds considerably to their business. Lastly, It maintains a *tap* trade, and too many live well by it.

Now whether *Drinking*, ought to be promoted; to forward these advantages, and answer such ends, with the destruction
of

of *Health*; abbreviation of *Life*, and debauching the *People*; I leave you to judge.

Drink for *necessity*, not for bad *fellowship*; especially soon after meat; which hinders the due fermentation of the stomach, and washeth down before digestion be finished: but after the first concoction, if you have a *hot* stomach, a *dry* or *costive* body; you may drink more freely than others; or, if *thirst* importunes you at any time; to satisfy with a moderate draught, is not amiss.

SECT. XIV.

Exercise, and Rest; regulated and appointed; promoting sanity and vivacity.

THat *Exercise* and due *Motion*, seasonably used, contributes to the preservation of *Health*, and prolongation of *Life*; will appear, if we consider the great benefits that are procured by it.

First, In general; exercise raiseth the
spirits,

Spirits, and puts them upon vigorous *action* in all the Faculties.

Secondly; It *empties* the *stomach*, and promotes the appetite for the next meal: the remainders after digestion, that *accumulate* to clog the stomach; are moved by Exercise, and *excited* to pass away; and being thus discharged of those *relicts*; the appetite grows sharp, and craves food very strongly.

Thirdly; Exercise provokes *expulsion* of *Excrements*, and suffers not any superfluous matter to lodge in the body: For, by the *turgid motion* of the spirits, the common *ductures* and conveyances are *ditated* and *expanded*; which together with the agitation of the body, gives a ready and free passage, to any *feculent* or *excremental* matter, that *ought* not long to be retained.

Fourthly, *Exercise* opens the Pores, and gives a *free transpiration*; which otherwise by too much rest are *occluded* and shut up; contrary to the intention of Nature; having appointed these *vents*, and secret ways of evacuation, to *ventilate* and cleanse the habit of the body; which in a short time would be very foul and impure, by *congestion* of superfluous humours; if not purified and transpired by these exhaling Ports.

Fifthly;

Fifthly ; Exercise promotes, and adds much towards the nutrition of the body. For this we find generally ; that active stirring people, are more fresh in countenance ; more vegete and lively in spirit ; more firm and solid in flesh, and stronger in their limbs ; than other persons that live a sedentary, idle, and sluggish life. And that it should be so, there is good reason ; in as much as exercise gives a free passage for nutriment, to arrive at every member and part of the body ; and also excites the Archeus or ruling principle in each, for a more vigorous assimilation ; and likewise does expedite and send away, the superfluities of every digestion ; all which promotes and sets forward a good nutrition.

Exercises are various, and commonly chosen, as each person phantasies, or the Company invites ; as *Dancing, Running, Ringing, Tennis, Hand-Ball, Foot-Ball, Riding, Fencing, Bowling* ; with many others : some whereof are purely pastime, as those named ; others are necessary labours ; as *Digging, Sawing, and such like.*

Exercise is to be chosen, such as suits best with the Nature of each persons body : Some require exercising of upper parts most, others of the lower parts, and some equally both : those Exercises which generally are
advantagious,

advantagious, in using and stretching all the parts, and which I prefer before others; are *Tennis, Hand-Ball, Fencing and Ringing*. Yet I would not impose upon any contrary to their inclination; for in these cases, that which is most delightful, will probably prove most beneficial.

Observations and Cautions to be remembered in exercising, are such as these.

1. Exercise daily, in the Morning chiefly; with an *empty stomach* always; and after *excremental evacuation*; if you can procure it.
2. *Vary exercise* according to the condition of your body, and *season* of the year: the stronger, *phlegmatick* bodies, and in cold Weather, admit of stronger and swifter motions: *Cholerick* hot bodies, weak, and the Summer season; more mild and gentle.
3. Be not *violent* in exercise; nor continue it longer beyond a *pleasure*; but desist with *refreshment*, not a lassitude and weariness.
4. Put on some loose garment, until your body be cool, and settled in its natural heat and temper; the Pores being opened by exercise, the cold is more apt to enter; from whence a greater prejudice, than you could expect benefit, from your labour, or pastime.
5. *Walk*

5. *Walk gently* after Exercise, and settle by degrees; no sudden changes, are suitable or profitable to Nature.

6. *Eat not*, until you be fully reduced to that temper and *moderate heat*, as when you began; and when the spirits are retired to their proper *stations*.

By this rational course the advantages that will accrue to you are these.

Exercise *rouseth* dull inactive spirits; gives ventilation, *opens obstructions* by the motion, attenuation and penetration of the subtile spirits; *agitates* and *volatizeth* feculent subsiding humours; abates superfluous moisture; increaseth *natural heat*; promotes *concoction, distribution* and conveyance of aliment, through the narrow Channels and Passages unto the several parts of the body; procures *excremental evacuations*; strengthens all the *Members*, and preserves Nature long in her vigour and verdure.

Having set out the times for *Exercise* and *Motion*; the remainder is allotted for *Rest* and *Ease*; with such refectiōns and repast as Nature requires. *Quod caret alterna requie durabile non est. Ovid.*

Rest is as necessary to preserve *Health*, and continue mans body in strength and vigour, as *Exercise*: These two, although
much

much opposite in themselves, yet both in their order and seasons, are very suteable and agreeable to humane Nature; and both contribute to the *being*, and long *being* of Man. Nothing constant is liking and congruous with our Nature; but *vicissitude* is most acceptable and delightful.

When the body is wearied with *Labour*, then *rest* is refreshing, and renews its strength; but when satiated with *rest*, does then thirst after *motion* and pleasant *exercise*. Rest is a burthen if forced upon *Nature*, longer than *Nature* does require; and that is but for a short space. *Interdum quies inquieta est; quoties nos male habet inertia sui impatiens.* Sen. So that the due timing of *Rest* and *Motion*, and limiting them to their hours and seasons, most agreeable and delightful to humane Nature; is that which preserves him in *Health*, and *prolongs* his *Being*.

Avoid *idleness*, and a *sluggish sedentary life*: for want of due action and wholesome motion; the body, like standing Waters, degenerates and corrupts. If *Rest* exceeds, the vigour of Nature is abated; *digestion* not so good; *distribution* of aliment to the several parts retarded and impeded, by reason of an obstructed foul body:

body: excrementitious superfluities not freely transmitted, and emitted; the spirits dulled, and all the faculties of the body and mind, heavy and slow to action. *Ignavia corpus hebetat, labor firmat.*

SECT. XV.

Sleep and Watching; Limited and Cautioned.

THE Life of Man being conversant in *vicissitudes*; spends its whole course in these two different states, *Sleep* and *Watching*: the one appointed for *Rest* and *Ease*; the other for *Action* and *Labour*. If he were constant in the first, his life were but the shadow of *Death*, not worth the naming: *Nemo dum dormit, alicujus est pretii, non magis quam si non viveret. Quidam.* If in the latter, he could not hold out long, but be tired and worn out.

Therefore Nature hath wisely contrived, that man should not continue long in either; but should be *transient* from one to the other, and weave out his life by these short intervals and changes: *Watching,*

ing, Action and Motion: Sleep, Rest and Cessation; these are equally requisite for our well-being: So that these two variations, relieving one another; both become a defence, and support of humane life.

Sleep, is a *placid state* of body and mind; bringing refreshment and ease to both. Sleep takes off the *Body* from *action*; and the *Mind* from *care, thought and business*; and gives a cessation and quiet interval from their *Labour*.

That sleep may prove most advantageous; answering the intentions and designment of Nature; it must be regulated in these four particulars: the *Time* when; and the *Limits* how long: the *Place* where; and the *Manner* how.

The *Time* most proper and fit for *Sleep*, and according to the appointment of Nature, is the *Night*; when most of the *Creatures* also do take their rest. At the shutting up of the day, and the Sun departed from the *Horizon*; the spirits are not so *active* and *lively*, but incline to a *cessation*; and then it is fit to give them their *repose* and *rest*, and not constrain them longer upon duty. In the morning again, at the rising of the *Sun*; they are fresh, brisk and agile; fit for motion and action; and then they are no longer to be chained up in *somno-*
lent

lent darkness; but to be set at liberty, and enjoy the bright light; which cheers the spirits, and is a great enlivener to them.

Turpis qui alto sole semisomnis jacet,

Cujus vigilia medio die incipit. Sen.

Avoid *day-sleeps* as a bad custom; chiefly fat and corpulent bodies: but if your *spirits* be tired with much business and care; or by reason of old age; debility of Nature; extream hot weather; labour, or the like, that *dissipates* the spirits, and *enervates*; then a moderate sleep, restores the spirits to their vigour again, and is a good refreshment; but rather take it *sitting*, than *lying down*.

Night watching, and late sitting up; *tires* and *wasts* the animal spirits, by keeping them too long upon duty; debilitates Nature; changeth Youth, and a fresh florid countenance; heats and dries the body for the present: in time it abateth natural heat; breeds Rheumes and Crudities; and most injurious to thin lean bodies.

But go early to *sleep*, and early from *sleep*; that you may rise refreshed, lively and active; not dulled and stupid.

For length and continuance: Moderate sleep is best: it *refresheth* the *spirits*; fortifies and increaseth *vital heat*; helps *concoction*; gives *strength* to the body; pacifies

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anger;

anger ; calms the spirits, and gives a *relaxation* to a troubled mind.

But immoderate sleep, *dulls* the spirits ; injurious to a good *wit* and *memory* ; fills the *head* with superfluous moisture , and clouds the *brain* ; retains *excrements* beyond their due time to be voided ; and *infects* the body with their noxious fumes and vapours ; an enemy to *beauty* , and changeth the fresh flower of *Youth*.

Concerning the *place* for sleeping, take these *cautions* : First, That you do not expose your self to the open *Air* : for in the time of *sleep*, Nature is not so well able to defend the body from external injuries of the *Air* ; but lies more open to such assaults, being off her guard, and retired to *Rest*.

Know also that it is a bad custom, to *sleep* upon the *ground* ; as many in the Summer season, do use to their prejudice : and those whose conditions of life necessitate them to it, (as *Souldiers*,) although for the *present* they escape the mischief ; yet afterwards, most are made sensible of the injury, by *Aches*, *stifness* or *weakness* of *Limbs* ; and many other infirmities that it procures.

Sleep not in any *damp place* , *Vault* or *Cellar* ; a ground Chamber, especially unboarded ;

boarded ; a new washt Room ; or new
plaistered : but chuse a *high Room, dry,*
sweet, and well *aired* ; free from *smoke,* and
remote from any *noise.*

Let your Bed be *soft,* but not to *sink in* ;
which sucks from the body, exhausts and
impairs strength : a Quilt upon a Feather-
Bed, is both easie and wholesom.

Be careful that your Bed be clean, sweet,
and well aired: for Bedding receives the va-
pours and sweaty moisture, that comes
forth from bodies lying in them ; which
if they be not purified by Air or Fire : they
will contract an ill scent, and are then un-
wholesom to lie in.

But if every one ought to be thus care-
ful of their own Beds, they constantly lie
in themselves : you may easily then ima-
gine, how Travellers are exposed to the
injuries of noysom Beds.

Your Chamber also, ought to be kept
clean and sweet ; which is conducing to
your Health : I do not mean often washing
it ; for that brings an unwholesom damp,
and ill scent into a room ; especially a Bed
Chamber ; and the Bed-Cloths do im-
bibe and receive in the moist vapour, which
must do some prejudice : except it be in
the heat of Summer, hot, dry, and clear
weather ; and the Windows opened, to

dry it soon, and very well again : but to do this in Winter, in cold, wet or foggy weather ; is an unwholesom, ill custom : but some Women are so tyed up, to their old usage and fashions ; that no reason will prevail ; nothing but a *sic volo*, and *sic jubeo*, will keep off the washing.

Sweeping, brushing and rubbing ; and searching often all the holes and Corners ; will keep a House (but chiefly Bedchambers) in such order, for decency and cleanliness ; as will answer all the intentions of washing ; and is not so offensive, nor troublesome. But air your Chamber daily, by opening the Windows ; if the weather be dry ; and not thick or foggy.

As for the manner of posture, or *decumbiture* ; the body must lie easie, or sleep will be disturbed : the head *elevated* a foot and half, or two foot higher, than at the Beds feet : and from Head to feet, the Bed to lie smooth and even ; and not a fall below the Pillow, and hollow under the back ; as commonly. Compose the other parts, as best likes every person ; but lie not upon the *back* ; or constantly upon one *side* ; but by *turns* ; and first on the left side : and be covered according to the Climate, and Season of the Year.

The *mind* also must be in a good posture

sture for sleep; well composed and settled when you are in Bed; or that will break off your *sleep* before due time, and defraud you of your *nights rest*: if you lie down with roving troubled thoughts; they commonly will call you up before it is fit to rise; and your sleep will not be so placid and refreshing. Therefore when you lay by your *cloaths*; lay aside also your *business, care and thoughts*; and let not a wandering phancy prevent your rest; or awake you before due time.

S E C T. XVI.

Evacuations, and Retentions bounded;
for preservation of Health.

ALL that the body *receives* is not fit to be *retained*; our food, though choicely pickt, and temperately used; yet all does not turn into the substance of the body; but some part is to be *separated* and sent forth; the rest to *supply, nourish, and be assimilated*. This regular course being continued, the body thrives, and is in good order; but if that which should be

evacuated and sent forth, be retained; or that which ought to be retained, be prodigally wasted, and injuriously emitted; then the body suffers and decays, when the regular *economy* thereof is thus subverted. *Hinc ingens morborum turba.*

And here we are to consider of the various *excretions* that Nature does require, and is *beneficial*; and of such *retentions*, as are *injurious*.

Under this Head is comprised excretions by *Stool*; by *Urine*; *menstrual Purgations*; *Spermatick* issuing; transpiration by the *Pores*; evacuation by the *Nose*, and *Ears*: of which, the former are of the greatest concernment; and special care to be had of them.

Excremental evacuations are various, proceeding from the several digestions; conveyed out by several *Channels*, and *Vents* of Nature's fabrication: which duly evacuated, are no small helps to the conservation of health, and are the effects of a temperate and regular body.

The *retention* of them beyond due time, argues discrasia of parts, or irregular living; and brings much detriment to the body, by their noxious impressions and putrid vapours, that infect and disturb the body.

If the Belly be *costive* and *bound up*; if
the

the Urine be *supprest*; the monthly Courses *stopt*; the Pores *occluded* and shut up: the Soul will be stifled in the Body, and the Body polluted and corrupted with its own Excrements: and as these are so, *more or less* in degree, swerving from rectitude; so it fares with the body, *better or worse*.

And on the contrary; if the *Belly* let pass too soon and forceably, before the alimentary part be separated, sweeping down both together: if the *Urine* flows too freely, and drains the body: If the *Female Courses* be immoderately current, and exhaust the vital stream: If the *Sperme* be involuntarily issuing, and daily wasting: If the *Texture* be too lax and pervious, the Pores *patent* and *evaporating*; the damage is as great as the former, and as much to be feared, as these evacuations are more or less *enormous*.

So that nothing but *moderation*, and an even course between these two extreams, are conservative of *Health*, and *longevity*. And that this may be so; all your *actions* and necessary *customs*, must be bounded by mediocrity: this is the Golden Chain that ties all together; one Link whereof being broken, the whole is broken and disunited; having a dependence, and mutual tye upon each other.

As the discharging of Nature, moderately and seasonably, in all her requisite *evacuations*, preserves the body in *health* and *strength*: so contrarily.

Immoderate *evacuations*, cause weakness, debility of Nature by exhaustion, and procure several Diseases; Cachexies, Consumptions, Dropsies, &c.

To keep the body *soluble* is very good, that at least *once* a day you may not miss to have a stool; else the *Fæces* are hardened, the body heated, the stomach molested, the appetite not so good, the head heavy, dull, and sometimes pained; some grosser matter which should go away by *stige*, is brought by the Urinary passage; occasioning obstructions, all which are very injurious and destructive to Health.

Seasonable and moderate *Venus*, alleviates Nature, and helps digestion: but *immoderate*, exhausts the strength by effusion of spirits; *exsiccat* and dries the Body, hurts the Brain and Nerves, causeth tremblings, dulls the sight, *debilitates* all the faculties, hastens old Age, and shortens Life. But of this more at large in my Treatise of *Spermatick Consumptions*.

Cibo vel patu repletis, superflue evacuatis, sive exercitatis, coitus interdicitur.

Tempus optimum est mane, & post dormias.

Hyeme

*Hyeme & Vere frequentius permittitur ;
Æstate parcius.*

*Juvenes, sanguinei, & pituitosi liberalius ;
parcius Melancholici ; parcissimè biliosi, Se-
nes, emaciati.*

Menstrual evacuations are proper to the Female Sex ; and come to them at certain years , to some at fourteen or fifteen ; to others at sixteen or seventeen : and then Nature challengeth them monthly as her due ; except she hath *conceived, nurseth,* or being grown *old,* Nature does not require this evacuation : And this is of such concernment with them ; that if this *menstrual Flux* be not right in the several requisites, according to *times, quantity* and *quality* ; the whole body oftentimes is disturbed ; but always some *infirmity* or *complaint* does follow : And therefore it much behoveth Women, to have a special regard, that this *course* of Nature be regular, according to each persons propriety of body ; for all have them not alike, nor is it to be expected : and when it happens otherwise ; a *due course* is to be taken to reduce them into order, and procure them aright.

This *Flux* ariseth from a *redundance,* and is granted to Women for *conception-sake* ; that they might both nourish the *fœtus* in
the

the Womb, and have sufficient to supply their own bodies: Therefore when there is no *conception*, Nature hath appointed a *menstrual evacuation* to spend the over-plus this way, during her capacity of having Children; and when that time is past, Nature takes up and makes no such provision; and then this *evacuation* ceaseth.

S E C T. XVII.

The four Constitutions; or different variation of Bodies, distinguished.

THat the *Condition, Properties*, and *Habit* of Bodies, do much differ one from the other; and also the *same Body*, by time, doth vary and alter much from what it was; is that which I need not insist on the proof; every one almost will confess the *õn*, and is convinced of this truth. But how this comes to pass, and the reasons of this difference and variation; are not unanimously agreed upon, but great dissenting about the matter.

The *Galenists* do comprise the diversity of bodies under four *Constitutions*; *Sanguine,*

guine, *Phlegmatick*, *Cholerick* and *Melancho-lick*. And this they will have to arise from the difference of bodies in *mixture*; according to the different proportions they receive of the four *Elements*, participating more of some, than the other.

The *Chymical Philosophers*; some of them will have the difference of bodies to arise out of three Principles; *Sal*, *Sulphur*, and *Mercury*: Others increase that number, and will have them five; *Spirit*, *Salt*, *Sulphur*, *Water* and *Earth*. But I must not now engage in the controversy between the *Chymists* and *Galenists*; or make another party to oppose both; but reserve that as more proper for a *Polemical Tract*: This Work being not intended controversial, but *Canonical*; I therefore pass on to state the Matter.

These four terms of *Sanguine*, *Cholerick*, &c. although I do not adhere to them in the common acceptation, and in every point as the *Galenists* use them; yet they being so familiar, and well known to such for whom chiefly this work is intended; I shall retain these names, with distinction and limitation, to serve our present purpose; rather than impose new words upon you, not so well understood.

I do not therefore understand by *Phlegm*,
Choler,

Choler, &c. that every body is composed of these four humours, as their constitutive parts; resulting from *proportionate*, and *disproportionate* mixture, and combination of the four *Elements*: But that persons may participate of, or abound with a degenerate humour; and that the *succulencies* of the body, may incline to such a condition, *affine* and *analogous*; or having such properties; as that which is assigned to, and called *Phlegm, Choler, &c.* may well be asserted; and we may call them by such names.

But you must also take notice, that the degenerate matter in mans body is so various, that you must not think to reduce all such depraved Juices exactly to these three heads; of *Choler, Phlegm, and Melancholy*; and if you add twice three more; the number would not be sufficient: But since there are not *peculiar appellations* to distinguish all precisely by; better have some general terms than none.

The variation of bodies, in relation to *Temperament, Habit, and Constitution*; does arise *immediatè* from the variation of *digestions*, and the different *products* from thence: so that one and the same person shall by time be of *different constitutions*; according as the functions of the
body

body are performed, well or ill.

The changing or establishing of Constitutions *procatartice*; does depend upon subjection and obedience to the *Dietetick Rules*. As every one is ordered prudently and regularly, or negligently and incongruously, shall be disposed to this or that *Constitution*. If a man live idle, plentifully feeding, indulging himself in raw Fruits, and sleeps much; this disposeth him to be *Phlegmatick*: that is, his digestions shall not be so good; and there will be *crude* relicts abounding, such as are called *Phlegm*.

If a man be of an *active cogitative* spirit, eager in business, giving himself little rest, accustomed to Wine, and high seasoned Meats: This manner of life fires and heats the body; the *Juices* then will not be so *mild, temperate, and balsamick*: but *acid, hot and sharp*; and this person then may be said to be, of a *choleric* constitution, or condition of body.

If a fresh *sanguine* person, of a pure wholesom body; be oppressed with care and grief; live a sedentary life; or too much given to *study* and serious *contemplation*, and feed grossly: This course of life shall change and alter the best constitution: the *sanguine* brisk airy person shall by these means, be of a *dull* heavy disposition, and

sad mind ; the body also shall degenerate from its purity, and the humours become more fixed and feculent.

The Soul being the great *Spring* or *Wheel*, that keeps all the functions in motion, upon which they do depend, *primò & principaliter*, as the Fountain of all Vital Actions: If this be *dejected* and taken off its *speed*; the functions are then performed very *heavily*, as if *weights* and *clogs* were hung upon them; and then the *elaboration* of food is not well performed, nor a pure alimentary Juice produced; but a degenerate *succus* of a heavy oppressing nature not duly fermented by the *Spleen*; (*dyscrasied* by the preceding Causes) from whence a *melancholy* constitution is begotten, and may so be denominated for distinction.

The diversity of *Constitutions* being thus understood; we may make use of, and retain these distinguishing terms, at this time to serve the business in hand; since they are so familiar by use, and easie to be apprehended, by such for whom this is intended. But although I can close with them, in relation to this purpose I am now upon; to order and appoint a *Dietetick Regiment* for different bodies; yet I think them not of that concernment, for a Physician

fician to tye himself strictly to their observance, in the *designment* of Cures; these notions being too superficial and remote from the *quiddity, essence* and *spring* of the Disease; are but *Characteristical* and *Signal*, to note how, and which way the vital Powers do deviate and swerve from their integrity; are but the *Producta Morbi*; the Products and Effects, separable, and the Disease may remain behind.

Wherefore I cannot allow them, as they are severally enjoined in the *Methodus Medendi* for indications, to sute Purgatives *electivè*, and other Medicines to, by peculiar *appropriations*; nor concur with some *Hypotheses* that are founded upon this Doctrine by the *Galenists* to steer them in their *Therapeuticks*; which indeed runs them upon great errors in the Cure of most Diseases; being so nice in *temperaments, humours* and *qualities*, and eying them so much; that they neglect the spring from whence they do arise, and where the greatest *stress* of Cures do lie. *Morbi in initiis vitalibus radicem habent.*

And although I have distinguished food for several *constitutions* or *conditions* of body, as most proper and fit for them; and commonly most *agreeable* and *appetible*; yet I do not thereby strictly enjoin, or restrain

strain any one of a *dissenting appetite*, from some things greatly coveted and sutable by experience; although appointed for another person of a different *constitution*: but that every person seeing the general *Rule*, may something be guided thereby; and examining his peculiar propriety of Body, undiscernable to others; whether it will comply freely, or with reluctance. In such case where there is a refusal of *this* or *that*, as not suting, but disgustful; you are not to impose upon your Nature forcibly, though enjoined by the *general Rule*: But where you are at a stand in things indifferent, what to chuse when either will comply and sute your appetite, then follow the *Rule* as advantagious. Moreover the strong *robust* bodies, *active* and *laborious*; are not so strictly enjoined to observance, as *tender weak* bodies; which soon are decomposed and altered by ill diet; or that is *incongruous* for their *condition* of body.

If a person have a cold, waterish, *Phlegmatick* Stomach; those *Meats*, and *Drinks*, and *Sauces*, are not so agreeable and requisite for him, as will well agree and sute with a *Cholerick*, *hot*, and *dry* parching Stomach. A *Phlegmatick* man, most commonly takes no delight, in Milk and Whey, cold
Meats,

Meats, and cooling Drinks, or cooling Sauces: but he loves seasoned hot Meats, strong Drinks, Spices, and hot Herbs; to make his Meat savoury and acceptable to his Stomach: But the *Cholerick* Man shall delight in the other; and they shall sute best with him, being temperately and discreetly used.

So that a *Dietetick Regiment*, well appointed and observed; is *physical* to *dis-crasied* and *distempered* bodies; to *con-temperate* and *allay* the *luxuriance* of some predominant Humour; and something dis-pose the faculties to produce the *alimenta-ry Juices* of another nature: which by time will alter and change the *constitution*, or *condition* of Body, from what it was; and reduce it nearer, to what it ought to be.

M S E C T.

S E C T. XVIII.

The sanguine Constitution; or purest state of Body; how generated, and preserved.

THis *Constitution* does result from the integrity of the faculties, and due *Craſes* of the Parts, performing their offices rightly: When Food is well *elaborated* and *transmuted* in such manner as is proper for each *digestion*; then a good *constitution* and good *habit* of body is established. The Maſs of blood then hath its pure tincture; and all the liquors of the body their peculiar *properties*, ſuteable to the intentions of Nature: But if the *Craſes* of the *Parts* be perverted, by a *ſpontaneous* defection and imbecillity of the *faculties*; or otherwise procured to *irregularity*; by bad food, *intemperance*, and the *Diætick Rules* not observed; then the *alimentary Juices* do degenerate from their purity; the maſs of Blood, and *nervous liquor* are depraved; the *conſtitution* and whole habit of body altered and changed for the worſe.

The *sanguine* perſon enjoys the beſt ſtate and condition of body; does not abound,
or

or is molested with *crude, Phlegmatick* or *acrid Choleric Juices*, or otherwise degenerate; but hath the *succulencies* of body, in their right and proper natures; as is most fit for every Vessel and part of the body: hence it is, that this person is more *fresh, temperate, lively, and florid*; of a more *pleasant* mind, and *good disposition*; having pure blood, and other good Juices to supply the Body; from whence the *spirits* are generated both plentifully, and of a *good extraction*.

This *State and Constitution* of Body, is best preserved and continued so from degeneration, by a good *Dietetick Regiment*; disposing all the requisite supports of Life, Customs and Actions whatsoever; that they be *moderate, seasonable* and *suteable* to such Natures; contributing their assistance wholly, and not being any ways detrimental, by their ill management.

The *Sanguine Person* will continue long in that condition and good state of Body; by a due observance of *Dyet, Exercise* and *Rest, Sleep* and *Watching, Excretions* and *Retentions, passions of Mind*: For any of these irregular and unsuteable, will alter and change the best tempered body, into some other depraved condition, answerable to their Causes: as the intemperate *Air*

of a hot *Climate*, or sudden change of Weather not regarded; *violent* and *unseasonable* Exercise, *night-watchings*, *ill-dyet*, &c. introduce a depraved alteration and degeneration of the blood: and therefore most commonly sickness soon follows such injurious Courses. I might here forbid the smoaking of Tabaco; the common *Purgatives* falsely denominated, but rather and more properly *Corruptives*; which stamp an ill impression upon the *parts*, and vitiate alimentary Juyces of the Body: but the injuries procured from Tabaco, and these Drugs, are declared at large in my Tract of the *Scurvy*; Therefore I need not repeat here.

For the Election and Choice of *Food*; for *quantities*, and due *times* in *Eating* and *Drinking*; for the choice of *Air*, and *place* of Abode; for *Exercise*, *Sleep*, &c. consonant and most agreeable to this constitution and best state of Body; are to be sought in the general *Hygiastick Rules* before-mentioned; which are most proper and applicable to this *state* and *condition* of Body; as being the Rule or Standard to measure others by: And by how much, others vary from this *temperature* and good *condition* of Body; by so much are they to be accounted *intemperate* and *deviating*
from

from integrity ; and do therefore require some particular *Rules* or *Exemptions* from the general, to regulate them apart ; because *bodies* in a right and good *state*, are not to be governed by the same strictness of *Law* ; but must have some *allowance* and *exceptions* ; which shall be observed in the particular constitutions following.

S E C T. XIX.

The Phlegmatick Constitution : managed for a reduction.

THE *Phlegmatick* Person is such whose nature is not so *vigorous* and *acute* in the digestive faculties ; and makes a transmutation of food not so perfect as the *Sanguine*, but something *crude* and *raw*. This Constitution abounding with *superfluous* moisture, and being cooler in *temperature*, (except upon occasions distempered, and the *Archeus* disturbed) commonly hath a slower *Pulse* ; not so lively, *active* and *brisk* as the *Sanguine* person ; prone to sleep and ease ; of colour *paler* ; by hot things *benefited*, by cold things *prejudiced*.

And thus it is; by reason the *vital powers* are remiss and sluggish, or perverted, and the several functions of the body not performed vigorously and compleatly: which ariseth from an innate disability; or irregularity, and disregard to the *Dietetick* rules.

Now this *Constitution* of body being fallen a degree from the integrity of Nature; and swerving from the best condition and state of body, which is the *Sanguine*, and finding by these *Characters* how Nature is defective, and which way declining: You ought so to order all your *actions* and *customs*, as may tend to the *rectifying* of this deficiency, and be auxiliary for a *reduction* to the best state; at least prevent what may succeed *worse*, and stop the *increase*. And herein it will be no small advantage, to know what is *assisting* and *helpful* to Nature in this case; and what is *injurious*.

Meats agreeable and convenient for this condition of body; are such as be *light* and *digest* well, because the *Stomachs ferment* is not so *acute*; yet if the *Stomach* covets what is not of *facil* digestion, let it be made *savoury* and *seasoned*: And then a *Phlegmatick* raw stomach may better venture upon such. But *Brawn*, *Pig*, *Goose*,
Duck,

Duck, *Water-fowl*, and such like, are not agreeable to a *Phlegmatick Stomach*: Also *Eeles*, *fresh Herrings*, *Makerel*, *Lobster*, *fresh Salmon*, *Sturgeon*, are injurious and difficult to be digested. But if you must please your palate, drink *Wine* with these meats for a corrective.

Let your dyet be warm Meats, oftner roast than boyled.

Butter, *Oyl*, and *Honey* is good for you; *Mustard*, *Salt* and *Spices* are necessary for your use: especially with meats of slow digestion; and that abound with much moisture, and are apt to clog the Stomach.

Refuse *Milk* and *Milk Meats*; *Curds*, new *Cheese*, *Butter-milk* and *Whey*.

Olives, *Capers*, *Broom buds*, *Sampire*, are good Sauce; also *Garlick*, *Onions*, *Leeks* in Broths, seasonings or Sauces, for a relish, but not raw.

Refrain cold Herbs and Sallads; as *Lettuce*, *Purflan*, *Violet-leaves*, &c. except *Sorrel*, which although cold, yet a sharpner of the appetite: but freely use *Mint*, *Sage*, *Rosemary*, *Time*, *Marjerome*, *Parsley*, *Pennyroyal*, and such hot Herbs.

Abstain from raw Fruits; *Apples*, *Pears*, *Plums*, *Cucumbers*, *Mellons*, *Pumpions*, &c. But you may eat new *Wall-nuts*, *Filberds*, *Almonds* blanch'd, *Chef-nuts*, *Fi-*

stick-nuts, Dates, Figs, Rasins.

Drink *strong Beer* more frequently than *small*; and sometimes *Sack*. Not *French Wine* if you be *Rheumatick*.

Indulge not your self in lying long in *Bed*; or *Afternoon-sleeps*; and too much *Rest* and *Ease*: they dull the spirits, increase *flegm*, and *superfluous moisture*.

But frequent *Exercise*; and moderate abstinence in *Meat* and *Drink*; are great *preservatives* of your *Health*.

Chuse a warm *Air* and dry *Soil*; remote from *Waters*; the best place for your *Abode*.

Hot *Baths* are profitable; seasonable and moderate *Venus* a friend: the former cherisheth the spirits, opens the pores for a *transpiration* and *emission* of *superfluous moisture*: the latter suscitates and raiseth the spirits, *alleviates* nature, and helps *Concoction*.

§ E C T.

SECT. XX.

The Choleric Constitution: *altered,*
and *allayed.*

THE Choleric Person is more *hot* and *dry* than the *Phlegmatick*; eager and *precipitate* in action; froward, hasty and angry; lean of body and slender: the *Veins* big, a hard *Pulse*, and quick: of colour *pale* or *swarthy*; propense to waking and short sleeps; subject to Feavers, or febrile æstuation upon small occasions.

That some bodies are in this *state* and *condition*, is apparent and certain: but whether by *innate* Principles so disposed, or otherwise procured and *adventitious*; we will not controvert here: but shall proceed as granted, that a *Dietetick* Regiment, *well* or *ill* managed; shall make this person or condition of body, *better* or *worse*. Wherefore I advise such to these observations.

Use a cool and moistning dyet; most frequently boyled meats, rather than rost or baked; but fryed or broiled meats never.

Eat Broths often made with cooling Herbs; *Rice-milk*, *Cock-broth*, or *Barly-broths*

broths with *Rasins, Currans* and *Prunes*.

For flesh, chuse young tender and juicy ; as young *Beef, Veal, Mutton, Lamb, Kid, Pork, Green-geese, Turkie, Capon, Chickens,* and such like.

Observe fish dayes as good dyet : and then you may eat fresh *Salmon, Lobster, fresh Herrings, Crabs, Prauns, fresh Cod, Thorn-back, Soles, Plaife, Whiting, Smelt, Oysters, Pike, Trout, Tench,* and other fresh fish ; *Eeles* not excepted which are unwholesom to others.

But refrain salt Meats, and dryed ; as *Bacon, old Ling, Haberdine, salt Cod,* pickled or red *Herrings* ; pickled *Scalops, Oysters, Anchoves, Sturgeon,* hang'd *Beef,* dryed *Tongues,* and such like.

Milk and Milk meats are pleasant and good ; as *Custard, White-pots, new Cheese,* fresh *Cheese* and *Cream*.

For your Sauces ; use *Verjuce, Sorrel, Orange, Lemmon, Apples, Gooseberries, Currans, Prunes,* pickled *Cucumbers* : as boyled *Veal* and *Green-sauce* ; rost *Veal* and *Orange* ; boyled *Mutton* with *Verjuce* and its own juice ; rost *Mutton* and *Cucumbers* ; green-*Geese* and *Gooseberries* ; Stubble *Goose* and *Apples* ; *Pig* and *Currants* ; *Pork* and *green-sauce* ; boiled *Chickens* with *Gooseberries* or *Sorrel-sops* ; *Calves* feet stewed

stewed with *Currans* and *Prunes*: And your meat thus Cook'd, is both food and Physick.

Take a lawful freedom, and please your self with these Fruits; *Citrons*, *Pomegranats*, *Oranges*, *Lemmons*, *Quince*, *Pear-mains*, *Pippins*, *Cherries*, *Mulberries*, *Grapes*, *Damsons*, *Bullaces*, *Prunellaes*, *Respass*, *Currans*, *Barberries*, *Strawberries*: they cool and quench thirst, contemperate and aswage hot cholerick humours, and give a great refreshment to the parched spirits.

Eat Sallads of *Lettuce*, *Sorrel*, *Purslane*, *Spinage*, and *Violet-leaves*; they are medicinal aliment; but be sparing in *Mustard*, *Salt* and *Spices*.

Butter-milk, *Whey* and *Cider* allay preternatural heat; check the effrenation of *Choler*, and are refreshing to you.

Refuse the fat, and brown out-side of meat: also the crust of *Bread*: and be sparing in *Butter* and *Oyl*.

Drink *Wine*, *Spirits*, and *strong Liquors*, but as *Physick*; to refresh and assist a weak stomach, and not otherwise.

Fast not, but satisfie the Stomach, when it *vellicates* and calls for meat; biting *choler* must have something to feed on, or it will disturb the body.

Cherish

Cherish and indulge *sleep*, it cools and moistens; but let it not exceed in length; which puts Nature by her due times for necessary evacuations.

Be not too eager and constant in *study*; nor use late sitting up: both *exasperate* this condition of body, and make it worse.

Use very gentle *Exercise*; and be not laborious or toying, but take your *ease*; avoid *violent* motion; for it fires the spirits, and heats the body, which is very injurious to this Constitution.

Frequent *Venus* is most pernicious.

Cold Baths are profitable, and refresh much; by cooling the *blood*, allaying the spirits, and concentrating them.

Banish *anger*, immoderate *care*, *peevishness* and *fretting*; which discompose the spirits, heat and waste them; augment *Choler*, dry the body, and hasten old Age.

Refrain *Tabaco* as a very injurious custom; it exasperates *Choler* by heating, drying, and evacuating dulcid *Phlegm*; which contemperates, bridles and checks the fury of *acrid bilious* humours.

SECT.

S E C T. XXI.

The Melancholy Constitution; directed and governed.

BY *Melancholy Constitution*; I here understand such a condition of body; as is procured, and most commonly is the consequent of *habituated Melancholy*; or a *melancholy heavy Soul*, and a *discrasied Spleen*.

To pass by the controversies that might arise here from the distinction of *melancholy* by the *Galenists*, as one of the four *constituent humours*: I shall take for granted on both sides, as well *Chymists*, as them; that the aforesaid causes do beget such a *constitution or condition* of body, as may well require a peculiar *Dietetick Regiment*; as an allay or mitigation of those *preternatural Symptoms*, that necessarily follow such *Causes*: at least that they may not be aggravated by an injurious course of living.

A *melancholy, studious and sedentary life*, does much abate and suspend the *emanative vigour and activity* of the *Soul*; equally distributed (*geometricè*) amongst the several *faculties*,

faculties, as the spring of their motion and actions: from which abatement and depression of their power, the *functions* are not *discharged* so exactly, vigorously and unblamably; but more or less, according to the aggravation, or *intention* and *remission* of those Causes. Now as the *Spleen* is more eminently the seat of that *passion*; and commonly a part most apparently injured, leading the rest into disorder; We shall appoint such a government, or prudent election and modification of such things, comprised in the *Dietetick* part of *Physick*; as may best suite with such a condition of body.

The *melancholy splenetick* person; whose digestive faculties are *debilitated*. must feed more tenderly and nicely than another; else, that *flatulency* and *oppression* (which commonly does attend this condition of body) will be aggravated and much more molesting: For by a gross and plentiful feeding, are those evils increased.

Let not your common *dyet* be of such Meats, as are hard and difficult to digest; that lie long upon the stomach, and require a strong *incising ferment* for *separation* and *transmutation*: as Meats long *salted*, *dried*, *fried*, or *broyled*. &c. but keep to such as are *light* and of *facil digestion*; that

that soon yield in *fermentation*, and are *transmuted*, without great labour and trouble. Meats thus distinguished, you will find set down in the 54, 55, and 56. pages preceding, where you may make *Election*.

If you have a hot and dry costive body; use *Barley-broths*, with *Prunes*, *Rasins* and *Currans*: and you may eat sometimes *Pippins*, *Pearmains*, *Cherries*, *Respas*, *Strawberries*, and such like good fruits to cool and moisten.

Take not a *full* meal at Supper, nor *late*; but eat *sparingly*: And if that be too much, as may easily be discovered; then forbear Suppers wholly.

Capers, *Broom-buds* and *Sampire*, are good Sauce; they please the Palate, quicken the Appetite, open Obstructions, and help Digestion: all which are profitable for this condition of body.

Also *Borrag*, *Bugloss*, *Endive*, *Cichory*, *Baum*, *Fumitory*, *Mary-gold-flowers*, *Violets*, *Clove-gilliflowers* and *Saffron*, are of good use.

Drink *Cider* sometimes, and small *White-Wine*; also *Whey*, if your stomach agrees with it.

Keep the body *soluble*; your Head will be more free from *pains*, *fumes*, and *heaviness*:

ness: Also the lower Region of the Body will not so frequently be disturbed with *flatulent rumblings*, *distention* and *windy eruptions*.

Cherish *Sleep*; it refresheth the spirits, pacifies a troubled mind, banisheth cares, and strengthens all the faculties: but *tiresome waking* in the night, is a great Enemy to a melancholy person.

Fly *Idleness*, the Nurse of Melancholy; but exercise often, and follow business, or recreations.

Walk in the green *Fields*, *Orchards*, *Gardens*, *Parks*, by *Rivers*, and variety of places.

Change of *Air* is very good.

Avoid *solitariness*, and keep *merry Company*.

Be frequent at *Musick*, *Sports* and *Games*.

Recreate the spirits with *sweet*, *fragrant* and *delightful* smells.

Banish all passions as much as in you lies; *fear*, *grief*, *despair*, *revenge*, *desire*, *jealousie*, *emulation*, and such like.

Opus est te Animo valere, ut Corpore possis.

Give not your self to much *study*, nor *night-watchings*; two great Enemies to a melancholy person.

Refrain *Tabacco*, though a seeming pleasant

sant Companion; the *phancy* is pleased but for a *short time*; and the ill effects are *du-
rable*.

S E C T. XXII.

Diseases, and Passions of the Soul,
in general.

MAN is made up of two grand parts, *Soul* and *Body*: the one *Active*, *ruling* and *governing*; the other *Passive*, *obeying* and *instrumental*: The one hath its *serenity*, *tranquillity*, and *placidness*: The other due *organization*, and *fabrication*: But both *Soul* and *Body*, are subject to *disorder*, *discomposure*, and *inaptitude*; for the regular performance of their *Actions* and *Offices*.

Great discoveries have been made of that Part of *Man*, which presents it self to the *eye*: We have viewed his *Fabrick*; and I may say exactly; Witness the *excellent Anatomical* pieces that are *extant*; wherein are discovered and laid open, all the *contrivances* of this rare *Machine*: But the *Spring* that sets all on work; the *intrinsic*
N mover,

mover, the *Soul*, lies much in darkness; and acts as it were, behind the *Curtain*; Whole *deficiencies* and *aberrations* are little taken notice of, except in the irregularities of *passion*; and then only in relation to *divine* and *moral* rectitude: And therefore in our *Physical Discourses*, I find the *Body* to be accused of infirmity and failing, throughout the *Catalogue of Diseases*; and that the *indisposition* of *Organs* to act, is the *sole* or *main* cause of the irregularity, and deficiency of the *Functions*: And that the *hability* of the *Soul* to act *ad extra*; does depend wholly upon the *capacity*, and *aptitude* of the instrumental parts.

But I am otherwise perswaded to believe, and from no small reasons; That as there is great difference of *Souls* in *divine* and *moral* goodness; why not then in *natural* abilities and integrity; relating to *health* and *sickness*? And therefore it is very rational to assert; that many defects or disorders in the *Functions*, and ruinous decays of the *Body*; does arise and spring forth, from the *pravity*, and *debility* of the *Soul*, by its lapsid nature: And that the first motions, *ab intra*, or *emanations* of the *Soul*; are, and may be infirm and vicious, when the *Organs* are in their rectitude and aptitude for regular motions. But to clear
 this

this out, and prosecute it to the full; I must ravel into the whole Doctrine *de Anima*, and assert contrary to the old *Philosophy*, (which will be found very erroneous) but that will take up a whole *Tract*, too big for this place; and must be the work of another time. Therefore I pass on.

Passions of mind may be considered; either in relation to what is *divine*, *moral*, or *natural*. *Passions* respecting the two first; are either *good* or *evil*, as their *object* does distinguish them: but in the latter they are ill, and produce bad effects; as they are in degree, more or less *turbulent*, *violent*, and *durable*. What concerns the *Passions* in the two former respects, is not our business in hand; but as they stand in relation to *Health* and *Sickness*; what disorders they produce in the regular *economy* of the Body, how the Functions are depraved, debilitated or suspended by them, is our task now.

The Diseases, or infirmities of the Soul most *visible*, are the *perturbations* and *passions*; wherein, the Soul is put by her *genuine* state of sanity, placidness and serenity; and that *equanimous* distribution of her *energy* into the Members, and Parts of the Body; and from thence much altered, disordered, and disproportioned.

Passions draw off the *Soul*, from exercising and executing the *functions* of the *Body*: For, whereas the power of the *Soul*, is *equally* or *proportionably* divided into all the *faculties*, in her natural *placid* state of government: On the contrary, when *Passion* is *predominant*; much of that power is drawn away, and expended in the prosecution and support of this *Passion*.

Passions put the spirits upon several motions: sometimes *contract* them, as in *Grief*, *Fear*, or *Despair*: Sometimes *dilate* them as in *Joy*, *Love*, and *Desire*: Sometimes drives them *furiously*, as in *Anger*: wherein also the humours are *fluctuating* sometimes this way, and sometimes that way; according to the nature of the *Passion*, which hath its peculiar *motion* and *current*. And as other Diseases have their *Diagnostick* Signs to distinguish them, and whereby they may be known: So likewise the *Passions* have their *peculiar Characters* of distinction; that it is not difficult to know under what *passion* a man labours. We judge of other sicknesses very much by the *Face*, what alteration there: So by the *Countenance* we may know what *Passion* is *predominant*; each putting on a different *aspect*, and presenting it self in another *shape* and *visage*.

Passion in excess, although it be the perturbation and *sickness* of the mind; yet it is not confined there, but is *communicated* to the Body, which partakes and shares in the *morbous* effect. If the *Mind* be distempered and discomposed, the *Body* cannot continue in *health*. The *Soul* and *Body* are so interwoven with each other, and *conjunct* in their Operations; that they act together, enjoy, and suffer together: They are so linked and conjoined, as Partners of each others ill and welfare, that the one is not affected, but the other is drawn into consent; mutually acting, enjoying and suffering until death. Hence it is; a diseased Body, makes a heavy drooping mind; and a wounded, disturbed or restless mind; makes a youthful healthy body, to decay and languish. Who therefore desires the health and welfare of the body; must procure Ease, Rest, and Tranquillity of mind.

Ἀδύνατον χωρὶς ψυχῆς ἐχέσθαι,
μὴ ἔχει τὸ σῶμα αὐτῇ συνοῦσθαι.

That you may the better know, and rightly understand how *passions* of the *mind*, redound and reflect upon the *body*, to the decay and ruine of it, and *abbreviating* mans life.

First; Consider that the *Body* without

the *Souls energy*, is dead, and moves not at all: by vertue of the *Souls* conjunction with it, and *informing power*; the *Body* acts with various motions and operations; and according to the *activity* of the *Soul*, with *organical* aptitude and fitness of the *Body*; is the exquisiteness and perfection of their operations: The *Soul* then is *Agent*; the *Body passive*, receiving the influx virtue and power from the *Soul*, who is *Rectrix* and *Gubernatrix*, to whom the *Rule* and *Government* belong.

It is evident therefore, since the *Body* cannot act any thing of it self for its conservation, without the energy and assistance from the *Soul*, whose care is for the regulating and moderating the *Body* in all actions *external* and *internal*; then the *distractions*, *inactivity*, *wandrings*, and *neglects* of the *Soul*, do tend to the subversion of this due order and government; and consequently the ruine and dissolution of the *body*; which requires a constant supply of daily reparation, and a *regular tuition* for its support and maintenance.

Now the *Soul* transported by passion, from its *genuine* order and mode, of placidness and tranquillity; and reduced into a *turbulent*, *unquiet* and *distempered* state; is a condition of incapacity, and unfitness
for

for government, for that time being ; and many damages arise thereby, as in each passion particularly hereafter will appear.

In a *threefold* manner, the *Soul* is put besides her self, in the regularity of *rectory*, and is incurious of the welfare of the Body.

First, The *Soul* is either carried away by some *delightful object* ; as for something vehemently desired ; and deserting, as it were, the body, to follow after that thing desired and coveted ; *extending* her power and strength out of the body ; to lay hold, if possibly to obtain, and bring within the *Sphere* and *Circle* of her enjoyment ; as in the Passion of Love.

Or *secondly*, The *Soul* is in *fury* and disquieted within, by the apprehension of something assaulting and disturbing ; to which the *Soul* hath a *contrariety* and *antipathy* against : as in the passions of *Fear*, *Hatred*, *Revenge*, *Anger* : And this disquietude and disturbance is continued, by representations of their causes in the *phantasie* ; which still present themselves to the *Soul*, by way of a fresh *assault*, which feeds the Passion, and continues the *Distemper*.

Or *thirdly* ; The *Soul* is languishing, heavy and inactive ; altogether *indisposed*

to the government and tuition of the body; and perhaps desirous to be *discharged* and shake it off, being weary of the burthen; taking no delight in their *partnership* and society, as in *melancholy despair* and *grief*. In all which cases you shall find the *Body* to suffer great *prejudice* and *detriment*.

In the *first Case*: When the *Soul* alienates her self, wanders away with a *vehement desire*, to procure and obtain any thing most agreeable and delightful; the *Soul*, as it were, *contracts* her self, and *unites* all her force; stands at *full bent* after this beloved; dischargeth all her thoughts upon it, and spends her strength in *desire* and *longing*; until at last she pines away with a tedious and starving expectation, if the beloved thing be not obtained. In the interim, the *economy* and government of her own *mansion*, the *Body* is neglected; the spirits, which are accounted the *Souls immediate Instruments* in every Faculty, at least a considerable part; are inticed away, and called off from their proper and peculiar *works* and *duty*; perhaps to enlarge and increase the *vigour* of some other *faculty*, more *immediately* subservient, and attending the *Souls* new design and business; preferred far before a good digestion, due
excretion,

excretion, nutrition, seasonable rest, or what else; and those *spirits* remaining which have the burthen of these duties *incumbent* on them, have so small and inconsiderable support and supply of *influence* from the Soul, to direct and back them in their performance; that the *functions* are executed *weakly* and *depravedly*, to the great prejudice and damage of the Body.

Digestion now is not so good, nor the *Appetite* so quick; the *stomach* calls not for a new supply; as yet not being well discharged, and quit of yesterdays provision: the *stomach* now is weary of dressing and preparing long Dinners for the Body; *Lenten* and *fasting* days, are its vacation from trouble.

Separation now is not so good; the *excrementitious*, and *nutritious* part, walk hand in hand together, and pass without contradiction or due examination: the *watch* now is not so strict at the *Ports*, and privy passages, to discern what is fit to pass *this way*, and what the *other*; or what to reject and keep out; but *promiscuously* receive what presents it self.

Distribution now is not so good; *Aliment* tires by the way; wanting *spirits* to convey, and bring it to its journeys end; and exercise to jog it on through the *angust*

gust Meanders, and more difficult passages.

Sanguification is now degenerated and vitiated; the preceding requisites, and fit *previous* dispositions, in order thereto, being wanting.

Membrification or *Assimilation*, is now changed for a *Cachectick*, and depraved habit.

Excretion, and *Evacuation* of what is superfluous, and unfit longer to be retained in the body; is not sent away in due time, but stays for a Pass; the *Governess* is now taken up with other matters; neglects due orders, and commands to the *expulsive faculty* for their emission.

All necessary and wholesom *Customs*, are now neglected and disregarded: the Soul too oft is wandring and gadding abroad, and best when she is roving from home; but neglects the *airing* of her Cottage, and perfuming it with fresh *atherean* breath. The Soul is now always restless and disturbed; nor shall the *Senses*, her *Attendants*, take their due *repose*; but keeps an unquiet house at midnight.

In the *second Case*: The regular and due *order of government* in the Body is subverted and changed; when the Soul in the forementioned passions of *Fear*, *Anger*, *Hatred*,

tred, and *Revenge*; is disturbed and *alarm'd* by the assault, approach or appearance of some evil or injury: the *Soul* then summons the *Spirits* together, and commands them from their common duties; calls them to her *aid* and *assistance*, for security from danger; to repulse the violence offered, or revenge the injury; hurrying them here and there, from one part to another, in a tumultuous manner; if the assault be suddain and surprizing: sometimes inward to support the *heart*, to give courage and resolution; which by their suddain concourse and confluence to the Center, causeth great *palpitations*, and almost *suffocation*: or else commanding them to the out-works; into the external parts, to repel the invasion and violence of the evil presenting or approaching, or to revenge the quarrel: the *Hands* and *Arms* then receive a double or treble strength; the *Muscles* being full, and distended with agile *Spirits*, for their activity and strength in motion. The *Eyes* then are staring full, and stretch'd forth with a croud of *inflamed Spirits*, darting forth their fury, and spending their strength upon the Adversary and Object of their trouble. The *Tongue* then is swelled with spirits and big words; that wanting a larger room for
vent,

vent, tumbles out broken and imperfect speeches, and scarce can utter whole words. The *Legs* and *Feet* then have an Auxiliary supply, and double portion of *spirits* conveighed into their *Nerves* and *Sinews*, to increase their agility and strength, to come on, or off. But in the mean time the *Heart* perhaps is almost fainting, so long being deprived of, and deserted by, those lively *vigorous spirits*, which did inhabit and quarter there for its *Life-Guard*, protection and support; but are now called off their *Guard* and common duties, imployed in Foreign Parts, commanded here and there, as the *emergent* occasions present, to the *Governess* of this *Microcosm*.

In the *third case* mentioned: the due order, government, and necessary execution of offices belonging to the welfare and maintenance of the body, and preservation of life, are neglected and weakly performed.

When the *Soul* being darkned and overspread with a cloud of *sadness*; betakes her self to a sullen *incurious recumbency* and retiredness; willing to resign up and cast off, the government and tuition of the body; and as a burthen, which she now delights not to bear about; begins to lose her hold, who before had embraced and

clipt

clipt so close; suspending the virtue of her energy and vigorous emanations; acting faintly and coldly, those necessary mutual performances; without regard to their former friendship, or their future conjunct preservation.

The *Body* now begins to sink with its own weight, and press towards the *Earth* the natural place from whence it came. That active spirit which before had buoyed it up, and took delight to sport it to and fro; is now ready to let it fall and grovel downwards, to leave it whither it must go. The wonted pleasures of their partnership and society, are now disgusted and rejected: *Food* now hath lost its relish, and is become unfavoury: *Sleep* which before was pleasant, as a holy-day in the fruition of rest and ease, is now composed of nothing but troublesome unquiet dreams; linked together with some sighing intervals, to measure out the weary night by. *Exercise* and sporting Recreations, are now accounted drudgery, and laborious toying: unwilling is the *Soul* to move her Yoke-fellow, farther than the enforcing *Law* of Nature, and necessity commands and urgeth. Their joint operations which before were duly and unanimously performed; are now ceased, abated or depraved;

ved; by the *retraction*, *reluctance* and *indisposed* sadness of the *Soul* to act: the wonted *vigorous* emanations of the *Soul*, and her radiant influence upon the spirits is now suspended, subducted and called back. These ministring attending *Spirits*, and nimble *Agents*; which at a beck were always ready, agile and active, in the execution of her commands; now want *Commands* to stir, and *Warrants* to act by: but in a *torpid* and *somnolent* indisposition; unfit for action, and the exquisite performance of their duties; and in a *sympathizing* compliance with the *Soul*, the *excitrix* and *rectrix* of their motions; they are ready to resign their *Offices*, and give over working; that what they now do, is faintly and remissly performed, with much deficiency and depravation. When the *Soul* is pleased and merry, the *spirits* dance and are chearful at their work; but when she *droops* and *mourns*; the *spirits* are *dull*, *heavy* and *tired*; the *Functions* but weakly and insufficiently executed.

From the preceding Discourse, may easily be collected; that the *Distempers* and *Alienations* of the *Soul* from her genuine state of serenity and quietude, is of great disadvantage to *Health*; for as much as the necessary *Functions* of the *Body* from hence
are

are disordered and insufficiently performed; these perturbations also, impressing upon the Body, various *preternatural* effects; forming the *Ideas* and *Characters* of Diseases upon the *spirits*; which are by them communicated, implanted, and propagated in the body: likewise the *morbi-fick* Seeds, and secret Characters of Diseases which lay dead and inactive; are by the *æconomical* disturbance, and *perturbation* of mind, *awakened*, *moved*, and stirred up to hostility and action; which otherwise would have layen *dormant*: as by grief, fear, anger; *hysterical passions*, *swoonings*, *epilepsies*, &c. are often procured: and it is evident, and commonly observed, by infirm and diseased people; how passion *aggravates* and heightens their distempers; and according to the *temper* of their *mind*, will their bodily infirmities be *aggravated*, or *abated*.

I shall draw up this Discourse into three *Corollaries*; being the *Epitome* of what hath been asserted and aimed at.

1. There is no *perturbation* or *passion* of mind, whether little or great; but it works a *real effect* in the Body more or less; according to the nature and strength of the passion: and by how much the more *sudden*, *great*, *often*, and of *longer duration* the

the passion is; by so much are the impressions and effects worse, more durable, and indeleble. You cannot be *angry*, or *envious*, or *melancholy*, or give way to any such passion, but you cherish and feed an Enemy, that *preys* upon your *life*; and you may be assured, that passion makes as great, nay greater alteration within the body, than the change of your countenance appears to outward view, which is not a little; although but a shadow or reflexion of the inward distemper and disorder: And were it possible by any *perspective*, to see the alteration and discomposure within, made by a passionate troubled mind; the *prospect* would be strange; and much different, from that *placidness* and *tranquillity*, of an undisturbed quiet Soul.

2. Strong and vehement passions, or affections of the mind; too intent upon this or that object, whether *desirable*, and to be enjoyed; or *formidable*, and to be avoided; *alienate*, *suspend* and draw off the wonted *vigour*, *influence*, and preservative power of the Soul, due to the body; whereby the *functions* and necessary operations, are not duly and sufficiently performed; but *intempestively*, *remissly*, and *weakly*: Nor is the damage only privative; but also introduceth and impresseth
upon

upon the spirits, a *morbifick Idea*, which is *ens reale & seminale*; producing this or that effect, according to the nature and property of the *Idea* received, and aptitude of the recipient subject. *Phancies* and *Idea's* are let in naked, but they streight are invested and cloathed in the body; have a real existence, and are *entia realia*; though at first conception but *entia rationis*: as the longing of a *pregnant Woman*, being but the *Idea* of a thing in her mind; it begets various and real distempers in her body, if not soon satisfied; and sometimes characterized upon the *Embryo* in the Womb. Likewise a good stomach, is taken off its meat suddenly, by the coming of some unwelcom bad news; the appetite is gone, now the *Soul* is *disquieted*; and the Body really affected and altered: Let these sad *tydings* be contradicted, and the *Soul* satisfied of the truth to the contrary; it sets a *new impression* upon the *spirits*, they strait are *cheared*, *lively* and *active*; the stomach calls for meat and drink, and the faculties restored to their wonted operations. Whereby it appears, the two passions of *joy* and *grief*; as they are *opposite* in their *objects*; so are their effects wrought in the Body, as far distant and different.

3. A *cogitative*, or *contemplative* person,

too intent always; or unseasonably employing the mind, seriously and eagerly, either in *real* or *fictitious* matters; *fabricating Idea's* upon the spirits; disturbs and hinders other necessary offices in the body, and operations conservative of its being; enervates and weakens their performance in duty, impares *Health*, and hastens *old Age*: but those that live most *incurious*, and void of *studious* thoughts, too *serious* cogitations, and *disquieting* passions; preserve the strength of Nature, and integrity of all the Faculties; protract the *verdure* and *beauty* of youth, *much longer* from declensions and decay: for, by how much the *rational faculty* is over-busie, disturbed and intempestively exercised; drawing the *full vigour* of the Soul, into the discharge of that faculty; and robbing other inferiour functions of their *necessary influential* supply, and *emanative* power from the Soul; by *so much*, the other *faculties*, are impoverished and abated; their executions more *languid* and *depraved*: and therefore it is; a *close* Students life, a *careful* or *passionate* mind, disposeth to, and introduceth many infirmities; *enervates* and *debilitates* nature, *abbreviates* and *shortens* her course.

S E C T. XXIII.

Distempers, and Perturbations of the
Soul ; particularly.

Of Anger.

THis Passion is a great Disease, if we consider the *preternatural effects* and *alterations* it maketh : for the *functions* of the body, are *disordered* and *discomposed* by it, and the whole man changed from what he was. In giving judgment upon Diseases, so much worse is that person to be accounted, whose *alteration* is greater, from what he was in a state of *health* ; and as the *functions* perverted are *more* in number, and *superiour* in dignity.

This *Disease* does not take up one *particular* part for its quarters ; but it seiseth the *whole* Man. All the *Faculties* are disordered, and every *part* is discomposed and disturbed. Take a view of an *angry* Man ; or rather a Man in the *fury* and *perturbation* of *Anger* : his *Reason* is suppressed or suspended ; he acts not rationally, but as a *mad* man : his *face* is changed ; his *eyes* stare and sparkle ; his *Tongue* stammers ; his

*H*cart pants ; his *Pulse* beats high and quick ; his *Breath* is almost gone ; the *Blood* and all the *Humours* boyl ; and the *Spirits* are agitated to and fro by *gusts*, like an impetuous Wind ; he *trembles* all over ; and this *storm* shaketh the whole *Fabrick* of his body.

Surely this is a *great Disease*, that thus discomposeth, and puts the *whole man* out of frame and order : such storms as these do much weaken and *enervate* the ability of the *Faculties* ; disorder their regular performance and discharge of their *Offices* ; but more especially infirm *Parts* are made sensible of the prejudice, and *choleric* lean bodies. An *inflammation* of any *particular* part is a great *Disease* ; but *Anger* is an inflammation of the *whole* ; and were this distemper to continue *long*, a man were in as much danger of *life*, as in the highest *Feaver*. Therefore take the *Poets* counsel.

Principiis obsta ----

--- *Ne fræna animo permitte Calenti*. Stat.

Fear.

Fear, whether *sudden* and violently seizing ; or *gradually* approaching, and threatening an evil to come : both *enervates* and *debilitates* Nature.

Fear

Fear suddenly surprizing, chafeth the *spirits* to and fro, from their residency and faculties; sometimes *compressing* and driving them to the *heart*; causing violent palpitations and suffocation: or *scattering* them from the Fountain of Life, into the external parts; making a dissolution almost to *exanimation*.

Such frightful *surprizes* as these, are very dangerous, and seldom happen, but they leave some sad *Characters* and *Impressions* behind. *Etiam fortes viri subitis terrentur.* Tacit. Against this *fear* there is no remedy; having surprized and seized the Person, before *deliberation* can *interpose* to prevent it; or preparation made courageously to meet; or valiantly to stand against this shock of *terror*.

Fear, that gives warning before the evil comes; and threatens as yet afar off: that *Soul* which then yields up her *courage*, and strength of resistance; is *disarm'd* by her own *phancy*, and *vanquished* by her self: is conquered with nothing in *Being*; but with the *fear* of something that *may be*. The evil, although to come, which possibly may be prevented, and *never come*; yet it is made a *present* calamity: the suggestions being received, and the *Soul* sinking under them; make a *pressure* upon the *Soul*.

as really afflicting as the evil it self.

Multos in summa pericula

misit timor ipse mali. Luc.

Such fears as these ought to be chased away, and manfully resisted; that which may be, is as far from us sometimes, as that which never shall be. The fear of things that never come, are ten to those that come to pass.

Quid juvat dolori suo occurrere?

Satis citò dolebit cum venerit. Sen.

As Anger swells the Soul, and thrusts forward the spirits into the exterior parts, to oppose and to revenge the ill: On the contrary; Fear makes the Soul to shrink; and the spirits to give back. By this contraction of the Soul, her wonted vigorous emanations in all the faculties are suspended; whereby the functions of the Body are remissly and depravedly performed: the spirits retire inwards, the face grows pale, wan and thin; and the Soul pines and languisheth with the apprehension of a seeming future evil, and the prospect of a dubious impending fate.

Plura sunt que nos terrent quàm que premunt; & sepius opinione quam re laboramus.

What if the evil threatned, be too great for you to encounter with now: yet either

ther your power may be *enlarged*, before it comes ; or that may be *lessened*, and *reduced* within the compass of your *ability* to resist, and power to contend with.

*Quicquid humana ope majus est,
Diis permitte curandum.* Symmach.

Care.

Care is a mixt *passion*, made up of *Desire* and *Fear*. There is in *Care* a desire of *getting* ; and a fear of *losing* : the anxiety between these two, *enervates* and weakens the strength of the *Soul* : she spends herself in *projection* to *acquire* and get : and labours continually also under the *fear* of *loss* : either of that *already gotten* ; or of that which is in *possibility*, and *likely* to be obtained.

Being thus disquieted, and always in an unsatisfied condition ; the *Body* is enfeebled and checkt from thriving : *Meat* and *Drink* will not nourish, if they be not changed duly, in the digestions, and *assimilated* into the substance of the *Body*, by the *energy* of a vigorous *Soul*, in a placid state of government ; not drawn off *unseasonably* and constantly, with *perplexing* thoughts. Always plodding in *mind* is not good : if your *purse* gains and thrives by

it; I am sure your *body* loseth, and grows worse. The *Poet's* advice in this condition is good sometimes; being discreetly used:

Nunc vino pellite curas. Hor.

And another well admonisheth from perplexing your selves with future contrivances and provisions:

Hodierna cura tantum;

Quis cras futura novit? Anacr.

An indisturbed free *mind*; not loaded with the thoughts of many years to come, but bearing only the burthen of the *day*; holds out much longer, and preserves the faculties in strength and vigour: but *immoderate* care, and a *thoughtful* life, wear out the faculties much sooner; *tire* the spirits by denying them their due times for refreshment, rest and ease; disable them from duty, and the true performance of their Offices; heat and waste the *spirits*, and *exsticate* the nutritious juices of the Body; which change a fresh countenance into *paleness*; degenerate a good Constitution, and pine the Body: but most injurious to *thin, lean, and cholerick* Persons. Those too much thus addicted, and cumbred with careful thoughts, may sometimes imitate this example for a Remedy:

Nunc

*Nunc potemus leti, jucunda confabulantes ;
Quæ vero post erunt, diis sint cura.* Theog.

Revenge, Jealousy, and Envy.

These Diseases of the *mind*, are as painful Ulcers, continually lancinating, corroding, or inflaming : they gnaw and eat like a *Cancer* ; taking away the nourishment from *food*, and refreshment from *sleep* : the anguish of these *sores*, renders every thing unpleasant, and unserviceable for the welfare and support of the *Body* : so that these *sicknesses* of the *mind*, make the *Body* to pine and languish ; introducing a secret Consumption, wasting the *Spirits* and nutritious moisture, and enfeebling all the faculties.

Revenge (besides the trouble and disquietness of spirit) exposeth a man to a greater mischief, than what he hath received.

Multis se injuriis objicit, dum una dolet.
Sen.

Jealousie is a secret tormentor, that gauls the *mind* with continual *suspicion* ; and raiseth *suggestions*, that afflict the *Soul* with *anxiety* and *restlessness*.

Envy is a *Wolf* in the *Breast*, that must be satisfied ; or it sucks the *blood*, and feeds upon the *vitals*. This *Disease* pines
and

and starves a man in the midst of plenty : and he *withers* away in the *Sunshine* of anothers prosperity.

Invidus alterius rebus macrescit opimis. Hor.

These *perturbations* and *Diseases* of the *mind*, will not let the *body* thrive ; for if that be *sick*, the *Body* cannot be in *health*.

Love and Desire.

These two, although they seldom go alone ; and *desire* commonly follows close at the heels of *Love* : yet they may be separated and distinguished thus. *Love* is a delight, complacency, and suteableness with the thing loved.

Desire, is the longing for, or stretching forth of the *Soul* to obtain, procure and bring into enjoyment. *Desire* gives *wings* to the *Soul*, and seemingly transports and brings her to the thing desired : so that all her strength is spent in *out-goings*, and *stretchings forth* to obtain and join with the object of desire.

--- *Quò non possum Corpore, mente feror.* Ovid.

Love and *Desire*, being inordinate and impetuous ; seldom goe alone, but are attended with other *Passions*: as *Hope*, *Fear*,
Melancholy,

Melancholy, Despair; one or more for their comforts; with which the *mind* is raked and torn, and variously affected as the several *Passions* act their *Parts* by turns. Sometimes *Love* is bold and venturous; at another time cowardly and fearful; sometime hoping, and sometimes despairing; sometimes brisk, and sometimes sad and heavy. So that the *Soul* is tossed up and down, and filled with the disquietness of successive mixt *Passions*, attending upon *Love* and *Desire*.

Nor is the *Soul* only disturbed and hurried away by this *Passion* of *Desire*; but the *Body* also is restless and unquiet: going from one place to another; being not satisfied *Here*; turns away, hoping to find more content *There*. *Desire* is very solicitous and troublesome, and importunate at unseasonable times; so that the *bed* does not give rest, and quiet sleeps, but is tossing and turning there from side to side: and when up, cannot stand still, or sit still; this thorny desire is always spurring on from one place to another; but which way to take, this giddy *Passion* cannot well resolve: notwithstanding these perplexities, the *doubts* and *difficulties* of obtaining; the *Soul* is led away with an *ignis fatuus* of fervent zeal; deserts her own mansion, the
Body,

Body, and follows after with an eager prosecution of *enjoying*; never at home but as a *Prisoner*; and Prisoners are but bad House-Keepers: the *body* needs must languish and *decay*; when the Soul thus delights and strives to run away.

By the continuance of these Passions *interfering* and *complicating* with each other; the regular *economy* and *tuition* of the Body is neglected; that decays, grows lean and consumptive: the *face* grows pale, the *appetite* abates, and *sleep* departs; or is but short and interrupted, with troublesome *dreams* and *wakings*: the vigour and strength of the faculties is *spent* in *desiring*, and by the *disquietness* of the other attending Passions.

For a remedy and check to the *impetuosity* of this inordinate affection and immoderate desire; take these *considerations* to calm, allay, and regulate your passion.

First; That you cheat your self, in setting too *high* a *price* upon the *object* of your affections; and you lay out more in *expectation*, than the *income* of your desire if obtained, can possibly make a return: that it is far greater *in non habendo*, than it will be *in fruendo*; it will be much less when you have; than it seems to be now you have it not.

Secondly;

Secondly; That the *Delirium*, and fervency of your desire, does not hasten the accomplishment of your aims, but rather *retard*, or *frustrate*: for the extremity and strength of *passion*, debilitate and suppress *Reason*, the chief contriver and manager of your design; puts you upon *inconsiderate*, *immature* and *rash* attempts; and makes you more *unfit*, *incapable*, and *unable* to effect your purpose; for *Passion* is always *spurring*; but *Reason* hath its *stops*, and *pauses*; keeps due times for onsets, and progress.

Thirdly; That prudent and vigorous *action*; not inane hungry *volition*, or thirsty *desire*; though ever so great; can acquire the satisfaction of your hopes.

Fourthly; That the *ardency* and *height* of *desire*, will not *imbetter*, *sweeten*, or add to the height of your *enjoyment*; but rather *abate* and lessen it in your account and esteem: for what thing soever you purchase, and are mistaken and deceived in; you will not value at that rate you *first* prized it; but at the worth you *now* find it. Vehement and lofty desires screws you up to such a height of expectation; *mountain high*; but you must descend into *fruition*, that's low as the *valley*; and when you find your self in a *bottom*, and your *Sails*
not

not so filled and puffed out, as formerly by the fresh gails and blasts of a strong desire; your top-sails then begin to *flap* and *flag*, when you come in to the still calm of *fruition*; and your lofty spirits and high thoughts, will *lowre amain* when you Anchor in the Harbour of *Enjoyment*: for in *appearance* it was great, when at a distance, and seemingly; but now you are come *nearer*, it is much less and *inconsiderable really*; and what swelled you full in the *prosecution* of attaining; will not fill you now with *satisfaction*; but prove *aery* when you grasp it, and soon emptied in enjoyment. *Non ea jam mens res habenti, qua desideranti erat.*

Fifthly; That *statutum est*, it is appointed you *must*, or you *must not* obtain the thing desired; which to a *rational creature*, is sufficient without other Arguments, to *qualifie*, moderate and *blunt* the keen edge of *desire*; and *curb* the violence of an impetuous affection: but not to *cowardise*, *dauunt*, or *stop* a laudable active prosecution, to attain a *noble*, *vertuous* and lawful end; with a *moderate submissive* desire.

--- *Quisquis in primo obstitit*

Repulitq; amorem, tutus ac victor fuit. Sen.

Melancholly, Grief and Despair.

These *Passions* being near allied, we may

ranx

rank them together, as the *Companions* and *Attendants* upon *adversity* and *misfortunes*: whose properties are to *rob* and *steal* away from the *Soul*, that *vivacious* enlivening *power*, which roborates and quickens all the faculties in the *Body*. When these *Passions* are predominant, the *energy* of the *Soul* is abated, and all the *functions* insufficiently, weakly, and depravedly performed.

A dark *Cloud* of *Melancholy* over-spread-
ing the *Soul*; suffocates and choaks the *Spi-
rits*, retards their *motion* and *agility*, darkens
their *purity* and *light*: these instruments in
each faculty being thus disabled; their offi-
ces in every part of the *body* are faintly
executed; whereby the whole *body* *decays*
and *languisheth*: witness the common sym-
ptoms of a dejected sad condition: a *pale*
thin face, *heavy* dead eyes, a *slow* weak *pulse*,
loss of appetite, *weakness*, *faintness*, *restles-
ness*; a weight or compression about the re-
gion of the *heart*, with continual *sighing* or
palpitation: these are the *effects* wrought in
the *Body*, by *Melancholy* and *Grief*; which are
to be avoided as great decayers of *Nature*;
Enemies to *Beauty*, *Health*, and *Strength*.

Hope and Joy.

But these, are the recreations of the *Soul*;
and are as *sanative* and *wholesom*, as *exercise*

208 *Health, Vigour, and long Life.*

is for the *Body*: for the *Soul* plays, and danceth in *hope* and *joy*.

Embrace therefore and cherish these, as the supports of your life; which raise the *Soul* to the highest pitch, and extend her energy to the utmost. These enlivening affections of the *mind*; are the greatest friends to, and preservatives of *Health* and *strength*: for in this serene state of *gladness*; all the faculties and endowments of *soul*, are advanced and invigorated; both *rational*, *sensitive*, and *natural*; which implies a vigorous performance in all the members of the *Body*: and therefore, contribute mainly to the keeping, or acquiring of *Health*; and consequently, the *prolongation* of *life*.

Content and *joy*; prolong *youth*, and preserve *beauty*; make the *countenance* fresh, the *Body* plump, and fat: for, pleasantness and delight of the *soul*, put all the *spirits* upon activity; quicken their operations, and duty, in all the functions; conveigh *nutriment*, to repair and replenish the utmost borders, and confines of the *microcosm*: therefore --- *dum fata sinunt, vivite leti*.

FINIS.

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--- *deſperati ne deſperent* : *affidue tentando*, & *deploratos ſepè curando*; *certius, tutiusq; ſanamus*.

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