

Vita sana et longa. The preservation of health, and prolongation of life. Proposed and proved. In the due observance of remarkable precautions. And daily practicable rules, relating to body and mind, compendiously abstracted from the institutions and law of nature / [Everard Maynwaringe].

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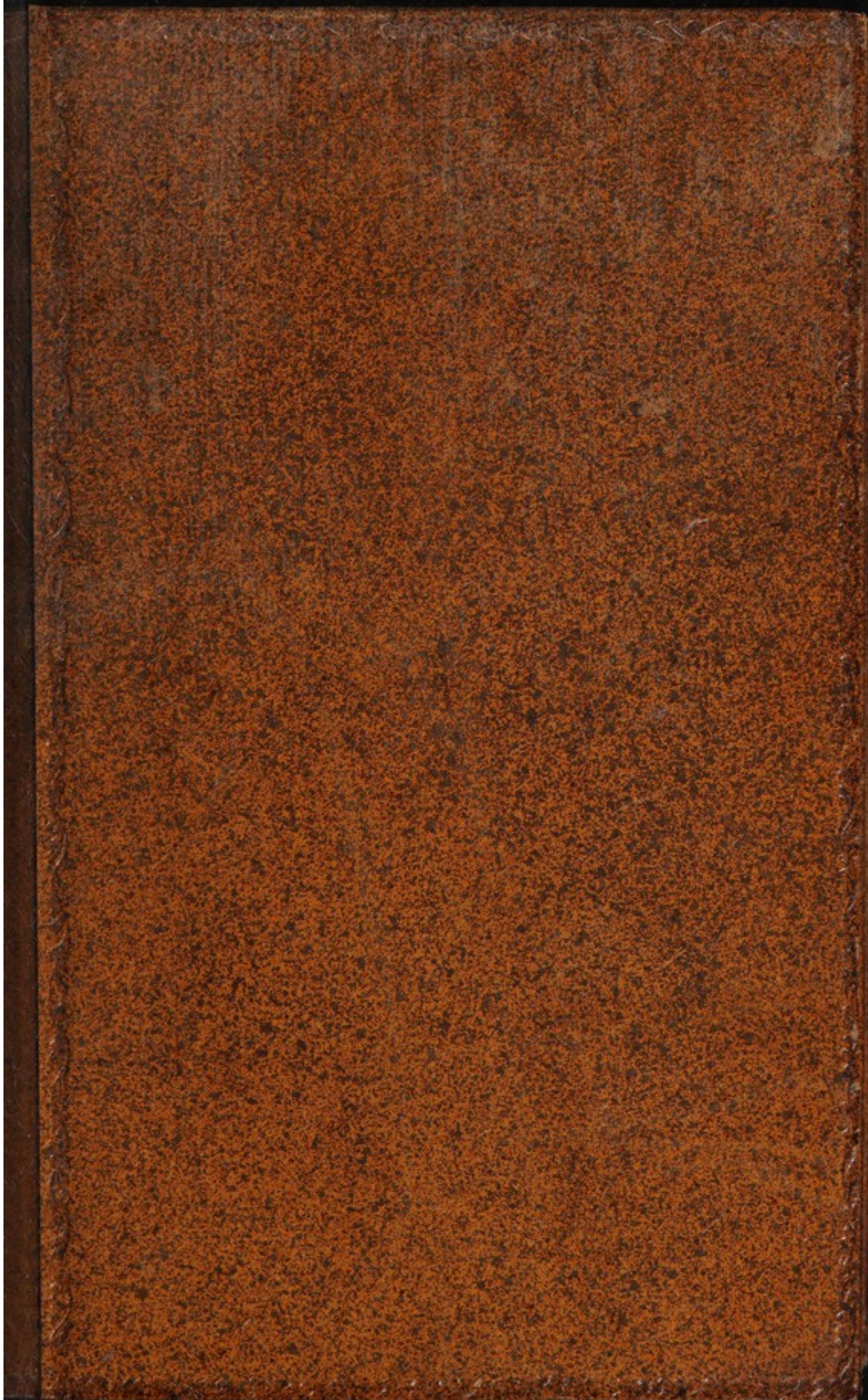
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1679

PRESERVATION
OF HEALTH

1679.

—
THE
PHARMA-
COPOEIAN
PHYSICIAN'S
REPOSITORY
—
MAYNWARING

1670.

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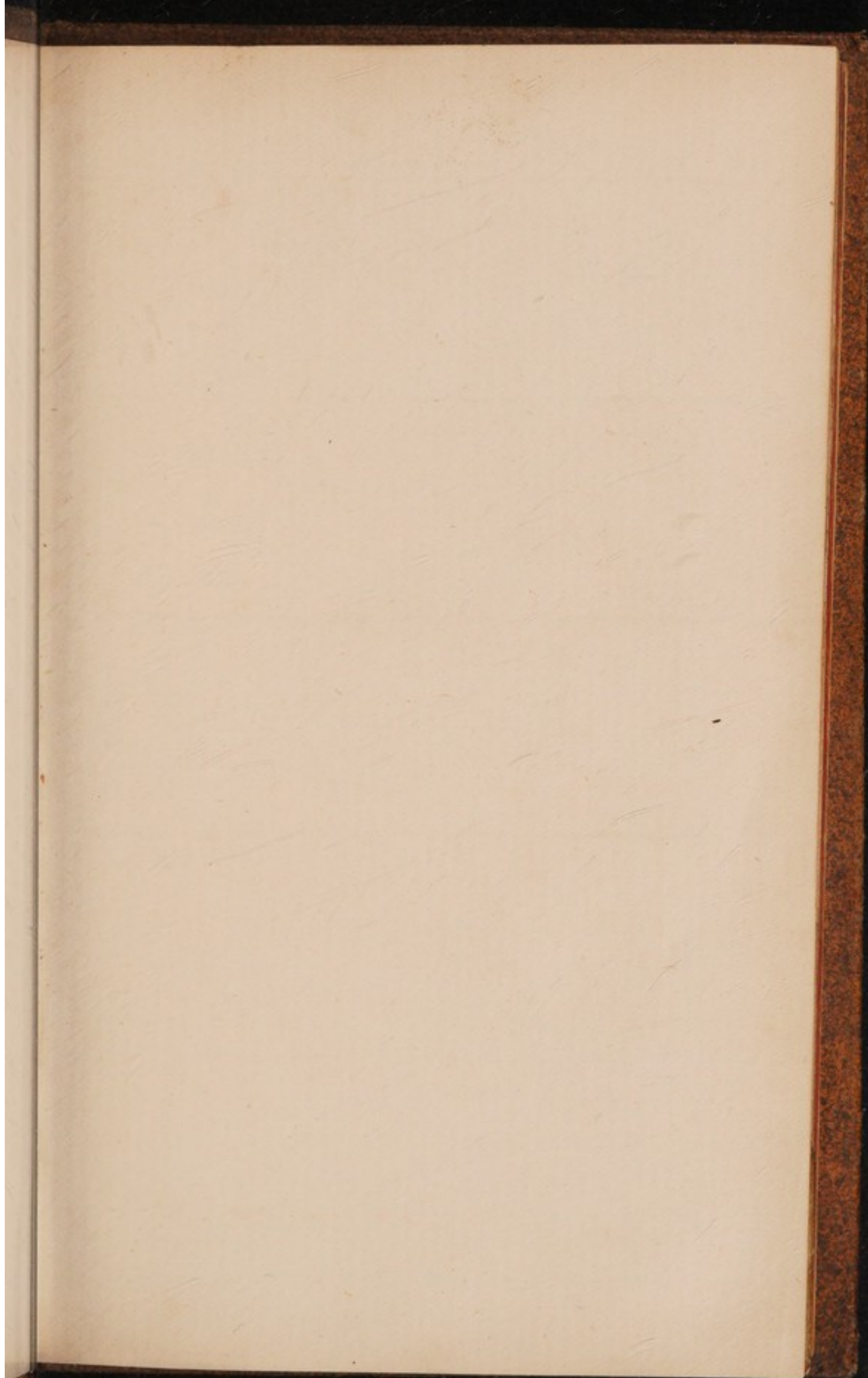
**MEDICAL SOCIETY
OF LONDON**

Accession Number

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MAYNWARING, E.

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R. W. F.

Vita Sana & Longa.

THE
Preservation of *Health,*
AND
Prolongation of *Life.*

Proposed and proved.

In the due *observance* of
Remarkable Precautions.

And daily practicable *Rules,*
Relating to *Body* and *Mind,*
compendiouſly abstracted
from the *Institutions*
and *Law* of Nature.

By *E. Maynwaringe,* Dr. in Phyſick.

Non accepimus brevem vitam, ſed fecimus.
Senec.

LONDON,
Printed by *J. D.* Sold by the Bookſellers, 1670.

SOCIETY OF LONDON MEDICAL



The Preface.



*H*aving some Years since put forth a rough draught, or indigested Notions, upon this Subject: with intentions then to revise and finish at more leasure, when opportunity was afforded me: yet other Subjects and business so put me by, as I thought not at all to reassume this matter again, nor make any farther prosecution. But being informed by several, that this Subject, and the managing of it, was acceptable to many; and that no Copies was remaining with the Book-sellers, but clear sold off, and yet inquired for, but not to be had: I was sollicitated and desired to reprint it, for the publick good and satisfaction of

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The Preface.

those that desire to be regulated in the course of their lives, and to be informed the right way for preserving of Health, and prolonging of Life.

Considering then that Health and long-life, are the two great desirable enjoyments, and perfection of Humane Nature; coveted and aimed at by all: and that I might not be taxed as refractory and obstinate, refusing to gratifie such reasonable Desires, for the acquiring those laudable ends: I was hereby moved to set upon the Work again, for improvement and finishing what I had left imperfect and defective in the former Tract. But upon revising those sheets, much came in my mind to add and to alter; so that little of the old stock would remain: I then thought it best to lay a new foundation or Platform of Title; that I might not be engaged to the Order, Rule, or Matter of the old Structure; but have full liberty to manage the Work as my genius should lead me.

Accordingly, and with this freedom, I have here proceeded, to draw forth and present to you this delectable Theam of Health and Long-life, with the most
pro

The Preface.

profitable advantages the Subject imports, and ease of acquiring, your capacities will admit.

Whosoever therefore desires to live long, to see their Childrens Children; to preserve their youth, strength and beauty; to be free from molesting pains and loathsome Diseases; to preserve their senses, and enjoy the perfection of mind to the extremity of Age; let them conform and be obedient to the Hygiastick Laws and Rules hereafter prescribed; and they may expect what is here proposed for their reward. Nor shall I exact and require of you an irkesome strictness, or Lessian preciseness to eat and drink by weight and measure: but a reasonable observance, suteable and well agreeing with a sober rational person, not restraining convenient liberty, and the lawful pleasure of life. Nor can a regular course of life be thought troublesome, as a difficult and hard restraint; but most pleasant and free, except to those accustomed to the contrary; and the leaving of those ill customs is the difficulty; but the Rules enjoyned be facile and easie to observe.

Quod assuescenti primum difficile; non erit assueto.

And

The Preface.

And having once acquired a good habit and constant use; to return to an irregular intemperate living, would be a far greater burthen and irksome, if enjoyned and imposed, then the declining and deserting a destructive course for a laudable wholesome regimen, most consonant to a rational Creature.

Qui medicè vivit, sine medicis diu vivet:

Qui non medicè vivit, cum medicis sæpe, sed non diu erit.

He that lives by Rule and wholesome 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.

E. M.

LONDON,
From my House in
Clarkenwell-Close.



Licensed,

August the 4th, 1669.

ROGER L'ESTRANGE.





ERRATA.

Page 5. line 19. read *illa*. p. 21. l. 17. *immethodically*. p. 27. *positivè*, in the Margent. p. 39. l. 13. *parts*. p. 36. l. 17. *aromatical*. p. 72. *inimicum* in the Margent. p. 151. l. 29. *quis*.

In the second Part.

Page 24. line 27. read *eradicate*. p. 30. l. 14. *radiant*. p. 32. l. 15. *deobstruct*.





Long Life,

A N D

Means to attain it.

Section, I.



IN the *Primitive* Age of the *World*, mans *life* was accounted to be about 1000 *Years*; but after the *Flood*, the *Life* of Man was *abbreviated* half; and none then attained to the *Mans Age* *tearm* of the first *Age*, except *Noah*, *shortned*, who lived 950 *Years*: and after three *Generations* from the *Flood*, their lives were reduced to a *fourth* of the *Primi-*

B

tive

— *tive* Age; and their *lives* ordinarily exceeded not two hundred Years.

Mans Age
120 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*.

Mans Age
60 years. 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 must understand it was not *equally* so in all *parts* of the *World* together; but *places* and *climates*, and *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, than others of another *Climate* or *Region*, as the *Northern* People: and in *colder* *Countries*, they are longer lived than in the *hot Climates*, and this by reason of the *heat* that opens the *Pores*, and
caus-

Age of
man differ
in several
places.

causeth so great a *transpiration*, that *exsiccates* and *enervates* the body: but a cooler *Air* prohibits and restrains such *immoderate 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 mans days should be thus *abbreviated* and shortned from what they were and the *tearm* 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

Other
Creatures
keep their
Age.

Why mans
life is
shortned.

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* & *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*; are likewise *more propense*, and liable *worse* to be *depraved* and *degenerate*, and consequently of *shorter duration* and *continuance*.

Mans life likely to be yet shorter.

Different living now to that of former times.

Now if we inquire into the *conditions* and *manner* of living of the *Antients*, comparing with the *customs* and *fashions* of this Age; we shall find so much *difference* and *irregularity* from the *appointment* and *injuncton* 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 contem

ted 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 gratify his *sensitive Appetite*. Thus one *Age* taught *another* to be *irregular* and *disordered*; and still dictated *novel inventions* to the succeeding Generation, to fill up and perfect what their *Predecessors* had prompted and begun; whose lives were not *long enough* to lay a *complete platform* of debauched Nature, but must *transmit* their *ruining practices* to the following Ages to *imitate* and *complete*.

Hinc illæ lachrymæ, — Thus, and after this manner, by such means, is *mans life* beset with many *cruciating maladies*, which have *shortned* the dayes of his abode here; and of *latter Ages* acts but a *short* part upon the *stage* of the *World*.

And this is procured by the *variety* and *excess* in *meat* and *drink*: by *unseasonable* and *immoderate* *sleeping* and *watching*; turning *day* into *night*, and

*Brevity of
mans life
how pro-
cured.*

night into day : by *sluggish* & unwhole-
some ease, instead of due *exercise* and
motion : or *toying unseasonably*, and
wearing out the body when it requires
natural rest and refreshment : by *living*
in unwholesome places, sucking in *noy-*
some destructive Air ; preferring *profit*
and by-interests, before *health* and long
life ; indulging *Venus* too much, by *im-*
moderate and too *frequent repeated acts*,
thereby enervating all the faculties, *di-*
spiriting and *wasting* the body : by
wearing and fretting the mind with *vari-*
ous passions, changing from one *excess*
to another, and *wracking the body* with
several disturbing moods, and *passionate*
humours : by *exhausting the strength*, in
a prodigal expence of the vital stream,
with frequent and unnecessary Phlebot-
mies : by *infecting the body*, and stamp-
ing 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. To
these may be added the injurious man-
agement of Infants, by *careless* or *ig-*
norant

norant 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 hereafter we shall prosecute more fully) it remains to tell you how this evil may in part be remedied, and something regained that hath been lost, and is still upon the losing side, except recovered by a more diligent and prudent course. And here I must premise 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 & seminality from whence they spring. In the Mineral Family, we find the longest durations, being solid, dense bodies, of more simple natures,

Creatures differ in their term of being.

homogenous, do 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

finite times fixed for their growth and duration: from their beginning they have a gradual ascent, until they have attained the vigor 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 the 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 and sutable for such a duration and subsistence.

Now of all the *Creatures*, we find Man most *uncertain* in his *being* and *continuance*, (although the *Age* of Man be limited to sixty years) and is most *lyable* 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, does *multiply* and heighten the

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corruption of his Nature; hence the succeeding Generations becomes 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 machine 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, 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, 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 precipitates Nature in the current and course of life,

life, which 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 *sanative* and *preservative* ; does on the contrary *alter* and *change* those necessary *appointments* and *supports* ; renders them *destructive* by his *irregular incongruous* use, *vitious* customs, and *imprudent* choice.

Creatures
conformity
to Nature.

The

Diatetick
regiment
to be ob-
served.

The most *considerable things* to be observed by Man, as *conducing and tending* to the *lengthening or shortning* of his life, according to their *mannagement* 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.* In the moderation, use and choice of these (which particularly hereafter shall be handled) consists the *length and brevity* of life, *per modum assistentiæ*, and as *causæ 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 *radicated* and planted *ab ortu*, in mans *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 body compounded of *heterogeneous & dissimilar parts*, *destinated* to various actions and offices, dependent in *Being*
and

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; for their maintenance and sustentation in the integrity of their actions, offices and duties, 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 unfitness, 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 ariseth Distempers, Ataxies and discord, the *præludiums* to ruine and dissolution. And this body being in a continual flux and reflux, conversant in vicissitudes and variations of opposites, dissimilars,

con-

contraries and privations, as *heat* and *cold*, *siccity* and *humidity*, *filling* and *emptying*, *rest* and *motion*, *sleeping* and *waking*, *inspiration* and *expiration*, and the like; could not subsist amidst these various subalter nations 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 *chanel*s of the body.

If *siccity* and *dryness*; the *organical* parts are *stubborn*, *unpliable* and *incapable* of their regular *motions* and due *actions*; the *vital streams* being drank 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*;

tude; or fill up, *suffocate* and stifle the *soul*: were it alwayes in *excretion* and *emission* the body 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* *tyred*, 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 alwayes *exercised* in *motion*, the body would *pine* and *wear* away: if alwayes at *rest*, it would *corrupt* and *stink*.

There

There is a rule therefore, *proportion, measure and season* to be observed, in all the requisite *supports & auxiliary helps, belonging to our preservation*; and by *how much, or often, any of these necessary alternative successions are extravagant and irregular, exceeding the bounds and limits* prescribed by Nature, *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*; & 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 customes, 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 & preposterously without order, at the liberty of your will, fancy and occasions*: for, as you may see in all other creatures, *exactness of rule, method,*

method and constant *order* impressed upon, and *radicated* in their natures, by which they act *alwayes* sutable, regular, and constant: you may not imagine so *choice* and *exquisite* a piece as *Man*, to be left without a *Law* and *Rule* to *guide* and *steer* him in the necessary actions 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 *customes* necessary for the *tution* of *Life*, and *defence* of humane frailty.

As *moral good actions* are placed in a *mediocrity* between two *vitious* extremes; so *natural actions* and *auxiliary requisites* *conservative* of life, have their *golden meane* 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 *alwayes close pent up*; *too great excretions*, or *too long retentions*; *too much*
 C heat,

heat, or too much cold; either of the extremes 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, sutable and convenient.

As there is *variety of dispositions and inclinations of mind agreeing with, and liking 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 that some bodies against some particular meats? And this not from a fancy and conceit, but radicated in the constitution: that if it be eaten, though unknown, shall produce Fluxes, Vomiting, Swoonings, and such like effects: here is manifested the opposition, disagreement, and distance between this constitution and this kind*

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*; which discover themselves *gradually*, at *times*, and *seasons*, and *occasions*. 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 *refresh* the *spirits*, & 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 revells, or business, but for *rest*. Nature does not onely 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*, alter-

nations 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; 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 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,

cuously, 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.

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 duely observed, are of much *advantage* for the *preservation* of the body in its true *natural state*, *vigor* and *prolongation* of *Being*: but otherwise, a *methodically* and *inordinately* used, disturbs *Natures course*, *uniformity* and *regularity* of operations, raiseth unnatural motions, *commotions* and *cessations*; introduceth *disorders*, and *disjoynes* the frame of nature, accelerates and hastens the *dissolution* of the body.

The Impediments of long Life, are,

An infirm and weak constitution from the *Womb*; derived from tender, imbecile and infirm *Parents*.

Irregular and unfit tractation of *Infants*, whose tender bodies are soon decomposed & disordered by bad *Nurses*, their erroneous *customs*, and the ill *properties* of their *Milk*.

Noxious and intemperate *Air*.

Irregular *eating* and *drinking*.

Immoderate and unseasonable *exercise*, motion or *labour*.

Too much; or unfit *rest*, in the circumstances attending.

Sleeping and waking in extreams.

Immoderate *Venus*.

Undue *excretion* and *retention* of *Excrements*.

Inordinate *passions*, and perturbations of *mind*.

All unnecessary and bad *customs*, as virulent *Purgations*; frequent and unnecessary *Phlebotomies*; immoderate use of *Tobacco*.

See.

SECT. II.

The Preservation of Health.

D*iu & 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*, gives no content nor ease to a *pained languishing body*: and *beauty* brings no pleasure to a *sick Bed*: and *dainty Dishes* affect not the *distemper'd Pallate* with delight. Nor the *sweetest Musick* can recreate a *restless faint-sick-man*: but the enjoyment of health alone is more sweet and

The excellency of Health.

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 Cloathes: perhaps more careful of his Garments, remembering their price; but thinks his health cost 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 three-fold 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 humane nature will admit.

And first, Here we must distinguish of Health, which may be taken either
strictly,

strictly or largely: health in the strictest Health distinguished.
acceptation, admits of no organical in-
disposition, morbus effect, or morbifick
Seminary to abide in the body; that al-
though no sensible injury, or inconveni-
ent alteration may appear; yet notwith-
standing a person may be said not to be
in perfect health: as when the latent se-
minaries of Diseases are not budded, do
not sprout forth so as to be dolorous, im-
pedite any faculty, or make some di-
sturbance or alteration; yet they are
planted in the body, and have a real Be-
ing: as hereditary Diseases, whose se-
minaries are obscured, do not come to
maturity of production until such an Age
of the Person, or some irritating occa-
sion given to produce it sooner or later,
as the person is ordered well or ill in the
diatetick 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 sence. So likewise
some Diseases do lie dormant for a time,
and discover nothing during that season,
and have their periodick motions, where-
in they awake, and are stirred up to shew
them-

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 *Averrboes*, in their *definitions* of it. Which imports thus much.

Health
what it is.

Health is a due *power* and *aptitude* for the exercise & 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*, *ill affected*, or *depraved* in its *function*, the man then is not in *perfect health*.

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; *quiet* sleeps; 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*, we find nothing *preternatural* or *irregular*; but in every *part* and *faculty* we find 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.

Signs of Health.

The *benefits* and *excellencies* of this *health* is best known to those that have lost it; *Carendo magis quam 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*,

Excellency of Health positive,

rious,

rious, strict observance and tuition.

Health is that which makes your meat and drink both savory and pleasant; else Natures injunction of eating and drinking, were a hard task and slavish custom.

Health is that which makes your bed easie, and your sleep refreshing: that renews your strength with the rising Sun; and makes you chearful 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
. de-

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 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 *wayes* and *means* to obtain and preserve this invaluable enjoyment.

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 *mannaged*, 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

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 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 also with much trouble to us, by *bodily diseases* and *infirmities*, the necessary *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 conducting 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 *irregular*. So is it in the *body of Man*: If the *Stomach* be clog-

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 *suteable*, but *imperfect*, *aliene* and *degenerate*.

The most *experimentally* and *sensibly* 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 clear the *sprits* of man; and he that is *pent up*
within

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

The order of Nature to be observed. 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 *unsuteable* 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

and chearful in their functions : but when the *Sun sets*, and the *Air* 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 *rouse* the *spirits*, when they naturally would be taking their *ease* and *respice* ; 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 is the *forfeiting your health*, for this *unnatural* disobedience, and *irrational* courses.

These *Precautions* and *Rules* I will assure you are not the *inventions* of *man*, 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.

The penalty of an irregular life.

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; undergoe more trouble to procure them, then there can be in avoiding them: nay, you lose the true pleasure of your life to purchase these:

these *inconveniencies*. Now what *those things* are, which so *warily* and *choicely* you are to *observe*, (wherein *consists* your *health* and *well-being*) have been *hinted* before: the *due method*, *course*, and *cautions*, you are to take in the *use* of them, particularly shall be *handed* in their *due place* and *order*. But first we must briefly treat of *Sickness*, and a *valitudinary* life; and shew you the great *difference* between that *decaying* condition, and a *state of health*; which *Antithesis* will prepare and *stir* you up to the *strictness* of *duty*; make you more *cautious*, and *sollicitous* for the *preservation* of your *health*, and *prize* it as the *summum bonum*, your *greatest enjoyment* in this *life*.

D 2 SECT.

 SECT. III.

 Of *Sickness, 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 rob'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 charges; 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

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 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 imbraces are now but the faint offers of *love*; the shadows and representations of former kindness.

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

The *Lilly* 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 roled from *East* to *West* swifter then a *Celestial Orb*; is now tyred and weary, but standing still; that penetra-

ted 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 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 humours.

The want of *health* converts your House into a *Prison*; and confines you to the narrow compass of a *Chamber*; 'tis that which sowers the sweetest and most beloved *enjoyments*: 'tis that which *disunites* and breaks the league of *partnership* between *soul* and *body*; alienates and makes them at *jars*; discomposeth their *harmony*, and 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 useles 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 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 cooperating; coordinately 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 *dependant*, and of mutual concern for each others wellfare.

Humane bodies being in a fluxible state, and apt for mutation and chang-

ing, are not long in a *through* state of health; but some part or other, by some accident, natural debility, or disorderly living; is discomposed and jarring, whereby the *Oeconomical harmony* is disturbed. The *signs* of such *defections*, and a preternatural change of the body approaching, is discovered by the *senses*, our own, or others, making observation. And these *signal marks* are very apparent to reasonable discerning persons; that every one may have some apprehensions (if they will be *cautious*) of *sickness* coming upon them, and a *discreas'd* body.

As a state of *Health* is known by all *parts* acting in their Offices unblameably; that viewing and examining from *head* to *foot*, nothing appears unwonted or disordered: So on the contrary, when any *part* declines its duty, or appears any way unwonted from its natural condition; declares the beginning of a *degenerate valetudinary* state; which in time will damage and disorder the *whole*; if not prevented in that particular *part*, and a stop given to that defect. Now what this part is, whether principal or interior; of a general
or

or more *private* use; and how the prejudice does arise, is necessary to be considered; which will discover whether the infirmity be of *greater* or *lesser* concern; of *speedy* or *slower* danger: So that by noting such *signs*, which are the fore-runners, and warnings of great *diseases* coming on, every one may in time look out for means to check the present evil, and avoid the greater threatned.

If the Body which was *fat*, or *plump* and *fleshy*; afterwards grows *lean* and *thin*: or if *lean* and *spare* bodies grow *big* and *corpulent*; here is just cause of suspicion, that all is not right, although no great prejudice at present, or sensible injury by the alteration: yet these *cases* require due examination, from whence they do proceed. If the *Appetite* abate; or unwonted heaviness and fulness follow eating, argues the *digestion* not good, and the *Stomach* falling from the due discharge of its duty and office. The Consequents of which are very considerable. If *sleepiness* exceed the Custom and Age of the Person; or *watchfulness* and *indisposition* to rest; both *presage* no good. So
like-

likewise in other particulars, which for brevity sake I shall not instance. In general therefore, whatever alterations happens in any *part* or *faculty* of the body, unusual and contrary to the custom of Nature in her integrity; does not only declare for its *self*, as a particular infirmity of that part where it buds forth; but does *presage* (upon the continuance) something worse to come: and that the *root* from whence it springs; is of a *spreading* Nature, able to bring forth more then what is manifest at present: in as much as the parts are *dependant* upon each other, in office, and use; and *dammage* to one, brings *detri-ment* to the rest.

Precautions and Rules for the
preservation of Health, and
Prolongation of Life ;

*In the choice of Air, and places
of abode.*

AIR is so necessary to *Life*, that without it we cannot subsist : which surrounding us about, and being continually suck't and drawn in, must needs *affect* the *body* with its conditions and properties ; and by observation you may find the *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 : when the Air is close, thick and moist, the *spirits* are more dull, heavy, and indisposed ; but at the appearance of
the

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 *etherial* Nature; and therefore do much *sympathize* with the present constitution, and change of *Air*: for of the *Air* drawn in by the motion of the vital parts, are the *vital spirits* ventilated, & the blood volatified; 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 humours, 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
tem-

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, Boggs, Carrions, Dunghills, Sinks and Vaults; 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

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*, is 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 *Asthmatick*, *Phtisical* 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 rara 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 stoye 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 defenatives against external cold, and to cherish internal heat.

Observe the seasons and changes of the 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 aestuations 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,

→ 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 the prejudice than others. But *fragrant smells* refresh and chear the *vital spirits*, and are very wholsom, breathing forth the vertue of those things; from whence they do proceed.

Be not late abroad, nor very early :: before Sun rising, and after setting, the *Air* is not so good; being infested with noxious vapours, until the *radient* influence of the *Sun* dispells and purifies; and those whose custom it is to be often abroad at such times, are most frequently molested with *Rheums* and *Rheumatick* Diseases; which their declining years will more evidently manifest thee prejudice. Likewise in *moist, foggie, dark weather*, 'tis better being within than abroad; and if it be a cool season, good

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 corpusque Animusque
juvatur.* Ovid.

In the choice of *places* to live in and abide; these things are to be considered *principally*: First, The *Climate*; that it be temperate, and futing with the *nature* of the person; for some persons may agree well with one Climate, which another cannot: *cold* and *moist* bodies agree best with a *warm* and *dry* *Air*; *hot* and *dry* bodies with a *moist* and *cooler* *Air*. Secondly, The *scituation* of the place and soyl is to be noted; for as much as *low*, *wet* and *marshy* Lands; is not so wholsom to inhabit, as *gravelly* Plains, and *dry highland* Countreys. Thirdly, In relation to *Countrey* and *City*, regard is to be had; and here the *Countrey* does

E prevail

*The choice
of places
to inhabit*

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

The commendations of a place, in relation to health and long life, are these:

Best place of abode. A temperate Air, dry serene and clear; Champion, or high Lands; a gravelly dry

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 Countreys the people are *longer lived* by much then in other; and this from the wholsomness 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 permits them to pitch in any place, for the advantages of *health* and *long life*.

SECT. V.

*Preservation of Health in the choice
of Meats ; and Regular Eating.*

THAT which properly may be called *Food* or *Aliment*, is of that nature, as may fitly be transmuted and changed into the substance of the body which receives it: so that whatever 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; and if *food* will not be *converted* into the substance of the body, it answers not that intention, and is frustraneous: so that *every* meat which enters mans body, is not *aliment*; does not nourish; but that which yeelds *obedience* to the digestions, and is *assimilated*. And that which may be accounted proper food for the *species* of mankind; may be unfit for some *individuum*.

viduums, this or that man, as common experience shews: the reason of this is from the *peculiar properties* of mens Idiosyn bodies that differ; else the choice of Crasia, Meats need not to be insisted on.

In regular eating, you are to consider; First, The *substance* and *quality* of the food. Secondly, The *fit quantity* and *proportion*. Thirdly, *Convenient* and *due times* for eating.

Concerning the first; That every one may be something instructed in the *election* of *meats*, this or that, most proper and suitable: take these observations for a general guide. First, Try by your *Pallate*; eat no meats that does *displease* the *Gust*, for a common food. Paulo pei- or sed sua- vior cibus. Et potus, meliori, at ingrato preferendus.

Secondly, Examine your *Stomach*, whether such meats do not *oppress*, or *rise* in the *Stomach*, and cause a trouble; or is *long* in passing off, and *flatulent*: If any such *symptom* as these do follow, (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.

Thirdly, Inquire into the *constitution* or *condition* of your body, and have some respect to that in the election of

meats : for *Pblegmatick* cold bodies, and *choleric* 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 sute such several bodies and *appetitions*. Therefore make choice of such for the most part as is commended to you, *suting* (commonly,) and *convenient* for that constitution you are of ; as you will find prescribed in the several *Constitutions* or *Conditions* of body following.

Now by these three *Rules*, every one may make a good choice of meats in a *state of health* ; and reasonably instruct himself, for the preservation thereof.

Next the *quantity* is to be considered ; that you do not exceed such a *proportion*, as is agreeable to your Nature, for a due supply, and not overcharge 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*, but a *moderate* allowance, proportionable to the *strength* and *ability* of the Stomach to digest ;

digest; considering also other *conditi-*
ons of body, and manner of life, whe-
ther *active* and *laborious*, or *sedentary*
and *idle*. The contrary irregular pra-
ctice hath destroyed the lives of many.
Some may think, the more *plentifully*
they eat, the *better* they shall thrive in
body, be more nourished, and the stron-
ger 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; then being
glutted with superfluity; most of which
is turned to *excrementitious* (not *alimen-*
tary juyce) and must be cast out, else
sickness soon after will follow.

Plures gu-
la quam
gladius.

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*, be-
ing refreshed light and chearful; not
dulled, heavy and indisposed to operati-
on 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 diffe-
rence of persons, in *Constitution*, *Age*,
E 4 *Strength*

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.

Quicquid
plus in-
geritur,
gravat na-
zuram, non
juvat.

Indulge not 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; humors attenuated and abated; crudities and obstructions prevented; many infirmities checked and kept under; the senses long preserved in their integrity; the stomach clean, the appetite sharp, and digestion good. But by the surplussage 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: the spirits clog-

clogged, dull and somnolent; by their indisposition and inactivity, humors *subside, degenerate, incrassate, obstruct*; from whence various *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.

*Noxa etsi
ad tempus
fortasse de-
litescit;
temporis
tamen suc-
cessu 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, Excitor and Cooperator.

Change your *diet* according 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 prefer-
ved

ved by temperate things and their like; distempered bodies are rectified and reduced by diffimilars.

The more *simple* and *single* your dyet is, the better and more wholsom: but if your stomach must have *variety*, let it be at several meals, and so you may please your Pallat without prejudice. Accustom not your self to delicacies and compound dishes, the *heterogenity* of their nature, begets a discordant fermentation in the stomach troubling concoction; from whence eructations, nauseous belchings, and offensive risings in the throat. *Quo simplicior victus ratio eo melior.*

Aphor:

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

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

Of all Sauces, a good *stomach* is the best; but if you must have other, let it be *acide* sharp or biting.

Accustom strong stomachs, to strong meats; the weaker to lighter of digestion: very light meats in strong stomachs are soon digested, but withal parched

parched and corrupted, and turn to a bitter and cholerick juyce: 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.

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, 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, Lobster, Lampreys, Tench, Stock-fish: Beans, Pease* when they be something old: *brown Bread, Barley and Rie Bread:* Also some parts are of harder digestion then other: as *Brains, Hearts, Livers,* (except of tame Fowl, Birds, and some very young flesh) *Milts, Kidneys, Skin.*

Meats made heavy (or made worse then in their own nature) by preparati-
on,

on, keeping and dressing: as *dryed*, *fryed* 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*, *Sturgion*, *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 *rosted 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 yeelding to digestion.

As young tender flesh: of *Veal*, young *Mutton*, *Lamb*, *Kid*, *Pullet*, *Capon*, *Chicken*, *Conies*, *Turkie*, *Pheasant*, *Partridge*, *Plover*, *Woodcock*, *Snite*, *Heath-Cocks*, and small Birds: *Whiting*, *Smelt*, *Oyster*, *Flounder*, *Soles*, *Plaife*, *Thornback*, *Turbut*, *Trout*, *Carp*, *Pike*, *Bream*, *Pearcb*, and such like: *Rere Eggs*, *Milk*, *Wheat Bread*, *white*, *light*, and well *baked*; also *Oaten Bread* well made: and these may be divided into

two sorts : that is, meats very light, as *Rere Eggs, sucking Rabbits, Chickens, Whitings* : and meats indifferent light, as *Mutton, Lamb, Veal*.

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

Quæ facile digeruntur, facile etiam corrumpuntur.

Use not meats that hath any quality in *extreams* ; as very *salt, very hot, sower, binding*, or the like, but keep to those that are moderate.

Let your Bread be of Wheat, leavened, well kneaded and baked, light and white ; which you may eat new, but not hot ; nor staler then two dayes old, and chuse the crumb rather then the crust.

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 promote digestion ; or for *delight* to gratifie the pallat ; as *Sugar, Salt, Vinegar, Mustard, Pepper, Cloves* and other *Spices*.

Meat

Meat moderately salted, having time to *digest, ferment, volatize*, and alter the *crude* qualities, is better and wholsomer then fresh: but to eat *Salt* at the Table is not so good, if the condition of the meat be such as to allow a *prævious digestion and seasoning*. Salt is grateful to the *pallate and stomach*, *excites* the appetite, *concocts* crude *flegmatick* matter that lies upon the stomach, *hinders* putrefaction, and is *abstersive*: but immoderately used, *corrodes* and *frets*, *causeth* itching and *breakings* out; very bad for thin lean bodies; it *heats* and *dries* the blood and natural *moisture*.

Sugar in a temperate clean body, moderately used, *nourisheth* and is good; but in a foul body is soon *corrupted*, *degenerates* and makes the body more *impure*; turns to *choller*, and *inflames* *choleric* hot bodies. The frequent and immoderate use in any, *obtunds* and *abates* the appetite, *causeth* *putrid humours*, and makes an *unwholsome* body.

Vinegar and *sower juyces*, as of *Lemons*, *Verjuice*, and the like; procure appetite, and help the stomach in *digestion*

tion of grosser meats : but the immoderate and frequent use, cooles, dries, constringeth and bindes the body, hurtful to the Nerves and nervous parts ; very bad for Women, and those that are subject to the *Gout*, *Asthmaes* 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, digesting hard meats, opens stoppings in the breast and head.

Mace, *Ginger*, *Nutmeg*, *Pepper* and *Cloves*, they help a cold stomach, comfort the heart and brain, refresh the spirits by their atomatical odour, are grateful upon the Pallate, and very acceptable to Phlegmatick cold bodies.

In the use of the forementioned, I shall give this *saution* : 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 seasonings and sauces, but reserve them for Age, deficiency of stomach, and other infirmities : for, if you accustom your self to them in *youth* and *strength*, to please your
pallate,

— pallate, 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.

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

Eat not presently after exercise, and when you are *hot*, but forbear till the spirits be retired and settled in their stations.

Eat not *hastily*, but chew your meat well; 'tis a good preparation for concoction, and your stomach will more easily and sooner digest it; but if it be 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*.

Hasty

Hasty motion opens the Orifice of the stomach, precipitates and vitiates digestion.

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.

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.

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 com-

*Nemo san-
nitatis sue
studiosus
aliquid co-
medat, nisi
ad hoc cer-
to prius
invitante
desiderio;
& ventri-
culo una
cum reli-
quis supe-
rioribus
intestinis
à presump-
to cibo
vacuatis.*
Avicen.

E

mix

mix 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.

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 reluctancy : for although they do not act by reason, yet they have a natural instinct or endowment to discern their proper and fit object.

If your body becomes *lean*, and your flesh *looser* then formerly ; do not pamper and feed your self highly, expecting to *recover* and *regain* the lost flesh : for in so doing you add more mischief, and make your body fouler then before, and miss of your purpose : and unless the former impediments, that hindered and frustrated nutrition, be removed,

Corpora
impura
quæ plura
nutriens, eo
magis læ-
des. Hipp.

moved, in vain it is to expect it from the addition, and greater supply of food, or high nourishers,

SECT. VI,

Preservation of Health in the choice of Drinks, and Regular Drinking.

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 better than to forbear.

Accustom youth & strong stomachs to *small* drink; but *stronger* drink, and *Wine*, to the infirm and aged: it chears the spirits, quickens the appetite, and helps digestion, *moderately* taken: but

being used in *excess*, disturbs the course of Nature, and procures many Diseases: for corpulent gross and fat bodies, thin, hungry, absterfive penetrating Wines are best, as *white-Wine, Rhenish,* and such like.

For lean thin bodies; black, red and yellow Wines, sweet, full bodied and fragrant, are more fit and agreeable; as *Malaga, Muscadel, Tent, Alicant,* and such like.

For *Drink*, whether it be wholsomer warmed then cold, is much controverted; some stily contending for the one, and some for the other: I shall rather chuse the middle way, with limitation and distinction, then impose it upon all as a rule to be observed under the penalty of forfeiting their health, the observations 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, too you it is hurtful, cools the stomach, and checks it much: therefore keep too *warm drink* as a wholsom custom: you that cannot drink warm Beer, that is,

finch

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, or warmed, as the *company* does, since your stomach makes no choice.

That *warm drink* is no bad custom, but agreeable to Nature in the generalitie; first, Because it comes the nearest to the natural temper of the body, and *similia similibus conservantur*; every thing is preserved by its like, and destroyed by its contrary. Secondly, Though I do not hold it the principal Agent in digestion, yet it does excite, is auxiliary, and a necessary concomitant of a good digestion, *ut signum & causa*. Thirdly, *Omne frigus per se, & pro viribus destruit*; Cold in its own nature, and according to the graduation of its power, extinguisheth natural heat, and is destructive; but *per accidens*, and as it is in *gradu remisso*, it may temperate, allay, and refresh, where heat abounds, and is exalted.

Therefore as there is *variety* of Palates and Stomachs likeing 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*; 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 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 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 *unloosened*, *volatile* and *brisk*; whereby the drink is more agreeable and grateful to the stomachs fermenting heat: being so prepared, then to be made use of by it.

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

larger

larger *dose*, with this intention, to exhilarate and chear 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 stupifie and drown both; by exceeding the former bounds, and running into excess, 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.

Many such there are, who drink not to *satisfie* Nature, but force it down many times *contrary* to natural inclination; and when there is a reluctancy against it: as *Drunkards*, that pour in *Liquor*, not for love of the *drink*, or that Nature requires it by *thirst*, but only to maintain the *mad frolick*, and keep the *Company* from breaking up. Some to excuse this intemperance, hold it as good *Physick* to be drunk once a month, and plead for that liberty as a *wholsom* custom, and quote the authority of a famous *Physitian* for it. Whether this Opinion be allowable, and to be admitted in the due *Regiment* for

Primum
crater ad
fitim per-
tinere, se-
cundum ad
hilarita-
tem, terti-
um ad vo-
luptatem,
quartum
ad insani-
um dixit.
Apuleius.

preservation of health, is fit to be examined.

Omne nimium naturæ est inimicum.

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 *supports* of life may prove the *procurers* of death, if not qualified and made wholsom by this corrective.

Meat and *drink* is no longer sustenance, but a load and over-charge, if they exceed the *quantum* due to each particular person; and then they are not, what they are properly in themselves, and by the appointment of Nature; the *preservatives* of life and health; but the *causes* of sickness, and consequently of death.

Drink was not appointed man, to discompose and disorder him in all his faculties, but to *supply, nourish, and strengthen* them. Drink exceeding its measure, is no longer a refreshment, to *irrigate* and water the thirsty body, but makes an inundation to drown and suffocate the *vital powers*. It puts a
man

man out of the state of health, and represents him in such a degenerate condition both in respect of *body* and *mind*, that we may look upon the man, as going out of the World, because he is already gon 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 then an un-sound 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 then as *genus* and *species*: Drunkenness being a raging Disease, 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 as health is 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

cause 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 rightly, but 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 *pallate* relish, &c. The *speech* falters and is imperfect; the *stomach* perhaps vomits or nauseates; his *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

thing 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 look't 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 *mortal*. The *inebriating* spirits of the liquor, flowing in so fast, and joyning 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,

ly, regularly and constantly, with a moderate supply; but being overcharged, 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 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; then if the *morbifick* matter were more 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 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 quicker and easier digestion : So that the *symptoms* from thence are much more dangerous, then those *peracute* distempers arising from Liquors. So likewise those bad *symptoms* in other diseases are more to be feared and accounted *mortal* (then 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 defection of some *principal part* : but the storm and discomposure arising from *drunkenness*, as it is suddenly raised ; so commonly it soon falls, depending upon *benign causes*, and a spirituous matter, that layes not so great an oppression ; but *inebriates* the spirits, that they act very disorderly and unwontedly ; or by the *soporiferous* vertue, *stupefies* them for a time, until they recover their *agility* 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 overcharging the stomach, *vomiting* is *procured* ; and so carries off something that was lodged there, which might breed Diseases.

This

This is a *bad excuse* for good fellows, and a *poor plea* for *drunkenness*: for the gaining of one supposed benefit (which might be obtained otherwise) you introduce twenty *inconveniences* 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: and if the disease feared, or *may be*, could be prevented no otherwise, but by this *drunken means*; then that might tolerate and allow it: but there are other wayes better and safer to cleanse the body either *upwards* or *downwards*, then by overcharging with strong drink, and making the man to *unman* himself; the evil consequences of which are many, 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, 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

actions which appears to us *externally*; that the functions within also, and their motions are strangely disordered: for, the *outward madness* and unwonted actions, proceeds from the *internal impulses*, and disordered motions of the faculties: which general disturbance and discomposure (being frequent) must needs *subvert* the *economy* 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 alienateing the digestive faculty*; That instead of a good transmutation of food, a degenerate Chyle is produced. Common experience tells, that after a *drunken debauch*, the stomach loseth its appetite, and acuteness of digestion; as *belching, thirst, disrelish, nauseating*, do certainly testifie: yet to support nature, 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 is some dayes before the stomach recover its *eucrasy*, and perform its office well:
and

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.

A Caco-
trophy, or
Atrophy.

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: for, if the Stomach discharge not its office aright; the *subsequent digestions* will also be defective. So great a consent and dependance 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*.

Now that different *products or habits* of body should arise from the same kind

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: 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 vigor of those parts destined 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 juyces be *foul* and of a *depraved* nature. Others *è contra*, whose parts are not so 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*, transmits 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

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away:

Quicquid
recipitur,
recipitur
per mo-
dum reci-
pientis.
Ax.

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 heavy, dull, pblegmy 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

and regular drinking.

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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 staves behind, and clogs in the *percolation*.

A third injury, and common, manifest prejudice from intemperate drinking, is; *An imbecility 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.

G 2 SECT.

 SECT. VII.

Exercise and Rest, *regulated and*
duly appointed.

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

First, In general exercise it raiseth the 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, is 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, It provokes *expulsion* of *Excrements*, and suffers not any superfluous matter to lodge in the body: For, by the *turgid motion* of the spirits,
the

the common *ductures* and conveyancies are *dilated* 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 way of evacuation, to *ventilate* and cleanse the habite 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, *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; then 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*; with many others: some whereof are purely pastime, as those named; others necessarily 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 advantageous, 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.

Obfer-

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

1. Exercise daily, in the morning chiefly; with an *empty stomach* alwayes; 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 then you could expect benefit from your labour or pastime.

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

6. *Eat not*, untill you be fully redu-

ced 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 *volutiseth* 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 viridure.

Having set out the times for *Exercise* and *Motion*; the remainder is allotted for *Rest* and *Ease*, with such reflections and repast as Nature requires.

Quid ca-
ret alteri-
na 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 opposite in themselves, yet both in their order and seasons, are very luteable and agreeable to humane Nature,

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 fatiated with *rest*, does then thirst after *motion* & pleasant *exercise*. Rest is a burthen if forced upon *Nature*, longer then *Nature* does require; and that is but for a short space. 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*.

*Interdum
quies in-
quieta est;
quoties
nos male
habet in-
ertia sui
impatiens
Sen.*

Avoid *idleness*, and a *sluggish sedentary life*: for want of due action and wholsom motion; the body, like standing Waters, degenerates and corrupts. If *Rest* exceeds, the vigor of Nature is abated; *digestion* not so good; *distribution* of aliment to the several parts retarded and impeded, by reason of an obstructed fowl body: excrementitious superfluities not freely transmitted and emitted; the spirits dulled, and all the faculties

faculties of the body and mind, heavy
and slow to action.

Ignavia corpus habet, labor firmat.

SECT. VIII.

*Sleep and Watching, Limited
and Cautioned.*

THE Life of Man being conver-
sant in *wicissitudes*, 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 con-
stant in the first, his life were but the
shadow of *Death*, not worth the name-
ing: if in the latter, he could not hold
out long, but be tyred and worn out.
Therefore Nature hath wisely contri-
ved, that he should not continue long
in either, but should be *transient* from
one to the other, and weave out his life
by these short intervals. *Watching,*
Action and Motion; *Sleep, Rest and*
Cessation; are equally requisite for the
well-

*Nemo dum
dormit, a-
licujus est
pretii, non
magis
quam si
non vive-
ret.
Quidam.*

well-being of man: So that these two changes 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 advantagious, answering the intentions and designment of Nature, it must be regulated in these four particulars: the *Time*, and *Limits*, the *Place*, and the *Manner*.

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; and then are no longer to be chained up in *somnolent darkness*, but to
be

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.*

Moderate sleep *refresheth* the spirits ; fortifies and increaseth *vital heat* ; helps *concoction* ; gives *strength* to the body ; pacifies *anger* ; calms the spirits, and gives a *relaxation* to a troubled mind.

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*.

Go early to *sleep* (not with a full stomach) and early from *sleep* ; that you may rise refreshed, lively and active ; not dilled and stupid.

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

bility of Nature, extream hot weather, labour or the like, that *dissipates* the spirits, and enervates; then a moderate sleep restores the spirits to their vigor again, and is a good refreshment; but rather take it *sitting* then *lying* down.

*Sonus meridians
quibus conceden-
dus.*

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 abateth natural heat; breeds Rhumes and Crudities; and most injurious to thin lean bodies.

*Vigilia
longioris
incommo-
da.*

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 condition of life necessitate them to it, (as *Soldiers*) al-

although for the *present* they escape the mischief; yet afterwards, most are made sensible of the injury, by *Aches, stiffness* or *weakness* of *Limbs*, and many other infirmities that it procures.

Sleep not in any *damp place, Vault* or *Cellar*, a ground Chamber, (much worse unboarded) a new washt Room, or new plaistered; but chuse a *high Room, dry, sweet, 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 wholesome.

As for the manner or *decumbiture*, the body must lie easie, or sleep will be disturbed: the head something *elevated*; the other parts as best likes every person; but not upon the *back*, or constantly upon one *side*; but by *turns*: and be covered according to the Climate and Season of the Year.

The *mind* also must be in a good posture, 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

down with roving troubled thoughts; they commonly will call you up before it is fit to rise, and your sleep not so placid and refreshing. Therefore when you lay by your *cloaths*, lay aside also your *business*, *care* and *thoughts*, and let not a wandring phansie prevent your rest, or awake you before due time.

SECT. IX.

*Preservation of Health, by Regular
and Requisite Evacuation
and Retention.*

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 decayes, when the regular *economy* thereof is 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*, *Venus*, by the *Pores*, *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, argue discriasy of parts, or irregular living; and brings much detriment to the body, by their noxious inpressions and putrid vapours, that infect and disturb the body.

If the Belly be *costive* and bound up; if 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 extremes 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 dependance 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* causeth weakness, debility of Nature by exhaustion, and procures 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 *Faces* are hardned, 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 *seige*, 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

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 potu repletis, superflue evacuatis, sive exercitatis, coitus interdicitur.

Tempus optimum est mane, & post dormias.

Hyeme & vere frequentius permittitur; æstate parcissime.

Juvenes sanguinei & pituitosi liberalius; parcus Melancholici, parcissime biliosi, Senes, 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 alwayes 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 *fetus* in 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.

SECT.

SECT. X.

The different *state* and *variation*
of Bodies.

Commonly distinguished by four
Constitutions.

THat the *Condition*, *Properties*, and
Habit of Bodies do much differ
one from the other; and also the *same*
by time doth vary and alter much from
what it was, is that which I need not in-
sist on the proof; every one almost
will confess the *veri*, and is convinced of
this truth. But how this comes to pass,
and the reasons of this difference and
variation, is not unanimously agreed
upon, but great dissenting about the
matter.

The *Galenists* do comprise the diver-
sity of bodies under four *Constitutions*,
Sanguine, *Phlegmatick*, *Cholerick* and
Melancholick. 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, then the other.

The *Chymical Philosophers*; some of them will have the difference of bodies to assurge out of three Principles, *Sal, Sulphur, and Mercury*: Others increase that number, and will have have them five, *Spirit, Salt, Sulphur, Water and Earth*. But I must not now ingage in the controverſie 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 controverſal, but Canonical, I therefore paſs on to ſtate the Matter.

These four tearms 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 then impoſe new words upon you, not ſo well underſtood.

I do not therefore understand by *Phlegm, Cholera, &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, Cholera, &c.* may be ascerted, 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 *Cholera, Phlegm,* and *Melancholly*; and if you add twice three more, the number would not be sufficient: But since there is 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 are performed well or ill.

The changing or establishing of *Constitutions procatartice*, does depend upon subjection and obedience to the *Dietitick 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 is 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 wholsom 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, the humours 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, and a pure alimentary Juice produced; but a degenerate *succus* of a heavy oppressing nature not duely fermented by the *Spleen* (*dyscrasyed* by the preceding Causes) from whence a *melancholly* constitution is begotten, and may so be denominated for distinction.

The

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 hands; 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 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 enjoyned in the *Methodus Medendi* for indications, to sute *Purgatives electivè*, and other Medicines; to, by peculiar *appropriations*; nor concur with some *Hypatheses* that are founded

ded 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.*

Natura est morborum medica- trix. Helm.

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 enjoyn, or restrain 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

injoyned 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 enjoyned to observance, as *tender weak* bodies, soon discomposed and altered by ill dyet, or *incongruous* for their *condition* of body.

If a person have a cold, waterish, *Pblegmatick* 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 *Pblegmatick* man most commonly takes no delight in Milk and Whey, cold *Meats*, and cooling *Drinks*, or cooling *Sauces*: but he loves seasoned hot *Meats*, strong *Drinks*, *Spices*, and hot *Hearbs*, to make his Meat savory and acceptable to his Stomach; But the *Cholerick* Man shall delight in the other; and they shall sute best, being temperately and discretely used. So that a *Dietetick Regiment*, well appointed and observed, is *physical* to *dyscrasyed* and *distempered* bodies,

bodies, to *contemperate* and *allay* the *luxuriance* of some predominant Humour; and something dispose the faculties to produce the *alimentary 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.

SECT. XI.

Precautions and Rules,

Appointed for the Sanguine Constitution; or purest State and Condition of Body.

THis *Constitution* does result from the integrity of the faculties, and due *Crales* 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

blood then hath its pure tincture, and all the liquors of the body their peculiar *properties* futeable to the intentions of Nature : But if the *Crafes* of the *Parts* be perverted by a *spontaneous* defectiō and imbecility of the *faculties* ; or otherwise procured to *irregularity*, by bad *food*, *intemperance*, and the *Dietetick 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 is molested with *crude*, *Pblegmatick* or *acid 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 *Juyces* to supply the Body ; from whence the *spirits* are generated both plentifully, and of a *good* extraction.

This

This *State* and *Constitution* of Body is best preserved and continued so from degeneration, by a good *Diaetetic* 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 wayes 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 unfuteable, 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. introduceth 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 *Tobacco*; the common *Purgatives* falsely denominated,

nated, but rather and more properly Corruptives; which stamp an ill impression upon the *parts*, and vitiate the alimentary Juices of the Body: but the injuries procured from Tobacco, 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* & good *condition* of Body; by so much are they to be accounted *intemperate* and *deviating* 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
allow-

allowance and exceptions, which shall be observed in the particular constitutions following.

SECT. XII.

Dietetick Regiment,

Assigned to the Pblegmatick Constitution.

THE *Pblegmatick* 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 more cool in *temperature*, (except preternaturally 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 *benefitted*, by cold things *prejudiced*. And thus it is
I by

by reason the *vital powers* are remiss and sluggish; the several functions of the body are not performed vigorously and compleatly.

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 *facile digestion*, let it be made *savory* and *seasoned*: And then a *Pblegmatick* raw *stomach* may better venter upon such. But *Brawn*, *Pig*, *Goose*, *Duck*, *water-toul*,

foul, 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 pallate, drink Wine with these meats for a corrective.

Let your dyet be warm Meats, oftner roast then 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, curd 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 Hearbs and Sallads; as *Lettice, Purslan, Violet-leaves, &c.* except *Sorrel*, which although cold, yet a sharpner of the appetite: but freely use *Mint, Sage, Rosemary, Time, Marjorome, Parsley, Penny-royal,* and such hot Hearbs.

Abstain from raw Fruits; *Apples,*
I 2 *Pears,*

Pears, Plums, Cucumbers, Mellons, Pumpions, &c. But you eat may Wall-nuts, Filbirds, Almonds blanch'd, Ches-nuts, Fistick-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 suffitates and raiseth the spirits, alleviates nature, and helps Concoction.

SECT.

SECT. XIII.

*The Choleric Constitution
Regulated.*

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 Hearbs; *Rice-milk*, *Cock-broth*, or *Barly-broths* with *Rasins*, *Currants* and *Prunes*.

For flesh, chuse young tender and juky; 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*, *Thornback*, *Soles*, *Plaife*, *Whiting*, *Smelt*, *Oysters*, *Pike*, *Trout*, *Tench*, and other fresh fish; *Eeles* not excepted which are unwholsome to others.

But refrain salt Meats, and dryed; as *Bacon*, *old Ling*, *Haberdine*, *salt Cod*, pickled or red *Herrings*; pickled *Scallops*, *Oysters*, *Anchoves*, *Sturgeon*, *band 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*, *Sarrel*,
Orange,

Orange, Lemmon, Apples, Goosberries, Currans, Prunes, pickled Cucumbers: as boyled Veal and green-sauce; rost Veal and Orange; boyled Mutton with Verjuce and its own juce; rost Mutton and Cucumbers; green-Geese and Goosberries; Stubble Goose and Apples; Pig and Currants; Pork and green-sauce; boyled Chickens with Goosberries or Sorrel-sops; Calves feet stewed with Currans and Prunes: And your meat thus cock'd, is both food and Physick.

Take a lawful freedom, and please your self with these fruits; Citrons, Pomegranats, Limes, Oranges, Lemmons, Quince, Pearmains, Pippins, Cherries, Mulberies, Grapes, Damsins, Bullaces, Prunellaes, Respass, Currans, Barberries, Strawberries: they cool and quench thirst, contemperate and aswage hot choleric humours, and give a great refreshment to the parched spirits.

Eat Sallads of Lettuce, Sorrel, Purslane, Spinage, and Violet-leaves; they are medicamental aliment; but be sparing in Mustard, Salt and Spices.

Butter-milk, Whey and Sider allayes preternatural heat; checks the effre-

nation of Choler, and are refreshing.

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 satisfy the Stomach when it *vellicates* and calls for meat; biting *choller* must have something to feed on, or it will disturb the body.

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.

Too eager and constant in *study*, or late sitting up: both *exasperates* this condition of body, and makes it worse.

Use very gentle *Exercise*; be not laborious or toying, but take your *eases*; 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 is profitable, and refresheth much; by cooling the *blood*, allaying the spirits, and concentrating them.

Bannish *anger* immoderate *care*, *peevishness*

vishness and *fretting*, which discomposeth the spirits, heats and wasts them; augments *Choller*, dries the body, and hastens old Age.

Refrain *Tobacco* as a very injurious custom; it exasperates *Choler* by heating, drying, and evacuating *dulcid Pblegm*; which contemperates, bridles and checks the fury of *acrid bilious humours*.

SECT. XIV.

The Melancholy Constitution,
Stated and Cautioned.

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 *dyscrasied Spleen*.

To pass by the controversies that might arise here from the distinction of *melancholly* by the *Galenists*, as one of the four *constituent humours*: I shall take for granted on both sides, as well

Chymists

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 *melancholly, studious and sedentary* life, does much abate and suspend the *emanative vigour* and *activity* of the *Soul*, equally distributed (*geometricè*) amongst the several *faculties*, as the spring of their motion and actions: from which abatement and depression of their power, the *functions* are not *discharged* so exactly 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 sute with such a condition of body.

The

The melancholly 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, dryed, fryed, or broyled, &c. but keep to such as are *light* and of *facil* digestion, that soon yeelds in *fermentation*, and is *transmuted*, without great labour and trouble. Meats thus distinguished, you will find set down in the 59, 60, and 61 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*, *Permaines*, *Cherries*, *Respas*, *Straberries*, and such like good fruits to cool and moisten.

Take not a full meal at Supper, nor
late 3

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 Pallate, quicken the Appetite, open Obstructions and help Digestion: all which are profitable for this condition of body.

Also *Borrag, Bugloss, Endiue, Cichory, Baum, Fumiterry, Mary-gold-flowers, Violets, Clove-gilliflowers* and *Saffron*, are of good use.

Drink *Sider* 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. 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 melancholly person.

Fly Idleness, the Nurse of Melancholly; but exercise often, and follow

low

ow 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, dispare, revenge, desire, jealousy, 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 melancholly person.

Refrain *Tobacco,* though a seeming pleasant Companion; the *phansie* is pleased but for a *short time;* and the ill effects are *durable.*

SECT.

SECT. XV.

The various Dyscrasies or 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 due *Crisis, tranquility and placidness*: The other due *organization and fabrication*: But both 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 *ex- tant*, wherein are discovered and laid open all the contrivances of this rare *Machine*: But the *Spring* that sets all on work; the *intrinsic* mover, the *Soul*, lies much in darkness, and acts as it were, behind the *Curtain*. Whose
de-

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 *habit* 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: 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 decayes 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.

ons. But to clear 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* do's distinguish them: but in the latter they are ill, and produce bad effects, as they in degree are 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.

The Diseases or *Dyscrasies* of the Soul most *visible*, are the *perturbations* and *passions*, wherein the Soul is put by her *genuine* state of placidness and serenity; and that *equanimous* distribution

bution of her *energy* into the Members and Parts of the Body, from thence disordered and disproportioned. *Passions* draws 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 *placed* state and 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 puts the spirits upon several motions: sometimes *contracts* them, as in *Grief*, *Fear*, or *Despairo*: Sometimes *dilates* 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 *morbovs* 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 conjoyned, as Partners of each others ill and wellfare, 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 wellfare of the body, must

pro-

procure Ease, Rest, and Tranquility of
mind.

Ἀδύνατον κακῶς ψυχῆς ἐκείνης,
μὴ ἔχει σῶμα αὐτῆ συνοῦσιν.

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* with-
out the *Souls energy*, is dead, and moves
not at all : by vertue of the *Souls con-*
junction with it, and *informing power* ;
the *Body* acts with various motions and
opperations ; and according to the *acti-*
vity of the *Soul*, with *organical* aptitude
and fitness of the *Body*, is the exqui-
siteness and perfection of their operati-
ons : The *Soul* then is *Agent*, the *Body*
passive, receiving the influx virtue and
power from the *Soul*, who is *Redtrix*
and *Gubernatrix*, to whom the Rule
and Government belongs. It is evi-
dent therefore, since the *Body* cannot
act any thing of it self for its conserva-
tion, without the energy and assistance
from the *Soul*, whose care is for the re-
gulating and moderating the *Body* in all
actions *external* and *internal* ; then the

distractions, inactivity, wandrings, and neglects of the Soul, does 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 Crasis* of placidness and tranquility, and reduced into a *turbulent, unquiet and distempered* state; is that condition of incapacity and unfitness for government for the 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 *re-ctory*, and is incurious of the wellfare 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

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 *melancholly 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, is 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 *concoction*, due *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 *influences* 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.

Concoction 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* dayes 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 journey's end; and exercise to jog it on through the *angust* Meanders, and more difficult passages.

Sanguification is now degenerated and vitiated; the preceding requisites

and fit *previous* disposition 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 wholesome *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 *atherian* breath. The Soul is now alwayes 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*, and *Revenge*; is disturbed

sturbed and *alarum'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 trebble strength; the *Muscles* being full and distended with agile *spirits* for their activity & 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

ble. The *Tongue* then is swelled with spirits and big words, that wanting a larger room for 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 Forreign Parts, commanded here and there as the *emergent* occasions presents it self to the *Governess* of this *Microcosm*.

In the *third case* mentioned: the due order, government, and necessary execution of offices belonging to the wellfare and maintenance of the body, and preservation of life, is neglected and weakly performed.

When the *Soul* being darkned and overspread with a cloud of *sadness*, betakes her self to a sullen *incurious recumbency*

cumbency 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 loose her hold, who before had embraced and 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 ætherian spirit which before had boyed it up, and took delight to sport it to and fro; is now ready to let it fall and grovel downwards, to leave it whether it must go. The wonted *pleasures* of their *partnership* and *society*, is now disgusted and rejected: *Food* now hath lost its *relish*, and is become unfavory: *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 fighting intervals, to measure out the weary night by. *Exercise*

exercise and sporting Recreations is now accounted druggery and laborious toyl-
ing: unwilling is the *Soul* to move her
yoak-fellow, farther then the enforcing
Law of Nature, and necessity com-
mands and urgeth. Their joynt ope-
rations which before were duly and
unanimously performed; are now *ceas-*
ed, abated or *depraved*, by the *retracti-*
on, reluctance and indisposed sadness of
the *Soul* to act: the wonted *vigorous*
emanations of the *Soul*, and her radi-
ant influence upon the spirits is now
suspended, subducted and called back.
These ministring attending *Spirits* and
nimble *Agents*, which at a beck were
alwayes 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* di-
sposition, unfit for action, and the ex-
quisite performance of their duties, and
in a *sympathizing* compliance with the
Soul, the *excitrix* and *redrix* of their
motions; are ready to resign their Of-
fices, and give over working; that
what they now do, is faintly and re-
misly performed, with much deficien-
cy and depravation. When the *Soul*
is

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* weakly and insufficiently executed.

From the preceding Discourse may easily be collected; that the *Distempers* and *Alienations* of the *Soul* from her *genuine Crasis* of serenity and quietude, is of great disadvantage to *Health*; for as much as the necessary *Functions* of the *Body* from hence 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*, are by them communicated, implanted and propagated in the *body*: likewise the *morbisick* *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
dis-

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 *suddain*, *great*, *often*, and of *longer duration* the passion is, by so much are the impressions and effects worse, more durable and indeleable. You cannot be *angry*, or *envious*, or *melancholly*, 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, then the change of your countenance appears to outward view, which is not a little; although but a shadow or reflection of the inward distemper and disorder: And were it possible by any *perspective* to see the alteration

ration and discomposure within made by a passionate troubled mind; the *prospect* would be strange, and much different from that *placidness* and *tranquility* 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; *alienates*, *suspends* and draws 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 *intemperately*, *remissly*, and *weakly*: Nor is the damage onely privative, but also introduceth and impresseth upon the spirits a *morbifick Idea*, which is *ens re-ale* & *seminale*, producing this or that effect, according to the nature and property of the *Idea* received, and aptitude of the recipient subject. *Phantasies* 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*

Idea of a thing in her mind, begets various and real distempers in her body, iff 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 unwelcome bad news; the appetite is gone, now the *Soul* is *disquieted*, and the Body really affected and altered: Let this sad *tydings* be contradicted, and the Soul satisfied off 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 to intent alwayes, or unseasonably employing the mind seriously and eagerly either in *real* or *fictitious* matters, *fabricating Ideas* upon the spirits; disturbs and hinders other necessary offices and operations conservative of being, enervates and weakens their performance:

formance 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.

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SECT.

SECT. XVI.

Perturbations or Passions 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 judgement upon Diseases, so much worse is that person to be accounted, whose *alteration* is *greater* from what hee was in a state of *health*; and as the *functions* perverted are *more* in number, and *superior* in dignity.

This *Disease* does not take up one *particular* part for its quarters; but it *seaseth* the *whole* Man. All the *Faculties* are *disordered*, and every *part* is *discomposed* and *disturbed*. Take a

view

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 *Heart* pants; his *Pulse* beats high and quick; his *Breath* is almost gone; the *Blood* and all the *Humours* boil; 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 mans 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 *Fever*. Therefore take the *Poets* counsel.

Principiis obsta ———

— *Ne frena animo permitte Calenti.*

Stat.

Fear.

Fear whether *suddain* and violently seazing, or *gradually* approaching and threatening an evil to come: both enervate and debilitate Nature.

Fear suddainly surprizing, chaseth 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. 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*.

*Etiam
fortes viri
subitis
terrentur.*

Tacit.

Fear that gives warning before the
evil

evil comes : and threatens as yet afar off: that *Soul* which then yeelds up her *courage* and strength of resistance, is *disarm'd* by her own *phanſie*, 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, and possibly may be prevented and *never come* ; yet it is made a *present* calamity : the suggestions being received, and the *Soul* sinks 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

L 3

back.

back. By this contraction of the *Soul*, her wonted *vigorous emanations* in all the faculties are suspended; whereby the functions of the Body are remisly 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 quæ nos terrent quam quæ premunt; & sæpius opinione quam re laboramus.

What if the evil threatned be too great for you to encounter with now: yet either 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,
Dus permittite curandum.* Symach.

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*

vates and weakens the strength of the *Soul*: she spends her self 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 alwayes 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. Alwayes plodding in *mind* is not good: if your *purse* gains and thrives by it; I am sure your *body* looseth 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;

Qui cras futura novit?

Anacr.

An

An indisturbed free *mind*, not loaden with the thoughts of many years to come, but bearing onely the burthen of the *day*; holds out much longer, and preserves the faculties in strength and vigour: but *immoderate* care, and a *thoughtful* life, wears out the faculties much sooner; tires the spirits by denying them their due times for refreshment, rest and ease; disables them from duty, and the true performance of their Offices; heats and wastes the *spirits*; and *exsiccates* the nutritious juices of the Body; which changeth a fresh countenance into *paleness*; degenerates a good Constitution, and pines the Body: but most injurious to *thin, lean, and choleric* Persons. Those too much thus addicted, and cumbred with careful thoughts, may sometimes imitate this example for a Remedy.

Nunc potemus læti jucunda confabulantes;

Quæ vero post erunt, diis sint curæ.

Theog.

Revenge, Jealousie, and Envy.

These Diseases of the *mind* are as
painfull

painful Ulcers, continually lancinating, corroding or inflaming: they gnaw and eat like a *Cancer*; they take away the nourishment from *food*, and refreshment from *sleep*: the anguish of these *sores*, render every thing unpleasant and unserviceable for the wellfare 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*, then what he hath received.

Multis se injuriis obiicit, dum una dolet. Sen.

Jealousie is a secret tormentor, that gauls the *mind* with continual *suspition*, 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 starves a man in the midst of *plenty*: and he *witthers* away in the *Sunshine* of anothers prosperity.

Invidus alterius rebus marcescit optimis.

Hor.

These

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* follows close at the heels of *Love*: yet they may be separated and distinguished thus. *Love* is a delight, complacency and futeableness 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 joyn with the object of desire.

— *Quò non possum Corpore, mente feror.* Ovid.

Love and *Desire*, being inordinate and impetuous, seldom goes alone, but is attended with other *Passions*: as *Hope*, *Fear*, *Melancholly*, *Despair*, one or more for their consorts, with which the *mind* is *racked* and *torn*, and variously affected.

affected as the several *Passions* acts 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* onely 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, 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 lay out more in *expectation* than the *income* of your desire obtained can possibly make a return: that

that it is far greater *in non habendo*, then it will be *in fruendo*; it will be much less when you have, then it seems to be now you have it not.

Secondly, That the *Delirium* and fervency of your desire, does not hasten the accomplishment of your aymes, but rather *retards* or *frustrates*: for the extremity and strength of *passion* debilitates and suppresseth *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 innane hungry *volition*, or thirsty *desire*, though ever so great, can acquire the satisfaction of your hopes.

Fourthly, That the *ardency* & *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

rate you *first* prized it, but at the worth you *now* find it. Vehement and lofty desires screw 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 so filled and puffed out, as formerly by the fresh gales 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 *lower* *again* when you Anchor in the *Harbour of Enjoyment*: for in *appearance* it was great, when at a distance 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 haberi,
quæ de
sideranti
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

not to cowardise, daunt or stop a laudible active prosecution, to attain a noble, virtuous and lawful end, with a moderate *submissive* desire.

— *quisquis in primo obstitit*

Repulitque amorem, tutus ac victor fuit.

Sen.

*Qui blandiendo dulce nutrit malum,
Serò recusat ferre quod subit jugum.*

Melancholly, Grief and Dēspair.

These *Passions* being neer alied, we may 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 *Melancholly* overspreading the *Soul*; suffocates & choaks the *Spirits*, retards their *motion* and *agility*, darkens their *purity* and *light*: these instruments in each faculty being thus disabled, their offices in every part of
the

the body are faintly executed, whereby the whole body decays and languisheth: witness the common symptoms of a dejected sad condition: a pale thin face, heavy dead eyes, a slow weak pulse, loss of appetite, weakness, faintness, restlessness; a weight or compression about the region of the heart, with continual sighing or palpitation: these are the effects wrought in the Body, by Melancholly and Grief, which are to be avoided as great decayers of Nature, and great enemies to Beauty, Health, and Strength.

Hope, Joy and Mirth.

But embrace and cherish these, as the supports of your life; which raiseth the Soul to the highest pitch, and stretcheth forth her power to the utmost. These enlivening affections are the greatest friends to, & preservatives of health and strength. In this serene state of the Soul, all her endowments and abilities are advanced, both rational, sensitive and natural: the pleasantness and delight of the Soul puts the spirits upon activity, and excites them to a vigorous operation and duty in all the functions: preserves youth and beauty, makes the body fresh, plump, and fat, by expanding the spirits into the external parts, and conveighing nutriment to repair and replenish the utmost borders and confines of the Microcosm.

— dum fata sinunt vivite læti.

FINIS.

Seneca

