

The tree of humane life, or, the bloud of the grape. Proving the possibilitie of maintaining humane life from infancy to extreame old age without any sicknesse by the use of wine / [Tobias Whitaker].

Contributors

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Very scarce. First edition.

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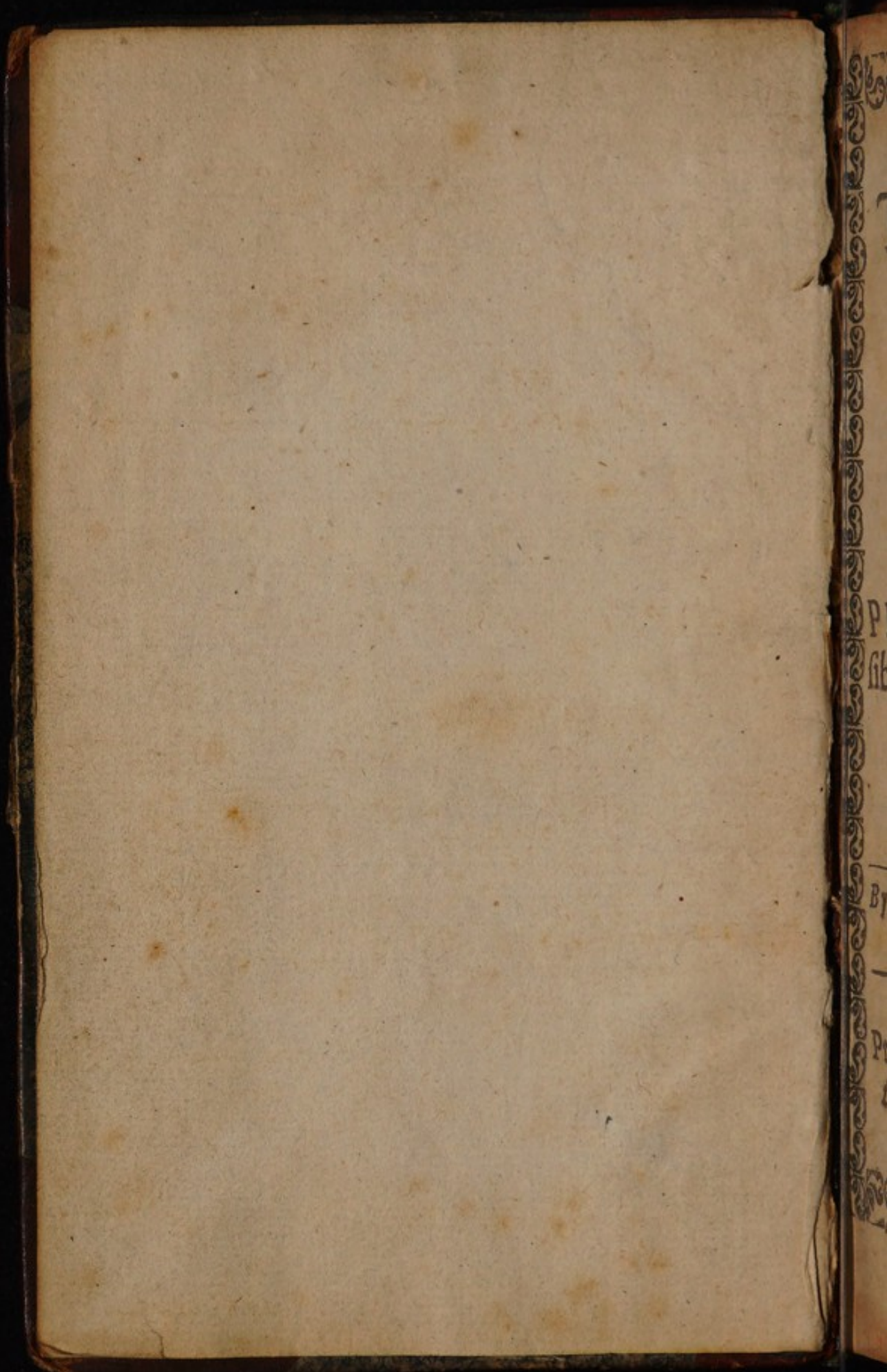
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THE
TREE OF
HVMANE
LIFE,
OR,
THE BLOVD OF
THE GRAPE.

PROVING THE POS-
sibilitie of maintaining hu-
mane life from infancy to ex-
treame old age without any
sicknesse by the use
of Wine.

By TOBIAS WHITAKER Do-
ctor in Physick of London.

LONDON,
Printed by I.D. for H.O. and are
to be sold at his shop in Popes-
head Alley. 1638.

THE
TREE OF
HUMANITY
OR
THE BLOOD OF
THE GRAPE

PROVING THE POS-
sibility of maintaining hu-
man life from the very ex-
traordinary and without any
technical assistance
of Wine.

BY THOMAS W. HATKIN, D.C.
F.R.S. & F.R.S.E. of London.

LONDON:
Printed by A.D. for H.C. and are
to be sold at his shop in Popes-
head Alley. 1838.



To the Reader.

Gentle Reader,

IF I would have
made any par-
ticular Dedic-
tion, I could
stoope no lower then a
Prince: the subject me-
riteth asmuch, had it
beene handled accor-
dingly: and if it had, yet
I durst not flye so high,
A 2 though

To the Reader.

though *Riolanus* taketh
boldnesse to tell *Henry*
the fourth of France, that
the faculty deserveth the
patronage of a Prince,
both in respect of anti-
quity, necessity, subject,
and office; For Anti-
quitie a twinne with the
Divine, for so soone as
the soule was breathed
into man, it was then
Corpus humanum vivens
& *sanabile*, and: for the
subject body of Phisicke

though s. A. and

To the Reader.

In Theologie: for had
Adam never sinned, yet
must his body have been
preserved and maintai-
ned by diet, which is
part of physick. But af-
ter his fall so violated his
equall temper, that as
then hee became subject
to mortalitie and natu-
rall decay. Then came
in the necessity of medi-
cine, and ever since for
this necessitie sake, hath
the **Almighty** comman-

A 3 ded

ded an honour to be
ven to the Phisician, for
he hath created him an
Angell of mercy. Also
in respect of the subject
about which this art is
exercised, it rightly
challengeth precedence
of all other faculties (ex-
cept Theologie) for it is
the body of man: a
world, a wonder, the i-
mage of God himselfe,
and such a piece of ar-
chitecture, as the Al-
mightie

To the Reader.

mightie would not
vouchsafe to frame with-
out a Councell. The of-
fice then of preserving
and maintaining it, must
needs bee high and emi-
nent, and may well besit
a King to exercise: Such
esteeme it had obtained
when *Avicenna*, *Isaac*,
and other Princes were
Physicians: nay, the fa-
culty hath crowned
some to this day with ti-
tle of Prince, witnesse the
house

To the Reader.

house de Medicis. And
if I should say it com-
prehends all other fa-
culties I dare attempt the
proving of it. First in
respect of government as
Agents they ought to be
obeyed in practice, even
by Princes, for they are
subject to sicknesse and
must die like men ; and
Iudges which have po-
wer to condemne poore
malefactors or others, yet
they must receive their
sentence

To the Reader.

ad
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sentence of death from
the Physician, if they
come to a faire and time-
ly end. And as they make
lawes for the well orde-
ring and governing the
Republique. So doth
the Physician prescribe
rules, for the preservati-
on of harmony through-
out this little world, but
ab quantum mutatus ab il-
lo! ἰατρὸς ᾧ ἀνὴρ πολλῶν ἀνταξιοῦς ἀμῶν,
was his Motto in *Homer*.
Now if *Stercus* and *Uri-*

na

To the Reader

na can bee pickt out of
the vanities of *Cornelius*
Agrippa, it shal be thrown
upon the purple robes of
the Physician, by the ig-
norant or impudent.
For Science hath no e-
nemy but ignorance, nor
is vilified among any ex-
cept pigritious and im-
pudent persons. Then
let the ignorant prattle,
still the Physitian shall
be the instrument of all
common good in a Re-
publique,

To the Reader.

of publique, and if no vale-
udinarie man of any
wn condition bee able to ef-
fect any solid good, either
to his King, Countrie, or
nt. else, as he is not, and the
e. power of restoring and
or healing him, bee given
ex. principally to the Phisi-
m. cian. And if also upon
ten that prolongation of life,
le, if upon but one houre or
all noment eternity doth or
all may depend, then conse-
Re- quently the Physician
ue, must

To the Reader.

must bee acknowledged
an instrument of saluati-
on, principally to the
body, accidentally to the
soule. What if I shall
seeme in the eyes of o-
thers to advance my fa-
culty, higher then their
judgements wil imbrace?
yet can I not justly de-
serve a frowne, where a
probable truth is mani-
fest: nor is my intention,
hereby to undervalue
any person or judge-
ment,

To the Reader.

gent, nor overvalue my
owne, whatsoever Cicero
hall affirme to the con-
trary in these words
*Neminem unquam, neq̃
Poëtam, neq̃ Oratorem
fuisse, qui quenquam me-
liorem, quàm se arbitrare-
tur, but rather to vindi-
cate my faculty of those
contempts and dispa-
ragements, which vari-
ous dispositions cast up-
on it. What I have writ-
ten concerning the sub-
sequent*

To the Reader.

sequent subject, begs neither acceptation, nor encomiastick favour, nor doe I quit my selfe of temerity; *Suffenus* will be a companion for the best learned, and some wantonnesse will escape the tongue and pen of the wisest man, in this or that thing. Therefore I doe feare no frowne (except from my naturall Prince) and those whom he hath commanded me

in

to

To the Reader.

to feare and obey, and
thus as a loyall subject I
doe. In testimony wher-
of I have indeavoured to
open this mysterie of life
and health to my King
and Countrey. If I have
frustrated any expectati-
on in the handling of it,
let my velle be accepted,
in magnis est voluisse sa-
tis.

to love and obey, and
thus as loyal subject I
doe. In testimony where-
of I have endeavourd to
open this myserie of life
and health to my King
and Country. If I have
frustrated any expectati-
on in the handling of it
let my selfe be accepted
in magnis est voluisse fa-
ci.

opin
amo
gi a
for a
is
spee



THE
TREE OF LIFE;
OR,
THE BLOOD OF
THE GRAPE.



His subject is bloud,
in that is life; 'tis of
the Vine, and that the
plant of life; And if I
should say a Species of
that in Paradise; my
opinion might not in all places, and
amongst all persons bee rejected: *ma-*
gis and *minis*, may be the difference;
for as that was called the Tree of life,
so is the Vine, and they doe not only
agree in the appellation, but in their
B nature

nature and effects also. In testimonie hereof *Aselepiades* the Phisitian, both to my former distinction, as also to the appellation affirmeth, The nature of Wine to be neereſt to the nature of the *Gods*, and their nature is incorrupt. Secondly, he adviſeth the application of it to unſound bodies to reduce them to a ſound and incorrupt temper, and in ſome ſence to eternitie, for ſuch a ſtate there is in this world as will be more plainly demonſtrated in our following diſcourſe.

How neceſſary then is this ſubject, and how difficult to explicate? Neceſſary becauſe life is ſhort, difficult becauſe art is long : yet if by this *Art* ſhall bee an inſtrument, to protract life and abreviate art, not only ſhew the plant, but teach the uſe, it may prove worth my labour and Countries acceptance.

How ever reaſon and Philoſophie ſhall be my guide, neither *Hippocrate*

nor Galen nor any other authority, further then they are my owne, and agree with reason and truth. As for the abbreviation of art, preservation of life, and restauration of health; wee will comprehend in a small circle, and render in a few words, the summe of all Classick Writers, to this purpose, especially the Foureteene bookes of Galen his method of curing, and Six of health preserving: and in these few words exprest (*viz.*) Dyet and Medicine: for thus chiefly and substantially, and by these two wayes are life and health extended and restored, quantity, quality, and manner of application in them observed. Quantity, as it is *vsq; ad vasa & ad vires*; Quality, as it corresponds with humane bodies in generall, or with this and that individuall.

Lessius seemeth to mee to dote more upon quantity *ad vasa*, then any other thing conducing to the preservation

4 The Tree of Life, or

servation of life, and yet such a quantity as is not *ad vasa*, as if Satiation were the Usher of diseases, corruption and mortality: which I suppose differeth very much from the sence of *Galen*, (that is) to prescribe a *pondus* or streight weight and measure of nutriment to all tempers, and such a weight not to be exceeded upon any occasion. But if hee be understood to speake only to men in religious Orders, and such as impoverish their bodies to elevate their mindes to pious thoughts and exercises, then his Twelve ounces will bee better understood and little blamed: but in a physickall sence cannot stand with the principles of art. For *Hippocrates* and *Galen* both, will tell him diseases are cured by contrarieties. Inanition by fasting, must bee cured by repletion in naturall feeding; and this inanition may bee sitian extreame or not extreame, and therefore no constant *Pondus* ought to be observed.

The bloud of the Grape.

5

ved. But if I understand those Wor-
thies, then thus I explicate their do-
ctrine in this point, and so will leave
the Iesuite to his owne order. As for
the quality of aliment, that it be *Ho-
mogeneall*, pleasant and familiar to hu-
mane constitutions and tempers, not
only in generall, but also to every in-
dividuall, is a point that the Ancients
were strict observers of, and not with-
out much discretion. For the judge-
ment of a Phisitian is most seene in
his election of aliment in quality an-
swering the temper of the body. For
though a disease must be cured by his
contrary, yet the temper of the body
must be preserved by its own Simile;
as heate by heate, and moisture by
moisture: but the degree whether
more or lesse intense is judicated by
nature, and to be ordered by the Phi-
sitian; But this is a paradox to vulgar
practicers, who argue falsely upon a
true ground, for when *Hippocrates*

B 3

saith

saith, *Contraria contrarijs curantur*; they like an ignorant Iury will runne altogether upon contraries, both in curing, and also in nourishing, according to my Simile, making no difference betweene honesty and dishonesty, or contrary and contrary. 'Tis true, contrary remedies must be, and are most rationally administred in affects of the body, because a crooked sticke must bee bent as farre the other way to make it streight, according to *Aristotle*. But if contraries shall be adhibited to a harmonious temper 'tis the cause of discord and conflict in Nature. As for example: In a hot and moist temper to use a cold and dry dyet; Therefore it appeareth plainly that the quality of aliment ought to be most observed; But for Quantity that is left to the free choice of Nature, because naturall choice is never *ultra capacitatem recipientis*.

But to speake more fully to *Lessius*

who

who in a religious way disputeth principally for temperance; yet so severely that I must tell him, as a Phisitian, the Fathers of our Art preferre excesse (so it be not in the highest degree of excesse) before such temperance, and of two evils the least: For they lay it downe Canonically that all affects of plenitude or fulnesse, are safer for the body then diseases of emptinesse: And I apprehend much reason, and variety of reasons in this axiome.

First, because universall evacuation is sooner effected then repletion; Secondly, because accidents of various formes cannot be avoided, for they are infinite, and the least affliction falling upon an extenuate or lessiate body, for want of a sufficiencie of excrementitious humours to move in, giveth not only a dangerous assault to the radicall spirits, but without sudden resistance of art, must tyrannise nature before enfeebled and kept un-

der cannot of it selfe resist to expell it. Which meere resistance of nature or labour to expell noxious humours doth beget a Feaver, and that only *ex conatu natura* (according to *Christophorus à vega*) naturall heate is fired and not otherwise, by the ascent of putrid fuliginous vapours to the heart, or if medicine be adhibited, yet such a body must suffer from both and life be shortned.

Contrarily, where there is a sufficient quantity of excrementitious humours for diseases to involve themselves in, there are they reteyned with lesse danger or oppression to the radical spirits: and removed by medicine with as little offence, as I shall demonstrate more Philosophically in this manner.

Albertus (amongst other Philosophers) doth constitute a twofold moisture in mixt bodies; One which he calleth *Humidum continuans*, and
from

The blond of the Grape.

5

from this continuating humidity proceedeth an unction of parts for otherwise they would bee altogether dry and consequently disunited: But there is no naturall body void of this humidity, though never so hard or dry, but hath a sufficient moisture to conjoyne their parts together *inter se*: and every Alchymist proveth this truth by practice, and daily extracting oyle out of the hardest and dryest bodies. Therefore this humidity is rightly nominated by some Phisicians *Oleaginosum Humidum*, oylie humidity consisting of ayrie and aqueous moisture.

The other humidity is *Humidum quasi nutriens*, as it were the nourishing moisture, and this is a watrish humidity in the mixt body, nothing advantageous to the continuation of parts, and is easily resolved because of its tenuity, so is not the oleaginous, because of its crassitude: So that where a proportion

portion of excrementitious humours, by reason of a severe dyet is wanting in the body of man, both disease and medicine must needs bee more powerfull over the fixed moisture and heate, which is the ligament of life.

Contrarily where there is a second moisture to entertaine, either effect or medicine doth lesse harme. But I intend no controversie with *Lessius*, therefore I will returne to my proper subject, and shew how every temper may be preserved void of all distempers, or such as arise out of the materiall principles of nature by the true use of wine, and also prove it to be an excellent remedy, applyed according to proper judication, and may prove specificall in diseases of every nature, arising out of the aforesaid principles, passing as dilucidly and briefly as may bee through all the parts of this discourse.

Curiositie hath newly conceived, and

and will now suffer abortion, if a taste of this promised juyce be not suddenly presented whose nature and excellency is encomiastick, sufficient, so transcending all other nutriment, as that just *Noah* makes it the first act of his husbandry: and planted a Vineyard before either corne or any other graine, as is affirmed by sacred testimony. The reason if I should presume to offer, *Ne Sator ultra crepidam*, I must expect from divines, and justly, if I should adventure to explicate any text of holy writ, without qualification; yet will I not so inthrall my fancy, or suffocate such motions as may bee advantagious to a rationall man, without prying into the Arke; as not only to take notice of this plantation to be the first act of husbandry, but especially of his age, which was Nine hundred and fifty. His age extended Twenty yeares beyond *Adam*, in whom the principles of Nature were
most

most firme and pure; And no reason can argue otherwise, but that in course of Nature, being so many Centuries after *Adam*, the yeares of *Noah* necessarily must have bin shorter by many score then were his Grandfires yeares, had he not tasted *Nectar* from that plant from which *Adam* was excluded, I meane an inferiour species of that tree of life: For had it beene equall in power, whereas he lived after his plantation Three hundred and fifty yeares (a good cordiall to an old man) hee had beene now alive, and so should have beene for ever. Moreover, in Six hundred yeares hee could not but conclude, and determine most naturall questions by experience, and thereby sufficiently taught out of universals how to draw his particular conclusions, or otherwise by resolving them into their naturall principles, make a sensible discovery of Natures secrets. And out of this fulnesse

of

of knowledge and experience, doth he plant his Vineyard; So that by inference the excellency of this subject doth appeare transcendent; Now let us really consider the nature and quality of it, with its difference and use, both in respect of aliment and medicament and application to every individuall, of what age or temper soever.

And to the end we may act as much as wee speake, Let us looke upon the quality of Wine philosophically, and at the first view wee shall discover a two-fold heate in it, as it flowes from a living body (*viz.*) an animall and elementary heate, for though wine cannot be said to be *animatum*, such as giveth a soule or life, yet it may carry with it and to it selfe, an impresse central or implanted heate from a soule, as may bee demonstrated plainly in other things: for the seed of animals aswell as of plants, have not a soule

in act, according to the doctrine of *Aristotle*: Yet it doth take from a soule such a generative power like unto the soule, which *Aristotle* saith is nothing else but a vitall heate, which hee hath distinguished from igneous and elementary. So as in the generation of a living creature the first moving is animal, or the plant from which the seed issueth, but the seed is the instrument, which by a power received from the plant (that is to say) by a vitall heate; begetteth another being like it selfe. Since therefore there is *in semine*, a vitall heate, distinct from elementary, why may we not say the same of wine, which in like manner issueth from an animate body? Then wine hath a double heat, or one conflate or moved out of two: and that which is great and intense doth not consist of an indivisible, but in some certaine latitude, and it is now greater or lesse according to the varie-

ty of Species, as also from the diversity of places; for in more hot places where the Sunne effects a stronger heate, there grow hotter Wines, and this heate in them is not externall, but rather naturall and implanted in the wine: For from the heate of the place it commeth to passe that the vitall and elementary heate, which constituteth the naturall heate of the wine, doth become greater and more intense: So as wee cannot deny in wine that double moisture: and *Galen* is of the same opinion, when as hee distinguisheth the substance *vinosa* from the substance *aquosa*, for *vinosa qualitas*, hath that humidity which doth unite the parts, and the watrish substance, only that which is contracted from aliment: For so long as the Grape was conjoyned to the Vine, there did flow thereunto a watrish humour by which it was nourished, and after the Grape is separated from the Vine, still doth re-

sayne that waterish humour, which as
 yet was not converted, nor assimila-
 red into the substance of wine, neither
 can have any further conversion, be-
 cause the wine is now no more *anima-*
tum, or able to produce it into act.
 But this is that humidity in wine
 which is spent and wasted in boyling
 or otherwise, and the other heate re-
 maineth only which is innate, and fix-
 ed to the substance of wine; and hence
 it is that the boyling of wine makes it
 more sweet, the other humidity being
 thus spent, it returnes to its true natu-
 rall moisture; And this I hope will be
 a sufficient satisfaction for the nature
 of wine in generall, from whence its
 familiarity with humane nature will
 appeare.

Now we proceed to the specificall
 difference of wine, and wine, and these
 differences consist chiefly in name, for
 although some differ among us in
 name, yet there is no specificall diffe-
 rence;

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rence; but if you take them naturally there is in such a specificall difference, which addeth to the name, as colour tastes and smell; The nature of them all corroborative, nutritive, mundificative, apperitive, and these are not only testified by the ancient learned Physitians, but also proved out of their owne existence or prime animation, which hereafter shall bee demonstrated.

To returne therefore to the difference in name or names they are so various and endlesse, as that will relish more of curiosity then utility, to render, many of them being more phantastically imposed, out of the exuberate singularity in Merchants of all nations. But so many as Philosophers, Physitians, or Poets have taken notice of, I shall briefly set downe, and so passe to the colours.

In the first place let us take notice of the generall name *Vinum*, and so cal-

C

led

led à vi, from the strength of it, as *Varro* would have it, but I rather render it *vinum quasi divinum*, and so a species of the tree of life in Paradise. The Ancients they had many sorts of wine differing in name, as *Fortinum* newly exprest from the grape, *Protopum*, such as fell from the Vine before the grapes were trodden; others which take their names from the regions in which they grow: as *Chium*, *Lesbium*, *Falernum*, *Cacubum*, *Surrentinum*, *Calenum*, *Signinum*, *Tarracoenense*, *Spoletinum*, *Ceretanum*, *Fundanum*, *Malvaticum*; amongst the French many others: as *vinum Belonense*, *Divionense*, *Monlispedonense*, *Remense*, *Burdegalese*, *Aurelianense*, *Andegavense*, and these agree better with sound bodies in preserving their temper then with infirme constitutions. There are weake wines in France which agree better with feaverish dispositions, then with cold phlegmatick tempers: as

Parisiense.

as Parisiense, Limonicense, Forense, Allobro-
gense, with many other. But now
you know their names, and partly to
what temper they are proper let us
take a taste, and principally strike these
four vessels, (*viz.*) sweet, acute, au-
stere, and milde, observing also four
colours in them, (*viz.*) white, sangui-
neous, yellow, and blacke, the first three
commonly used and knowne to us by
the names of White, Claret, and
Sack, and these also admit of their
differences: for there are severall sorts
of Sack and Claret, so also are there
of white wines, some sweet, some au-
stere, some thick, others lymphid and
cleere, and all these nourish much, but
especially the sweet wine, with this
caution, that the liver, spleene, and
reines, bee void of obstruction; For
the sweetest Wines, (though they
nourish most) yet because they ob-
taine a body generally more crasse:
therefore they are said to obstruct

very much. Now having Philosophically shewed their nature and difference specifically, it remaines that I offer them medicinally to publike view.

The qualities generally received amongst Physicians are to nourish, *Et super omnia alimenta*, if you will accept the testimony of *Galen*; It doth also evacuate, corroborate, correct putrefaction, open obstructions, exhilarate the spirits: and what more is wanting or needfull for the preservation or restauration of life and health then these, except we should preferre circumstance before substance, nor can there be any thing more securely practised, then that which is so familiar to nature, and universall principles of mixt bodies, or humane tempers: or so undoubtedly knowne to us in our Region, in any of these respects incomparable either with vegetall or minerall. For though we be very cu-
rious

rious in our scrutation, wee shall find either a difference irreconciliable in their figure or quality, and for the last, if it bee argued home in most drugges, it will put us, or rather force us to our hidden quality, and if wee speake of remote drugges which are transported from other Regions, then I dare bee bold to say wee know them not at all, or not in such a degree of perfection as wee ought: considering the frequent use of them. However the use of them cannot but be doubtfull; for if we know them, either wee cannot have them, or else such is their alteration and change in transportation, as must force us to fault the Ancients for their high commendation of them, we finding either no such vertues as they affirme of them, or none so effectuall as they avouch.

To this purpose *Christophorus Barris* a Iesuite in his relation to the Pope, of *Cochin-china*, professeth that the rhubarb

barb which hee brought with him from thence, was so changed in transportation from what it was, as that he did not know it to bee the same thing either by the vertue or colour of it. And *Symphorianus* a learned Phisitian, hath adventured to challenge most of our pharmacall compositions upon this very ground, and doth affirme the chiefe ingredients to be altogether unknowne or found in the shops of European Apothecaries: For better satisfaction take this expression in his owne words; *Sed quod res quasdam vel non afferri, vel non sine macula, vel in totum ignorari puto: ea sunt balsamus, Cardamomum, Myrrha, Nardus indica, Cassia, Scordium, Cinnamomum, radix Pentaphylli, Calamus odoratus, Xylobalsamum*; Now if no man hitherto hath answered his challenge, which for my owne part I suppose unanswerable. Then let us view our Pharmacopea, and judge what use can

can be made of our greatest compositions. How uncertaine, how unsafe the practice of them which in a plaine expression is but *pugnare contra hostem clausis oculis*. I could start other doubts about many other things much in use amongst us, as Unicorne's horne, and Bezoard-stone, or such like; but my intention is not to enter into controversie; yet desire either to be better informed, or else to informe others, for which cause I now fall upon this subject, so well knowne to all Nations, that there is such a thing as Wine, and that this or that, is without question such a kind of wine, and familiarly used in this or that place; And if I prove not the aforesaid qualities to be in it, I neither looke to satisfie my selfe nor the reader. Therefore that which was last in my intention shall now be first in execution; And though I make not an Index of Authors, yet now my arguments shall

be altogether a Testimonie not doubting in our subsequent discourse to cleere the point more artificially.

The first then is, That wine nourisheth above all other aliment; they that have read *Galen*, know these are his words translated. Indeed some nourish more, some lesse, according to their specificall quality, as *Vina aquea perexiguum alimentum corpori prebent, quæ verò crassa sunt & colore rubea plus alimenti habent quàm reliqua vina, Gal.*

Secondly, that it doth corroborate, *Vinum confortat spiritum, & ad spiritum convertitur, & fortificat virtutem, Avicenna.*

Thirdly, that it doth evacuate, *Vina crassa dulciag, quod alvum deiciant nemini ferè ignotum est, sicut mustum, quod tamen si agrè concoquatur crassumq, succum, & inflationes faciat, alvum tamen movet, Gal.*

Fourthly, that it doth open obstructions,

otions, *Vinum dulce vehementer aperit
appilationes pulmonis, Avicenna.*

Fiftly, that it doth exhilarate the
Spirits, take sacred Scripture; so that
hitherto I have cleered, and plainly
discovered these qualities in wine me-
dically, and confirmed all by ancient
classick authority. Yet if further sa-
tisfaction be expected, then looke up-
on the qualities of Wine in grosse, as
they are obviously laid downe by
most or all the chiefeft Ancients.
White wine may bee adhibited in all
acute and hot distempers, *ut voluit
Hippo.* Sweet wine in cold diseases,
because it heateth the body more, yet
cum calefactione temperata, Gal. No
White wine is sweet, and that which
is pure and subtile moveth Urine very
much, leaveth no impression in the
head, because it doth not manifestly
heate, it doth sensibly refrigerate, and
is commanded to bee administred in
Febre continua, Gal. Wine in generall
taken

taken moderately, doth purge choler by Vrine, exhilarate the mind, and refresh the senses; Wine also that is dilute may safely be given in Fevers, and White wine doth manifestly refrigerate, and cleanse the lungs, sweet Wines also may be taken in acute passions, as Plurifies and inflammations of lungs to provoke expectoration, when the matter is digested according to *Oribasius, Haliabbas, Constantius Monachus*. Wine also that is white, subtile, and thinne, is not turbulent to the stomach, but of easie digestion, soone penetrateth the veines, provoketh urine, and is profitable in Fevers, because it doth not make hot the body, or disturb the mind, nor offend either braine or nerves. But if it bee mixt then it quencheth thirst better, if you will credit *Isaac* the sonne of *Salomon*, an Arabian King.

Lastly, Whitewine is said to be insipid, dilute, coagulate with cold, because

cause in such are more parts of water
then of wine; yet under favour in re-
spect of its universall parts, there can
be no such coagulation, as is affirmed
by *Iohannes Portugalensis*, once a
Pope of *Rome*. These are the generall
opinions of the Ancients; But reason
still urgeth to prove further the possi-
bility of these seeming contraries in
one and the same nature, as to open
and shut, or shut and open, to corro-
borate and weaken, or to weaken and
strengthen, and that these contrary
acts should appeare together at the
same time, in the same subject to
whom it is applyed; As that wine (as
you have heard) should generally eva-
cuate excrements of the body, or par-
ticularly purge bilious matter by
urine, and yet the same specificall
wine shall corroborate the whole
and every part it worketh upon at the
same time: But when I consider or
contemplate the super-excellency of
this

this plant in a naturall perfection and mixture transcending all other vegetables, as doth plainly appeare by the purity of its nature in it selfe, and familiarity with all animals; then it doth not seeme so unreasonable, to grant it in its temper a complicate mixture, or comprehensive nature, and to comprehend the quality of other Plants inferiour to it selfe; and in its owne perfection to obtaine a degree, though not so high as in the more proper subject. And thus is man the Epitome of the whole world. How ever wee know these aforesaid qualitiesto bee in wine, and may bee with as little contradiction as in *Guaiacum* which doth by constringing evacuate, and *Rhubarb* which doth bind by purging. But still I spy more possibility then that, which is only extracted out of a Simile: and this is *aliquid Catholicum*, or an incorruptible Spirit in Wine more powerfull then in
any

and any other such thing. And this mo-
vege- veth freely contracting or dilating its
the- selfe in its spheare, adde distance wea-
fa- ker or stronger according to the
n it power of the forenamed agent, and
to disposition of the Spheare wherein it
icate moveth. It may also be said to move
ure, thus from its materiall principles, as
of o- by vertue of its fluent and fixt heate,
nain the one oleaginous continuating, bin-
de- ding and uniting the parts together,
the- the other fluent attenuating the hu-
man- mours, and loosening the belly or the
orld. body universally. And thus it is pos-
elaid- sible to effect these contrary actions
bee out of its owne naturall mixture. And
Gaia- since it can doe thus, there is a great
eva- deale of reason why it should be thus
bind- practised, for there is no other vegetal
offi- or minerall so safe, harmlesse and fa-
xtra- miliar in it selfe to humane constitu-
s ali- tions as being naturally more pure,
tible and better concocted then any other
en in juyce, either of milke, egges, corne,
any fruits

fruits, or the like : all of them more
 subject to putrefaction, & more one-
 rousto nature in concoction, by rea-
 son of their crudity, the most of
 them breeding little bloud, or vitious
 bloud, or no bloud at all; But wine,
 especially Claret or red, is sanguified
 before it be taken: Nay, the Ancients
 seeme to perswade mee (when they
 call it the old mans milke, that it hath
 received a concoction more then
 bloud, as it is cited in *Iecore*. For
 milke is bloud dealbated or thrice
 concocted. This is the phisick which
 doth not dull, but set a true edge upon
 nature, after operation leaveth no
 venemous contact. Sure I am this
 was ancient Phisick, else what meant
Avicenna, *Rhasis*, and *Averroes*, to
 move the body twice every month
 with the same, as it is familiar to Na-
 ture, so they used it as familiarly; As
 for my own experience, though I have
 not lived yet so long, as to love ex-
 cesse,

more
one-
rea-
t of
ious
ine,
ified
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they
hath
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For
hrice
which
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onth
Na-
As
have
re ex-
celle;

ceffe, yet have I seene such powerfull effects, both on my selfe and others, as, if I could render no other reason, they were enough to perswade me of its excellencie, seeing extenuate withered bodies, by it caused to be faire, fresh, plumpe, and fat, old and infirme to be young and sound, when as water or small-beere-drinkers, looke like Apes rather then men.

My eye now is converted to the vulgar, and I see their hearts dance *systole* and *diastole*, disorderly without observation of true time, the heart being too much dilated with this report of preservation from death, sicknesse, and paine. For naturall death, or extreame old age, suffereth dissolution without any paine, and all these to bee affected by so familiar a medicament as Wine, this surely verifieth the Proverb, *Every man now must bee a foole or a Physician*. But bee not deccived, the application of this medicament, to
every

every temper, age, distemper, with its circumstances of Sex and Clime, will exercise the best Philosopher rightly to dispose and order, and if disorderly applied, or ignorantly advised, the principles of Nature must suffer decay, and in stead of being extended shall bee sweetly shortned, how sweet then must extension bee! Empericks here stand like *Tantalus* with apples at their mouth, but cannot be the better for them; They see this subject but can never reach it, their Logick from a particular to an universall is of no force here; nor in this course can any man have experience, but he that knoweth what he doth in every one of these respects following, which are not rightly to be apprehended by any Emperick *quatenus* an Emperick. Yet before I fall upon the foresaid respects, give me leave since I see *Plato* to salute him: *amicus Plato, magis amica veritas*. The prohibition he bring-

eth

eth concerneth Kings, Magistrates, Souldiers, Women and servants, absolutely forbidding Wine at any time, place, or to any of these persons, and confineth them altogether to water; So that whether hee meant none but the Common-wealth of Schollers, should enjoy this happinesse makes no matter, for assuredly hee chiefly intended sobriety; Yet reason is not satisfied, nor is his politique rule or law so agreeable to reason, as to bee received in any Republique (except Platonically.) First, because it binds those from the use of Wine which are most capable of it, in respect of judgement and reason, which Princes and Iudges have above other people, and therefore know how to use it rightly: and being continually in services of trouble, care, and paine, exhausting their spirits and courage, stand in need of such a refreshment as shall exhilarate the mind, and maintaine the principles

D

of

of nature. What panick feares doth Wine prevent in the Souldier subtilising their drooping spirits, which before were quenched with puddle water, and in time of famine how doth this cherish and defend their bodies against distempers, which by other stinking vnsavoury meat and drinke might be generated. As for servants, this is meat for their masters, but Physick for them upon just occasion. And so I passe to the tempers of bodies in generall, and the Wines generally agreeing with those tempers, and then more directly to this or that individuall.

Temper it selfe being the reason of mixture, or the harmony and consent of the prime qualities in elements, and by the exuperancy of each simple quality; these foure simple tempers are created; as hot when the heate surpasseth the cold, and yet of ficcidity and moisture remaineth an equality.

and

nd so of the rest, as cold, and dry,
nd moist. Besides, there are foure
onjugate tempers which proceed
om the exuperancy of the two first
ualities, as hot and moist, hot and
ry, cold and moist, cold and dry,
hich are the foure compound tem-
ers; their fixation consisting in that
leaginous humour which wee call
innatum calidum: and this innate so
rastantious, so necessary, as without
mixt bodyes cannot subsist; 'tis also
omented, and cherished by influent
eate, contracted in the heart, veines
nd arteries, as their proper channels
onsisting of spirituall bloud, lying
id in the heart as the middle of the
ody, which by sympathie doth de-
nd and maintaine innate heate, and
oth absolve and perfect the tempera-
ment, with all the functions of the
ody, even as the Sunne like a blazing
ampe inlighteneth the world, so
oth the heart ejaculate the influent

spirit, into the universall body, be-
 sprinkling every part, conserving life,
 and exciting to particular functions,
 so as in truth such as is this fluent spi-
 rit, such is the innate or fixt spirit in
 power, and accordingly all the fun-
 ctions in a corporall Republique ad-
 ministred, which by sense and reason
 are plainly comprehended, so that the
 excellency of this fluent heate is not
 only admirable, but also of absolute
 necessitie. And if such a cause may
 be admitted, as we call *causa sine qua*
non, then this may be so accepted; for
 without this mutuall commerce of
 fluent and innate heate, all bodily acti-
 ons are stayed and quiet. These being
 then the prime existence and subsi-
 stence of humane nature, and power-
 full agents both in conformation and
 nutrition, their Spheare of motion
 may be more or lesse adaptated by ex-
 ternall meanes, either homogeneous
 or heterogeneous. For temper then in
 generall,

generall, there is no such aliment, no
such medicament as Wine. For the
mallest wine, is a truer *pabulum* to
the fluent spirit then egges, or milke
sucked from any creature, they all
laying some burthen upon Nature to
concoct, and in concoction there
must be some expence both of fluent
and radicall heate, and by so much is
mans life shortened. But Wine is so
pure in its owne nature, that it recei-
veth a sudden mutation, and in this
very alteration addeth light and heate
to the fore-named principles; and it
is as oyle to those naturall lampes,
therefore to bee preferred in my opi-
nion.

Fernelius seemeth to favour my
reason, where hee saith, that diseases
that are cold, admit of a safer reme-
dy or cure then hot distempers, be-
cause *contraria contrarijs curantur*, and
thus regularly applying to the cold
effect; wee foment and maintaine na-

turall heate. Contrarily in taking away præternaturall heate in the other, naturall heate doth either suffer, or is extinguished: but both in cold and hot affects; Wine rightly applyed, and upon true judication, is the excellent and inoffensive remedie. That it is a remedy, and such a remedy I shall thus indeavour to prove.

If it were by the ancient Phisitians given as a wholesome and safe remedy in Feavers, then is it a remedie in hot diseases, but so it hath beene applyed by the Ancients, as is before shewed. Again, if it hath beene also by the same authority affirmed and adhibited in cold affects; Then 'tis a proved remedy in both. And if we take along with us the specificall difference of Wine, then we shall soone observe this remedy to bee regular according to the Rule of contrariety. For Wine as it is naturally apperient, it openeth obstruction; and oppilation is the

next

g a next cause of putrefaction, and putrefaction of Feavers, so that opening being contrary to oppilation; Wine being opening is a true contrary remedy *per se* in obstruction, and *per accidens* in the putrid Feavers.

Now let me descend to particular affects of each kind, hot and cold, and in either of these prove Wine to bee a specificall remedy, agreed upon by counsels aswell as the foresaid Fathers, beginning with a Iew that laboured with melancholy, his temper hot and dry, from a vitious prædominion over the bloud, his body leane, colour black, ill disposed to sleepe, prompt to all actions, prone to anger, of an excellent wit and discourse, but at this time mute, and hath beene so for Six dayes, his temper thus agreed upon with his distemper in a counsell of Doctors, they come now to fix upon two wayes of cure, the one being of humectation, the other opening

ning obstruction, and in respect of both, Wine is concluded a proper remedy.

Another great consultation was had about one of the Chanons of *Rome* labouring with a Feaver, whether or no Wine might be prescribed. About this point was much controversy, and at last concluded and adhibited the remedie; For in all this consult I read of no other medicament.

In the next place I present a young Gentle-woman epilepticall, or labouring with the falling sicknesse, her temper hot and moist, and so concluded in counsell; for they found her body fat and fleshie: In this case they determined Wine to be most convenient for the attenuation of humours, and to be administred as a specificall remedy; This also was agreed upon in a burning Feaver for a young Spaniard: in a great distillation *pro Episcopo Lugensi*: in various affects and distempers,

pers: *pro Aloysio Fos Careno*, in *ver-*
tigine, proceeding from a cold and
moist distemper of the braine: *pro Ci-*
ve Lucensi against all affects of the
kidnies and bladder, *pro Magnifico*
Contareno, with many others which
were easie to produce, were it not
prolix.

Enough being spoken to prove
Wine in all tempers to bee proper ali-
ment, and in all distempers as proper
medicament, concluded by Fathers,
and Councels in medicine: thus farre
have I urged Wine in its owne simple
nature, not but that I take notice of
medicate Wines, and their excellen-
cies in distempers above simple wine;
So I passe to every age and sexe, and
shew how it is to bee used as aliment,
and at what times.

Humane bodies are not only ob-
noxious daily to affects of ayre, dyet,
exercise, passions of the mind, &c. but
also from our implanted and internall
heate,

heate, which by little and little doth dry up and demolish our originall humidity, which ariseth out of it selfe, and doth so depopulate and waste it, as that it doth bring upon it many mutations, which are conscribed with certaine periods and conversions of ages. For every Animall newly sprung *ex semine & sanguine*, as it were compounded of its prime humidity, is most humid, in whom all parts aswell bones and cartilages, as flesh, are soft, tender, and fluxible, which by progression in age doth stiffen, dry, wither, and consume. In like manner are the mutations and vicissitudes, of temperaments, faculties, humours, distempers and manners. Therefore age is but a course and space, in which the constitution of the body by it selfe is perspicuously altered and changed.

Six notable differences of ages with their temperaments are to be observed.

ved. The first is Child-age, which from the birth is extended to the foureteenth or fifteenth yeare, and this hot and moist, and is more hot then ripe and juvenall age, by reason of fixt, not fluent heate; for by how much neerer it is to its originall, by so much the more doth it participate of innate heate. Contrarily by how much it doth recede from its first Principles, by so much is this innate heate exhausted. And this first age, one of the Ancients divideth into foure orders (*viz.*) Infancy, Dentity, and another betweene this and ripe age, and then puberty it selfe, which also comes in fitly and opportunely to bee discoursed, because 'tis the second age in the order of Nature. This age of puberty beginneth at the Fifteenth yeare, and is extended to the Eighteenth, and is lesse moist and more hot. The third age is adolescence, beginneth at the Eighteenth

teenth yeare, and is extended to Twenty five, and of a middle temper. The fourth age is juvenile or flourishing yong age, which beginneth at the Five and twentieth yeare, and extends to Thirty five, and in comparison with the next foregoing age, is of a temper hot and dry. The fift age is virile or manly, and the constant media, betweene flourishing young age and old age; Yet doth it not so participate of either, as that it is intemperate or infected thereby: it beginneth at Thirty five, and is extended to Fourty nine. The sixt and last is Old age, which with the exhaustion of naturall heate, becometh cold and dry in temper, but excrementitiously moist, by reason of languishing heate. This last age also as the first doth admit of division into these three parts. The first is fresh old age, beginning at Fifty, and extendeth to Sixtie, and all

all this time may doe the Repub-
lique good service, and execute offi-
ces as other men. The second age is
a *media* or middle old age, beginning
at Sixtie, and extending to Seventie,
and in this Classis, by reason of natu-
rall imbecillity, they cannot deserve
of the Common-wealth. The last is
decrepid age, and this concludeth our
life, and being in this life, it beginneth
at Seventie, and is extended ordinari-
ly to Eightie; And further, accor-
ding to the purity of naturall Princi-
ples. These are the periods and diffe-
rences exactly of mans age; The first
ingresse hot and moist, the last egressse
cold and dry, the middle temperate,
sight and touch being sensible wit-
nesses of this truth.

Holy *Iob* testifieth with mee, that
man springeth up like a flower, and
continueth not long in one state.
Thus having circled out mans life
à puncto ad punctum, it will appeare
very

very probable, that mans life may by art be preserved free from any disease, arising out of the mixture of naturall principles, from the infant age to decrepid old age, except the Principles be cast impure, from whence proceedeth weaker tempers, and many distempers which wee call hereditary diseases. And these also by art, and the artificial use and application of Wine, may be much altered, and life beyond all expectation prolonged. For the nature of Wine is so agreeable, and familiar with the naturall principles, of man, as if by the Phisitian it be directly applyed, it shall so strengthen the weakest temper, as shall make it subsist against a forcible distemper conveyed in *materia spermatica*.

The best opportunity of performing or acting this duty is *ab incunabulis*, to take the child from the mothers brest, and from temper to temper to proceed, otherwise the temper universally

versally may be spoyled before, or so injured by unskilfull application of medicaments, as may cause to faile in the understanding. Yet much time may be gained in any such case; and that which is counted the shame of Phisitians, and puts them so often to their wits ends (*viz.*) a Consumption hereditary or accidentall, and universall of the whole body, is no way to be cured better than by the right use of this plant. All Phisitians in this case have hitherto stoned to milke of Asses, and the like; But what is milke, comparatively with this juyce, which indeed is fit for Princes to receive, and Phisitians duly to study upon, that they may learnedly and rightly apply it? For as Kings are the life and soule of the Republique and State, so for this cause, great care and judgement ought to be urged for their safety, and the extension of their lives to extreame age healthfully; which in
many

many hath beene shortened by Our
landish devices, and kickchawes. But
if the learnedest Phisitians shall
thoroughly contemplate this subject,
they shall soone see where the extensi-
on of Kings lives is involved; *Experto*
crede Roberto. I speake not phantasti-
cally, or from any palate-pleasure.
For my owne sickly temper durst not
within these few yeares, so much as
taste Wine, til time and study enabled
my judgement better, and now I take
it daily, and (by the concurring bene-
diction of the Almighty) and not
thinne and extenuate, as formerly I
have beene, but sound and strong as
any of my yeares that hath had so
many violent sicknesses. I could also
speake of strange effects I have
wrought in others, but lest I should
be challenged for ostentation I will
forbeare, it being also a thing some-
what unjust, to publish persons and
their imperfections to the world,
which

which were privately committed to my care. Nor is testimony in this case needfull, since I have proved the probability of effecting these or such like, by reason, and argued the nature and mixture of this subject philosophically, and upon this ground I desire rather to be credited, then upon any other. And so I will returne from my digression, and take up my subject againe, and see if I can fit it now to all ages.

The Infant age is the first and most difficult (as some thinke) to reconcile, because *Galen* saith, *vinum Infanti- bus sit nocivum*, by reason of their temper, which is hot and moist; And so they understand *Galen* to speake of the qualitie, but hee was not so weake a Philosopher or Logician, as not to understand that mixt bodies are maintained, preserved, and nourished by their Simile. Nor did hee ever argue against *ijs nutrimur quibus constamus*, which

which is to bee understood of mixt qualities rightly applyed, that such are most apt and disposed in their owne nature to assimilate with their like, as is this mixture in Wine to our materiall Principles of nature; So that *Galen* cannot bee understood to speake of the quality, but rather the quantitie exceeding just proportion, with the manner of application, as if by the excessive quantity, you will adde so much oyle to the Lampe as shall extinguish it, or at such times when it shall disturbe it, by moving of some other heterogeneall, with time of it selfe, with the helpe or secret and insensible motion of Nature will consume. But had the mixture in it selfe beene hurtfull, there would appeare but little reason in *Hippocrates*, which dyeteth children which are hereditarily subject to the stone, either of the bladder or reines, with white Wine rather then with milke.

Now

Now hee was not ignorant of diseases hereditarie, that they are conveyed to the children in the Principles of Nature : and that Wine in it selfe was most agreeable to maintaine their constitutions, without any alteration of it to move affectedly ; my selfe also have advised it, and not only in the same case, but also in Consumptions, and many other affects with singular successe : And (in truth) if Wine hurt any temper, the discretion of the Agent is to bee questioned, not well observing or knowing the true specificall differences each way.

By these expressions I hope, those that understand beleeeve also, that the first is set at libertie to make use of Wine ; now I must present a healt to the next, which wee called Pubertie, this temper is more hot, and lesse moist then the former. So that by way of contemperation of the heate, and humectation of the moist, the

same Wine is still usefull and most proper. But when, and how long, and how much, and how fitted is only knowne to the Phisitian, and hee guided by his iudications.

Adolescence, which is the *media*, or of a middle temper, neither hot nor cold, may not feare either White, Claret, or Rhenish, in their order, observing the seasons; with the inclination of celestiall orbes, and the measure.

Iuventus, being more hot and dry, must also apply himselfe to these forenamed Wines, somewhat more dilute, which is easily effected by water.

Virile age holds out a cup of more rich Claret from 35 to 49. and goeth out with a draught of the smallest Sacke. Which *Senectus* makes stronger by addition of Aligants, and the richest Sacks and Muscadine, and continueth them unto the last period of life.

Thus

Thus have I now applied it generally to every age, and briefly cleared my proposition. As for the Sex, male or female; betweene these I shall make no difference of temper. Nor doe I give care to some, that make foule stirre *de Lana Caprina*, or to prove divers temperaments of Sexes, and that the procreation of women is more in the left then in the right side; *Ergo*, they must bee more cold, and more weake; But whatsoever they fancy this is only to bee observed, without any further dispute; That temperaments are not conflate, out of heate more obtuse, or vehement, but depend on the perfusion and consent of the foure Elements. Therefore having distinctly discoursed of temperaments, I have also included Sexes; As for the manner of using this subject. Thus it is as followeth.

Hitherto I have taught the nature

and use of Wine, both Philosophically, and medically, and how familiar a nutriment it is to man, and still say it must bee so, both in respect of its substance and forme, else I understand not *Aristotle* his *alimentum simile* and *dissimile*; For although all aliment of what substance soever must receive forme of heate before it bee converted into bloud, by which it doth nourish both fluent and fixe heate in us. Yet such nor so apt is any substance for forme to sanguifie or nourish as Wine; and if it be possible, it will augment innate heate and moisture; For 'tis oyle not water that augments the flame, a proportion observed, else it puts it out: so that it is the true Nectar, by the use whereof Principles of life are augmented, naturall humours multiplied, spirits refreshed, strength restored, care expelled, and bodies in youthfulnessse conserved. To conclude, 'tis all in all to a naturall

all body. For although in generall,
aliment is said to bee liquid, airie, and
solid, yet 'tis humidity that nourish-
eth. For medicament also I have
proved it proper; The *Arabian* Phi-
sicians are of opinion, that to take this
liquor once every moneth, in such a
quantitie as shall be approved by the
learned Phisicians is wholsome Phi-
sicke, it doth much recreate the Ani-
mal faculties, reconcile sleep, provoke
urine, and sweat, dissolve superfluities,
and they affirme it to cure the Quar-
tane with other diseases, circumstan-
ces conducing to the profitable use of
it after this manner, which circum-
stances I obscure, because I am desi-
rous to entertaine time with sub-
stance, only Custome is to be mentio-
ned as somewhat substantiall, for it
over-ruleth the rest; and the time ge-
nerally most fit to receive Wine is
with meate, and then such Wine as
best fitteth the temper of the Indivi-

duall; But those that meane to use this subject rightly must not be without their Phisitian, or out of their view, for let their temper or distemper bee what it will, so it be not some fatall stroke, or wound; by the wisdom of the Phisitian and his skill, they may sinibly perceive the prolongation of their life, and by this meanes, which is so pleasant to universall Nature. The Chymist his best Rhetorick is exercised about the pleasantnesse of his extract, smalnesse of quantitie. But here I present a taste for pleasure, beyond all minerals for safetie, 'tis incomparable either with them or Vegetals. Excesse in this may be more easily repaired; nor is the offence in nature of so great moment. Now because there will be some difficultie in getting true naturall Wine without sophistication, therefore I should thinke it fit (were it so pleasing to Authority whereunto

to I humbly submit) that as it hath
beene heretofore with us, and is still
in other Countreyes, Apothecaries
might have libertie to sell it, and so
by the direction of the Phisitian, to
make many medicate Wines, fitted
and in readinesse upon all occasions.
But that I may draw to a conclusion,
I will briefly lay downe (or rather
take up) two maine objections, one
moved by *Galen*, the other from the
sacred Scripture, apprehended erro-
niously: both indeed at the first view
or blast will seeme to shake both my
foundation and edifice also.

Galen after all his ratiocination, is
raised out of his Urne, and presents to
me in his Commentary upon the A-
phorismes these words; Wine debili-
tateth as *Venus*: and *Frambesarius*
makes bold with his doctrine, and de-
livereth it for a truth, and in these
words, *Vinum Venusq; nocent eodem*
modo. The objection I confesse is in-
star

star omnium, and very materiall, whether hee betaken to speake of the use or excesse of Wine. In the first sence it doth oppose all that I have formerly taught and proved, in the last a fit opposition to *Avicenna*, *Rhasis*, and *Averrohes*, they advising wine once a moneth, *usq; ad ebrietatem*. Now if *Galen* bee not understood to speake of excesse, then (as I have said before) neither Wine nor Venerie, can hurt, debilitate, and weaken the body, for both rightly used are profitable, the one to preserve the individual, the other to propagate the species, and *venus* as well as *vinum*, both exhilarate the minde, cheare the spirits, refrigerate the body, and cause sleepe. So that at the first view, *Galen* doth seeme to speake of excesse only, or principally. But that I may reconcile him with the *Arabian* Physicians my part is now to explicate, and render him in his owne proper sence and meaning.

meaning. This exception is not so much, or principally against the quantity, as the qualitie and misapplication, both in respect of time and temper. As when the quality of wine exceedeth in strength the temper of the body, to which it is given, and at a time unseasonable, as upon a fasting stomacke, and then to exercise the act of Venery, intemperatly upon it: and in this fence is *Galen* to bee conceived chiefly. But I apprehend *Plato* and *Ambrosius* in another fence, meerely distasting the *nimum* ebriety, and intoxication in a voluptuous way: and (to speake truth) after such manner abused, 'tis poyson both to mind and body, inflameth the bloud, debilitateth the nerves, vexeth the head, and to bee short is worse then any poyson. For this cause *Moses* not only calleth it *Venenum*, but the poyson of Dragons which admitteth of no cure. Therefore Wine in this mannertaken,
and

and according to this sence is more detestable, for the strongest poyson of Animalls or minerals can but vulnerate the flesh, but wine is powerfull to wound the soule; Yet such is my candid censure of those Arabian Princes in Medicine, that they never used it after this manner themselves, or advised it in a voluptuous way to others (I meane to ebriety) but as a medicament rightly and properly judicated; Thus they made use of wine rather then any other medicament, because of its familiarity with the Principles of humane Nature. Well knowing that ebriety, (as it is simply intoxication) may be effected by other medicaments aswell as wine, and if not wine, then wee are inforced to use the other for soporificks, and the like. So that by this time I hope the doubt is cleere, the ancient Phisitians reconciled, and my selfe moving towards the next objection,

Qion grounded upon Scripture.

There are a sect in the world, and in this Region, that stiffely defend the fatality of mans life; and that no man can bee preserved, prolonged, or restored. That diseases of every kind are, or else to bee inflicted, by an inexpugnable necessity determined of God, and immutably fixed; And these *Ignaroes* have base and meane thoughts of those which defend the contrary, supposing it to bee a superfluous curiosity to avoid contagion, to seeke remedies for diseases, or to arme themselves against their enemies, because God foreseeeth death of this kind or the like; And the Almighty foreseeing death of this nature, and at this time, and to this or that individuall; *Ergo*, it is not to bee avoided, though the Lord shall say every mans perdition is of himselfe. Dangerous and impious must this opinion needs bee, for if it be granted, what

what needs the Church or any private person, put up any prayer to the Almighty, for the restauration of life and health, and preservation out of danger? and to what end or purpose was the gift of healing dispenced to the Phisician, if death and dissolution of every kind bee predestinated, so as by no meanes it can bee shunned or prevented? Nay, to what end should wee pray for our daily bread or health, &c? That we may therefore expurge this pernicious and intolerable mistake concerning the divine providence of God, some things about his celestially administration of universalls are more highly to bee taken into consideration, and repeated: by which the dignity and eximious utilitie of medicine may bee fully shewed. That therefore the vicissitudes of humane actions and things happen not by chance or fortune, but by the ordination of the Almighty,

ought

ought to bee embraced by all Christian pious people, and that God is the omnipotent and eternall builder of the Universe, and framed it of nothing, as is proved by divine testimonie. This building being thus powerfully framed, is also by the same efficacie conserved, who hath also constituted to every particular created thing by its selfe, a beginning and an end of subsisting and moving, and doth take notice not only of principall, but also of subsequent causes of things, as if the Lord did governe, moderate, dispose and order them, according to his free will, and yet all this government is void of fatall violence, and most commonly cometh to passe mediately, and by deputed causes, which the vulgar call second causes; which the divine Majestie doth use as the instruments of his will, while hee doth so manage all things which he hath created, as also him-
selfe

selfe may suffer them to exercise their proper motions; for the will of man by divine ordination is the beginning of humane actions, freely choosing what seemeth best to its selfe, especially in externalls. And according to *Aristotle*, the nature of motion is the cause of this or that thing in which it is primarily & *per se*. As for example, in the Sunne, perpetuall rotation, in weights of their inclination to Center. Yea, the causes so answer the effects, as if the effects bee necessarie, the causes are also necessary, and of contingents, the causes are also contingents; nor doth the presence of God, which is certaine and cannot bee deceived take away the contingency of naturall events. But the future effect is disposed, as it were by a divine providence, necessarily or contingently. Nor is it so that the Creatour is bound to the necessitie, but moderateth all things freely

freely according to his free-will
and pleasure. As did plainly ap-
peare, when hee caused the Sunne
to stand still a whole day. And
when hee caused the Sea to divide
it selfe and stand like firme walls
about the Israelites; As also in the
case of *Daniel*. The three chil-
dren in the fiery furnace. And
Duffus Milcolumbus King of *Scots*,
who being cruelly murthered,
Anno Dom. 961. neither Sunne or
Moone was seene for the space of
fixe moneths after. And although
hee can thus dispose of causes, and
life and death absolutely at his own
pleasure, yet it behoveth us right-
ly to take that constitution of
tearme of life not absolutely for a
fatall determination; but for a di-
vine ordination of servient causes,
by their naturall power of sustai-
ning or corrupting life. For since
F life

The joy of youth and health her eye
displayed,
And ease of heart her every look con-
veyed.
George Crabbe.

life (as the Philosopher speaketh) is nothing but a duration of heate conjunct with moisture, and duration of vitall heate, and extinction of the same, are naturall effects, depending in like manner upon naturall causes; which without doubt for the various internall disposition of naturall heate and moisture, as also externall causes, not only the quality, but also the quantity of life it selfe may bee varied. For it doth attaine the internall condition of lively Principles, so long as the heate and moisture are so united in Animals, as one is not destroyed by the other, and so long they live, but either of these separated each from other perish. And in whomsoever innate is more vegetious and strong, and radicall moisture more pure in substance, copious in quantitie, and also temperate,

perate, in them life is more long.
Thence it commeth to passe, that
our ancient Fathers by reason of
puritie in the internall causes of
life, have exceeded the age of nine
hundred yeares; Succeeding ages
departing from that puritie of
Principles, by little and little are
come downe to shorter ages; And
in these our ages, the Countesse of
Desmond, and *Thomas Parre*, are
extraordinary examples. For or-
dinary old age is Threescore and
tenne, if more it must bee by the
extraordinary power and purity of
the radicall Principles; For radi-
call heate is the principall Agent
of generation, in the liquid sub-
stance of seed and bloud in the first
conception, soone after renders it
more dry, and exhibits the rudi-
ments of every member, and by
drying still more, doth publish the

exact species; Then it doth augment after it is come into the world, and bringeth it to perfection. Hence by the continuat efficiency of the same heate, all the parts being exiccated above measure are lesse able to administrate their offices, whence followeth a necessitie of decay, and extinction at last of naturall heate, and this is a naturall death, according to *Galen*. Which by decrepid old age, by ficcidity and defect of nourishment, without sense of paine according to nature is extinct. And is unnaturall and violent, when by any other internall or externall cause or injurie, it is put out before decrepid age; For so with care and skill it may bee prolonged. For as I have plainly argued, and yet not swarving from true naturall Philosophy, by this right it doth
appeare

appeare possible, to maintaine the Unitie of heate and moisture till they spend themselves in their owne naturall motion, and is to cut off their being by unskilfull courses either in dyet or medicine.

And if a Simile will bee acceptable, I suppose *Hippocrates* to bee very happy in his, when hee compareth the life of man to a candle in a Lanthorne, or set up in some other place, where neither wind or raine, or other tempest can feize upon it; In such a place the candle will bee longer burning out, then when it is exposed to common injuries of winde and weather, by which it is either suddenly blowne out, before the oyle or tallow bee spent, or else blazeth out in a shorter time. And these injuries are to the bodyes of men plagues, wounds, and all manner of diseases,

compelling nature violently, to yeeld its naturall being; which otherwise might and would be further extended.

I confesse according to the truth of that, *Contra vim mortis, non est medicamen in hortis*; That naturall death cannot bee avoyded, because the heart cannot bee made moister, when as by age it is exiccated; Yet I doe not thinke it wise or religious, in a negligent way to betray our lives to death before the time, as some doe in a phantasticall way, others in a desperate, but all like fooles goe to the slaughter alike, when as they runne upon such dangers, *inconsulta medico vel amico*.

By this time I hope the fatality of mans life will not bee questioned much, nor the possibility of extending it to extreame old age; and by
no

no meanes so familiar and safe as Wine. Now if I should proceed further to every circumstance conducing to the practicall part, it would bee a worke of long time, which I cannot well spare, and of exact judgement, wherein I could bee content to receive directions from others more able and learned then my selfe.

That which I have done is rationally to satisfie the world in the thing it selfe, which hath beene in all ages questioned, both in respect of mans life, that it is not to be extended; As also in respect of Wines, that they are not so proper to extend it. Now if you looke backe, upon the Principles of mans life, and the Principles of wine, none will, I hope, condemne my Philosophy, though some may differ in opinion, and many such there will be,

be, which in such infinitie as well of judgements as of faces, cannot bee helped nor avoyded. Therefore it is not in me to satisfie every fancy, nor doe I desire to bee understood of the Vulgar; But rather that wisdom should bee justified of her Children, and to such are these my indeavours offered a sacrifice, after the manner of those devout Children in *Plutarch*, which by reason of sudden inundation of waters were disappointed of their yearly oblation, which they used to offer up to *Iupiter*, yet rather then they would bee wanting therein, they religiously concluded in stead of a Ram to offer a Limon, which *Iupiter* accepted in that case of necessitie.

So my selfe having lately waded thorow Fountaines, Moores, standing Pooles, Rivers, Wells, and the
Sea,

Sea, it is impossible my braine
should bee free of Inundation, and
consequently my Wine pure with-
out mixture of water and much
weaknesse; Yet if my devotion may
bee well pleasing to *Iupiter*, let it be
blessed to the world. And where-
as I have (like *Hercules* his dogge)
but only besmeared my lippes, with
this Crimson juyce, other *Hercu-
lian* braines may vent it in a plen-
tifull manner, by which every sense
shall bee refreshed, every ca-
pacity filled, and every
understanding tru-
ly delighted.

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F I N I S.

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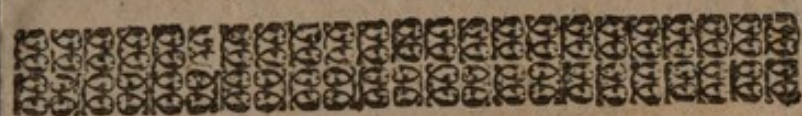


Plchrum tuum, vir clarissime,
ac doctum de vino tractatum
non oscitanter perlegi, ac tibi
remitto. Ab isto subjecto Noacho ag-
nomen obtigisse existimo; Quum iste
fuerit gentiliū Ianus bifrons nullus
dubito. Nota illi fuere, & quæ ante
diluvium gesta, & quæ aliquot anno-
rum centurijs post illud accidere. Ille à
liberaliore vini potu pudenda detexit;
tu ab ingenio vini arcana in publicum
bonum revelas. Si quis sit qui ex assi-
dua Authorum lectione qui tibi viam
præuere, existimet se quæ ad hanc
materiam pertinent abundè percepisse.
Næ ego illum existimo latè falli. In-
ueniet in tuo opusculo non pauca ha-
ctenus non observata, quibus instru-
ctus possit, & quæ in rem suam sunt
pervidere, & aliorum sanitati consu-
lere.

lere. Quamobrem fracto maligni li-
voris dente perge nominis tui glori-
am eternitati consecrare. Scribebam
Londini 7 Calend. Mart. anni ab
exhibito incarnae Messiâ supra mil-
lesimum sexcentessimum trigesimū
sexti.

Tui si quis alius studiosus,

Alexander Reidus.



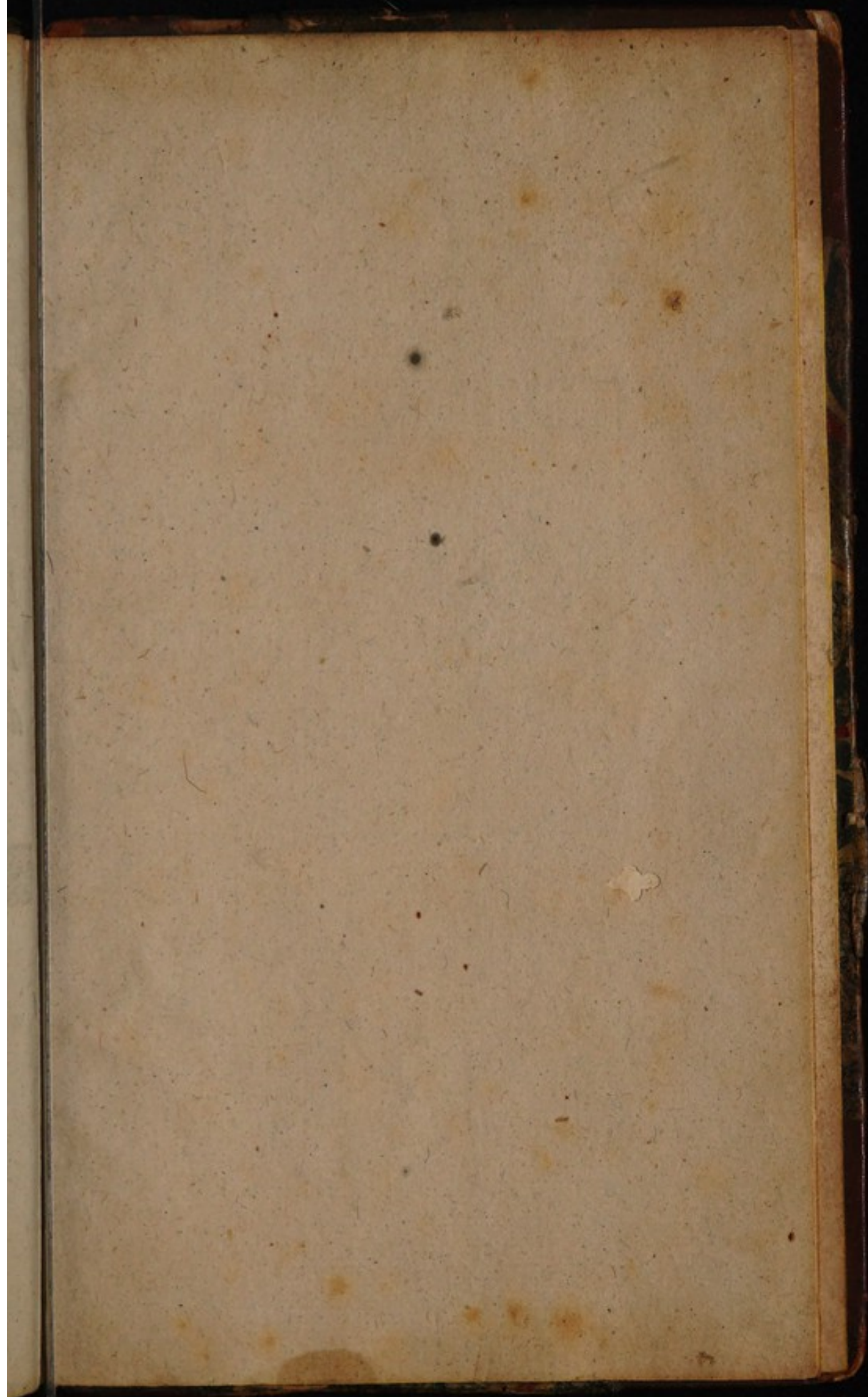
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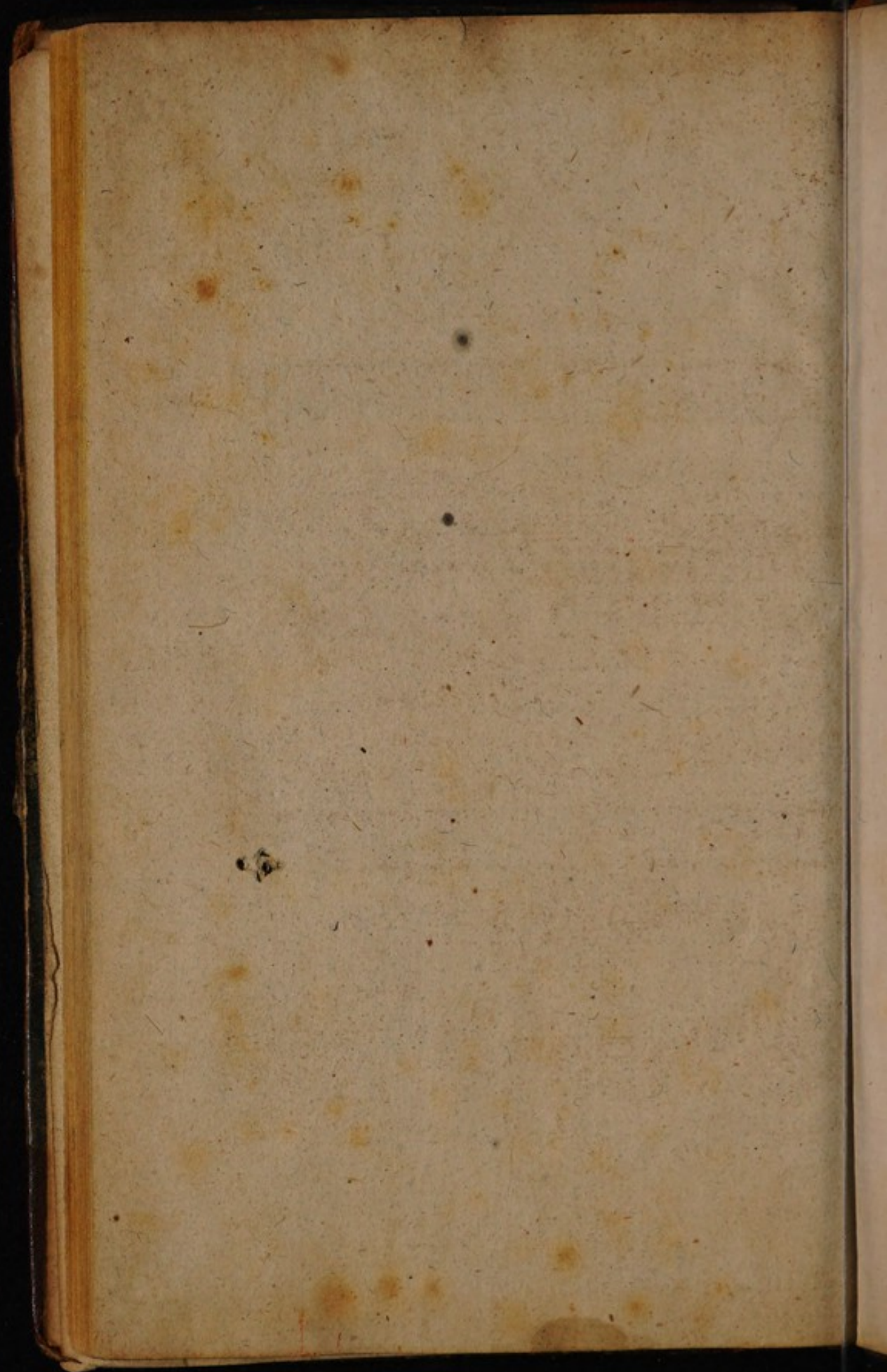


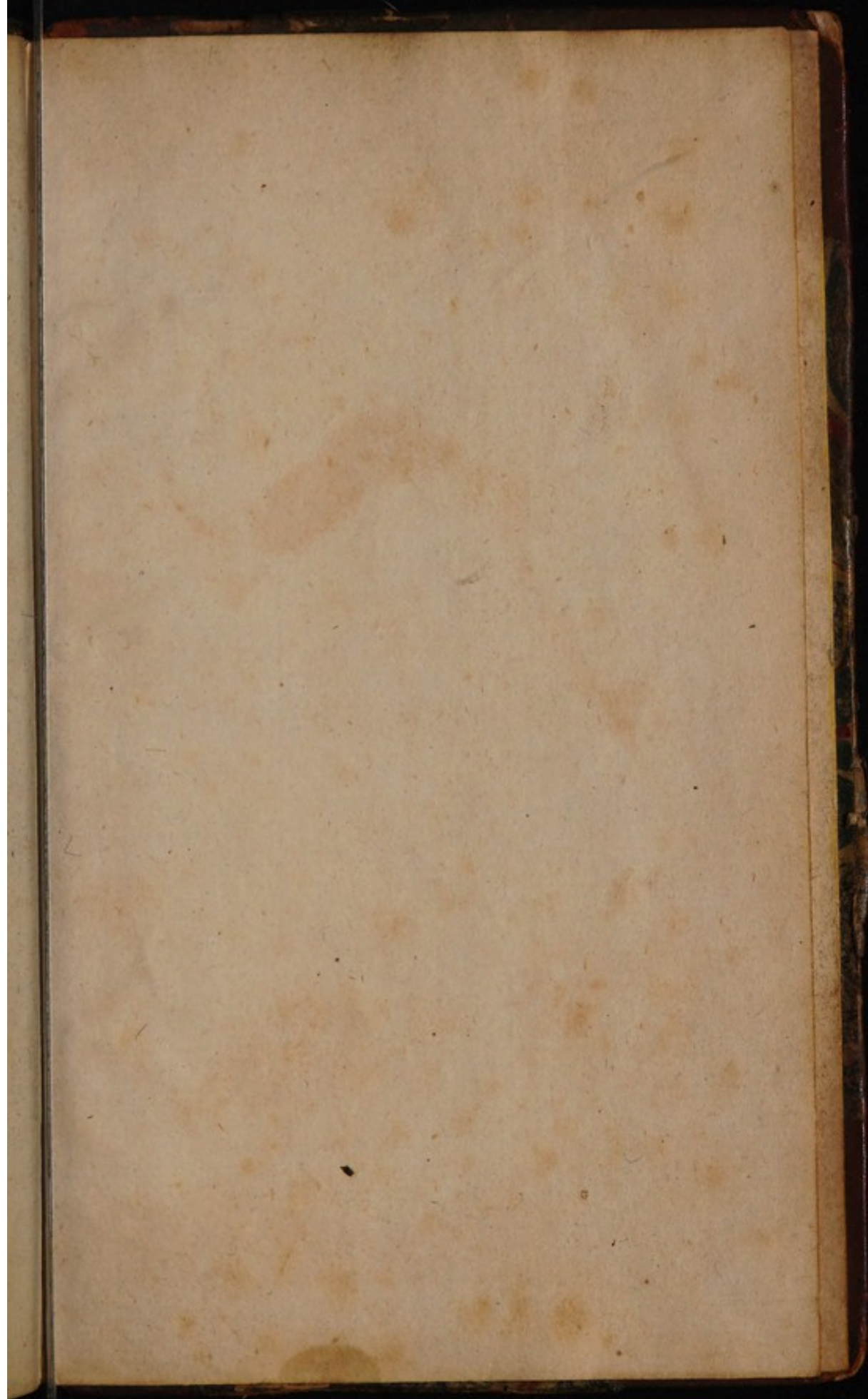
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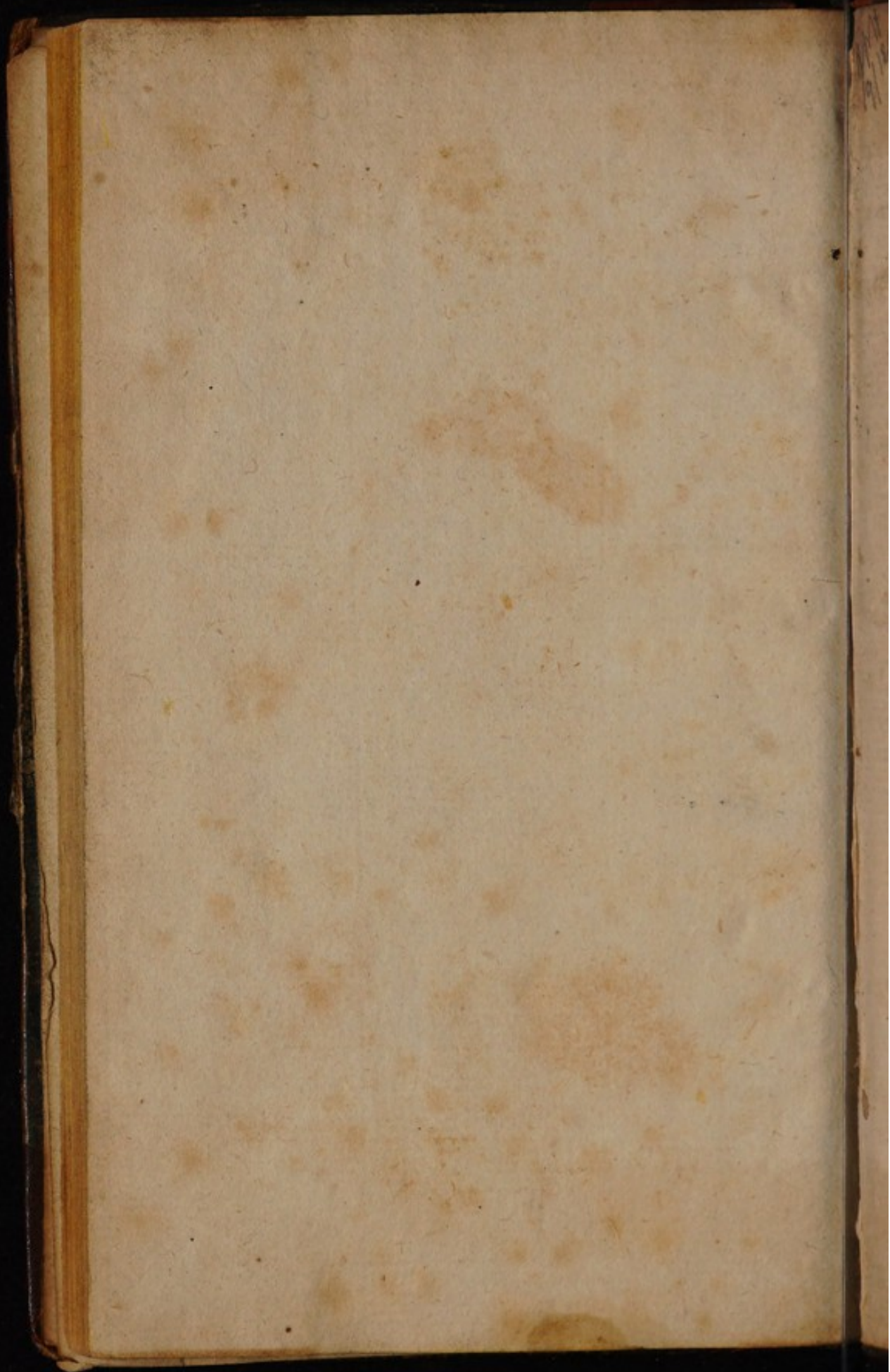
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