

## **A letter to a doctor of physick concerning diascordium, &c.;**

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### **Publication/Creation**

London : J. Bettenham, 1719.

### **Persistent URL**

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# LETTER

TO A

Doctor of PHYSICK

Concerning

*DIASCORDIUM*, &c.



L O N D O N,

Printed for J. Bettenbam at the Crown in  
*Pater-Noster-Row*. 1719.



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LETTER

TO A

DOCTOR W. P. HITCHER

Concerning

DIASCORDIUM, &c.



LONDON

Printed for J. B. ... at the ...





DEAR SIR,



YOU now receive another of those Epistolary Debts, which I hope frequently to pay, and wish always to owe.

Your last concerning Dr. *Keils* Notion of the unequal Velocity of the Blood; and your own Practical Improvement upon it, by artificial Retardations, and Accelerations in particular Members, hath Novelty, and Usefulness to recommend it. And if you proceed to make proper Experiments, and enough of them, to justify your Suppositions, I think both Physick and Surgery must give you Thanks.

The Subject of this I now send, I can scarce tell you: for I feel so many things fluttering together in my Head, that I suspect 'twill prove a rambling Miscellany, and not a regular Discourse. And so, without further Preface or Ceremony, I break into it.



A few Posts ago, we had the News of the violent Death of that turbulent King of *Sweden*. A little while after, we receiv'd the *French* King's Declaration of War against *Spain*; and in it the very remarkable Words of old King *Lewis*, who (tho' he had been the occasion of more Wars, than any one Man since *Adam*, yet) in his last Moments, advis'd his Grandson, now reigning, *to look upon nothing as glorious, but Peace and the Welfare of his Kingdom*. These two have put me upon Speculations.

Doubtless it is the most blessed, and sweet; yea and most honourable, and godlike thing in the World, *to do Good*. And the greater Men are, generally the more they may do.

A King therefore, who maketh it the Business of his Reign, to rectify the Disorders of Nations, and advance the Well-being of Mankind, sits honoured, and happy like a Deity among us. His Life is an Heaven upon Earth; and his Memory shall be glorious for ever.

But a Tyrant is a terrestrial Devil: He can do a world of Mischief, and he doeth all he can; tho' at the same time it cost him dear; for he thereby loseth all the true Pleasures, and Comforts, and even common Enjoyments of Life; and renders himself the most foolish, and mad, and miserable, as well as most detestable, thing breathing.



Pride and Ill-nature beget in him Envy and Malice; and these set all his Vices, and Passions at work. And then his Plottings and Cares never let him rest: His Disappointments, and Vexations continually scourge him: His Revenge and Rage burn like Hell in his Heart. But his Guilt, Jealousies, and Frights, these cause Convulsions of Soul, utmost Anguish, and Agonies unsupportable.

*Continuò fontes ultrix accincta flagello  
Tisiphone quatit insultans; torvosq; sinistra  
Intentans angues, vocat agmina sæva so-  
rorum.* Virg. Æn. 6. v. 570.

Examples of such *great Wretches* were in all Ages plenty: but (that I may keep safe from giving Offence) I'll run back almost eighteen hundred Years; and single out that of *Mithridates* King of *Pontus*.

*Pliny* saith he was *Maximus suâ ætate Regum*, the greatest King in his Age; and his Dominions were *Pars magna terrarum*, a large Part of the Earth.

His Riches were immense; his Sumptuousness so astonishing, that even the Scabbard of his Sword cost four hundred Talents.

He was, as to his own Person, a Man of extraordinary natural Parts; and had improved them, by Learning and long Experience: He was a shining Orator (as *Sylla* in *Plutarch* alloweth) had searched deep into the Natures  
and



and Virtues of Things; had studied Medicines, and the Art of Composition; and was not ignorant of practical Physick. For having sent to *Rome* for the fam'd *Asclepiades* to come to him, and profess in *Pontus*; tho' that Physician did not think fit to accept of the Invitation; yet he digested the Rules of Physick into order, set them down in Writing, and made a Present of them to the great King; who was so taken with them, that he made them his Study.

Moreover he spake readily (which *Pliny* believes no other Mortal ever could) twenty two different Languages to so many several Nations, his Subjects; upon Business, and Affairs of State; and never used an Interpreter.

He was also of such a firm Constitution, and establish'd Health, that he was thought even Poison proof.

Add to all these he had the mighty Advantage of an exceeding long Reign; even of fifty six years: And might have had we know not how much longer, if nothing but Age had cut him off.

— *Quota pars moritur tempore Fati!*

Seneca.

Now with all these Endowments of Nature, and Bounties of Fortune, it might well be expected He should have procured as much Happiness



piness to Himself; and at the same time also to a great part of Mankind, as Humane Nature, in this sublunary State, is capable of. For 'twas plainly in his Power *To have, and to do almost whatsoever he would*; and so He might have been the Blessing and Delight of Men, all his Life; and their Adoration after Death.

But alas! instead of this, He plagued all He could, and ruin'd Himself. And at last, when his ill Courses had forced his Son *Pharnaces* to rebel, then did his own Right Hand rise up against him, and put an End to his execrable Life.

*Ad generum Cereris sine cæde, & vulnere  
pauci*

*Descendunt Reges, & sicca morte Tyranni.*

Juven. Sat. 10. V. 112.

Thus fell the grand Monarch. He who used to breath Fire and Fury; and bring Death and Desolation with him wherever he came: He who had for a long time reigned, and raged as a most cruel, infernal Fiend would have done: He who had made the terriblest Figure upon the face of the Earth.

Thus he fell! and now became the most pitteous and lamentable Object any Eye could behold. For his cursed Carcass lay above Ground till 'twas all Carrion, and Rottennes; and his Visage, and Features were so putrified  
away,



away, that he could not be known, but by certain Scars in his Face: And the great *Pompey*, his Conqueror, could not muster up Hardness enough to look upon the sad Spectacle.

Now its possible a great Man may be thwarted in all his Designs of serving his Countrey, and may meet with Difficulties and Disasters all his day. When such an one dies, not to mourn for him, and not to retain an honourable Memory of him, is shameful Stupidity, and base Inhumanity.

But where *Divine Vengeance* knocketh down a Tyrant, there not to give Thanks for the common Deliverance, is Ingratitude to the Deity: And not to adore the Justice of Providence, is direct Impiety,

*Mithridates*, instead of being good, and doing good, grew intolerably proud, and savagely cruel; he brought all Things and Places into Disorder; he destroyed his own Subjects by Rigour and War, and fought, like a wild Beast, all the Nations he could reach.

He took all *Asia* from the *Romans*; he drove out the Kings of *Bithynia*, and *Cappadocia*; he conquered the *Cyclades*; he over-ran many Lands besides; he made bloody Inroads into *Thrace*; he ravaged several Parts of *Greece*; and added all the damnable Mischiefs and Villanies a Man of his Power and Fury could be guilty of.



Cruelty makes one most like the Devil of any thing which can be named: To give therefore a few of the many Instances of our Diabolic-Anti-Hero's Cruelties.

He caused *Aquilius*, a *Roman* General, who unfortunately fell into his Hands, to drink melted Gold.

He murdered *Alcæus* the *Sardinian*, for no other reason, but because his Horse had won the Race before him.

When his Fortune grew bad, he sent, and caused his Wives, and two Sisters to be miserably slain, tho' they were at a great distance, and seemed then in no danger (as his Pretence was) of being taken by the *Romans*.

When *Lucullus* took the City *Cabira*, he found the Castles crowded with poor Prisoners, which *Mitbridates* had driven out of *Greece* like so many Cattel. But he was perfectly amazed to see several Princes of the Blood, nearly related to the King, who had (upon his Jealousies) been flung into Dungeons; and held there so long, that they had been given over many Years ago for dead.

He most barbarously massacred, in one Day, an hundred and fifty thousand harmless *Romans*, who had scatteringly seated themselves about in *Asia*, and thought of no danger.

A Multitude of People he basely poisoned: And (to fill up the Monstrosity of the unnatu-



ral Tyrant) among the rest, even his own Son *Ariarathes*,

The Guilt of these his hellish Cruelties haunted the savage King Night and Day, and scar'd, and frighten'd him out of all Comfort and Security, and tortured him like to make him mad.

—*Diri conscia facti*

*Mens habet attonitos; & surdo verberere  
cædit,*

*Occultum quatiente animo tortore fla-  
gellum.*

Juven. Sat. 13. v. 193.

And so he grew into a disturb'd way, and suspected and fear'd all about him, lest they should (for their own Preservation) poison him, as he had done so many others.

*Qui terret, plus ipse timet, fors ista Tyrannis  
Convenit.*—

Claudian de 4 Consul. Honor. v. 290.

In Defence therefore of himself, he made all possible Enquiry in all Nations after *Antidotes*: And all he could get, he threw together into great hodge podge Compositions.

And this seems to me the first Beginning, and this vast King the Father of all these farraginous Jumbles, and senseless Gallimaufries,



fries, which have ever since held the highest Place among *Alexipharmacs*; and been ennobled with the Title of Capital Medicines.

When *Pompey* had now vanquished him, and came to rifling his Coffers, he found among his choicest Treasures, Commentaries written with his own Hand, *De Arcanis Morborum*, which he commanded his freed Man *Lenæus* to translate into *Latine*; and then gave them to the *Roman* Physicians, *Damocrates* and *Andromachus*.

Here they met with many Compositions: And among the rest that which from the Author they agreed to call *Mithridate*. And *Damocrates* was so fond of it, that he took the Pains to turn it into Verse, to secure and preserve it from Mistakes and Corruptions.

Afterwards, in *Nero's* Time, the younger *Andromachus* took either this, or some other he lighted upon in the said Royal Commentaries; and put out, and in, and altered it as he pleased; and added Vipers, which was thought so very considerable an Improvement, that *Crito* called it *Theriaca* from *Θήρ*, *Fera*, a venomous wild Beast.

*Galen* also, in the Reign of the *Antonines*, went over it again; and made more Alterations, as his Judgment directed him; and left it something nearer to that we now have; tho' some of his Ingredients are disputable, and some give place to *Succedanea*. *Zwelfer* gives us *Galen's* Prescript, which he affected



to call after his own Name *Γαλήνη*, importing the same with *Requies* (as we have an Elettuary called *Requies Nicolai*) a composing Medicine.

The same *Galen* testifies, that formerly Emperors and Kings were wont to make it their Care (and spared no Costs) to procure and fetch the Species for Treacle, from *Syria, Palestine, Ægypt, Cappadocia, Pontus, Macedonia, Spain, France, Mauritania, &c.* And that none might dispense it, but only such Physicians as were permitted by special Licence.

*Prosper Alpinus* (*de Medic. Ægypt. l. 4. c. 8.*) tells us, the *Egyptians* were negligent enough in the making of other Medicines; but by the particular strict Command of the great *Turk*, they prepared their *Theriaca* with the utmost Care and Exactness, in the Temple of *Morestan*, at *Grand Cairo*, in publick before all the Physicians: And that it was not lawful to do it in a private Shop; nor to teach it the Christians. However, *Prosper* worm'd out the Secret, and lays it before us, something differing from ours; particularly, he saith it hath but 59 Ingredients, whereas ours hath 61. as *Pliny* hath told us (*l. 19. c. 1.*) *Mithridate* hath 54.

*Mithridate* and *Treacle*, and that Tribe of pompous Compositions, grew into such Fame and Fashion, (as things which can't be understood will certainly be admir'd) that we find  
a Mul-



a Multitude of Imitations of them extant in *Rhases, Avicenna, Mesue, Serapio, Paulus, Oribasius, Aëtius, Myrepsus, &c.* And they had a Thought, *The more the Ingredients, the nobler the Medicine.* *Myrepsus* hath one (tho' not given out for an *Alexipharmac*, but a *Nephritic*) he calls *Antidotus è sexaginta Speciebus*, an Antidote of sixty Species, for the Stone.

The Moderns have also built upon the same Ground, and produced abundance too many for Use.

Our *Pharmacopœia* affords us one called *London Treacle*; but the most prodigious Monster of this kind, I take to be *Matthiolus* his Antidote, which having clutter'd in almost all our *Materia Medica*, may be seen, and must be wondered at, in *Zwelfer*.

About 160 Years ago, *Ferom Fracastorius*, an *Italian* (Poet and) Physician raked the Shop, and threw together another lumping Heap of Drugs, which hath had the good Fortune to take with Physicians; and continues to this Day a standing, establish'd Medicine; and goes by the Name of *Diascordium*, or *Confectio Fracastorii*.

*Sylvius* of late compos'd one, which hath esteem in *Holland*: The *Pharmacopœia Leonardiensis* exhibits a perfect new *Diascordium*. But perhaps some of its Species might have been more judiciously chosen; and their Numbers may be too few, to furnish *Heterogeneity*



rogeneity enough, to make out *Alexipharmacism*. Concerning which Notion, see *Alexipharmac Powder*, in *Pharmac. Extempor.*

Now of this sort of Great Medicines, Mr. *Boyle* thus delivers himself (*Usefulness of Philos.* p. 132.) Tho' I cannot commend the Skill of those, who first devised these famous Compositions, whose Ingredients are thrown in by Scores, if not by Hundreds; yet because long Experience hath manifested them to be good Medicines, I shall not reject them. And I think a wise Man may use a Remedy, which scarce any, but a Fool, would have devised.

Of all these, my Mind gives me to pitch upon *Fracastrorius* his Confection to discourse of. And if I might advise, and (as they say) have a finger in the making of it:

1. I would leave out *Cassia*; partly because its Aromatic Gas is fully supply'd by Cinnamon; and partly because 'tis Mucilaginous. And the Medicine receiving Gum-Arabic, I judge that may be sufficient without *Cassia*; for too much Mucilage might be injurious, as being directly contrary to the general Intention of the Composition, which is designed Astringent, as well as Alexipharmac.

2. Because I judge the drying, and pulverizing of that juicy and smelling Herb *Scordium*, deprives it of the greatest Share of its Virtue: I am persuaded an Ounce of it thus spoiled, in 4 or 5 Pounds of the whole Mass,

can



can be of little, or no Efficacy. And therefore I would make no Scruple to omit it, or else make a strong Infusion of it in the Sack which is to be used.

3. *Dictamnium Creticum* being of a dry, spongy, woolly Substance, seems to me not perfectly fit for an Electuary; which it will clog, and upon dissolving of it in Juleps, will be apt to lie behind, in form of hairy Dregs. And as for its acrid, biting, bitterish, aromatic Taste; that is evanid, and flies off the Tongue quickly; and is made amends for, with Advantage, by *Contrayerva* Root, whose Tastes are as fine as the others; and so durable, as to be almost indelible.

4. *Bistort* Root is so very like that of *Tormentil*, that to use them both seems mere doubling. Of the two, I prefer *Tormentil*, because it is full out as acerb and styptic as *Bistort*, but excels it for a subacrid Taste, and a finer Bitter, which puts the Palate in mind of the *Peruvian* Bark. But in regard I would improve the Astringency, I substitute *Balaustines* in the room of *Bistort*.

5. *Sorrel* Seed  $\zeta$ iß is just nothing at all; and so I take no notice of it.

6. I am sensible you will wonder extremely why I leave out *Opium*, which some make to be the very Basis of the Medicine; and *Wallæus* (*Meth. Medendi*, p. 151.) saith gives all the sudorific Quality to *Treacle* and *Mithridate*: But you shall have my Reasons for it in due Place.

7. That



7. That which we now a-days have for *Terra Lemnia*, is not brought from *Lemnos*, nor any Part of *Turkey*; but is a Cheat made at home, I know not what. It is meant to be an imbibing, styptic Species. I would introduce for it, *Crocus Martis Astringens*.

8. I esteem *Radix Serpentaria Virginianæ* to be the very noblest of all the Cordial Bitters in the Shop; and an *Alexipharmac* far excelling *Gentian*, and would be glad to receive it here for *Gentian*. But seeing it is bitterer than it, I think adviseable to take but half the Quantity. For we owe our weak Patients as good Tastes as we can make, without Prejudice to our Medicines.

9. I am fully satisfied, that *Radix Angelicæ Hispanicæ*, *Contrayerva*, and *Crocus* are in the foremost Rank of *Alexipharmac*s; and must desire our Capital Confection may be ennobled by them.

10. *Succus Chermes* being an high tasted Cordial, I am of Opinion the Addition of it brings a grateful Richness to the whole.

11. I could wish that enormous Quantity of Sugar of Roses, which serves chiefly to encrease Bulk, were left out. But Fashion is an irresistible, as well as an unreasonable Tyrant.

Thus much for Ingredients: Now as to making up, I will impart to you what occurs to my Thoughts.



1. I would take great care to reduce the Species all into the finest Powder possible, and be exactly curious about it; particularly I would order the *Bole*, and *Crocus Martis*, according as our *Pharmacopœia Londin.* directs for the Preparation of *Litharge*.

2. I would make a vast great Quantity at a time, as *Prosper Alpinus* reports the *Ægyptians* always do, when they prepare their Treacle. My Reason is, that the Mass may have Substance enough to maintain a due Fermentation, till all be leavened, and brought into an uniform Lump.

3. In *Ægypt* they mix up their *Theriaca*, generally in the Month of *May*; but I would chuse time for it, precisely in *October*. For that Month with us is usually just warm enough to excite and promote Fermentation; and the Cold of Winter coming gradually on, there will not be any danger of the Medicine's growing sharp and hard tasted (like four strong Beer) by too fierce a Fermentation. Perhaps we may expect as great a difference between it, and what is made in the Spring; as we find there is between *October* and *March* brewed Beer, which (for the same reason) is strangely different.

4. I would provide a small long shaped Barrel, capacious enough to hold a third part more than the Quantity of the Mass, that it may afford sufficient room for it to rarefy, and work in. And made so very smooth in



the inside, that the Electuary may not stick to it. When it is hooped up close, with the Medicine in it, I would not open it till next *October*, unless perhaps just to see, whether it grow crusty on the sides of the Barrel. But I would set it upon one Head in a Vault, or Cellar, and frequently roll it, and turn ends.

Thus doing, I hope to keep up the necessary Fermentation, and the due Mixture; and withal at the same time secure it from losing any Virtue by Evaporation, and receiving hurt from the Appulse of Air.

I must say, I am fond of this frequent rolling, turning, and keeping close; and I place a great deal of Stress upon it. For thus will every individual Atom have its Body opened, and fitted to send its *Quota* into the whole. Thus will all be united entirely into one Form, so as to leave no Taste, Smell, or Colour singly perceptible: Even as by tempering a great Variety of Colours, upon a Painter's Palette, no one will stand out severally distinguishable; but there will be produced one uniform Complex of all blended together. By the by, we may hence rationally believe, that old *Diascordium* and *Treacle* (if not too old) are better than new; because they have had time to undergo sufficient Fermentation, to bring them to the utmost Maturity they are capable of.



Now, Sir, I have, according to the fore-  
 said Thoughts and Reasons, framed a Com-  
 position, which I offer as a *Confectio Fraca-*  
*storii Reformata*; and request your free Judg-  
 ment upon it. For you know one of the Ar-  
 ticles we established our Letter Traffick upon,  
 was, to be so free with each other, as to  
 make all the Objections, and even Cavils that  
 we can.

*Confectio Fracastorii Reformata.*

℞ *Rad. Contray.*

— *Angel. Hisp. ana* ℥ss — — *ana gr. iij*  $\frac{1}{4}$ .

— *Tormentil.*

*Cinnam.*

*Balaustior.*

*Gum. Arab.*

— *Galb.*

*Styrac. Calam. ana* ℥xvj. — — *ana gr. v.*

*Rad. Serpent. Virg.*

*Croci ana* ℥viij. — — *ana gr. ij*  $\frac{1}{2}$ .

*Piper. Long.*

*Zinzib. ana* ℥iiij. — — *ana gr. j*  $\frac{1}{4}$ .

*Boli Armenæ* ℥iss — — *gr. xj*  $\frac{1}{4}$ .

*Croci Mart. Astring.* ℥ss — — *gr. iij*  $\frac{3}{4}$ .

*F. Omn. Pulv.* — — ℥viiij. — — ℥j.



<i>Adde—Mellis depur.</i>	℥xxxij.	— — —	℥℥
<i>Sacchari Rosat.</i>	℥xij.	— — —	℥i℥
<i>Vini Canar.</i>	℥viiij.	— — —	℥j.
<i>Succi Cherm.</i>	℥iiij.	— — —	℥℥.

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*Liquidorum* — ℥iiij℥. ℥ij. — — ℥vij.

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*Totius Massæ* — ℥bv. ℥iiij. — — ℥j.

*Libra continet* ℥xij.

I have caused it to be made up thus. Its Colour is red; its Consistence right; its Taste rich; and (if my Palate be not prejudiced) far pleasanter, than that of our common *Diascordium*.

But here you see I have retained Honey: And in truth I marvel exceedingly to find upon all our *London Files* of late *Confect. Fracast. S. M.* which is read *sine Melle*; but I had rather understand it *S. M. sine Meconio*.

Who bred this Maggot of taking in *Diascordium* for Honey, I care not to know; but I am apt to suspect it was some merry Physician, who used not to trouble his Head so much about the *Materia Medica*, as with a Bottle of Wine: For Claret (especially *French*) customarily drank, till it have taken Possession of the Stomach, and fixed its Character upon it, will render Honey abominably disagreeable.



Tho' it be not a Matter of much Importance, to turn out the Syrup, and reinstate Honey; yet since the *Turba Medicorum* so hotly run after the whimsical Innovator with their Eyes shut, I have a mind to set this thing in as true a light as I can; if it be but only to make it evident, that there may be an unthinking Mob in Physick, as well as in Politicks and Theology.

Whether Syrup in general, or Honey be most convenient for the embodying of Electuaries, I shall examine anon. But if Syrup were really more eligible, yet I should rather prefer, for this purpose, Syrup of *Scordium*, than of *Poppy*.

For I positively affirm, the Medicine cannot be a jot the better for it, as such; since in a Dram of *Diascordium*, there is but half a Dram of *Diacodium*; and it's impossible, that so poor a Pittance can carry with it any considerable Anodyne, or Sleeping Faculty.

And if it could, I must needs say, I should like it so much the worse, for that very reason. For *Diascordium* is a Medicine proper for some Persons; and in some Cases excellent, if it were not for the *Narcotic* Ingredient in it.

It's certain that Infants, and People of a frigid, phlegmatic, sluggish Constitution, and such as have a weak nervous System, cannot bear *Opium*.



*Wallæus* (*Meth. Medendi*, p. 314.) saith, *Hydropici unius grani Opii exhibitione moriuntur*, one Grain of *Opium* is enough to kill a Man in a Dropsy; which Assertion, I grant, may be a little too general and bold; yet, duly limited, hath something of Truth in it.

*Sennertus* approves of *Diascordium* in a *Coma*; only the *Opium* in it is quite wrong, and cannot be allowed.

And in this our Age of Physick, seeing *liquid Laudanum* is in all our Shops, we have the Convenience and Liberty of adding, upon occasion, just as much of it, as we judge needful; and therefore, I give my Vote, to exclude *Opium* out of the Composition.

To this I have a mind to add, that I never approved of giving *Paregorics*, in very minute Quantities.

*Sylvius* indeed fell into a Singularity of ordering in almost all Cases, and Prescripts, petty inconsiderable Doses of it. (*L. 2. c. 26.*) *Unusquisque iterati sapius, & inculcati mei moniti memor sit, Opiata usurpanda esse quantitate minimâ; & partitis potius exhibenda vicibus, quàm simul, & semel. Omnibus enim, qui hoc meum sequentur monitum, tutam, citam, jucundamque audeo polliceri Praxin.*

Let every one be mindful of this my often repeated, and frequently inculcated Admonition, to give *Opiats* in the smallest Doses;  
and



and rather at several times, than at once a full Dose together. And I dare be bold to promise the Observers of this Rule safe Practice, and speedy and pleasant Cures.

But this was only a Fancy he hit upon alone, and none of our practical Physicians have thought fit to strike into it. For my own part, I like not to break a Dose into such insignificant Fractions; it's mere trifling, and often pernicious: For it defeats an Intention of Cure, and may lose an happy Opportunity of saving a Life.

If in an extreme racking hysteric Colick, I give ten Drops of *liquid Laudanum*; and two Hours after ten more; and it then answer not (and strange it were if it should) by that time, I shall be at a loss how to proceed further. I would fain have the Medicine overcome the Pain; and if I had given the whole Dose at once, it's probable it had done so: But now, it being altogether a full Dose in the Body, I am afraid to pour in more, lest I over do it; and so I stand by helpless, and quite confounded.

Put case twenty thousand Soldiers are requisite to engage an Enemy, and the General draw out at first but ten thousand against him, and stay looking on till those be pushed; and then send ten thousand more, they will certainly be beaten likewise: Whereas if he had charged with his whole twenty thousand together



together at first, he might have succeeded, and gotten the Day.

In good earnest, this is miserable silly doing. When an Indication is full and plain, and the time right, a Physician ought to strike a manly Stroke, and give a substantial Dose; then (and not else) may he expect a good Effect from it.

But he who (instead of couragiously meeting a Difficulty, and going according to the best of his Judgment) is evermore damp't and frighten'd with all the bad Possibles his Fancy can fetch in; such an one will find every where a Lion in his way; and were much better sit still at home, than venture out into the dangerous World of Practice.

But to return. Why is Syrup better than Honey for Electuaries? Syrup is Sugar dissolved in Water; and if there be more Sugar in it than the *loculi* of that Water can receive and hold up, 'twill (from it's own Gravity) sink and fall out of it, and become solid granulated Sugar-candy, at the sides and bottom of the Vessel containing it.

And Water being such a sort of Body, as is easily rarified into minute Bubbles, and so evaporated, it comes to pass in Tract of Time (especially if Fermentation happen) that the watery Particles will fly off, and be proportionally diminished; and so the Sugar remaining must needs precipitate and candy; and then



then the Form and Consistence of the Electuary made up with it, is utterly spoiled.

But as for Honey, it is not (like Syrup) constituted of hard heavy Particles suspended in the Pores of a Liquid, but is a pulpy, mucilaginous, tenacious, close, united Substance; whose Elements cannot easily separate, and fall asunder, and fly off as Water will from Sugar: And therefore it is plainly much better fitted than Syrup, to preserve the due Body of an Electuary.

Again; it being very extensible and clammy, and of a stronger *Crafsis* than Syrup is, it puts a firmer Coat and cover over every individual Duct of the Species; and by that means secures them more from spending their Virtues by Exhalation, and from suffering Damage from the ambient Air.

And then Honey is not so subject to grow sour, or otherwise corrupt, as Sugar is; and upon that score also, is to be preferred before *Saccharine* Syrup, for the making up of a Medicine which is to be kept long, and be a stander in the Shop.

Nay Honey is better, not only for Electuaries, but even for Surups also. *Fernelius* (p. 365.) assures us 'twill keep them better. *Ex melle confectus Syrupus diutiùs, quàm ex Saccharo asservetur*; he granteth a Sugar Syrup may perhaps be somewhat pleasanter, but *non æquè efficax*, not so good for use.

And then he teacheth us, if we would prevent  
D
candyng,



candying, we should boil up our Syrup with three parts of Sugar, and one of Honey.

*Henr. ab Heers (Obs. 5. p. 59.)* tells us, *Melle sapiùs quàm Saccharo Pharmacopœi sua condiunt.* In his Time the German Apothecaries made use of Honey oftener than Sugar to preserve their Medicines with.

In the *Pharmacop. Helvet. Specim.* every one of the Syrups is made with only Honey, without one Grain of Sugar.

*Pliny* saith Honey is *innumeros ad usus.* And so we know our Fore-fathers in Physick compos'd great Variety of Medicines with it. Their *Melicrate, Apomel, Oenomel, Omphacomel, Oxymel, Hydromel, Thalassomel, &c.*

We have in our Shops now, Honey of Roses, Violets, Rosemary Flowers, Herb Mercury, Raisins, &c.

We put it also into external Medicaments, and that not only to contain and bind up other Ingredients, in form of an Unguent, or Plaister; but even for its own proper sake and Operation, to cleanse, dry, heal, resist Putrefaction, &c. But the Lord *Bacon* saith (*Nat. Hist. Cent. 9. Exp. 848.*) we have lost those Observations and Preparations of Honey which the Ancients had.

Honey is a thing which may be kept good a strange long time, and will preserve even raw Fruits. *Columella* saith (*L. 12. c. 10.*) *Illud in totum præcipiendum existimavi, nullum esse genus Pomi, quod non possit melle*



*melle servari: Itaque cum sit hæc res interdum agrotantibus salutaris; censeo vel pauca Poma in melle custodiri; sed separata generatim; nam si commisceas, alterum ab altero corrumpitur.* There's no sort of Apple, but may be kept a long time in Honey, provided you put them into it, so as not to touch one another.

It is so extraordinary and marvellous a Preserver of other things, that 'twill keep even dead Carcasses from corrupting.

*Mel putrescere corpora non sinet,* saith *Pliny* (L. 7. c. 3.) 'twill not suffer Bodies to putrefy. And he himself saw with his own Eyes a certain Monster, which was thus preserved, and brought out of *Ægypt*; that Country, which had always been remarkably famous for the Art of embalming (*Gen. 50. 2.*) And yet they there chose Honey, as knowing it alone would do it well enough for this Purpose.

*Herodotus* (*in Thalia*) records, that the *Babylonians* of old were accustomed to preserve the dead Bodies of their Nobles in Honey.

*Xenophon* (L. 5. *de Rebus Græciæ*) reports that King *Agessipolis* was embalmed and kept in Honey.

*Diodorus Siculus* affirms (L. 15.) that King *Agessilaus* his Corpse was put into Honey, and so carried to *Sparta* to be there interred. Tho' *Cornelius Nepos*, and *Plutarch*



both, report it something otherwise; that (for want of Honey) they dipped him into melted Bees-Wax, which perhaps they might take from the *Persians*; for *Tully* saith (*Tuscul. Quæst. l. 1.*) *Perse cerâ circumlitos condiunt ut quàm maximè permaneant diuturna corpora.* The *Persians* case their dead Bodies all over with Wax, that they may continue a very long time uncorrupted.

*Stattius* will have it, that *Alexander the Great* was also kept in Honey.

*Duc & ad Æmathiòs Manes; ubi belliger urbis*

*Conditor, Hyblæo perfusus Nectare durat.*

*Stat. Sylv. l. 3. Sylv. 2. v. 116.*

*Varro* thinks *Heraclides Ponticus*, who ordered dead Bodies to be burnt, was more in the right of it, than *Democritus*, who was for preserving them in Honey.

*Alexander ab Alexandro* tells us (*Genial. Dier. l. 3. c. 2.*) when the *Ægyptians* embalmed Bodies, they used Honey for one thing among their Spices and Gums, *Condiebant Cadavera Myrrhâ, Aloe, Cedro, Melle, Sale, Cerâ, Bitumine, & Resinâ Odoribus & Ungentis delibutâ.*

Some indeed loath even the Honey-Comb, and find great faults in it, as that it dulls Appetite, hurts Digestion, raiseth *Flatus*, breedeth Cholera, occasions Vomiting, Gripes, Loosness,



Loofness, and hurts hysteric and hypochondriac Persons.

And I confess it may possibly do so; but then 'tis only to such as have a natural Aversion, or some accidental Disagreement to it, or abound with slimy Phlegm, or sharp Choler, or to such as take too much of it.

For *Mel satietatem gignet*: And Solomon saith (*Prov. 25. 27.*) *it is not good to eat much Honey*; and had said before (*ŷ. 16.*) *Hast thou found Honey? Eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.*

And *Gabelhoverus* presents us with an Observation (*Cent. 3. Cur. 34.*) concerning a Man who eat at one time half a Pound of crude Honey; upon which he fell into mighty Disorders in his Stomach, Belly, and Head, and was set to rights again by purging it off. The Fault was in the Man, not in the Honey.

But if we should grant that Honey would really be apt to offend the Stomach and Bowels, taken in enormous Quantities; yet no Man in his wits will imagine, or suspect, that so very little of it as enters a Dose of *Diascordium* can possibly do any Mischief. And if I appeal to Experience, I am assured none can bring one single Instance of Matter of Fact, where *Diascordium* ever did any hurt upon the Account of Honey. And therefore I would not have those who write Bills  
throw



throw it out, till they can give a substantial Reason why they do so, and why they prefer Sugar.

I can point out to them considerable Authors, who look upon Honey as a thing very far excelling Sugar, even in point of Wholsomness.

*Monfet* expresseth his Sense with something of Passion (*Insector. Theatr. p. 30.*) *Nescio quo rationis momento Neoterici Saccharum Mellis surrogârunt; nam sanè si mel bonum in procinctu sit, & debitâ præparatione non careat, nã, citò oculum effoderet Saccharo, terrestri, arundineo, & nimium feculento; Melle nec Usu, nec Origine, nec ullo modo, cum cœlesti hâc lacrymâ comparando.* And then a good while after, at the end of his Chapter, concludes with this Encomium; *Donum certè cœleste est, & hominibus utilissimum.*

I apprehend not for what doughty Reason our Novel Men have took up the Whimsy of substituting Sugar for Honey. If we have that which is good in its kind, and well prepared, it may easily put out of Countenance and Credit that same terrestrial, arundineous, foul and feculent thing called Sugar, which must, by no manner of means, come in competition either for Use or Origine, or any thing else, with our celestial Tear. It is truly an heavenly Present, most useful to Man.



In *Pharmac. Helvet. Specim.* (l. 7. p. 77.) I read this; *Sal ille (sc. Saccharum) corrosivus, pauco Sulphure delinitus, multorum morborum causa est; Tabis v. g. Arthritidis, Ophthalmiae, Scorbuti, &c. Mel ad sanitatem satius, & accommodatius est.*

Sugar is a corrosive Salt, not very well tempered and corrected with Sulphur, and therefore becomes the Cause of sundry Maladies, as Consumption, Gout, Ophthalmy, Scurvy, &c. But as for Honey, that is a much more commendable and wholesome thing.

*Van Helmont (Dispens. Modern. 30. p. 371.)* saith, *Saccharum in plerisque morbis stomachi, & uteri hostile est. Fermento stomachi adversatur è diametro; ideoque digestionis facit difficultates.*

Sugar is diametrically opposite to the Ferment of the Stomach, and therefore hinders Digestion; and is an Enemy in most Distempers of the Stomach and Uterus.

*Dr. Willis (de Scorbuto c. 10.)* delivers his Sentiments thus, *Saccharum sale satis acri, & corrosivo constat. Illud in tantum vitupero ut illius inventionem, ac usum immodicum scorbuti, in nupero hoc seculo, immani augmento plurimum contribuisse existimem.*

Sugar consists of a very acrid, corrosive Salt: And I cannot speak well of it, because I am of Opinion that the Scurvy hath made  
fo



so great an Advance in our present Age from the immoderate Use of Sugar.

Mr. Ray (*Hist. Plant. p. 1279.*) *Saccharum si largius sumatur capitis dolorem excitat, quia difficulter, & quidem melle difficilius concoquitur.*

If Sugar be eaten too plentifully, 'twill cause an Head-ach, because it is of difficult Digestion, and truly more difficult than Honey is.

*In Lusitaniâ Tabes Epidemica facta est; illi enim plus Sacchari consumunt, quam quævis alia Gens, præter Anglos.* In Portugal the Consumption is become the general Disease of the Country; and one reason is thought to be, because they devour such vast Quantities of Sugar, as no other People doth, except perhaps the *English*.

See what is produced out of *Sylvius (l. 1. c. 34.) Elect. Pest.* And out of *Garencius. Haust. ad Catarrh. in Pharmac. Extempor.*

I have heard that a certain Physician of noted Ingenuity, long Experience, and good Reputation, hath written something in praise of Sugar. But I live in the Country, and never saw his Book, and can say nothing about it; instead of it, perhaps you will give me leave to give my own Sense.

1. Sugar is a very heavy, slimey thing, as may be perceived if it be held in the Mouth for some time; and therefore clogs the Stomach



mach and first Passages, fouls the Blood, and fills it full of Phlegm, obstructs the small Vessels, brings on a *Cachexie*, and its unhappy Train of Maladies.

2. It is a *Must* boiled up, and so is a positive, effectual Ferment, as much as *Stum* is, and causeth *Flatus* and *Fevers*. *Henr. ab Heers* (*Obs. 5. p. 59.*) is conceited that more rich than poor Men in Fevers have died (*ad plures, sive Alibantas ivisse*) because they take so many sugar'd things.

3. Sugar (contrary to Honey, which as before said preserves even dead Bodies) causes Putrefaction, as is manifest in the Scurvy occasion'd by it, where there is Flaccidity of the Gums, and Rottenness of Teeth. But a plain visible Proof of it is, that if it be strewed upon fresh Flesh, 'twill quickly corrupt it, and make it stink. And our good Houswives have a way of using it, together with Salt, upon their Hams of Bacon, to intenerate the Flesh, and make it eat short, like those from *Westphalia*.

Having said thus much of Sugar, I shall next consider Honey, which some of our nice pretty Fellows in Physick cannot bear the Use of, and endeavour to throw out of Fashion. But it may be they have not examin'd it more than I have done. And if it will not be over tedious to you, I shall beg leave to set forth several Quotations, to shew what hath been always the current Opinion concerning Honey.



The oldest and best Book in the World is the Bible, I therefore begin with it.

They had it in the Land of the *Israelites* in most wonderful Plenty. *There was Honey upon the Ground* (1 Sam. 14. 25.) It dropped from the hollow Trees, or the Clefts of Rocks, where Bees made their Combs; and sometimes upon the Ground, as *Bochart* hath shewn; and observes this was not peculiar to *Judæa*, but usual in other Countries.

Wild Honey was so plentiful there, that it gave occasion to that hyperbolical Speech in *Job* (20. 17.) *He shall not see the Rivers, the Floods, the Brooks of Honey and Butter.* And in 2 *Esdras* 2. 19. mention is made of *Fountains flowing with Milk and Honey.*

Honey was so considerable, that they paid Tithe of it, as well as of Corn, Wine, and Oil. 2 *Chron.* 31. 5.

The Trade of *Judah* and *Israel* was in Honey, and reckoned in with that of Wheat, and Oil, and Balm. *Ezek.* 27. 17.

They (tho' it were so common and plentiful) esteemed it fit for Presents. *Jacob* made choice of it (among other things, the best he could procure in the Land) to send to the (as he thought) incensed Vice-Roy of *Ægypt* to appease him, and bring him to Temper. *Genes.* 43. 11,



'Twas brought by the great Men of the Country to *David* (with other Necessaries for his Subsistence) when he was driven from Court, and banished among them. 2 *Sam.* 17. 29.

The Gift of a King, especially such an one as is to gain a Kindness by, must not be a Trifle: But we see *Jeroboam's* Present, by the Hands of the Queen herself to the Prophet *Abijah*, had for one thing a Cruse of Honey. 1 *Kings* 14. 3.

That it was common Food, appears in that *John the Baptist* lived chiefly upon Honey which he found about in the Wilderness.

And they gave *Jesus* (after his Resurrection) an Honey-Comb. They could not be supposed in their mean Condition to have provided themselves of Dainties and Rarities: For they set before him (together with it) as contrary a Dish as could be thought on to Honey, and as course an one as ever was brought to a poor Man's Table, namely some broken Scraps of a Fish, which had been broiled, and set by cold.

But Honey was counted so good, and so useful a thing, that even the Commonness and Cheapness of it could not make it despised: For tho' the Poor had so much of it, yet no one esteemed it the less for that, but every one eat it. *Isaiah* 7. 22. *Butter and Honey shall every one eat.*



*Solomon* saith (*Prov.* 24. 13.) *My Son, eat thou Honey*; and then subjoins his Reason; *because it is good*: And that he meant raw Honey, is plain by what he adds; *and the Honey Comb, which is sweet to thy Taste*. Not but that they might have several was of dressing by baking and boiling, as they did *Manna* (*Exod.* 16. 23.) And so we find they made *Wafers* with it (*Exod.* 16. 31.) Perhaps *Horace* his *Mellitæ Placentæ* might be like them.

In ancient times they made use of it for the common Nourishment of Children (*Isaiab* 7. 14, 15.) *A Virgin shall bear a Son—Butter and Honey shall he eat*. See that Custom explained in *Cotelerius* and *Vossius* his Notes upon the Epistle of *Barnabas*, N<sup>o</sup>. 6.

If it may be lawful at this place to put in a Conceit: *Jupiter* when an Infant was said to be nursed upon *Mount Ida*, by *Melissa*, with Goat's Milk. Now *Melissa* signifying a Bee, we may (without straining) suppose the Meaning of the Story was, that he was brought up with Milk and Honey.

It was not only a common Food, but was esteemed a delicious one also, and a Dainty.

*Moses* recounting God's Blessings (*Deut.* 32. 13.) saith he made him (*Israel*) to suck Honey out of the Rock. To the same purpose *Ezekiel* saith (c. 16. v. 13.) *Thou didst eat fine Flour and Honey*.



*Job* (20. 17.) accounts one of the greatest Evils which shall happen to the Wicked, is, *He shall not see Honey and Butter.*

When *Asaph* (*Psalms* 81. 16.) would express how God would have blessed the *Israelites*, he saith, *He should have fed them with the finest of the Wheat, and with Honey out of the Rock should I have satisfied him.* Which in this Place must signify fine Diet.

A delicious Banquet is described in *Solomon's Song* (5. 1.) *I have eaten my Honey-Comb with my Honey; I have drunk my Wine with my Milk.* And (I think without being profane) we may here remember 'twas mentioned by *Homer* as part of the Entertainment which *Hecamede* made for *Nestor* and *Patroclus*.

It plainly appears they accounted it a principal and most delicious thing, in that we find they affected to express what was pleasant, delightful, rich, good, and valuable by Honey.

The promised Land was set forth and commended for a *Land flowing with Milk and Honey* (*Exod.* 3. 8.) And a *Land of Oil and Honey* (*Deut.* 8. 8.)

*How sweet are thy Words unto my Taste, yea sweeter than Honey to my Mouth* (*Psal.* 119. 103.)

*Pleasant Words are as an Honey-Comb, sweet to the Soul* (*Prov.* 16. 24.)

*Thy*



*Thy Lips (O my Spouse) drop as the Honey-Comb; Honey and Milk are under thy Tongue (Solom. Song 4. 11.)*

To these of the Old Testament, give leave to take a few of the Son of *Syrach* (*Ecclesiasticus* 24. 20.) *My (that is Wisdom's) Memorial is sweeter than Honey; and mine Inheritance, than the Honey-Comb.*

(*Ecclus.* 49. 1.) *The Memory of Josias is sweet as Honey in all Mouths.*

(*Ecclus.* 11. 3.) *The Fruit of the Bee is the chief of sweet things.*

(*Ecclus.* 39. 26.) *The principal things for the whole Use of Man's Life, are Water, Fire, Iron and Salt, Flour of Wheat, Honey, Milk, Blood of the Grape, and Oil, and Cloathing.*

The *Ethnics* also, when they would signify Persons or Things to be more than ordinarily agreeable, pleasant, and delectable, were wont to set them forth by a Metaphor borrowed from Honey.

*Mel meum, Melliculum, Mellillum, Melitulum, Mulsa Mea, Mulsa dicta*, sweet Words; *Poetica Mella*, pleasant Poetry; *Mellitus puer*, a lovely Boy.

And here, Sir, since you never us'd to hold me in so hard as to bar Excursions, I presume to insert a Passage out of *Vossius* (*de Idololatr.* l. 2. c. 28.) For tho' it be not exactly to my purpose, yet the Chain of Thought easily draws it in, and it's a Curiosity; for my Author saith, *Hæc parùm vulgo sunt cognita.*



*cognita*. These things are not vulgarly known. *Animæ plerisque Gentium Theologis dictæ Μέλιοςαι*. Most of the Heathen Divines called human Souls (I suppose in their single State, both before Infusion into the Body, and Separation from it) by the Name of Bees. For this he quotes *Porphyry*, as he had done *Sophocles*. But I return.

How greatly they esteemed Honey, may be well supposed from their Appellative Expressions. *Virgil's* is *Aerii Mellis cælestia dona*; *Pliny's* *Divinum Nectar*; *Aristæus*, *Mella non minima hujus vitæ munera*; a Present from Heaven. Divine *Nectar*, one of the greatest Blessings of this Life.

And so some of them made it their daily Food. *Pythagoras* lived almost wholly upon it (as they say the Humming Bird doth.) And the *Pythagoreans*, as *Athenæus* tells us (*Deipnos. l. 2. c. 3.*) eat little else but Bread and Honey: And did so, because they believed it to be one of the most salutiferous, and sovereign Things in Nature.

*Lycus* imagined the *Cyrnians* of *Corfica* were therefore long lived, because they were always feeding on Honey.

'Twas so agreeable, useful and natural to *Democritus* (whose Life stretched out to about an hundred and nine Years) that when one asked him how he might secure an healthy



thy long Life; he answered, *Si externa Oleo, Interna Melle irriget*; if he fupple his Externals with Oil, and Internals with Honey.

*Pliny* recounts the very fame of old *Pollio Romulus*, who, when the Emperor *Augustus* demanded by what Means he had attained to fuch an extreme old and vigorous Age, fatisfied him it was *Intus Mulfo, Foras Oleo*, by the Ufe of honey'd Wine inwardly, and Oil outwardly.

*Galen* (*de Sanit. Tuendâ, l. 5. c. 4.*) reports of *Antiochus*, a remarkably ancient Man, that he preferved himfelf fo long by eating Honey every Day.

And *Telephus* the Grammarian (of about an hundred Years old) ufed to breakfast always upon Honey.

*Zeno* the Philofopher (as we read in *Diog. Laërt.*) made ufe of Bread and Honey for his Meat, and a little Wine for his Drink,

To mention but one more upon this Head; *Aristoxenus* was of Opinion, *Eos sine Morbo vivere poffe, qui Mel femper in Epulis comedunt*; that they may well live free from Maladies who take up a constant Custom of eating Honey at Meals.

Some of the Ufes the Ancients put Honey to for the making up of Difhes may be feen in *Apicius Cælius de Arte Coquin.* as (*l. 1. c. 1.*) *Condimentum Paradoxum* (*c. 2.*) *Melizo-*



nium (l. 7. c. II.) *Dulcia Domestica ex Melle.*

Their *Eduvia Mellita*, and *Opera Dulciaria* were of infinite sorts and shapes, as *Placentæ*, *Scriblitæ*, *Crustula*, *Lucanculi*, *Hami*, *Lacertuli*, *Spicæ*, *Globuli*, *Enchyta*, *Circuli*, *Liba*, &c.

Thus much of Honey as to Physick and Food: Now as to Drink.

The Northern Nations which have no Vines for Wine, as those of *Lithuania*, *Poland*, *Muscovy*, *Russia*, and all that Region from the *Caspian* Sea extending even to the Arctic Circle; but above all, the *Britains* have been ever addicted to Mead and *Metheglin*, which *Lobelius* calls *Vinum utilissimum*, a most useful Wine: And *Pictorius* affirms is *Vinum Stomacho convenientissimum*, a Wine which is most agreeable to the Stomach.

The *Muscovites* have a small Mead for the Peasants, which they call *Quaz*; and a strong sort for the Rich, which they prefer before French or Rhenish Wine.

*Aldrovandus* reports, that in *Sarmatia* and *Muscovia*, they make a Mead which is so generous a Liquor, that it well becomes great Tables, and is fit for Noblemen. And this they carry and sell about in *Germany*.

They drink Mead also in warmer Climates, as in *Poland*. *Mercator* saith the *Transylvanians* make a Wine with Honey equal even to the *Malmsey* of *Candia*. And that



the City of *Ægra* in *Bohemia* is famous for it (as *Brunswick* is for *Mum*) and it is found no where better.

Nay *Rawwolff* tells us (*Trav. Part 1. c. 8.*) that even the *Turks* (who are forbidden Wine by the *Mahometan* Law) have a Drink at *Aleppo* called *Tscherbeth* made of Honey and Water, which tasteth like our Mead.

That the Ancients also had their strong Honey Drink, seems probable from a Passage I meet with in *Rhodiginus* (*l. 28. c. 27.*) *Apud Orpheum, Saturnus ab Jove Mellis appetitur insidiis: Inde enim consopitur velut temulentus. Jupiter surprized Saturn when he had made himself drunk with Mead: For I think that must be what Orpheus meant by it.*

To conclude this Argument, Drink made of Honey being so fine and generous a Liquor, as to be comparable even to the very noblest of the Grape Wines, it's no wonder that *Ovid* made *Bacchus* the first Inventor thereof, saying,

*A Baccho Mella reperta ferunt.*

More than all this, in old times they respected Honey as a thing not only delectable and useful to Man, but acceptable also to the Gods. *Mel denique Diis ac Hominibus gratum*, saith *Rhodigin.* *l. 21. c. 3.*

They



They employ'd it symbolically: *Ubi sacris initiatur (quæ Leontica vocant) quis, Aquæ loco, in Manus Mel affundebant, ab omnibus Noxiis, Sceleribusque ac Tristitiam inferentibus sic expurgari arbitrantes.* When any was admitted into the sacred Orders called *Leontic*, they poured Honey, instead of Water, upon his Hands, as believing he would thus be secured from Mischief, Sin and Melancholy: And they scoured his Tongue with Honey from all wicked Pollution. *Linguam itè m Melle detergebant ab omni Peccati labe.*

They so much apply'd it to sacred Uses, that tho' they used to offer to several Deities such Animals as were peculiar to them, as *Arnobius* hath it (*l. 7. p. 265.*) *Ille Tauris Deus, Hædis alius honoretur, aut Ovibus: Hic lactentibus Porculis: Alter intonsis Agnis. Hic virginibus Bubulis: Capris ille comatis, &c.* One God was honoured with Bulls, another with Goats, or Sheep, &c. And so there was a Division of Animals among the Gods; yet Honey almost always made one thing in their Sacrifices, to which God soever they were offered.

*Maimonides* lets us know, that the *Gentiles* anointed their Sacrifices with Honey. *Plato* (*l. 6. de Legib.*) saith, in the first Ages they did not sacrifice Animals, but Fruits, and Flowers, and Honey.

*Athenæus* (*Deipn. 65.*) reports that the *Grecians* sacrificed to the Sun Honey. *Rho-*



*digin* faith (l. 28. c. 27.) *Mellis Libamina Terrestribus infundebantur.* Drink Offerings of Honey were poured out to the Terrestrial Deities.

But *Bochart* (*Hierozoic. p. 2. l. 4. c. 12.*) makes it appear that they offered Honey to every one of the Heathen Gods.

*Pausanius* (*Eliaca*) having reckoned up at least fifty Altars in the Temple of *Jupiter Olympius*, unto so many several Deities, faith they sacrificed upon every one of them once a Month (according to their ancient Usage) Frankincense, Wheat, Flour, and Honey.

And this being so common a thing among the *Gentiles* in their idolatrous Worship, it's likely for this reason God forbid its Use in his Sacrifices, *Levit. 2. 11.* Tho' some have thought, because Honey is a sort of Ferment, it might be forbidden under the Notion of a Leaven, which might not be offered. *Exod. 34. 25.*

Thus have I made a Search into the Opinions and Usages of Men concerning Honey, and find it to be accounted so far from pernicious, that it is highly wholesome, salutiferous and preservative.

That it hath been esteemed one of the most generally useful of all things; affording to the Living Meat, Drink, Medicine, and Sacrifice; and to the Dead Pollinecture, and Matter wherewith to embalm them.

That



That 'tis not only one whimsical Man, nor two, nor two hundred neither, who have had such great Conceits of it. But the most sensible and wisest Persons of most Ages and Nations have had the same settled Opinion of, and Value for it.

Further; I have produced the Judgments of several Men of good Experience and Judgment, who give it plainly the Preference before Sugar.

And lastly, have shew'd, that it will preserve the Virtues of Things, and also will keep up the due Consistence of Medicines, abundantly better and longer than *Saccharine Syrup*.

And therefore the Upshot of all is, *I could wish our Apothecaries would make up the Confection of Fracastorius* (as till of late they ever did) *S. M. sine Meconio, & C. M. cum Melle*, with Honey.

And so, Sir, having brought my Subject to the Centre, where I would have it rest; if you are inclinable to pardon the length of this Stuff, which I have jumbled together for a Letter, and its many (perhaps tautological) Quotations; I can with Truth bring you the Excuse, which I met with I know not where, *I had not time to write a short Letter*.

But as long as I have have any time at all, I must dedicate some of it to you; Being,

*Sir, your, &c.*

*Jan. 22. 1715.*



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 the Centre, where I would have it rest; if  
 you are inclinable to pardon the length of  
 this Essay, which I have jumbled together for  
 a Letter, and as many (perhaps satirical)  
 Questions; I can wish I had bring you the  
 Exacts, which I met with I know not where,  
 I had not time to write a short Letter.  
 But as long as I have any time at all,  
 I must dedicate some of it to you; Being,

Your humble Servant,  
 J. S.