

**Health's preservative: being a dissertation on diet, air, and down-beds.
And of the cause and cure of buggs. With other discoveries ... / [By T.
Tryon] To which are added directions how to buy, feed and fatten fowl ...
By an eminent poulterer deceas'd.**

Contributors

Eminent poulterer
Tryon, Thomas, 1634-1703

Publication/Creation

London : Printed for F. Cogan, 1750.

Persistent URL

<https://wellcomecollection.org/works/nmnzqeg6>

License and attribution

This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

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



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



very scarce
by Thomas Symonds

52138/B

V

C. II

17/6

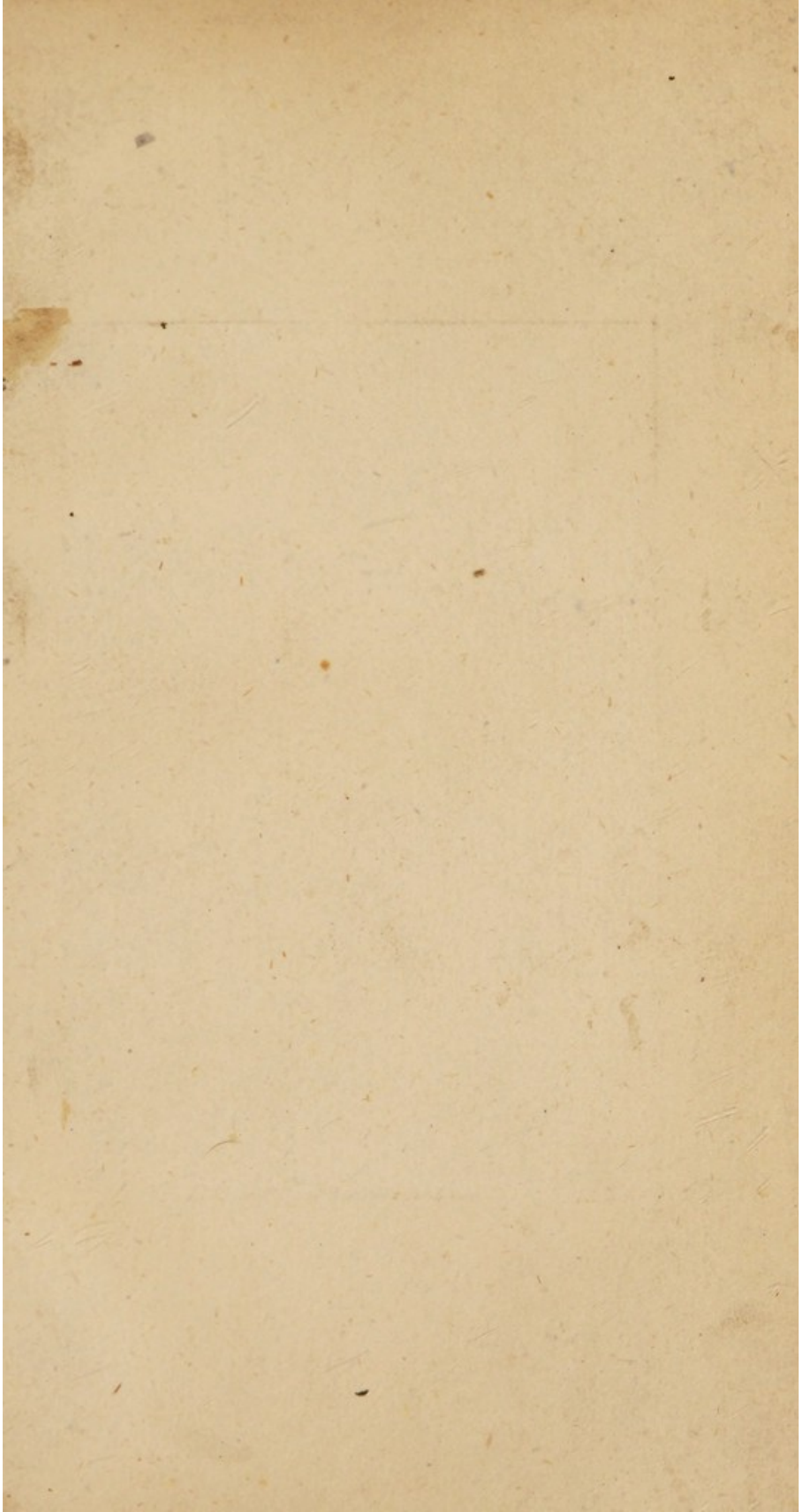
60/4/3

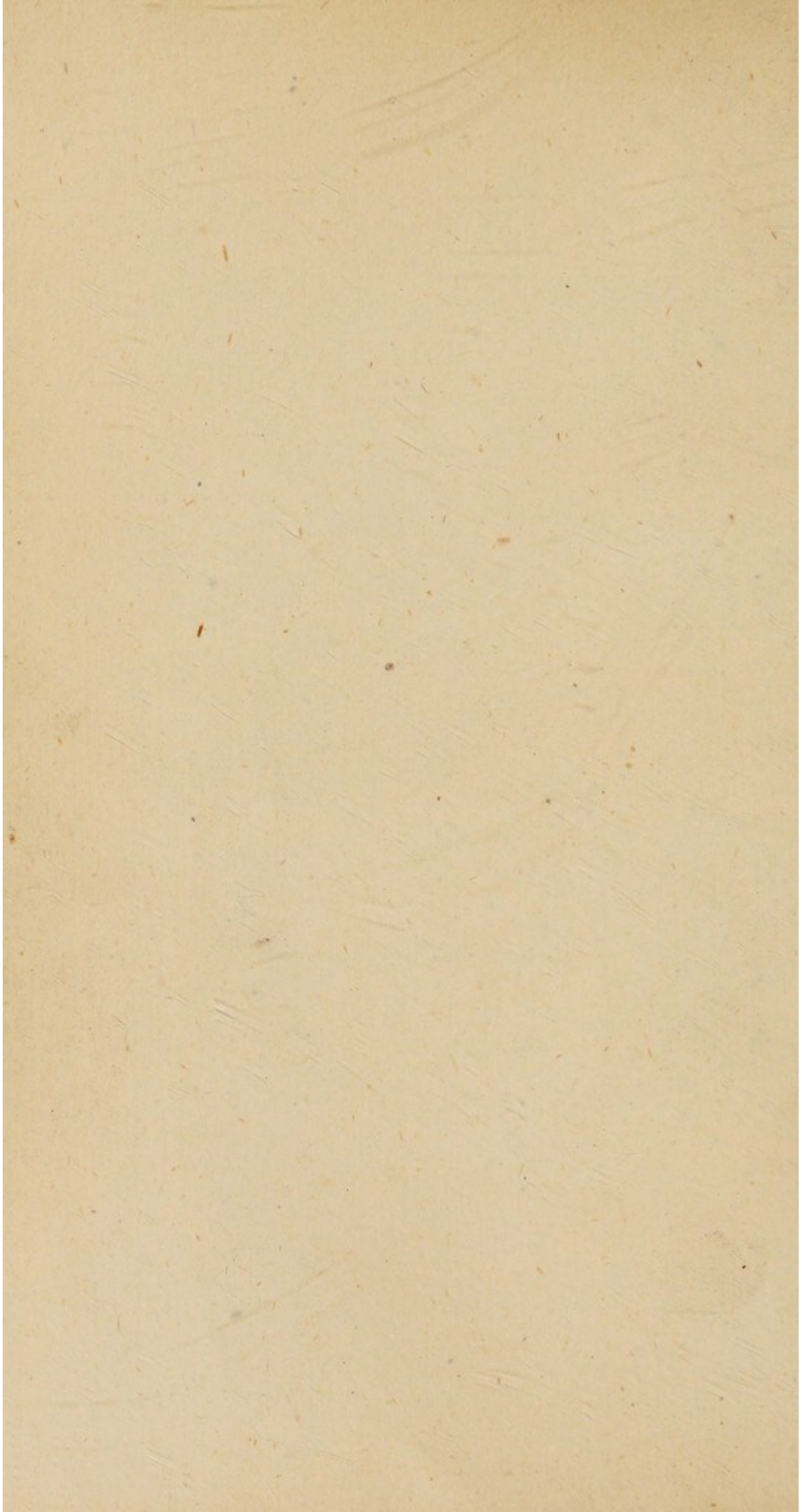



Frederick Symonds

Frederick Symonds

899







Digitized by the Internet Archive
in 2019 with funding from
Wellcome Library

<https://archive.org/details/b30499355>

Tryon, T

Health's Preservative :
BEING A
DISSERTATION
ON
DIET, AIR, and DOWN-BEDS.
And of the CAUSE and CURE of
B U G G S.

With other DISCOVERIES conducive to
the Good of MANKIND.

To which are added,
DIRECTIONS how to Buy, Feed,
and Fatten FOWL, in a short Time ;
AND TO
Distinguish the YOUNG from the OLD of all
Kinds, Dead or Alive.

By an eminent POULTERER deceas'd.

L O N D O N :

Printed for F. COGAN, at the *Middle-Temple-
Gate, Fleet-Street*, 1750.
(Price One Shilling.)

BEING A
DISSERTATION

ON
DIET, AIR, and DOWN-BREDS.

And of the CAUSE and CURE of

B U G S.

With other DISCOVERIES conducive to
the Good of MANKIND.

DIRECTIONS how to Buy, Feed,
and Fatten Pigeons, in a short Time;

A NEW
Distinguishing the Young of the Old of all
Kinds, Doves, &c.

By an eminent Poulterer deceased.

L O N D O N.
Printed for F. COGAN, at the Middle-Temple-
Gate, Fleet-Street, 1750.
(Price One Shilling.)

W H A T is more profitable for all Lovers of Health and Wisdom, than Food that is Radically Clean? And as Bread hath deservedly the first Place, together with Herbs, and various sorts of excellent Fruits; so the next is Milk, which of it self is a mild, and most friendly Food to Nature, very fit and profitable for all Ages and Complexions; and if it do not agree with some People, it is because their

A

Stomachs

Stomachs are made sharp and fowr'd by superfluity of dainty Food, and the continual use of strong Drink. Also Milk, being altered, makes many sorts of wholesom healthy Food. Next to these, are various sorts of Flesh, which being killed in their proper Times and Seasons, and when they are free from their Uncleanneffes, Surfeits, and other Inconveniences, which most Beasts are subject to; and if care be taken also that they be well and moderately Season'd with Salt, and boyl'd in plenty of River or Spring-water (which is the best of all Waters except Rain-water) they become wholesom Nourishment. For, River-water hath the advantage of running through various sorts of Earth, by which it sucks into it self a fat, oily, and saline Quality which, the Surface of the Earth does plentifully afford; which also is the cause of all Vegetation, and the lovely Green Colour which all Vegetables are cloth'd with, does arise from this Saline Quality. For these Reasons, River-water will Brew, Boil, and Wash, and it is more profitable in all Uses in Houfwifery, than Spring or Pump-water, and far more wholesom for Men and Beasts to drink. Also your Vessel in which your Food is boyled, ought to be uncovered all the time it boyls; for if the Air have not its free Egrefs and Regrefs, the pure Spirits in the Food become as it were suffocated, and then the Food so prepared becomes dull and heavy; for the Air is the Essential Life of the Spirit; and all Food that hath not plenty of Water,
and

and the free Influences of the Air, in its Preparation, does certainly lose its natural Colour, with the pure Smell and Taste : For if those three Qualities be not preserved in all Preparations of Food, then the genuine Virtue and lively Tinctures are in part lost. The same is to be observed in all Physical Operations. And if the above-mentioned Order be not observed, then the Food is not so pleasant to the Pallate, nor so easie of Concoction ; it lies heavy in the Stomach, dulling and stupifying the Senses ; it generates a gross Nourishment, and bad Blood, whence proceed many Diseases : Whereas if the above-mentioned Rules be observed, and your Fire quick, that your Food do not stand still, or cease from boyling, till it be sufficiently done, the Effects are contrary. It is also much better the Food should be a little under-prepared, then too much : For when the gross plegmatic Body of any Food is by Preparation digested, then presently the lively spirituous Quality is set at liberty ; whence does proceed a most pleasant Smell and Taste ; which pleasant Quality, before the Preparation, lay hid or captivated in the Body of Phlegm ; but so soon as this Phlegmatic Body is in part destroyed, the Spirit becomes Volatile ; and then, if the Preparation be continued, those pure Spirits do either become suffocated, or evaporate ; and then the sweet Balsamick Body turns, as it were, fowr. For these Reasons, all sorts of Food, either over prepared, or twice prepared, are of a strong

fulsome taste and smell ; as all Meats heat again, and also Pottages, and all such things, do obstruct Nature, and generate many Diseases. But if the forementioned Rules be observed, the Food so prepared is not only more pleasant to the Pallate, but far lighter of Digestion, and breeds better Blood. For that Universal Distemper (the *Scurvy*) which reigns so much in *England*, is chiefly caused by Food ill prepared, and the eating of too much Flesh, and Fat things, especially in the improper Seasons of the Year, viz. from *July* to the last of *November*. In this Season the Sun, which is the true Life and Power of all things, declines ; and all sorts of Herbage, which is the Food of all Beasts that are generally eaten, doth the same : The Grass all this Season is fraught with a gross phlegmatic Matter ; besides, it is a faintish hot time ; the Air, which is the Cherishing Life of all things, is more gross, and full of Humidity, than all other times of the Year ; the Spirits of all sorts of Creatures are also weak, and on any Accidents are quickly wounded, or evaporated, more especially those Beasts that come from remote Parts to great Cities. Besides, it is then the principal time of their Generating, which renders them unclean. Are not the People ten-fold as sickly in this Season, and double the number die, as at other times ? Also you may observe, That the Rots amongst Sheep, and Murrains that attend other Beasts, are all or most of them in this Season : Therefore

fore all sorts of People ought to be more careful of their Health, both in Exercifes, Meats, and Drink, that they do not exceed either in quantity, nor eat things that are improper in quality. This is the time that all Shepherds, and also those that are Drivers of Horses, and indeed all that have the Government of Cattle, ought to have and use double the prudence in the management of them, than at other Seasons of the Year.

There are three Marks by which every one may know whether the Flesh be good. The first is, by its pure White and brisk Red Colour, when Raw. The second is, by its continuing its firmness, being plump or swelled when boyled, having a brisk and lively Taste, and that after eating it feels easie and pleasant in the Stomach. The third is, by its taking Salt well; for if your Flesh be free from Heat and Surfeits, and not over-fed, which charges the Body with gross Phlegm; as also if it be not kept longer after it is killed (as indeed it ought not) than it be thought to be cold, before it is salted; all such Flesh will take Salt greedily, and it will not only keep longer from Putrefaction, but it will eat much sweeter, and breed better Nourishment. For, if any sort of Cattle be over-fed, surfeited, or any other Inconveniency attends them, and they be killed before they have recovered themselves of those Injuries; or if it be in *August, September, or October*, this Flesh will not take
Salt

Salt so well as the former, neither will the Salt preserve it half so long from Corruption. Also, as it is before-mentioned, if Flesh be kept too long after it be killed, such Flesh will not receive Salt into it, as other will, which is salted as soon as it is cold: For, by keeping, it does certainly lose its pure Spirituous Quality, so that the Body becomes heavy, gross, and dull. Does not the Life and Spirits of most sorts of Food waste and evaporate by keeping, if there be not a proper way of Preservation used? If Flesh, by any Inconveniencies, have lost its pure lively Spirits and Virtue, Salt then hath no power to preserve such Flesh from Putrefaction: For Salt cannot preserve the Body from Corruption, but by Virtue of the pure subtile Spirits, which are a pleasant Habitation for the Salt to incorporate it self with: For Salt will not preserve Flesh from Putrefaction, any longer than the Virtue and Power of the Spirit does continue, as it appears by all salted Flesh and Fish: For through length of time the Spirits become either suffocated, or evaporated, and then it presently falls into Putrefaction: And yet this same Flesh does still continue Salt; for Salt does not destroy and purge the Flesh from its Corruption, but incorporates it self with the Essential Spirits, and those two do, as it were, tie or hold the corrupt Part captive, till the Spirit and Life of the Flesh be spent or wasted, and then the Flesh falls into Putrefaction, which

which cannot be recover'd, either by Salting, or any other Art, to its first State : But if the Salt had purged or destroyed the Humidity and gross part, then there would have been no Room nor Matter for Putrefaction, and then it would have continued firm and sound, as many other things do, which are freed from that gross humid Matter from which Putrefaction does proceed. Therefore Flesh is naturally the most unclean of all Food, it being of a gross phlegmatic Nature ; and if Care be not taken, and Order and Temperance observed in the Eater, it generates abundance of crude and noxious Humours.

II. Cleanness in Houses, especially in Beds, is a great Preserver of Health. Now Beds for the most part stand in Corners of Chambers, and being ponderous close Substances, the refreshing Influences of the Air have no power to penetrate or destroy the gross Humidity that all such Places contract, where the Air hath not its free Egress and Regress. In these shady dull Places, Beds are continued for many Years, and hardly see the Sun or Elements. Besides, Beds suck in and receive all sorts of pernicious Excrements, that are breathed forth by the Sweating of various sorts of People, which have Leprous and Languishing Diseases, which lie and die on them : The Beds, I say, receive all these several Vapours and Spirits, and the same Beds are often continued for several Generations, without

without changing the Feathers, until the Ticks are rotten. Besides, we have many Feathers that are imported from several Countries, which are the Drivings of old Beds, the Uncleanneſs whereof is not conſidered. As to the Nature of Feathers, they are of a ſtrong, hot, fulſom Quality ; for, Fowls, of all Creatures, are for the moſt part the hotteſt ; and their Feathers contain the ſame Nature : Therefore the conſtant lying on ſoft Feather-beds, does not only over-heat the Back and Reins, weakning the Joynts and Nerves ; but they have power alſo not only to receive but retain all evil Vapours and Excrements that proceed from, and are breathed forth by various Diſeaſed People. Hence it comes to paſs, that ſundry Diſtempers are transferred from one to another, by lying upon, or in, ſuch Beds, which Diſtempers do ſecretly ſteal on a Man by degrees, ſo that he cannot imagine whence the diſorder proceeds, or what the Cauſe thereof ſhould be. But I would not have the Reader miſtake me ; all People are not ſubject to get Diſeaſes this way : There are ſome whoſe Conſtitutions are ſtrong, and their Natural Heat and Spirits are vigorous and lively, by the Power and Virtue whereof they withſtand and repel all ſuch evil Vapours and Scents as proceed from ſuch Beds, when a Man is hot and ſweats in them, that they have no power to Seize the Spirit : But, on the contrary, when ſuch People ſhall lie on ſuch Beds, whoſe Natural Heat is weak,
their

their Spirits few, and whose Central Heat is not able to withstand or repell those Vapours and Scents which such Beds send forth when a Man is hot in them; this last sort of People are subject to receive Injuries, and contract Diseases: For those evil Vapours do powerfully penetrate the whole Body; and if they are not withstood by the Central Heat and Power of the Spirits, then these evil Vapours do seize the Spirits, and incorporate themselves with their Likenesses: For every particular thing does sensibly and powerfully seek out its Likeness, and where-soever it finds its Simile, it hath power to incorporate, and become essential. These are the chief Reasons why one Man gets Diseases by lying with Diseased Persons, and in unclean Beds, and others not. It is a general Custom, when Men go abroad or travel, to desire clean Sheets, imagining them to be a sufficient Bulwark to defend them from the pernicious Fumes and Vapours of old stale Beds; but it is too short. For, it is certain, that most or all Beds do perfectly stink, not only those in Inns and Houses of Entertainment, but others: Not but that every ones Bed does smell indifferent well to himself; but when he lies in a strange Bed, let a Man but put his Nose into the Bed when he is thoroughly hot, and hardly any Common Vault is like it.

Now this sort of Uncleaness, which proceeds from old Beds, is not only the greatest, but also the most injurious to the Health and Preservation of Mankind, and the least care is

taken to prevent it: Every one that can, will have plentiful Changes both of Linnen and Woollen Garments; for if they have not, Experience shews, that the Excrements and Breathings of the Body will generate Vermin. Also, do not most People take care that their Furnitures are daily brushed and rubbed, and their very Floors washed, as though they were to eat their Food on them: But all this while they lie on Beds that have not been changed, or hardly aired, for several Years. Let any indifferent Person judge, which is most pleasant and healthful, to have a clean Floor to tread on, which costs many hard days Labour to keep so, and is dirtied in a Moments time; or to have a clean sweet Bed to lie on. There is no Comparison to be made, the Difference is so great; the one being essential either to Health or Sickness, the other an indifferent thing. If there was but the tenth part of the Care taken to keep Beds clean and sweet, as there is of Clothing and Furniture, then there would be no Matter for the getting of Diseases, nor for the Generation of Buggs. I would have all Housewives, and others, consider the Reasons of these things. Are not Lice, that troublesome Vermin, bred from the Breathings of the the Body, for want of often Change both of Linnen and Woollen? And will not Fleas breed from the very Dust of Chambers where People lie? Also any Woollen that hath been used about Beds, although the cold Winter hath destroyed them, yet if these Clothes lie
in

in any close place, where the Air hath not its free Egress and Regress, these very Garments will generate Fleas the Summer following: But if these Clothes had never been used about Men and Women, they would never have bred Fleas: For there is no Matter of Element in Wooll or Cloth for the Generation of such Creatures; but Wooll, Cloth, Furs, and Hair, are chiefly the Element of Moths, and sometimes of small Worms; that is, if such things are kept in Places where the refreshing Influences of the Air have not their free Egress: For all such Places do contract great store of Moisture, which, when hot Weather comes, causeth Putrefaction, whence all such Vermin do proceed. But if those things be in daily use, and exposed to the open Element, they never breed any Vermin: So that the Generation of those things are generally caused by Accidents; not but that there is Matter in the Radixes of such things for the Generation of such Vermin.

III. FROM the pernicious Smells and putrified Vapours that proceed from old Beds, are generated the Vermin called Buggs, (of which, neither the Ancients, nor the Modern Writers of this Age, have taken any notice) according to the Degrees of Uncleaness, Nature of the Excrements, and the Closeness of the Places where Beds stand: For some Peoples Excrements are not so unclean as others: Also in all close Places, especially in Cities and Great Towns, the Spirits and thin Vapours of the

Air are suffocated, which makes the same Air Sulphurous and Humid, whence proceeds Putrifaction. Therefore it is not to be thought a General Rule, *That all old Beds should breed Buggs*, as some (who are ignorant of the Operations of Nature) will be apt to say, *If one Bed do breed them, why not all?* No, it is according to the nature of the Uncleaness, and other Accidents that do happen: For where (as is said before) the thin pure Air, with the refreshing Influences of the Sun and Elements, have their free Egress and Regress, all such Matter is destroyed whence such Vermin is produced. The Original of these Creatures called Buggs is from Putrefaction, occasioned by stinking Scents and Vapours which proceed from the Bodies and Nature of Men and Women, and the mixing or incorporating of these Vapours with moist and sulphurous Airs: For where there is no Heat nor Humidity, there can begin no Putrifaction. Therefore all that have attributed the Generation of this Vermin to Wood, as Bedsteads, and the like, are grossly mistaken in the Productions of Nature; for there is no Matter in Wood that can generate such a Vermin, it being productive only or chiefly of two Creatures in *England*, viz. of Wood-Lice, and a small Worm. These Wood-Lice are never generated but in Places where the Sun and Air have not their free Influences, so that there is store of Humidity contracted; and when the Sun comes to such Degrees of the Zodiack, this Creature is generated, which is
of

of as different a Nature from Buggs, as sweet Wood is from a stinking Bed. Also Wood breeds a certain small Worm, but never till the Salt's Nature and Power is decayed through length of time; then the Air enters it, which presently causeth it to contract a humid Quality, from whence proceeds Putrifaction, whereof, when the Sun is powerful, this Worm is bred. But so long as Wood continues sound, and is kept dry, the Air having its free Influences on it, I affirm, That no sort of Wood ever breeds any kind of Vermin.

IV. THERE are many also that attribute the Generation of this Creature to Hogs Hair, which being mixed with Lime, and Houses Plaistered with it, occasions (say they) the Generation of Buggs. Now it is most certain, that there is no possibility in Nature for this Production: For no kind of Hair ever breeds any Living Creature, except it be put into Water or Mud when the Sun is powerful, and then this Creature, thus generated, retains its first *Species*, viz. a Hair, with a live Head, which was its Element whence it proceeded: But if you take it out of the Water, it presently dies: So also it doth when the Sun declines in Heat, as most sorts of Vermin that are bred through Heat and Moisture do. But Hair being mixed with Lime, all Matter of Generation is thereby totally destroyed: For Lime does chiefly contain a harsh, fiery, keen, sharp, corroding Quality; it is so sharp, that it destroys

destroys all Life, and is as contrary to it, as Light is to Darkneſs; the predominant Quality in it is the Salt's Nature, from which no Living Creature can be produced. Beſides, if there were never ſo much Matter in Hair for the Generation of ſuch Vermin, Lime would deſtroy it; for in Lime there is only a Sal-nitral fiery Virtue.

V. IF the Reaſons before-mentioned be not ſufficient to convince the Ignorant of their erroneous Opinions in this particular, then I hope the following one will, which is more familiar to every one. It hath never been known, that this troubleſom Vermin was ever ſeen in Warehouſes, Kitchens, Parlours, Dining-Rooms, or any Places where Beds have never been, except they have by Accident been brought into ſuch Rooms or Warehouſes, by Furniture of Chambers that have been troubled with them, though all ſuch Places have the ſame Furniture as Chambers, except Beds.

VI. FROM the ſame Subſtance or Matter whence Buggs are bred, is alſo occaſioned the Generation of many naſty Diſeaſes in the Blood; ſo that the deſtruction of the Matter that breeds them, is of greater Conſequence than moſt People are ſenſible of: And if theſe following Rules be obſerved, I dare affirm, That the Generation of Buggs will ceaſe, and alſo many other Inconveniencies and Diſtempers, that
are

are got by this sort of Uncleanneſs, will be avoided.

First, You are to deſtroy all Preſs-Bedſteds which ſtand in Corners of Rooms, being made up with Boards ſo cloſe, that the Air cannot penetrate or dry up and conſume the moiſt ſulphurous Vapours that are contracted. Theſe ſorts of Beds, that ſtand ſo, are apt to have them more than others. Alſo you are to ſet your other ſorts of Beds as near as you can in the moſt Airy Places of your Rooms, expoſing them to the Air the moſt part of the day, with your Chamber-Windows open, that the Air may freely paſs, which is the moſt excellent Element, that ſweetens all things, and prevents Putrifaction. In the Night alſo you ought not to have your Window-Curtains drawn, nor your Curtains that are about your Beds; for it hinders the ſweet reſreſhing Influences of the Air, ſo that the Air of all cloſe Places becomes of a hot ſulphurous Nature and Operation; the thin pure Vapours, which do wonderfully reſreſh Nature, are as it were ſuffocated: And this preventing the Influences of the Air, is in a ſpecial manner obſervable, when People are ſick, or out of order; as though the ſweet pleaſant Air had been the Cauſe of their Diſeaſes: Such Rooms being ſo very cloſe, with great Fires in them, that if a healthy Perſon do but continue three or four Hours in them, the fulſom Steams and thick Vapours will much diſorder him, and take away the Edge of his Appetite: And if ſo, what will

will the Operation be on those whose Spirits are weak and disordered with Distempers.

WHAT is more pleasant and healthful than good Air? It cheers and comforts the Spirits, it opens the Passages of the Joynts and Nerves, it purifies the Blood, creates an Appetite, increasing Strength and Vigour: But, on the contrary, hot, thick, sulphurous Airs do not only obstruct the Passages of the Spirits, but suffocate them, loading the Joynts and Nerves with evil Juices, whereby the Limbs and Members become full of pain, causing a general Tenderness to possess the whole Body, and destroying the Appetite, and the Power of the Digestive Faculty in the Stomach. Also, do not all Houses and Places grow musty, and contract too great store of Moisture, if the Air be any way prevented by Window-shutters, or the like, that it cannot have its free Egress and Regress? Therefore moderate Clothing, hard Beds, Houses that stand so as that the pleasant Breezes of Wind may air and refresh them, and also Houses that are full of Windows, are to be preferr'd: For where the Air hath not its free Influences, the Spirit becomes dull and heavy, this being the true Life of the Spirit in every thing.

VII. Now the certain Means and Way not only to prevent the Generation of this Vermin, but also to preserve Health and Strength, are Straw, or rather Chaff-Beds, with Ticks of Canvas, and Quilts made of Wooll or Flocks
to

to lay on them ; which certainly is the most easie and pleasant Lodging that can be invented: And a little Custom will make it appear friendly to Nature, and in every respect far beyond the softest Feather-Beds, on which, when a Man lies down, he sinks into them, as into a Hole, with Banks rising on each side of him ; especially if two lie together, when first they go to Bed they lie close, and after a little time, when they begin to be hot or sweat, they are generally willing to lie a little further off, that they may cool themselves, but cannot do it without great Difficulty and Trouble, by reason of the softness of the Bed, and those Banks that rise on each Side. Besides, such soft Feather-Beds over-heat the Reins and Back, making all the Parts tender, and causing Sweatings and many other Inconveniencies to attend the Body. Feather-beds also are nothing so easie as Quilts after a little time being accustom'd to them ; they are also extream fufom, and by their Heat they do powerfully dry up the Radical Moisture, causing a general Faintness to attend the whole Body. But on the contrary, hard, even Beds, that lie smooth, are not only easie through Custom, as is mentioned before, but a Man may turn freely, both sleeping and waking : They harden and strengthen the whole Body, especially the Back and Reins, make the Nerves and Sinews strong, preventing the immoderate Evacuations by Sweating, and keeping the Body in a temperate Heat. Besides, such Beds may be of-

ten changed, with little Trouble, and less Cost ; they send forth no stinking Fumes or Steams, as Feather-beds do ; but are sweet and clean. Certainly nothing is more healthy, next to Temperance in Meat and Drink, than clean hard Beds.

VIII. ALL sorts of Beds, especially Feather-beds, ought to be changed, driven, or washed, at the least three or four Times in a Year ; or else it is impossible to keep them sweet and clean, and to prevent the Generation of Vermin, or the other Inconveniencies before-mentioned. Would not every one condemn a Man, if he should wear a Shirt a Year, and lie in Sheets seven Years ? Which if any should do, it would not either endanger his Health, or bring half the Inconveniencies on his Body, as old stinking Feather-beds do ; which possibly stunk before ever they were lain on, by reason of the fulsom Excrements that the Quills of the Feathers contain. Also Feathers certainly contain an unclean putrified Matter, that hath a near affinity with the Nature of Buggs ; and therefore Feather-beds are more apt to breed them, than Wooll, or Flocks ; though both will do it, if the forementioned Rules be not observed. But if you are not willing, or so lowly-minded, to have Straw or Chaff-Beds under your Quilts, then you may have Flock-Beds, with Canvas Tickings, which may be both air'd and wash'd as often as you please, with little Trouble and Charge.

If

If any shall question the Truth of what I have alledged concerning Beds, I desire they would please to try the Experiment, by filling a Bed with the freshest and cleanest Straw or Chaff, which will smell very pleasant; and having so done, let them lie on it half a Year, in a corner of a Room, as Beds generally stand, and then smell to it; and in stead of sending forth a pleasant Scent, as it did at first, it will send forth a strong, fulsom, musty Steam or Fume. And if this will do so, what will Feathers do, that in the Root of Nature are unclean fulsom Excrements, of a hot strong Quality? Therefore they have the greater Power not only to attract and suck into themselves the fulsom Excrements that are breathed forth of the Body by Sweatings, and the like; but they have also Power to retain such evil Vapours: And when others come to lie on them, and are thoroughly hot, it awakens those pernicious Steams, which often bring many Inconveniencies on the Body. Besides, it is very unpleasant to lie in such Beds; a Man must always be forc'd to keep his Nose above-board. Indeed each Mans own Bed does not stink or smell strong to himself, because he is accusom'd to it; neither does a Tallow-Chandler smell those horrible Scents and pernicious Fumes that old Tallow sends forth when it is melted: But let any other Person, that is not accusom'd to it, be near such things, and it will be very offensive to him. Even so it is in all other stinking Trades, and

things of this nature : So that the greatest Slut in the World does hardly smell her own House or Bed stink : For in Man is contained the true Nature and Property of all things, both of Good and Evil ; therefore he is both liable, and also apt, to receive all Impressions, and to be wrought on by all things he shall either communicate with, or joyn himself to, whether it be Cleanness, or the contrary. Also by Meats, Drinks, and Communication, all things have Power, by a Sympathetical Operation, to work on Man, because he is like unto all, bearing a proportionable Nature unto all things. If People understood this, they would prefer Sobriety and Temperance, with Cleanness, far beyond what they do ; and then Men would not be subject to so many Diseases as now they are.

IX. HEAT and Moisture is the Root of all Putrefaction ; and therefore Buggs are bred in Summer : But they live all the Winter, though they are not then so troublesom. They harbour in Bedstedds, Holes, and Hangings, Nitting and breeding as Lice do in Cloaths : But all Men know, that Woollen and Linnen are not the Element of Lice, but they are bred from the fulsom Scents and Excrements that are breathed forth from the Body. The very same Radix have Buggs ; and if there be any Difference, they are from a higher Putrefaction, and therefore they are a more noisom stinking Creature.

X. THE

X. THE whole Preservation of Men's Health and Strength chiefly resides in the Wisdom and Temperance of Women. Therefore the antient Wise Men in former Ages, directed and accustom'd their Women to a higher degree of Temperance than the Men. Which Customs of Sobriety the Women of several Countries do maintain to this Day, as in *Spain*, great part of *France*, *Italy*, and many great Countries under the Dominion of the *Grand Seignior*. Their Women do always drink Water, their Food being for the most part of a mean and simple Quality; and for this Reason neither they nor their Children are subject to several Diseases which our Women and Children are. Wine and strong Drink should be sparingly drunk by Women, till they are past Child-bearing; because the frequent and common drinking of strong Drinks, does generate various Distempers in the Female Sex, such as are not fit to be discoursed of in this Place, which their Children often bring with them into the World. If the Seed be good, yet if the Ground be bad, it seldom brings forth good Fruit. Also Women are our Nurses for fifteen or sixteen Years; and they not only suffer us to be Gluttons, by letting us eat and drink often, of their ill-prepared Food, beyond the power of the Digestive Faculty, and more than the Stomach can bear; but many of them will entice us to Gluttony, and some will force their Children
to

to eat even against their Stomachs, till they cast it up again. Now if it be a difficult Point for a Man of Age and Experience to observe the necessary Rules of Temperance, how careful then ought Mothers and Nurseries to be in ordering their Children? A great part of the Children that die, especially in Towns and Cities, is occasioned either by the Intemperance of their Mothers, during the time they go with Child, or afterwards by their unnatural and badly-prepared Food, and suffering them to eat to excess; also by their keeping of them too warm, and too close from the Air, and lapping of them up in several Double Cloaths and Swathes, so tight, that a Man may write on them, and then putting them into warm Beds, and covering them up close. If a strong Man was so bound up, he could not endure it, without great Injury to his Health. Besides, the Window-Curtains are drawn, and also the Curtains about the Bed; by which means the Air becomes so hot and sulphurous, that it causes great Disorders to attend both the Mothers and the Children. This ill kind of Management also causes such a Tenderness both in the Mother and the Child, that on every small occasion they are liable and apt to catch Colds, and divers other Distempers.

ALSO Women have the entire Management of all things that concern our Healths, during the whole Time of our Lives; they prepare and dress our Food, and order all things in our Houses, both for Bed and Board. There
is

is not one Man of a hundred that understands, or takes any notice, whether his Food be well prepared or not ; and if his Bed stinks, he is used to it, and so counts it all well. Mens Time and Study is chiefly taken up about getting a Livelihood, and providing things necessary for themselves and Families ; so that there is not one among a thousand that understands any thing what belongs to the Preservation of his Health : Whatever the Women do and say touching the Preparation of Food, and other ordering of Families for Health, most Men believe, not making the least Scruple or Question of the Truth thereof. And well they may : For the chiefest Doctors of our Times bow before them, and are altogether as subject to the Rules and Directions of Women, as other Men. Where are your Doctors that teach Men Sobriety in their Lives, or the proper and natural way of preparing Meats fit for the Stomach ? Which of them advise against the evil Custom of keeping their Chambers so over-hot, when People are sick, and in the time of Womens lying in Child-bed ? Why do they not advise them not to have their Curtains so close drawn, both before the Windows and Beds, insomuch that they are oftentimes in a manner suffocated for want of the fresh Air ? For, I affirm, That all sorts of People that keep their Beds, let the Occasion be what it will, have ten-fold more need of the refreshing Influences of the Air, than others that are up : For, the Bed being
much

much hotter than a Man's Garments, are, when he is up; the thin, refreshing, moist Vapours, that penetrate the whole Body more powerfully, when a Man is up, are thereby hindred. This is one chief Reason why a Man cannot digest a Supper so well in Bed, as if he sits up. All Men know, that the Bed destroys Appetite. If a Man go to Bed at Eight a Clock, and lies till Eight in the Morning, he shall not be hungry; but if he goes to Bed at the same time, and rises at Four in the Morning, though he sits still without Action, yet by Eight he shall have a good Stomach to eat and drink; so great is the power of the Air: For when a Man is up, his Body is cool, and the pure Spirits and thin moist Vapours of the Air have Power to penetrate the Body; which Element the Body sucks in like a Sponge thorough the Pores; and this not only cools and refresheth the Spirits, and the whole Body, but also powerfully strengthens the Action of the Stomach.

BUT I pity the young Children most, who are so tender, and of so delicate a Nature, both in their Body and Spirits, that every Disorder wounds them to the very Heart. Nothing is more grateful and refreshing to them, than the pleasant Air: It comforts their Spirits, and causeth a free Circulation of the Blood and Radical Moisture, begets Appetite, and makes them grow in Strength: But, on the contrary, hot sulphurous Airs, with great Fires, and warm Clothing, not only hinder the Cir-
culation

culatation of the Blood, but suffocate the Spirits, and destroy the Appetite, causing an unnatural Heat to possess the whole Body ; whence proceed various Disorders and Diseases, making them to cry, and be very forward. Also close Binding, and over-warm Clothings, and thick hot Airs, do oft in weak-spirited Children cause Convulsions, Vapours, and Fumes to fly into the Head, sometimes occasioning Vomiting, which People call Windy Diseases.

AGAIN, The Food of most Children, of late Years, is so enriched with *West* and *East-India* Ingredients, that is, with Sugar and Spices, that thereby their Food becomes so hot in Operation, that it not only breeds too much Nourishment, which generates Obstructions and Stoppages, but it heats the Body, drying up and consuming the Radical Moisture, and infecting the Blood with a sharp fretting Humour, which in some Complexions and Constitutions causeth Languishing Diseases, contracting the Breast and Vessels of the Stomach, and hindering the Passages of the Spirits, so that the Joynts and Nerves become weak and feeble : In others, with the help of bad Diet, and other Uncleanliness, does cause Botches, Boils, and various sorts of Leprous Diseases. Also many that have wherewithal, will frequently give their Children Sack, strong Drinks, and fat Meats, as long as they will eat, which is abominable,

D

and

and absolutely contrary to the Nature of Children.

THERE are a hundred other Disorders and Intemperances that many Mothers and ignorant Nurses affect their Children with, which I have no room in this Place to discourse of: Therefore I commend unto the Women Milk that is raw, only made so hot as the Mothers or Nurses Milk is when the Child sucks it; and sometimes Milk and Flower boyled together, giving it the Child about the warmth of Breast-milk; and indeed, neither Children nor others ought to eat any Food hotter. Also no Children ought to drink any kind of strong Drink: I could commend Water, as the most wholesom; but it being contrary to our Custom, ordinary Beer may do well, or rather small Ale. If Women did understand but the hundredth part of the Evils and Diseases those indulging and intemperate Ways bring both to themselves and Children, they would quickly be of my mind; which I never expect; *They are too wise.*

A
 SHORT DISCOURSE
 OF THE
PAIN in the TEETH,

*Shewing from what Cause it chiefly proceeds,
 and also how to prevent it.*

TH E terrible Pains and Diseases of the Teeth chiefly proceed from two Causes. The first is, from certain filthy phlegmy Matter, which the Stomach and Vessels do continually breath and send forth, which does lodge or center in the Mouth, especially between the Teeth, and on the Gums; and some People having fouler Stomachs than others, such breath forth very sour, stinking, phlegmy Matter, which not only increases the Pain, but causeth the Teeth to become loose and rot: And for want of continually cleansing and washing, those Breathings and this Phlegmy Matter, turns to Putrefaction, which eats away the Gums, as though Worms had eaten them: And this Defect is generally attributed to the Disease called the *Scurvy*; but it is a mistake:

The Cause is chiefly, as is mentioned before, from the Stomach, or for want of Cleansings.

II. This Distemper of the Teeth and Gums also proceeds from the various sorts of Meats and Drinks, and more especially from the continual eating of Flesh, and fat sweet Things, compounded of various Things of disagreeing Natures, which not only obstruct the Stomach, but furr and foul the Mouth, part thereof remaining upon the Gums, and between the Teeth, quickly turns to Putrefaction, which, by Degrees, corrupts both the Teeth and Gums. Besides, our Beds take up near half the Time of our Lives, which time the Body is not only without Motion, but the Bed and Coverings keep it much hotter than the Day-garments, especially of those that draw the Curtains of their Windows and Beds so close, that the pure Spirits and thin refreshing Vapours of the Air, are hindred of having their free Egress and Regress, which dulls and flattens the Action of the Stomach: And this is the chief Cause why Suppers lie hard in the Stomach, and require more than double the Time for perfect Concoction, that the same Food does when a Man is up, and in the open Air: For this Element, if it hath its free Influences, is sucked in, as by Sponges, through all the Pores of the Body, and does wonderfully refresh, comfort, open, and cleanse all the Parts, having power to assist and help Concoction:

But

But hot, dull, thick Airs, destroy the Action of the Stomach, and as it were, suffocate the pure Spirits, drying up and consuming the Radical Moisture. Therefore the Night fowls the Mouth more than the Day, furring it with a gross slimy Matter, especially those that have foul Stomachs, and are in Years, which ought to be well cleansed every Morning.

III. WHATSOEVER are the Disorders in the Body, the Mouth always partake of them; besides, the Evils that the variety of Food, and the improper mixtures of Flesh and Fish, and many other things, which foul and hurt both the Teeth and Gums. When any Person is disordered with inward Diseases, does not the Mouth quickly complain of the Evils thereof? This very few consider in Time.

IV. IT is to be noted, That most People attribute the Diseases of the Teeth to Colds, and Rheums, and other outward Accidents. 'Tis true, outward Accidents will further this Disease, but then there must be Matter beforehand, otherwise outward Colds can have no Power to cause this Pain. The same is to be understood in all Stoppages of the Breast, and other Obstructions, as Coughs, and the like. For, if any Part be obstructed, or there be Matter for Distemper, then, on every small Occasion of outward Colds, or the like Accidents, Nature complains. If your Teeth and Gums

Gums be found. and free from this Matter, take what Colds you will, and your Teeth will never complain, as daily Experience shews. For, all outward Colds, and other Accidents of the like Nature, have no power to seise any part of the Body, except first there be some inward Defect or Infirmary : Suppose the Teeth be defective, then the Disease falls on that Part ; or if it be the Head, Eyes, Breast, Back, or any other Part or Member of the Body, that is obstructed, the Evil is felt in that Part. Therefore if the Mouth be kept clean by continual Washings, it will prevent all Matter which may cause Putrefaction ; and then Colds, and the like Accidents, will have no power to seise this Part, or cause this terrible Pain. Even so it is in all other Parts of the Body. If Temperance and Sobriety be observed in Meats, Drinks, and Exercises, with other Circumstances belonging to Health, then Stoppages, Coughs, Colds, and other Obstructions, would not be so frequent on every small occasion : For Temperance has an inward Power and Operation, and, as it were, cuts off Diseases in the very Bud, preventing the Generation of Matter, whence Distempers proceed, increasing the Radical Moisture, and making the Spirits lively, brisk, and powerful, able to withstand all outward Colds, and other Casualties of the like Nature.

V. THERE are many various Things, of divers Natures, prescribed by Physicians, and others,

others, as Washes to preserve the Teeth and Gums ; but most of them, if not all, to little or no purpose, as daily Experience teaches : For, all high, sharp Salts, and things of a sour or keen nature, rather cause the Teeth to perish, than the contrary ; as do all hot Spirits, be they what they will : Many have destroyed their Teeth by the frequent use of such things, and it hath hardly ever been known that any such things have ever cured or prevented the aking Pains of the Teeth, but Water only. Many Examples I could mention, if it were convenient. Physicians, and others, daily prescribe such things for the Cure and Prevention of this Disease of the Teeth, which most of them know by Experience can do no good, but rather the contrary : But when People come to them, they must give them something for their Money ; for Interest and Ignorance have more Affinity with this sort of People, than Virtue, and the true Knowledge of the Nature of Things. Most certain it is, That the Shepherd and Husbandman know far better how to prepare the Meat for their Cattle, and also how to preserve them from Disorders than many Physicians do their Food or Physick : And a Man shall understand more by conversing with some of this sort of People, than with the Learned : For the Shepherd and Husbandman understand something of Nature ; but most of the Learned are departed from the simple Ways of God in Nature, putting out their own Eyes, and
then

then boasting what Wonders they can see with other Men's: They have invented many Words to hide the Truth from the Unlearned, that they may get the greater Esteem. This hath chiefly been done to advance Pride and Interest; so that the Divine Eye is departed from many of them, who never make any Inspection into the true Nature of Things, being contented to take other Men's Words, let it be right or wrong, as long as they have Authority and Law on their sides, wherefore should they trouble their weak Head?

VI. THE best and most sure way to prevent the Diseases and Pains in the Teeth and Gums, is every Morning to wash your Mouth with at least ten or twelve Mouthfuls of pure Water, cold from the Spring or River, and so again after Dinner and Supper, swallowing down a Mouthful of Water after each Washing: For there is no sort of Liquor in the World so pure and clean as Water; and nothing doth cleanse and free the Teeth and Gums from that foul Matter which proceeds from the Breathings and Purgings of the Stomach, and from the various sorts of Food, so well as Water: The use of other Washes is to little or no purpose; but whosoever constantly wash their Mouths with Water, as is before mentioned, will find an essential Remedy. All hard Rubbing and Picking of the Teeth ought by any means to be avoided, for that is injurious to them. Also whensoever
you

you find your Mouth foul, or subject to be slimy, as sometimes it will more than at others, according to the good or evil State of the Stomach, though it be not after eating; at all such times you ought to wash your Mouth. This Rule all Mothers and Nurseries ought to observe, washing the Mouths of their Children two or three Times a Day; and also to cause their Children to swallow down a little Water, which will be very refreshing to their Stomach: For Milk naturally fouls and furs the Mouth and Teeth, and if they be not kept clean by continual washing, it causes the Breeding of Childrens Teeth to be the more painful to them.

VII. To keep your Teeth white, one of the best things is a Piece of a *China* Dish, or a Piece of a fine *Dutch* Earthen Dish, made into fine Powder, and the Teeth rubbed with it.

VIII. F E W there be that understand or consider the excellent Virtues of Water, it being an Element of a mild and cleansing Nature and Operation, friendly unto all things, and of universal Use: But because it is so common, and so easily procured, I am afraid that many People will be like *Naaman* the Syrian, when the Prophet *Elisha* advised him to wash seven Times in the River of Jordan to cure his Leprosie; it being the Ignorance and Folly of most People, to admire those things
E they

they do not know : and, on the other side, to despise and trample under Foot those Things and Mysteries they do know ; which the Learned in all Ages have taken notice of : For, should some People know what Apothecaries and others give them, they would despise the Physick, and have but little Respect for their Doctor.

A L L Housewives know, that no sort of Liquor, be it what it will, well cleanse and sweeten their Vessels, but only Water ; all other Liquors leaving a sour stinking Quality behind them, which will quickly cause Putrefaction : But Water in its own Nature is clean and pure, not only for all Uses in Housewifery, and the Preservation of Health ; but the Saints and Holy Men of God have highly esteemed this Element, by using it in the exterior Acts of Divine Worship, as having a Simile with the Eternal Water of Life. that purifies and cleanses the Soul from Sin.

Of the Nature and Operation of Brandy, Rum, and Rack, which of late Years are become as common Drinks, amongst many, as Beer and Ale, not only in England, but also in all the West-Indies where the English inhabit; and of the evil Consequences that attend the Drinkers thereof.

BRANDY, Rum, Rack, and other distilled *Spirits*, are all very pernicious and hurtful to the Health of the Body, if not sparingly taken on extraordinary Occasions in a *Physical* Way; for the Intention of all such Chymical Preparations, when first Invented, was for *Medicinal* Uses, and not to be used as *Common drink*, as of late Years indiscreetly they are, to the Destruction of many Thousands; the frequent Use of them contracting such grievous and stubborn Diseases, as for the most Part are incurable.

I. ALL such *Spirits* as are drawn by common *Distillation*, through those cruel *Sulphurous* Fires, where the Air hath not its free Egress and Regress, their *Volatile Spirit* and *Balsamick Body*, is as it were totally destroy'd: As for Example, take the best *Sack*, (which is the richest and most cordial of all Wines, and hath the greatest Body) put it into a Limbeck, or any other Furnace of the like Nature, and draw it off, and you shall have noth-

ing but a strong harsh fiery *Spirit* or *Brandy*. The same you shall have if you distil *Sugar*, only it yields a stronger *Spirit*, for the more Balsamick the Body of any thing is, the stronger and fiercer is its *Spirit*, when that Balsamick body and the pure *Volatile* Spirits are destroyed or separated from it. Now here you will see, that the *Volatile* Spirit and sweet Cordial Qualities or Body, both in the *Sack* and also in the *Sugar*, are destroyed; and there remains, as is said before, only a fierce harsh *Sulphurous Spirit*, void of all the wholesome Qualities the *Sack* and *Sugar* did contain; for the *Volatile* Spirit or *Tincture* is the *Essential Life* of every Thing, and is the Maintainer of its *Colour*, *Smell*, and *Taste*, Now these pure Spirits will not endure any *violent Heat* or harsh Fire, but through the fiery Heat, and want of the free Egress and Regress of the Air, they presently become Suffocated, and then the sweet Balsamick Body is turned sour; for this sweet Balsamick Body is the pleasant Habitation of the Volatile Spirit, and this pure Spirit is the true *Life* of that Balsamick Body; they are inseparable Companions, the one cannot subsist without the other; destroy either, and both Dye.

THEREFORE all such Spirits so drawn, loose their Balsamick Body with all their Cordial Virtues and Tinctures; put what *Herbs* or *Liquors* you will into such *Furnaces*, they are presently Plundered of their Natural *Colour*, and run off white; whereby it appears, that
this

this *Common way of Distillation* destroys the pure Natural Virtues and Tincture ; for from the Tincture proceeds all the Variety of Colours, both in *Vegetables, Minerals, and Animals*, so that such Spirits only contain a harsh, fierce, fiery Nature, and for that Reason, if they be frequently Drunk, do *Prey* upon the Natural Heat, and by degrees weaken it, destroying the very Life of Nature, by way of Simile ; for every *Like works upon its Likeness*, whence it comes to pass, that in those who addict themselves to the Drinking of these high Fiery or *Sulphurous Spirits*, their Natural heat grows cold and feeble, and their *Appetites* are weakened, they destroying the Power of the *Digestive* Faculty of the Stomach, so that many such People after Eating are forced to Drink a *Dram* to help Concoction ; all other Drinks proving too cold for them, which constrains them to continue *Sooping* of such Liquor : a sad *Remedy*, when we go about to help a Mischief by repeating the Application of the same ill Means which first occasioned it ; for these wrathful Spirits have awakened the *Central Heat*, which is the Root of Nature, that ought not to have been awakened or kindled. For if the *Central Heat* be stired up by any unnatural Meats or Drinks, or other Violence done to Nature, then presently follows the Consumption of the *Radical Moisture*, and the pure Spirits and lively Tinctures become Suffocated, wherein the Essential Life of Nature consists. And as in
the

the before mentioned Example, the pure Spirit and Balsamick Body in *Sack* will not endure those cruel harsh *Sulphurous Fires*, where the Air hath not its free Influence, but presently becomes Suffocated or destroyed, and the most *pleasant Sweetness* thereof turned into a *Stink*, so neither will the Radical Spirits and pure Oyl in the Body, endure those Sulphurous Flames, and Fierce Spirits, without sustaining the like Prejudice ; for that pure Virtue or Essential Principle, which the Lord of the Creation endued every Thing with, (which is the true Life thereof,) will not endure any violent Motion or harsh Fire to touch them ; especially if the Circulation of the Air be wanting, as it is in all such Distillations ; for these Spirits are so pure and subtile, that when any Injury is offer'd to them, they either evaporate or become suffocated : For this Essential Powder or pure Life, is the Moderator or Friendly Quality in all Minerals, Vegetables and Animals, which doth mix and Qualify the harsh Fiery *dark Principle*, and allays and moderates the cruel harsh Nature of the *Dark-Fire*, as plainly appears in all the forementioned Liquors, and also in *Charcoal*. For before the *Sack* or any *Balsamick Liquor*, was put into the Still and drawn off, those very same Fiery harsh Sulphurous Spirits were essentially in the Wine, or whatever else it be ; for it is the Root of Nature, and the Original to every Life : But being mixed or incorporated with the Balsamick Body and pure Spirit,

the

the fiery, fierce, sulphurous Spirit is thereby swallowed up, and as it were hid and moderated; for in what Thing soever the pure Balsamick Body is predominant, there this dark furious Spirit is hid or captivated; an Example whereof we have in *Sugar*, where when the sweet Balsamick Body is potent, there also this fiery, sulphurous Spirit is strong, but not manifest; but as soon as this Essential Spirit and Balsamick Body are separated or destroyed, this dark Fiery Sulphurous Spirit appears in its own Form, and becomes like a Mad furious Devil in Nature, its cloathing being the *Dark-Fire*; for this Spirit hath lost its *Sweat Water* or Friendly Life in its Separation, which before qualified its harsh fierce Fire: it also looseth its pure *Colour*, or bright native *Shine*, because the Essential Oyl is consumed, in that Separation, so that there doth remain no true Life nor Light in it, but being set on Fire, its Flame is of a *dim Brimston-colour*, which demonstrates that the dark warthful Properties of *Saturn* and *Mars*, and their fierce Fires are predominant in all such Liquors or Spirits.

THIS is further manifested in *Charcoal*, (as was hinted before) which is made of Wood, but in the making thereof the pure Oyl or sweet Water, which is the Essential Life of the Wood, is suffocated or destroyed; for from that Friendly Quality, the Wood had its bright *Shine* or *Flame*, which is of a Benevolent refreshing Operation: Now this pure Oyl or Balsamick

Balsamick Body, is the Essential Life and Moderator of all harsh, Fiery, dark Fumes or Qualitys in the Wood; which being suffocated or totally destroyed in the making whereby the Original dark Sulphurous Fire becomes strong and raging, gives greater and stronger Heat than the Fire of Wood; but its Flame is not so bright, clear, and refreshing as that of Wood, but is of a dim Brimstony-colour, sending forth strong fulsome Fumes and Vapours, very offensive to the pure Spirits and Health of those that are near it. For having lost its pure Spirits and Oyl of Life, in its making into *Charcoal*, there only remains in it, the Fierce dark original Fire, an *untameable* devouring Spirit in Nature; for every Quality in Nature hath Power only to kindle and awaken its Likeness; therefore all such things as have lost their pure Spirits and Balsamick Body in the Separation or Preparation, must needs endanger the Health, because they awaken by Simile their own, or like Poysonous Properties in the Body; and if it were not so, a little Poison taken into the Body, would not destroy the Life; but Poisons taken in, do by Simile joyn or Incorporate themselves with the internal Poison or destructive Principle in the Body, which before lay hid, or, as a Man may say, was moderated or Captivated by the sweet Body and pure Spirits, even as the fiery Spirits of *Brandy* are in *Sack* or *Sugar*, but so soon as the outward Poison that is taken in, Incorporates it
self

self with the inward Poison in the Body, it so powerfully Strengthens and awakens it, that in a Moment it overcomes the pure Oyl of Life, and the pure Spirits become Suffocated, and then the Natural Life is at an end, for every Property in Nature (both in the Evil and also in the good) with highest Diligence seeks out its Likeness, and wheresoever it findeth its Simile, there it joyns Forces and mightily Stirreth up its own Quality ; which when it happens in the Evil Nature, as it does in *Brandy, Rum, Rack*, and other Distill'd Liquors, then it endangers the Health and Welfare of the Body.

NOR is it otherwise in all sorts of *Food* and other Drinks, if the pure Virtue thereof be separated, or any way destroyed, for then forthwith the dark *Sulphurous-Spirit* it set at Liberty, which, before the Separation, the Balsamick Body and pure Spirits did so qualify and hold Captive, that it could not manifest its-self in its own Nature, but being separated from the good Properties and Friendly Principle, this dark fiery *Sulphurous-Spirit*, becomes of a Furious Nature and Operation, endeavouring to bring all in Subjection to it self : Therefore such Liquors or Spirits frequently taken, burn up the Radical moisture and Natural Heat, and are greedy Devourers of the *Sweet Oyl* in the Body, whence proceed general Obstructions, crude windy Humours, Consumptions, unnatural Heats and Flushings, Loss of Appetite, Retchings to Vomit, and

F

many

many other Disorders : And if those of the *Female Sex* take to Drink such *Spirits*, as of late Years they do too frequently, the Evils are doubled unto them.

II. IN all the before mention'd *Spirits* that have passed through those cruel harsh Fires where the Air hath not its free Egrefs and Regrefs, the pure *Spirit* and sweet Body is totally destroyed, which is the Root of *Motion* and *Fermentation* ; therefore such *Spirits* will not work or Ferment as all other Drinks and Liquors will, even Water itself ; but you may put what quantity of *Sugar* you will to *Brandy*, *Rum*, or any other Distilled *Spirits*, &c. they will continue a strong Fire, void of Motion or Fermentation : This doth further declare that all the good Principles and Virtues are destroyed by the Preparation, and that there remains only a strong fixed Fire, which has its Uses in Physick, as is mentioned before, but not otherwise.

III. SUCH *Spirits* being frequently Drank, generate various Diseases, according to each Mans Nature and Constitution, and the Climate, whether hot or cold, for they powerfully Prey upon the Natural Heat, consuming the Sweet Oyl and pure *Spirits* ; for the Balsamick Body and pure *Spirits* of all such Liquors being destroyed, in the Preparation, they become an *Extream*, which Nature in its Simplicity hates ; and for this cause such Liquors cannot Administer

Administer any *proper* or *agreeable* Nourishment to the Body, or to the pure Spirits, it cannot give that which it hath not; it hath only Power to awaken the Central Heat or Fire, which ought not to have been kindled; and this it doth by a Sympathetical Operation, for all Meats and Drinks have Power in the Body to awaken and strengthen their Likeness. For this reason all Wisemen skilled in the Mysteries of Nature have commended Simple Meats and Drinks, because most such Things are, as it were, equal in their Parts, having no manifest Quality that predominates violently over the other, but yet contains a sufficient Nourishment for the Body, and also for the Spirit: For Meats and Drinks ought to be equal in their Parts; the Spirit ought not to be separated from the Body, nor the Body from the Spirit, but both ought to be Administered together; for the Body without the Spirit, is of a gross, heavy, dull or dead Nature, and the Spirit without the Body, is too Violent and Fiery; but the Health of Mans Body and Mind doth chiefly consist in the equality of both: Do not all Meats and Drinks wherein any Quality or Property of Nature is extream (whether it be in Virtue, or hurtfulness) if not sparingly taken, certainly discompose the Harmony both of the Body and Mind? For every Quality begets its Likeness, and so on the contrary, Concord and Harmony are maintain'd by their Likenesses; if there be not a Sympathetical agreement between the Stomach

and the Meats and Drinks, both in Quality and Quantity, the Unity and Concord of the Properties of Nature are immediately broken, whence proceed various Diseases according to the Degrees of the Disorder.

THIS every one ought to understand, or else they may unadvisedly lay heavier Burdens than Nature can bear; for most Diseases are generated through surplussage of Nourishment. For unto weak Heats there ought to be administered a proportionable Food, but stronger Heats will admit of stronger Foods and greater Quantity, which all Persons might know, if they would but observe the Operation of their own Natures; for no Health nor Harmony can be continued where the Parts disagree amongst themselves. What Harmony can the most skilful Master of Musick make, if the Strings of his Instrument be some too sharp, and others too flat? Even so it is in the Elements of the Body, and also in the Mind.

IV. F O R Man is the most Beautiful and Perfect of all God's Creation, and his Image, called by the Ancients, the lesser World; for in him is contained the true Nature and Properties of all Elements, Numbers, Weights, and Measures, therefore Man is both capable of, and liable to receive all Impressions, and to be influenced by all Things he communicates with, or joyns himself unto, as all sorts of Meats, Drinks, Employments, Communications, and
what

what ever else he suffers his Will or Desires to enter into, the same Things have Power respectively to awaken their Similies, therefore all Extrems are perilous to the Health: If Men and Women were but sensible of the Danger, and terrible Diseases that are contracted by the frequent eating and drinking of those Things that are unequal in themselves, as *Brandy, Rum*, and other Spirituous Drinks, and high prepared Foods, they would not so eagerly desire them. Do not all or most that accustom themselves to such Things quickly spoil their Health? Nature is Simple and Innocent, and the Simplicity thereof cannot be continued, but by Sobriety and Temperance in Meats and Drinks that are simple and harmless, which will not only gratify Nature, but contribute both due and moist Nourishment, far beyond all luscious Fat, compounded Dishes of the Richest Food, and Spirituous Drinks, as appears by many Hundreds of Poor People who are constrained by pure Necessity, not by Wisdom, to live for the most part on simple Food and mean Drinks, their Labour hard, Cloathing thin, open Air, cold Houses, small Fires, hard Beds, standing on Earthen Floors; by all which Means, they are not only preserv'd in better Health, but also enabled to endure Labour with more Ease and Pleasure, then the Intemperately Superfluous can lye a-Bed or sit by the Fire. Oh then how excellent are the Ways of Temperance and Sobriety! They free the Body from Pain, and the Mind from Per-

Perturbations, sweetning all God's Blessings, and giving the Opportunity of Time, which being well employed, affords many Benefits both to the Body and Mind; for what Advantage is it if a Man possess the whole World, if his Body be full of Pain through Intemperance, which, for the most part, no less affecteth and indisposeth the Mind.

V. *BRANDY*, *Rum* and all strong Spirituous Drinks are far more dangerous in hot Climates and Countries then they are in cold, and sooner there destroy the Health, tho' they be bad in both, except taken in a Physical Way; I know this is contrary to the Vulgar *Notion*, but it is agreeable to Truth, Experience and Reason; for in hot Climates the Natural Heat is not so strong, by Reason of the forcible Influences of the Sun, which powerfully exhales the Radical Moisture, open the Pores, and too violently evaporate the Spirits by continual Sweatings, which dulls the Edge of the Appetite, weakening the Digestive Faculty of the Stomach, whereby the Inclination to Drink is encreased; for which Reason many desire hot Spirituous Drinks, because they find a present Refreshment, for all such Drinks powerfully awaken the Internal Spirits by Simile, and make Men quick, lively and brisk, during the Time of their Operation, which is but for a Moment; for afterwards they find themselves heavy, dull, and indisposed, and their Stomach feeble, cold, and raw, which intices all that accustom themselves to
such

such Drinks, to take a Hair of the same Dog, (as their Phrase is) and so they Drink more, and are continually the more weakened, for all such Fiery strong Drinks not only Prey on the Natural Spirits, but also too violently evaporate them. The very same Operation have all strong Drinks, as *Wine* and the like, if Temperance be wanting, but not so violently as the former. Therefore in hot Climates there ought to be double the Care and Temperance in Meats, Drinks and Exercises, as in Cold, of which the Natives of most hot Countries might be our Examples; for they, for the most part, live very Temperately, their Drink being generally Water, or Wine allay'd with Water, their Food mean, or more simple than ours, whereby they are better preserv'd in Health: for the Constitutions of all People in hot Climates are weaker, or at leastwise not so able to endure great Meals of Food, and Superfluous Drinking of strong Drinks, as they are in cold. For cold Countries make Men hardy, strong, and able to endure Intemperance; for which cause it is to be observed, that most of the *Northern* Climates are very Intemperate in Drinking and Eating, and in Hot, they are the contrary. And therefore our *English* are much Distemper'd and many Dye when they Travel into the *West* and *East-Indies*, because they take wrong Measures, continuing the same Disorder and Intemperance as they did in their own Country,

try, or rather encreasing it, which Nature cannot bear without manifest Prejudice.

VI. IT is to be noted, That those that accustom themselves to the frequent Drinking of the forementioned Fiery Spirituous Drinks in all the Plantations in the *West-Indies*, and also the Common eating of Salt-Fish and Flesh, which are all great *Extreams*, do thereby become very obnoxious to the dry *Belly-Ach*, or Griping of the Guts, Dropsies and the Gout, for all such Food and Drink violently stirs up and consumes the Natural Heat and Moisture, whereby the Digestive Faculty of the Stomach is rendered unable to Concoct or make any perfect Separation, either of the Food or Drink, which oppresses the whole Body, whence are generated *Evil Juices* that fall into the Joints, enfeebling and torturing them, and this is the Original of the Gout in other Complexions, these Disorders consume the airy Flesh of the Bones, taking away their natural Strength and Vigour, so that they Languish away by Degrees, and these you call *Consumptions*. In others for want of Heat and Moisture, the Excrement in the Bowels is Contracted into so hard a Substance, that it cannot pass, and there is hardly a Medicine found that will Cure it, this is that which the Learned call the *Iliac Passion*, and the Vulgar, *The Plague in the Guts*, being one of the most Tormenting Diseases in the World. And in other Bodies the

Cen-

Central Heat being wasted by such unfit Meats and Drinks, so that great Part of the Food turns into a Flux both of Windy and Watry Humours, which swell the lower Parts of the Body, and is the Generation of Dropsies; but as God is always good, and his Hand-Maid Nature an indulgent Mother, so they have, as it were, chalk'd out the Means, and prescribed a Diet whereby these Diseases may be prevented, would Men but be so wise as to observe and follow it. All hot Climates furnish the Natives with wonderful Variety and Plenty of *Herbs* and *Fruits*, therein, far exceeding cold Countries both in Quantity and Quality; for in those hot Regions, the Sun hath greater Power to prepare all such Things: And if our *English* would but accustom themselves to such harmless, natural, simple Food, and moderate Drinks, the foremention'd Distempers would hardly be known.

VII. IT is also to be noted, and much to be pitied, that of late Years many *English* Women have betaken themselves to the drinking of *Brandy* and other Spirits, and have invented the *Black-Cherry-Brandy* which is in great Esteem, so that she is no Body who has not a Bottle of it standing at her Elbow, or if ever so little Qualm or Disorder be on the Stomach, or perhaps meerly fancied, then away they go to the *Brandy Bottle*; so that when such People come to be Sick, which most of them are very subject unto, the Phi-

G

ficians

ficians know not what to Administer, they having in their Health used themselves to such high fiery Drinks, that their Cordials seem like Water to them : Besides, there are many fatal Inconveniencies attend the Female Sex, more than the Male, in drinking such Drinks, most of which are not so proper to be publickly mentioned in this Place, and therefore I shall forbear, but some I cannot but instance in ; and though, perhaps, some Women too much adicted to the *Delights of the Bottle*, may be offended with me for telling them the Truth, and endeavouring to wean them from the *Beloved Dram*, yet to do them good, I shall venture the Hail-shot of their Tongues, and hope they will in Time grow so Wise, as not to indulge a foolish sottish Humour, when it tends apparently to destroy, not only their own Healths, and shortning of their Lives, but likewise entails Diseases and Destruction on their poor innocent Children ; for it is not only against the Feminin Nature to drink strong Drinks, but also destructive to the Generation of Mankind : It makes them Masculine and Robust, filling them with Fury and Madness, and many other Indecencies, which are no less pernicious than shameful in a Woman. It also Distempers them by causing Fumes and Vapours to Fly into the Head, generating Wind in abundance. Therefore the wise Antients accounted it a Crime for Women to drink strong Drink or Wine, tho' their Countrys afforded Wine in abundance ;

abundance; and good Reason they had, for the whole Preservation of Mankind resides chiefly in the Temperance and Government of the Women; if they are Intemperate, the Radix of Man is corrupted; are we not like to have very *fine, hopeful, healthy Children*, when the *Mother* by excessive pampering her unweildy Carcass, has Contracted more Diseases then an *Hospital*? Or when they are put out to some Drunken Nurse, that instead of affording them wholesome Natural Milk, Suckles them up with the unconcocted Dregs of that *Brandy* with which she daily overcharges her filthy Stomach?

THE Nature of Women will not bear such Excess in Meats and Drinks, as Men's will, without manifest Danger to their Health, and also to the Health of their Children; most Windy Diseases both in Women and Children, being caused by their Intemperance both in Quantity and Quality. They overcharging Nature with Food containing too much Nourishment, and Drinks that are too strong. This is chiefly observable amongst wanton Citizens and the Richer sort of People, who pay dearly for the Liquorishness of their Palats, by the Diseases that thence arise, they being much more distempered then the ordinary Pains-taking People. I confess there are hardly any Women in the World so Intemperate and such great Lovers of their Belly as the *English*; nor is there any Nation more Subject to Variety of Diseases; and therefore they are afflicted with

divers Distempers, which Women in other Countrys know nothing of. And as our Children are generally weak, puling, Rickety, and Sickly, so the Occasion thereof is too evident, since they are almost made Gluttons from the very Cradle; their Mothers gorgeing and feeding them till they loath their Victuals, and often cast it up again; and when they have been cramming all Day, the good Woman entertains her Gossips with Stories, what a little Stomach her Child has, and that she can get it to eat nothing, and *She wonders how it Lives*; and indeed so she may, but for a quite contrary Reason, for this oppressing Nature with Excess in Youth, is not only the Cause of the Death of many, but in others it sows such Seeds, and lays Foundations for Distempers, that they can scarce ever outgrow them. Also many Women out of the like Foolish Fondness give their Children strong Drink which is very destructive to their Health.

NOR is it become unfrequent, for Women not only to Drink *Brandy* but also to *Smoak Tobacco*; which two Things have a great Affinity, Tobacco being an Herb of *Mars* and *Saturn*, it hath its fiery Quality from *Mars*, and its Poysonous fulsome attractive Nature from *Saturn*. The common use of it in Pipes is very Injurious to all sorts of People, but more especially to the Female Sex, except it be taken very sparingly in a Physical way, for some watery and windy Diseases; but the usual
taking

taking of it destroys the Physical Virtues and Operation thereof; only the daily Smoaking it may be profitable to Gluttons, and those that Eat and Drink to Excess of rich Food and strong Drink, and live idle Lives, for such want Evacuations, but Exercise and Temperance were much better for their Health.

TOBACCO and *Brandy* are certainly utter Enemies to Women, and also to their Children, for their Spirits and Balsamick Body whence their true Life Shines, is more volatile and tender then Mens; and their natural Heat is not so strong: For this cause Women cannot bear or endure any Extreame, either in Meats, Drinks, or Exercises, without manifest Danger to their Healths, they being generally more Sanguin then Men, and their Central Heat weaker; therefore all kind of Inequality makes a deeper Impression on them, and they are sooner moved to all kinds of Passions: For Women in their Radix are Compounded more of the sweet Friendly Sanguin Nature, their Dignification being chiefly from the Element of Water; but the Root of Men's Nature is from the strong Might of the Fire. And for the same Cause, Women are more Chaste then Men, and of colder Natures, tho' many Men believe the contrary, but they are greatly mistaken in this Particular, having no true Understanding of Nature: They have judged thus hardly of Women, because many of them are so easily drawn into Inconveniencies by the pretended Friendship of Men, but I
do

do affirm, that their being so easily overcome, is not from their unchaste Desires, but chiefly from their friendly, courteous, effeminate Natures, being of a yielding Temper, which is essentially in the Root of their Lives: And when a Man has once awakened in them the *Love-String*, which is quickly done, he may command them as he pleases: Now finding them comply, they imagine that of them which they find in themselves: Not but that some Women are as Unchaste as Men, but then such, through the Power of their depraved Free-wills and wanton Imaginations, have forced Nature out of her simple, innocent Ways, compelling her often to do that which she perfectly loaths.

THE wise Antients understanding this Nature and Constitution of Women, and considering that the whole Welfare and Health of Mankind depended chiefly on their Temperance and discreet Conduct, therefore directed them to an higher Degree of Temperance; and thought it requisite, and so absolutely necessary, that both the Drink allotted for Women in most Countries, was, and is to this Day pure Water, and their Food as innocent and natural: They eat Flesh sparingly, living much on raw and boiled Herbs, Fruits and Grains, which is a most sublime Diet. And by this Means their Women and Children are not afflicted with such a number of cruel Diseases. There is no Country in the World where Children and Young People are so generally

rally subject to the small Pox, Kings-Evil, Joint-Aches, and many Leprous and languishing Diseases: How many of them yearly Die with Convulsions and Windy Distempers, which generally they receive from their Mothers? How many Miseries and aking Hearts do Women endure with their Sickly Children? and what Woman is free from Vapours and Windy Diseases, fainting Fits, weak Joints and Backs, their Blood corrupted, breaking out in small Spots in the Flesh of several Colours, their Stomach cold, and their Natural heat not able to digest their Food without a *Dram*, &c. For all which Evils there is no Remedy, so long as our Women continue the frequent Eating of fat gross Flesh (without Herbs) and other sweet high prepared Food, and drinking strong Liquors, as *Brandy*, &c. and taking *Tobacco*; for these Things continually heat the whole Body, thereby awakening the Central heat, which is very injurious to Women, for it presently sends Fumes and Vapours into the Head, and the fierce Fires, with venemous Particles, penetrate the whole Body, drying up, and consuming the pleasant moist cool airy Vapours; suffocating the pure Spirits, which otherwise would replenish the whole Body and sharpen the Appetite: It also dulls the Senses, and possesses the Blood with a sharp fretting Humour; and hinders its free Circulation, causing the pure Natural Spirits, whose Habitation is in the Blood, to become impure, whence arises a general Indisposition

disposition over the whole Body. Therefore all that Love their own Health, or the good of their Children, ought to refrain such hurtful Food, and learn to know, that *Brandy, Tobacco*, and all such things, are to be taken sparingly, and no otherwise than as People take Physick.

Of FLESH, and its Operation in the Body, and also on the Senses. That the continual Eating thereof without due Distinction of proper Times and Seasons, darkens the Spirits, and distempers Nature. Likewise of the Excellency of HERBS, FRUITS, and their inward Operation on the Body and Mind.

THE eating of Flesh was not allowed or practised in the first and purer Ages, when Men gave themselves to the Study of Wisdom, viz. To the knowledge of themselves, and were Partakers of Gods Secrets in Divine and Human Things, and enjoy'd Health and long Life, drawn out to the Age of many hundred Years. For thus the Holy Scripture tells us, *Gen. 1. The Lord said, behold! I have given to you every Herb bearing Seed, which is upon the Face of all the Earth, and every Tree in which is the Fruit of a Tree yielding Seed, to you it shall be for Meat.* And in another Place it is said, *Flesh with the Blood thereof, you shall not eat.* It is not said, That the Lord made all
Creatures

Creatures for Man to Eat, as I have heard many affirm, but he made them for his *own Glory* and eternal Honour, and for the Manifestation of his Wonders, and that Men should have Dominion over all Creatures and created Things, which Man hath lost by suffering his Desires and Imaginations to enter into the *Bestial Nature*, which by Degrees captivate the Noble Parts in Man. But the Wise Ancients for divers Ages of the World, did know but little of the Variety of Flesh and strong Drinks, or of compounded Dishes of 20 sorts of Things, most of them of disagreeing Natures : No, their Food was simple and natural, easie to be procured, without Oppression to themselves or to any of God's Creatures, as Herbs, Fruits and Grains, and pure Water for Drink, which Things are endued with a most simple Nature and Operation, which neither dulleth the Head by Fumes, nor stupifies the Senses by Surplusage of Nourishment, but being well prepared and eaten moderately, nourishes by way of Simile its like Qualities in the Body, being of lighter Digestion, and of a more Airy Operation than Flesh ; being also void of all Inclinations, Senses, or Passions of Love or Hate, whose Original is more clean and nearer the Unity in Nature. Therefore the Philosophical Ancients in former Ages encouraged the eating of Herbs, Fruits and Grains ; but on the contrary, made Laws against the common eating of Flesh, without Distinction. The great and most illuminated

Prophet *Moses*, did not admit the Children of *Israel* to eat any Flesh during their forty Years March through the Wilderness: 'Tis true, when the People did murmur, the Lord being provoked, gave them Flesh in his Wrath; and afterwards when they were admitted to eat Flesh, it was with such Distinctions, and with so many Circumstances as could not be performed but by abundance of Labour and Trouble, and other Inconveniencies; by which Laws and Observations many of God's Creatures became of little or no Use in the Creation, as Swine and the like, if, indeed, they had only been made for Men to eat. But the Lord never commanded his People in any Age to abstain from any Thing, but it was always for their Preservation; for Abstinence, Cleanness, and Sobriety in Meats, Drinks, Exercises, and Communications, work wonderful Effects, and have a sympathetical Operation both on the Body and Senses, rendring the Observers thereof Healthful, with brisk powerful Spirits, Watchful, Prudent, of good Forecast, able to give Council: And for Matters of Learning, they easily grow to an Excellency in the Knowledge of themselves, and in all other Things whereunto they apply themselves. And as for Prayers, Meditations and Contemplations, they perform them with great Facility, Pleasure and Spiritual Delight, being always fresh in their Minds, and free from Diseases in their Bodies.

By

By this way of Sobriety, Cleanness and Temperance, many of the Ancients became admirable both in Divine and Human Wisdom. 'Tis well known how Scrupulouſly the *Pythagoreans* (one of the moſt Learned and Myſterious of all the Sects of Gentile Philoſophers) abſtained from Fleſh. The Divine Writer and great Prophet *Moses*, teſtifies, that God made Man in his own Image; and that he ſhould have Dominion over all Things or Creatures; not that he ſhould eat all Things, or hurt himſelf by devouring them, nor ſuffer his Deſires to enter into them, nor theirs into him; for Man is a Prince in this World, and in him is contained the true Nature of all the Inferiour Creatures; for if it were not ſo, he could not be their Prince, nor be ſuſtained by them. And tho' Man was made greater than any other Creature that is viſible, and to be Lord over all, yet nevertheleſs he having a Simile with the Nature of all Things, is thereby rendered capable to be wrought on by every inferior Thing he ſhall ſuffer his Deſires to enter into, and by Degrees he is liable to become captivated unto that Thing, be it either Good or Evil; for every Like (as I told you before) works on and awakens its Likeneſs. This was the Reaſon why *Moses* commanded that unclean Beaſts ſhould not be eaten, that the human Nature might not mix or incorporate in its ſelf the Beſtial Qualities; for every individual Man has eſſentially in him the true Natures and Eſſences of all the Beaſts of the Field, and

Fishes of the Sea ; as also of all Herbs and Fruits, Stones and Minerals, and whatsoever else can be thought of ; for if this were not so, then Man would not be subject to be wrought on by all, neither would the various Sorts of Food agree with him or nourish him.

The Wise Ancients understanding this, and that every Thing had Power to attract unto itself such Matter out of all Things, as is capable to nourish its own Body, therefore in those Days the eating of Flesh was not in such Reputation as of late Years it hath been ; especially as it is in *England*, who make it their chief Food. All Vegetables and Fruits being in themselves of a clean simple Nature and Operation, which being well Prepared and Temperately eaten, have only Power to waken their Similies in the Body and Senses as afore said. But on the contrary, all Beasts, especially unclean Beasts, are endued with all kind of Bestial Passions, as Anger, Revenge, Covetousness, Love and Hate; which Dispositions and Passions of the Flesh, but especially the Blood, doth retain after such Animals are Killed ; and for that Reason it was, that the Blood of all sorts of Beasts was so strictly forbidden, for the Essential Spirits dwell in the Blood; and in the Blood and Spirits lye hid all the Dispositions and Inclinations the Creature was endued with, and therefore all Sorts of Flesh that were permitted to be eaten were to be well Purged from the Blood. And also this same Blood was either to be consumed by Fire, or an Hole made
in

in the Earth and the Blood cast into it and covered, that the wrathful Spirits and Vapours thereof might not defile the Air, which is continually Breathed into our Bodies; for when any Creature is Killed, the great Pain and Agony they endure so powerfully awakens the Center of the wrathful Fire, and also the Internal Poisons which are the Root of every Life, that the said Fierce Poisonous Spirits seize the Blood on their right Fountain of Preservation, so that the Blood not only contains all the natural Dispositions, Passions and Inclinations, but also the awakened Poisons and irritated Spirits which were violently stirred up by Death's Stroke. For when the natural Life is in danger (the Continuation of which is so sweet unto all Creatures, and they so unwillingly part with it, especially when the Creature is in perfect Health and Strength) what a strange Fear and Dread must needs attend the Creature in this Condition? And how strongly and violently are all the Centers and Powers of Nature stirred up? And then are awakened the revengful Spirits, which contain the Blood, for that is their Habitation, which in this Agonizing Condition often spreads it self through the whole Body, and makes the Flesh look red; but this is generally drawn back again by the drawing away of the Blood where the Wound is made. Now if this Blood be exposed to the open Air, those fiery dark warthful Spirits by degrees evaporate and incor-

incorporate themselves with the Air, and so defiles it, and renders it pernicious.

THE very same is to be understood in all other Uncleanneffes ; and these are the chief Reasons why the Prophet *Moses* commanded the Blood either to be *Burnt on the Altar*, or *Buried in the Earth*: Tho' there remains somewhat more to be said why he commanded the Blood to be consumed on the Altar by Fire, which I shall forbear, and speak of it in its proper Place ; for those fiery wrathful Spirits that evaporate themselves into the Air, being continually breathed into the Body by such People as live near such Places, as Slaughter-Houses, and the like, and more especially those that are of killing Employments, those awakened wrathful Spirits do enter them, and powerfully incorporate themselves with their Similies ; for this cause all Butchers and Others, that use such Trades, are more fierce and cruel, sooner moved to Wrath than others ; killing is as easie and familiar to them as Plowing the Land is to the Husbandman ; and in a Word, they are far more inclined to Violence than Men of other Employments are.

THE same is to be understood in all other Trades, and also in Communications, as those that are brought up and have their Conversations amongst Horses ; are not most of them Robust, Proud, Bold and Surly, like the Creatures they communicate with ? the same is likewise to be understood in many other hard work-

working rough Trades and Employments ; are not most of them rash, Head-strong, scarce endued with common Humanity ? There is nothing so good, or so bad, but Man is capable of being captivated by it ; from this Ground it is that weak Inclinations, which a Man is hardly sensible of in himself, may either by Employments or Communications be made strong, which is one Reason why Men's Inclinations and their Love and Hate alters and changes, according to Time, Place, Business, and Communication ; as some Men have declared, that they did not fear being overcome with Drink, Women, or the like Evils, because at that Time they found no Inclinations to such Things ; nevertheless, Time, Opportunity, Communications, and other Circumstances concurring, many of them have been overcome by those Vices they so little stood in fear of ; though also Astrological Configurations and Influences have a Share in altering and changing Men's Inclinations, and more especially when other Causes concur : For this Cause the most prudent in all Ages have advised all Men to avoid Evil Occasions, and the Apostle *Paul* saith, *That Evil Communication corrupts good Manners*, the truth of which no Man will or can deny. Now if Employments, Communications, Labours, Words, and all kind of outward Business, have so great Power of changing and altering Dispositions and Inclinations, increasing them, and the contrary, how can we imagine but Meats and Drinks

received into the Body, will have the same or greater Power and Operation? As those that feed much on unclean Flesh, as on Swine, and that have their Conversation amongst Animals, are not many of them much like those Creatures, of sottish, dull, heavy, sordid Dispositions, yet subtle and cunning in a Beastly way? And on the contrary, those that drink Wine, and feed on the highest Food, have not they Spirits accordingly? Also those whose Conversation is amongst Men, as Citizens and Merchants; have they not higher and greater Spirits, being more tractable and human, fair and ingenious in all their Dealings and Conversations: For all Things have a sympathetical Operation, whether it be Employments, Meats, Drinks, or Communications, every Thing secretly awakens its like Property, which often captivates the Spirit of a Man before he is sensible of it, being ignorant of the Nature and sympathetical Operation all Things have with his own Nature. 'Tis true, most Men believe that evil Company corrupts Manners, and will acknowledge that some Sorts of Employments by Degrees dispose People to Inhumanity, Violence and Cruelty; but if you tell them there is the same Possibility and greater in Meats, to vary not only Men's Bodies, but also their Inclinations and Minds, they shall Laugh at it, as a ridiculous Dream, though in Truth it is a most certain Truth, and daily Experience (if we would but hear her Voice) bears witness unto it. Why did *Moses* prohibit
his

his People the eating of Swines flesh, seeing Swine are not serviceable unto Mankind any other way, but by being killed and eaten ; and besides, a Swine is a Creature, that being well ordered, becomes as wholesome Nourishment, as some other Animals that are counted clean, though there is somewhat to be said against the grossness of that sort of Flesh: But the chief Thing the Spirit of God in that great Prophet regarded, was, no doubt, the Spirit of that Creature whose Original and predominant Quality stands in the dark Wrath of Nature ; which is manifested by their Shapes, Cries, and Tones, which Spirit the human Nature ought not to joyn it self unto, lest it partake of its Nature ; Every Thing having Power to joyn it self with its Likeness, and to strengthen its own Property. Doth not Wine and strong Drink precipitate Men into Fury and Madness by Simile ; that is, the Spirits in Wine incorporate themselves with the natural Spirits, and violently awaken them, making them burn too fierce, which sets Nature into a Rage, awakening the Central Spirits till all Parts of the Body burn like Fire, till the Oyl be consumed, and Nature begins to languish, becoming dull, heavy, and stupid.

THE very same Operation have all Food in the Body, and on the Spirits and Senses, but more slowly and hidden ; for great Meals of Food makes dull when first eaten, for all the time Nature is a digesting, and making Se-
 I paration,

paration, (which is 4, 5, or 6 Hours a doing) and then Nature begins to be brisk and light-some; for what the Stomach and natural Heat perform, as to Fermentation and Separation with the Food, is done to Nature's Hand by Art in all Sorts of strong Drinks; therefore all such fermented strong Drinks have a present Operation, but let Drink be ever so strong, if it have not passed through Fermentation and Separation, it will lie heavy on the Stomach, and send dark and dulling Fumes into the Head if a Quantity be drunk: Therefore great Meals of strong rich Food endanger the Health more than Proportionable drinking of strong Drinks, especially in hot Countries, and in Summer time in colder Climates. That Dispositions and Inclinations are chang'd and altered by Food, may further appear in all or most unclean Creatures, are they not made much fiercer if raw Flesh and Blood be given them, their wrathful unclean Nature being thereby enraged and made stronger? And is not the very Flesh of those Creatures Men feed on, altered either for the better or worse, according to the Nature of their Food; what a vast Difference shall there be as to the goodness or badness, wholsomeness or unwholsomeness of the Milk of the very same Cow, when she feeds upon fresh delicate Grass, Herbs, and Flowers, and when she is kept on Brewers coarse Grains or the like? The Elements of Man's Body and Natural Spirits are compounded of the same Matter as other Creatures are,
and

and in some respects subject to the same or like Alterations ; only the Holy Light and Grace of God, which enlightneth every Man that cometh into the World, if obeyed, is sufficient to subdue most natural Inclinations, and to keep them within the Bounds of Temperance ; indeed this Gift is the only Power by which a Man may overcome the Evil and deny himself.

II. FLESH is not so clean a Food as Herbs, Seeds and Fruits, for all sorts of Animals are Subject to various Passions; but on the contrary, all or most Vegetables have a more simple and innocent Original, therefore their Operation on the Body and Senses is as Simple, having no Power to awaken any Property in the Body but what is like themselves. Furthermore we see that no Creatures that are clean will eat *Flesh*, except they be taught it, and brought to it by Degrees ; on the other side, all such Animals as naturally will eat *Flesh*, are by all Means counted unclean, as Dogs, Cats, Bears, Wolves, Foxes and many others both in the Sea and Land, and most Men will avoid the eating of such Creatures, as being unclean in the Root of their Natures. Therefore they desire such *Food* as hath Affinity with them, for every Creature rejoiceth in its Likeness. The Prophet *Moses* will understood this when he commanded that unclean Creatures and Blood should not be eaten, because the Blood (as is mentioned before)

I 2

doth

doth not only contain the Spirits, but the very Humour, Dispositions and Inclinations of the Creature; therefore it was to be Killed and dressed after such a Manner by which the Blood and superfluous Matter was extinguished: And if *Flesh* should now be prepared after their Way, we should not account it to have half the Virtue as it hath in our Way of Preparation. Indeed the way of killing and preparing of *Flesh* and *Fish*, that the Law-giver prescribed to his People, was to cleanse the *Flesh* from all Blood in which stand the Spirits, and all the Dispositions and Inclinations of the Creature lye hid. By this means the uniting of the bestial Nature with the human was in a great Measure prevented. And for no other Reason all unclean Beasts, Fowls and Fishes were so severely forbidden. All Created things have but one only Ground and Original; every particular Creature contains the true Nature and Properties of the whole, only the Qualities are in several Degrees, one having one Quality strong, and another the Center. For in every Creature one of the Forms or Properties carrys the upward Dominion, and the other Qualities lye as it were hid, but some times do manifest themselves; but that Property which is weakest may be awakened and made strong by its *Simile*, as often comes to pass.

FROM this very Ground proceeds all Sympathy and Antipathy, Concord and Discord in this World. For all those whose predominant

dominant Qualities stand nearest and have Affinity each to other, such are Friendly one to another, but those whose predominant Properties have Antipathy each to other, such slight one another; and if the Grace and Holy Light of God do not restrain them, they are very apt to Speak Evil and backbite one another. The same is to be understood in the Divine Principle of God's Love; those that through the Blessing and Favour of the Lord, have obtained the Holy Gifts of the Spirit, be it more or less, all such People have Affinity and bear good-will each to other; except the false Prophets Opinion gets in amongst them, which is a Ravening Wolf. Every thing rejoyceth in its Likeness, and the contrary in its Death; therefore it is highly convenient, for every Man to consider the Variety and the Possibility of his own Nature, and that in himself is contained the true Nature of every Thing in the Visible and Invisible World, and that he bears a Simile with all things, and is both capable and liable to be drawn either to Vice or Virtue by every thing he joyns himself to, whether Meats, Drinks, Communications, or whatever else a Man suffers his Will or Desires to run out after, or enter into. The same Thing hath Power to awaken its Likeness, and for this cause all the Wisemen and Prophets have advised to Cleaness and Sobriety, and to the reading of good Books, which stirr up the good Faculties in the Soul: For all Books bear the Image and
Spirits

Spirits of him that Wrote them, and so by Simile awaken the like Spirit and Desire; and so on the contrary, if young or old give themselves to the reading of Plays, or Romances, they will Powerfully awaken by Simile the vain wanton Nature, which before lay as it were hid, Therefore it was said in the Revelations, *Come out from amongst them, and be ye separated, lest you partake of their Evils.*

III. THE Reason why most People love and so much desire *Flesh* more than either Herbs, Fruits or Grains, is not because it doth afford either better Nourishment, or is pleasanter to the Palate or Stomach, but it is chiefly because Man is departed in his Mind and Desires from the Innocent ways of God and Nature; and through his Free-will hath awakened the dark wrathful Powers in himself, which have more Affinity with the Bestial Nature, than with Herbs or Fruits: For the Beasts are endued with the very same Passions in all Respects as Men; if it had not been so, the Commandment had not been so strict against eating of *Flesh*, for the Radix of Beasts and Men have a great Affinity, and the more ignorant and sottish People are, the more they desire to eat *Flesh*, and the more *Flesh* they eat, the more Sottish, Ignorant, and Brutish they become. Also, the more the dark Poisonous Wrath of God and Nature is stirred up, and the more it does predominate in Men,
the

the more doth Man desire Food that hath a proportionable Nature. From this very Ground it is that some Sorts of Creatures esteem'd Unclean, (whose predominant Quality stands in the Wrath of Nature) so much desire unclean Food, because it hath Unity with their Natures. The very same is to be understood of those Creatures which we call clean, they do as much on the contrary desire clean Food, *viz.* Fruits and Herbs, because such Things have the nearest Affinity with their Natures ; and if Men had not departed from the Innocent Ways of God and Nature, and suffer'd their Wills to enter into the Wrath, and Bestial Nature, they would not so much desire *Flesh* ; for *Flesh* cannot be eaten without violence done to Nature, for the Lives of all Beasts are as sweet to them, and they as much desire to continue them as Men do, and as unwillingly part with them. And the Groanings of these Creatures that suffer Oppression and Pain, do awaken the Wrath in them that do it, which is a certain Retaliation or Reward ; for all kind of Cruelty does stir up and awaken the Wrath of God in Nature. And so on the contrary, all Love and Concord does powerfully beget its Likeness.

DOETH not every evil Word, which proceeds and is formed from the *Principle of Wrath* and *Passion*, carry the Power of its Principle with it, and awaken its Simile in those to whom such Words are directed ? On the contrary, do not soft and pleasant Words pacifie Wrath

Wrath by awakening their Simile ? Every Principle and Property in Nature must have its own Food, or else it looseth its Power and Strength. Men's coveting to eat so much *Flesh* is too plain a Sign, that they are departed from that Innocent and Simple Life for which they were made, and entred into the contrary ; for if the Wrath of God in Nature were not awakened beyond its proper Degree, and did not predominate over the Simple Innocent Life, then People would no more desire *Flesh* then our holy Ancestors in the first Ages of the World. It is a Token we are in *Ægypt*, when we hanker so much after the *Flesh-pots*. As long as Men were Partakers and Followers of the true Knowledge of God's Works, and lived in the simple Path of Nature, which led to Health and long Life, Herbs and Fruits were in as great Esteem as *Flesh* is now : It was a shame in former Ages for a Man to be seen to buy *Flesh*, or to have carried it openly in the Streets of Cities ; but now the best Citizens count it the contrary, and make nothing to go openly to the *Flesh-Markets* in their Plush Coats, and load a Porter two or three times a Week, with the Spoils of their Slaughtered Fellow - Creatures ; and if a Man comes to their Houses after Dinner, there he may behold a very unpleasant Sight, *viz.* Greasy-Platters, Bloody-Bones, and Pieces of Fat *Flesh* lye up and down the Kitchen, thereby rendered next Thing to a Slaughter-House. And this Trade is drove every Day in the Week,

but

but more especially on the Day they call their Sabbath, tho' in Truth they do not make it so, but rather a Day of Feasting, a Day wherein they Bury the dead Bodies of Slaughter'd Beasts, and a Day on which our *English* Belly-Slaves and Gluttons make their Servants do more Work then any other Day of the Week, as to dressing of Food. A Day likewise whereon most People Cloath themselves in all their Bravery, and the Women go to Church to take Notice who has the Finest Cloaths and the newest Fashions, &c. But why do I blame the Women, the Men have been the Occasion of all this and much more.

IF those of each Sex did hearken to the Voice of God and Nature, they would forsake such sinful Vanities, and not thus seek *Death in the Error of their Lives*. I have drawn the Curtain, and given them a brief View of Nature's School, wherein the *Sons of Wisdom* learn to obey her Dictates, and by their prudent Conduct and Temperance, avoid those many torturing Diseases of Body, and distracting Perturbations of Mind, to which the Rest of the World necessarily enslave themselves by their perverse Folly. What I have delivered, is the very Doctrine of Nature, approved by Religion, justified by Reason, and confirmed by Experience; Those that wilfully slight so many Monitors, will scarce deserve Pity in their Misery.

A M O S T
Efficacious Medicine
 F O R
 S O R E E Y E S.

T A K E of prepared Tutty, one Ounce; of *Lapis Hæmatites* prepared, two Scruples; of the best Aloes prepared, twelve Grains; of prepared Pearl, four Grains. Put them into a Porphyry, or Marble Mortar, and rub them with a Pestle of the same Stone very carefully, with a sufficient Quantity of Viper's Grease, or Fat, to make a *Liniment*; to be used daily, Morning or Evening, or both, according to the Conveniency of the Patient: As hereafter directed.

THE Method, which has best succeeded with me in facilitating the efficacious Use of this Liniment, is to bleed, and blister in the Neck and behind the Ears, in order to draw off the Humours from the Eyes; and afterwards, according to the Degree of the Inflammation, or Acrimony of the Juices, to make a Drain by Issues between the Shoulders, or a perpetual Blister. And for washing the Eyes,

I generally recommend Spring Water: which I think preferable to any spirituous Lotion, whether simple or compound. And the best inward Medicines I have experienced to be Conserve of Rose-mary Flowers; Antiepileptic Powders, such as *Pulvis ad Guttetam*; Betony, Sage, Rosemary, Eyebright, wild Valerian Root, Castor, &c. washed down with a Tea made of some of the same Ingredients: As also Drops of *Spirit. Lavendulæ composit.* and *Sal volat. oleos.*

IF the Inflammation returns, drawing about six Ounces of Blood from the Temples by Leeches, or Cupping on the Shoulders, is very proper.

THE Liniment is to be applied with a small Hair Pencil, the Eye winking or a little opened.

IN prosecuting the Cure of sore Eyes, I have been sometimes surprized by want of Success; 'till at length I found, that the Cause was a lurking intermitting Fever, every Fit of which affected the Eyes, and rendered their Disorder obstinate: Wherefore upon taking off the Fever by a proper Use of the Bark, the Cure has been effectually performed.

THIS Medicine has cured many, whose Eyes were covered with opake *Films*, and *Cicatrices* left by Inflammations and Apostems of the *Cornea*; which, though they happen to Persons of all Conditions, yet are more common among the poorer Sort of People: Many of whom were so totally deprived of Sight, as

to be under a Necessity of being led to me ; and after some time could perfectly well find their Way without a Guide, to my great Satisfaction.

IT is to be observed (contrary to the common Practice, and to the Opinion which I myself entertained in my earlier Days, and communicated to the Public in the Introduction to my *Natural History of Jamaica*) that Cathartics, especially with the Addition of *Mercury*, are prejudicial in the Diseases of the Eyes, which are cured by this Medicine.

IT is also worthy of Remark, that People afflicted with weak Eyes are over-fond of Hoodwinking, or covering them from the Light ; which sometimes retards the Cure, by keeping their Eyes too warm : And therefore, I have constantly advised them to throw away these Coverings, as soon as they could possibly bear the Light.

Dr. *Stokeham* Physician to *K. William*, told me, he had learnt the great Virtue of *Viper's Grease or Fat*, in the Cure of Diseases of the Eyes ; which is recommended for that Purpose by *Daniel Ludovicus*, in his Book *De Pharmacia moderno seculo applicanda*, *Gothæ*, 1671. 12^o. And this indeed, I judged so very reasonable, that I substituted that Grease, or Fat, in the Place of the Hog's Lard, which was in the original Receipt ; and found, that it added so much to the Efficacy of the Medicine, as to make it do, what I thought, Wonders.

ONE of the most eminent and learned Chirurgical Authors, to whom I had a particular Regard in my Practice, cautions his Readers against the Use of Oil in Diseases of the Eyes : By which, I suppose, he meant Olive-Oil. Agreeable to this Caution, I confess, I never used any Oil, either alone, or mixed with other Medicines, for the Eyes ; being unwilling to try Remedies, whose Effects were doubtful, and may possibly be pernicious : Which I afterwards observed to be the Case with regard to Olive-Oil, when used by some People (to whom I had given the Liniment) in order to make it more liquid, upon drying ; for the Liniment, in that State, has caused very considerable Complaints.

DIREC-

DIRECTIONS

To BUY and FEED

POULTRY.

*How to get the Knowledge of LAND-FOWL,
and WATER-FOWL.*

First of WATER-FOWL.

*A SWAN and SYNET, and other Broad-Footed
Fowl.*

A Swan when it is killed, it is either pull'd or scalded ; if full of Hairs, then it is old, but if not full of Hairs, then they are young ; when they are young, they are called Synets.

A WILD GOOSE.

A Wild Goose if she be red-Footed, then she is old and full of Hairs ; if she be whitish-Footed, and not full of Hairs, then she is young.

A BRAND GOOSE

IF she is full of Hairs when she is pull'd, then she is old ; if not then she is young.

A TAME GOOSE.

A tame Goose scalded, and lying in Water in a Poulterer's Shop, or elsewhere, do but rub your Finger upon the Breast of it, if it feel rugged or rough, then it is new kill'd ; but if it feel slippery, or slimy, then it is stale kill'd.

A TAME GOOSE dry pull'd.

IF dry pull'd, if red-Footed, and a red-Bill, and full of Hairs when she is pull'd, then it is old ; but if she hath a yellowish Foot and a yellowish Bill, then she is young.

A WILD DUCK.

IF she be fat, she will feel thick and hard upon the Belly ; but if lean, she will feel thin and soft upon the Belly : And if she be new kill'd, she will be limber-Footed ; but if stale kill'd, she will be dry-Footed ; and if it be right wild, it hath a small reddish Foot.

A TAME DUCK.

A tame Duck must be chosen after the same Manner as a Wild Duck, new or stale, but it hath a thicker Foot, blackish, and somewhat
yel-

yellowish. But a Duck scalded, that lieth in Water in a Poulterer's Shop, or elsewhere, do but rub your Finger upon the Breast of it, if it feel rough, it is new kill'd, but if it feel slippery, or slimy, then it is stale kill'd.

TEALS.

If they feel thick or hard upon the Belly, then they are fat; but if they feel thin upon the Belly, then they are lean; and if they are dry-Footed, then stale kill'd; but if limber-Footed, then they are new kill'd,

LAND WIDGEONS.

LAND Widgeons are in the chusing, like Teals good or bad, fat or lean, new or stale.

A PINTAIL.

A Pintail is almost in Bigness like a Duck, and as good Meat; the same Manner of chusing them, good or bad, fat or lean, new or stale.

A WATER WIDGEON.

A Water Widgeon is worse than a Land Widgeon a great Deal, for they are very full of Blood, and will eat rank, and look black when they are dressed.

A FOWL called a NUN.

NUNS are as Water Widgeons, but full of Blood, and will eat rank, and look black when they are dressed.

A WHEWAR.

IT is like a Land Widgeon, but hath a broader Bill, but good Meat.

A CURLEW.

HATH a long hook'd Bill ; if it be fat, it will be firm upon the Belly ; if it be lean, it will feel thin upon the Belly ; if new kill'd, it will be limber-footed

A STONE CURLEW.

IT hath a short Bill, but no Difference in the eating for goodness of Meat.

An OLLIVE.

IT is white-breasted, and black-backed, and hath a small long red Leg, it eats fishy and oily.

A STENT.

Is about the Bigness of a Jack-Snite, and like Bill'd, but a little shorter, and very bad Meat, she is gray-feathered.

MOORE-HENS *are good for nothing*, DY-
DAPPERS *and COOTES good for nothing, only for Sport.*

So much for WATER-FOWL.

Several SORTS of
L A N D - F O W L.

A BUSTARD.

A BUSTARD is as big as a Goose, and it is the best, rarest, and dearest Fowl we have in *England*; it hath no Heal, and therefore most commonly they are taken with Gray-hounds; they are seldom bought or sold in Poulterers Shops, or Markets, but are presented as a Gift to Persons of Quality.

A PHEASANT COCK.

IF it be young, it hath a short Spur; but if it be old, it hath a small sharp Spur: Mind that it be not cut or par'd; if it be fat, it will have a fat Vein upon the Side of the Breast of it under the Wing; if it be new, it will have a fast firm Vent; but if it be stale kill'd, it will have a green Vent, and if you do but touch it any Thing hard with your Finger, it will peel. But mind the Vent with Loamduft, or any other Thing, as Flower, or such like.

A PHEASANT HEN.

A Pheasant Hen, if it be young, it hath a smooth Leg, and a fine smooth Grain upon the Flesh of it ; but if it be old, it hath a rugged wrinkled Grain upon the Flesh of it, and full of Hairs, like an old Yard Hen; if she be full of Eggs, she will have a fast, but open Vent, as a Yard Hen hath ; if not full of Eggs, a close Vent.

A PHESANT POWT.

It hath a fine smooth Leg, and a smooth Grain upon the Flesh of it ; but if it be green in the Vent, or dry-footed, then it is stale kill'd ; but if it be limber-footed, and white in the Vent, then she is new kill'd.

A HEATH COCK.

If it be new, it will be stiff and white in the Vent, and limber-footed ; and if it be fat, it will be hard in the Vent ; but if stale, it will be dry-footed, and green in the Vent ; do but touch it hard with your Finger in the Vent, it will peel.

A HEATH POWT-MALE.

If it be new, it will be stiff and white in the Vent, and limber-footed ; and if it be fat, hard in the Vent ; but if stale, it will be dry-footed, and green in the Vent ; if you touch it

hard with your Finger in the Vent, it will peel.

A GROWSE which is grayer than the Cock.

A Growse is a female Powt, but male and female are of one Bigness; when it is pull'd, if it be new, it will be stiff and white in the Vent, and limber-footed; if stale, it will have a green Vent, and dry-footed.

A WOODCOCK.

IF it be fat, it will feel thick and hard in the Vent, and have a fat Vein upon the Side of the Breast of it under the Wing; but if lean, it will feel thin in the Vent; if new kill'd, limber-footed; but if stale, dry-footed; have a Care that it hath not got a snotty Nose, or a morish muddy Throat; you may know that by squeeing the Throat.

A PARTRIDGE.

A Partridge, if it be old, hath a white Bill and a blewish Leg; but if it be young, it hath a blackish Bill, and a yellowish Leg; if new, it will have a fast firm Vent; but if stale, it will have a green Vent, and will peel if you touch the Vent hard with your Finger; but you must have a Care of the Crop of it: If it hath eaten green Wheat, and full cropt, it will stink and be green in the Crop.

A SNIPE.

If it be fat, will feel thick and fat in the Vent, and have a fat Vein upon the Side of the Breast under the Wing ; but if lean, it will feel thin in the Vent ; and if it be new kill'd, it will be limber-footed ; if stale, then dry-footed ; but have a Care it hath not a snotty Nose, nor a morish muddy Throat.

A GREEN PLOVER.

A Green Plover hath no Heel, and if she be new and good, she will be limber-footed ; and if she be fat, she will feel thick and hard in the Vent ; but if lean, she will feel thin in the Vent ; and if stale kill'd, dry-footed ; she will keep the longest sweet and good of any Fowl in *England*.

A GRAY PLOVER.

A Gray Plover is in the same Manner as a Green Plover is, in Bigness and in Goodness, and just the same in chusing good or bad.

A STONE-PLOVER.

Is like a Gray Plover, and about the same Bigness ; but she eateth oily and fishy.

A BASTARD-PLOVER, or a LAPENT.

A Bastard-Plover is the worst of all, for they are far stronger in Taste and rankness, and
very

very full of Blood, and they look black when they are dressed ; but if fat, they will feel thick and fat in the Vent ; and if new, limber-footed.

A BLACK-BIRD.

A Black-bird, if she be thick and hard in the Vent, then she is fat ; and if limber-footed, then new kill'd ; but if thin in the Vent, and dry, then she is both stale and poor.

A FELFAIRE.

If she be thick and hard in the Vent, then she is fat ; if limber-footed, then new kill'd ; but if thin in the Vent, and dry-footed, then she is both stale and poor.

A MAVES.

Is a little bigger than a black-Bird, and as good Meat in eating ; if fat, she will feel thick in the Vent ; and if new, limber-footed ; but if poor, then she will feel thin in the Vent ; and if stale, dry-footed.

A FIELD-LARK.

A Field-Lark hath a long Heel ; and if she be fat, she will feel thick and hard in the Vent ; and if new, limber-footed ; but if stale, she will be dry-footed, and peel in the Vent if you touch it with your Finger.

A WOOD-LARK.

Is one that is bred in the Wood, and that is the singing Lark ; it is smaller and grayer than the Heath-Lark, and hath a long Heel like the Field-Lark.

A TIT-LARK.

A Tit-Lark is as small as a Wood-Lark, and hath a Heel like the other, and many Times we have them come among our Field-Larks.

A BUNTEN.

A Bunten commonly comes among the Field-Larks, and we sell them with the Larks, and for Larks ; but they have not a long Heel as a Lark hath, and they have a perfect Tooth in the Roof of their Mouth ; put in your Finger and feel, and you shall find it to be true.

A TURTLE-DOVE.

A Turtle-Dove for the most Part they are white, and they have a blewish Ring about their Neck, and if once matched and bred together, if One of them dies, the Other will never match again with any other, but will pine away and die.

A STOCK-DOVE.

A Stock-Dove is bigger than a Wood-Pigeon, and better Meat a great Deal, and braver

ver Meat, larded and roasted very well, it is good for the Eater, and especially if a Man hath a good appetite.

A RING-DOVE.

A Ring-dove is less than a Stock-Dove, and more blewish, and nothing near so good Meat.

A WOOD-PIGEON.

A Wood-Pigeon, or Wood-Quist, as some call them, is almost as big as a Stock-Dove, but not so good Meat, nothing near.

A DOVE-HOUSE PIGEON.

A Dove-house Pigeon if she be new kill'd, she will be stiff and firm in the Vent ; and if stale kill'd, limber and green in the Vent ; and if old, red-legged.

TAME PIGEONS.

TAME Pigeons are of divers Sorts ; but we use but two Sorts of them, one Sort to roast, and the Other to boil or bake.

A PEACOCK.

PEACOCKS are seldom used, except it be for great Feasts, or the like, and more to make a Shew than for the Goodness of the Meat.

A PEA-HEN.

A Pea-Hen is brave Meat, if she be young ; but seldom used, except it be for great Feasts, or the like.

A PEA-CHICKEN.

A Pea-Chicken is as brave Meat as any Pheasant-Powt, or rather better if She be new kill'd.

A TURKY-CKOCK.

A Turkey-Cock, if he be young, he hath a smooth blackish Leg, and a short Spur; but if he be old, he hath a sharp Spur and a red Leg; if he be stale, he will be dry-footed, and his Eyes will be sunk in his Head; but if he be new kill'd, his Eyes will stand firm in his Head as if he were alive.

A TURKY-HEN.

A Turkey-Hen, if She be old, She will have a red Leg, and a rugged Grain; but if young, a smooth Grain; and if She is full of Eggs, she is soft and open-vented; if hard-vented, not full of Eggs.

A TURKY-CHICKEN.

A Turkey-Chicken dry pulled is as hard to pull as any Fowl that is; but scalded, it is as easie as any Fowl that is: But many Times, Gentlemen are deceived in Taverns, or Ordinaries, or other Places, where Feasting is, and where Gentlemen use to meet together: Many Times at great Feasts they take Hen-Chickens with white Legs, and scald them,

and trufs them Turkey-fashion, and make Turkey-Sawce to them, and it must be a good Palate that can find it out, unless he had Notice of it before.

A CAPON.

A Capon, if alive, will have a fat thick Rump, and a fat thick Belly, and a fat Vein under the Wing on the Side of his Breast; and if young, will have a short spur, and a smooth Leg; but if old, He hath a sharp Spur; but have a Care the Spur be not cut, par'd, or scraped lesser; but if you mistrust it, do but pinch it upon the Breast with your Thumb, and if your Thumb goeth in easie, then it is young; but if hard, then 'tis old; but if alive, have a Care it be not bruised upon the Breast with carriage, or have any Sore, or Wen about it; and if it be pale about the Head, and have a short Comb, then it is young; but if red about the Head, then it is no clean Capon.

A CAPONET.

A Capon and a Caponet is all one in the chusing of them, good or bad, fat or lean, new or stale, but He hath a shorter Spur; and is more tender and younger Meat.

A PULLET.

A Pullet, if She be a right Pullet, will have a smooth Leg, and a smooth Breast, and will pinch tender upon the Breast of it; and if She
be

be full of Eggs, She will be open in the Vent, and soft in the Belly ; but if not, She will be hard in the Vent, and small-vented.

A Cock.

A Cock hath a red comb, and red Gills ; but if He hath a short Spur, not cut, nor par'd, and fat, He will spend very well.

A HEN.

A Hen in *January* will spend better than the best Capon or Pullet that can be, if She be young, and full of Eggs ; and that you may know by Her soft and open Vent, and by her red Comb.

A CHICKEN dry pull'd.

If she be new kill'd, will be stiff and white, and firm in the Vent ; but if stale kill'd, it will be limber and green in the Vent.

A CHICKEN Scalded.

A Chicken scalded in a Poulterer's Shop or elsewhere, and lieth in Water, do but rub your Finger upon the Breast of her, and if she feels rough, then she is new kill'd ; but if she feel slippery and slimy, then it is stale kill'd.

A Cram'd CHICKEN.

A Cram'd Chicken, if she be fat, she will have a fat Rump, and a fat Vein upon the Side of the Breast of her like a fat Pullet.

A SHUFFLER.

A Shuffler is like a Duck, but not so big, and it hath a broader Bill, and they are fed with Wheat boiled; and with Malt, and with Bullocks-liver cut in small Pieces.

A GODWARD.

A Godward hath a long Bill like a Woodcock, and they are fed with the same Sort of Meat as your Shufflers are.

A RUFFE.

A Ruffe is none of the strongest Fowl that is; for you shall see a Hundred of them together, and not one of them like the other; and they are fed with the same Sort of Meat as your Godwards are.

A KNOT.

A Knot is lesser than a Ruffe, and they fed as your Ruffs do, or with the same Sort of Meat.

A MARREL.

A Marrel is about the bigness of a Knot, and are sold commonly for Knots to them that have no Skill or Judgment in them, but nothing near so good Meat, and they are gray-feathered like a Stent.

A GULL.

Gulls are bigger than Ducks a great deal, and they are fed with Bullocks-liver cut in small Pieces, and give them Water enough, and that will make them very fat.

HEARNS.

Hearns are fed in the same manner as your Gulls are, with Bullocks-liver cut in small Pieces.

BITTERNS.

Bitterns are fed in the same manner as your Hearns are, with Bullocks-liver cut in small Pieces, and give them Water enough.

A PEVET.

A Pevet is a Water-fowl (or what you please to call them) and your Poulterers keep them alive, and feed them with liver cut in small Pieces, and be sure you give them Water enough; and if they are fat, they will have a fat Vein upon the Side of the Breast under the Wing.

A DOTTRELL.

A Dottrell is about the bigness of a Thrush in Body; but she is redder breasted, and is a brave Bird for Meat as any is to be sold for the bigness of it; If she be fat, she will have a fat Vein upon the Side of the Breast of her under
the

the Wing; and will feel hard, fat, and firm in the Vent, stiff in the Body, and limber-footed; but if stale, limber and dry-footed.

A WHEAT-GEAR.

A Wheat-gear is a smaller Bird than a Dot-trell; but brave Meat as can be eaten; and if she be fat, she will have a fat Vein upon the Side of the Breast of her under the Wing, and will feel hard, fat, and firm in the Vent; and if new, stiff in the Body, and limber-footed; but if stale, then dry-footed.

A QUAIL.

A Quail is a fine Bird if she be fat, but your *French* Quails are the best, and will feed better than our *English* Quails a great deal; it is a currish Bird, and will beat it self against the Cages Sides, or up to the Top of the Cage; the best Way to make them fat, is to keep them dry and close together, and dark, and always let them have Meat and Water enough before them: some feed them with Wheat, but Hemp-feed is a great deal better.

Young or old PARTRIDGES *how to keep them alive.*

Partridges are fed with Wheat, or else with fresh Cheese-curds, and give them Milk to drink; you must keep them very warm with dry Straw, and keep the Cold from them; for if they are kept cold and dirty, they will not thrive, but fall away and die.

So much for Fowl; now follow Four-footed Beasts.

Of

Of FOUR-FOOTED
B E A S T S.

A HARE.

A Hare, if she be new kill'd, will be stiff, if large and white, clean kill'd, then she is good ; if limber, then stale kill'd, and will be black upon the Flesh of her.

A LEVERET.

A Leveret, if she be new kill'd, will be stiff ; but if stale kill'd, will be limber ; and if she be a right Leveret, will have a small Bone ; if not, a Knob on the out-side of her fore-leg near the Foot ; and do but stroke your Finger down upon the out-side of the Leg, near the Foot, and you shall feel a small Bone, or Knob ; if not, she is no Leveret, but a Hare.

A CONY.

A Cony, if she be new kill'd, will be stiff ; but if stale kill'd, will be limber, and have a kind of Slime upon her.

A RABBIT.

A Rabbit, if she be new kill'd, will be stiff; but if stale kill'd, will be limber; and if it be a right Rabbit, it will have a small Knot or Knob upon the outside of her fore-foot a little above the Joint.

A Hare, a Leveret, a Cony, a Rabbit, when you have kill'd them, you must let them be thoroughly cold before you truss them up in Paniers, or in Baskets; for if you truss them up hot, they will stink and spoil presently, and in the Summer-time be as green as Grass, and stink.

Of the Rot in CONIES.

THE Rot that is incident to Conies cometh by giving them too much green Meat, or gathering their Greens with the dew on it; therefore let them have it but seldom, and then the dryness of the Hay you give them will drink up the Moisture knit in them, and keep them sound without Danger.

Of Madness in CONIES.

IT is ingendered by corrupt Blood springing from the rankness of their keeping, and you shall know it by their wallowing and tumbling with their Heels upward, and leaping in their Boxes: To cure them, you must give them Thistles to eat, and it will heal them. Thus much for the tame and rich Cony. *How*

How a CAPON may lead CHICKENS.

CAPONS are of two uses, the one is to lead Chickens, Ducklings, young Turkeys, Pea-Hens, Pheasants, or Partridges, which it will do naturally, and kindly ; and by reason of the largeness of his Body, will brood, or cover easily thirty or forty, he will lead them forth safely, and defend them from Kites, or Buzzards, better than the Hens. The way to make them take the Charge is, with a fine small Briar, or else sharp Nettles, at Night to sting all his Breast, and nether Parts, and then in the Dark set the Chickens under him ; the Warmth or Heat taketh away the Smart, so he will fall much in love with them ; and whensoever he proveth unkind, you must sting him again, and this will make him never forsake them.

Of Feeding and Cramming CAPONS.

THE best way to cram a Capon, is to take Barley-meal reasonably sifted, and mix it with New-milk, make it into a good stiff Dough-paste, then make it into long Cramms, or Rowls, biggest in the Middle, small at both Ends, and then wetting them in luke-warm Milk, give the Capon a full Gorge, three times a Day, Morning, Noon, and Night, and he will in two or three Weeks be as fat as any Man needs to eat.

Of the PIP in POULTRY.

A Pip is a white thin Scale growing on the Tip of the Tongue, and will make Poultry that
N they

they cannot feed : It is easie to be discerned, and proceedeth generally from drinking Puddle-water, or want of Water, or eating filthy Meat : The Cure is to pull off the Scale with your Nail, and then rub the Tongue with Salt.

Of the RUP in POULTRY.

THE Rup is a filthy Boil or Swelling on the Rump, it will corrupt the whole Body ; it is ordinarily known by the staring or turning of the Feathers backwards : To cure this, you must pull away the Feathers, and open the Sore, thrust out the Core, and then wash the Place with Salt and Water, or with Brine, and it helpeth.

Of the FLUX in POULTRY.

THE Flux in Poultry cometh with eating too much moist Meat ; the Cure is to give them Peas, Bran scalded, and it will stay them.

Of Stopping in the BELLY.

STOPPING in the Belly of Poultry is contrary to the Flux, so that they cannot move ; therefore you shall anoint the Vents, and then give them either small Bits of Bread, or Corn, steep in Man's Urine.

Of Lice in POULTRY.

IF your Poultry be much troubled with Lice, as it is common, proceeding from corrupt Food, or want of bathing in Sand, or Ashes,

or

or such like ; take Pepper small beaten, mixing it with warm Water ; wash your Poultry therein, and it will kill all sorts of Vermin.

Of Poultry being STUNG.

IF they be stung with any venomous Worms, or venomous Thing, as you may perceive by their lowring and swelling ; then you must anoint them with Rue and Butter mixt together, and it helpeth.

Of Sore Eyes in POULTRY.

IF they have sore Eyes, you must take a Leaf or two of Ground-Ivy and chewing it well in your Mouth, suck out the juice, and spit it into the sore Eye, and it will most assuredly heal it, as it hath been often tried.

Of HENS that Eat their EGGS

IF you will not have your Hen eat her Eggs, lay a piece of Chalk, cut like an Egg, at which she will often be pecking ; and losing her labour, she will refrain the Thing.

Of making HENS lay soon and oft.

IF you feed your Hens oft with Toast taken out of Ale, with Barley boil'd, or Fitches, they will lay oft, and all the Winter.

Of Feeding the PARTRIDGE, PHEASANT,
or QUAIL.

THESE three are the daintiest of all other Birds: And for the Pheasant or Partridge, you may feed them both in one Room, where you may have little Boxes for them to run and hide themselves in the corners of the Room: In the middle of the Room you must have three Wheat-sheaves, two with their Ears upwards, and one with the Ears downward, and near unto them shallow Tubs with Water, that they may easily drink out of the Tubs, and peck the Ears of Corn at pleasure: By this manner of feeding of them, you shall have them as fat as is possible. As for your Quails, the best feeding of them is in long flat shallow Boxes, each Box able to hold two or three Dozen, the formost Side being set with round Pins so thick that the Quail do no more but put out her Head; before the open Side shall stand one Trough full of Wheat, another with Hemp-seed, and another with Water; so that in two or three Weeks you shall have them exceeding fat.

Of GODWITES, KNOTS, ROOFES, or
CURLEWES.

FOR to feed any of these Fowl, which are esteemed of all other the daintiest and dearest: Take fair Childer-wheat and Water, give them
thrice

thrice a-day, Morning, Noon and Night, that will do it effectually ; but if you intend to have them extraordinary, and cran med, then you must take the finest-drest Wheat-meal, and mixing it with Milk, make it into Paste, and as you knead it, sprinkle into it the Grains of small Wheat till the Paste be fully mixt therewith ; then make little small Cramms thereof, dipping them in Water, give to every Fowl according to his Bigness, till the Gorge be well fill'd ; do this as oft as you shall find the Gorge empty, and in one fortnight they will be exceeding fat ; and with these Cramms you may feed any Fowl, of what kind or nature soever.

How to feed BLACK-BIRDS, THRUSHES, FELFAIRS, or any small BIRDS whatsoever.

To feed these Birds, being taken wild, and old, it is good to have some of their Kind tame to mix among them, and there putting them into great Cages, three or four Yards square, placing therein divers Troughs, some fill'd with Haws, some with Hemp-feed, and some with Water ; that the tame teaching the wild to eat, and the wild finding such Change and Alteration of Food, they will in twelve or fourteen Days grow exceeding fat, and fit for the Use of the Kitchen.

A STARLING.

A Starling is one of the worst Birds to eat that is, for she will eat bitter ; but keep them alive, one of the best Birds that is to talk or whistle ; there is two Sorts of them, a Field-Starling that breeds in a Tree, and a House-Starling that breeds in Churches, or in Houses ; a Cock-Starling hath a white Throat, and a black Streak under his Tongue, and a Hen-Starling hath none.

F I N I S.

