

Publique bathes purged. Or, a reply to Dr. Chamberlain his Vindication of publique artificial bathes, from the pretended objections and scandals obtruded in them.

Contributors

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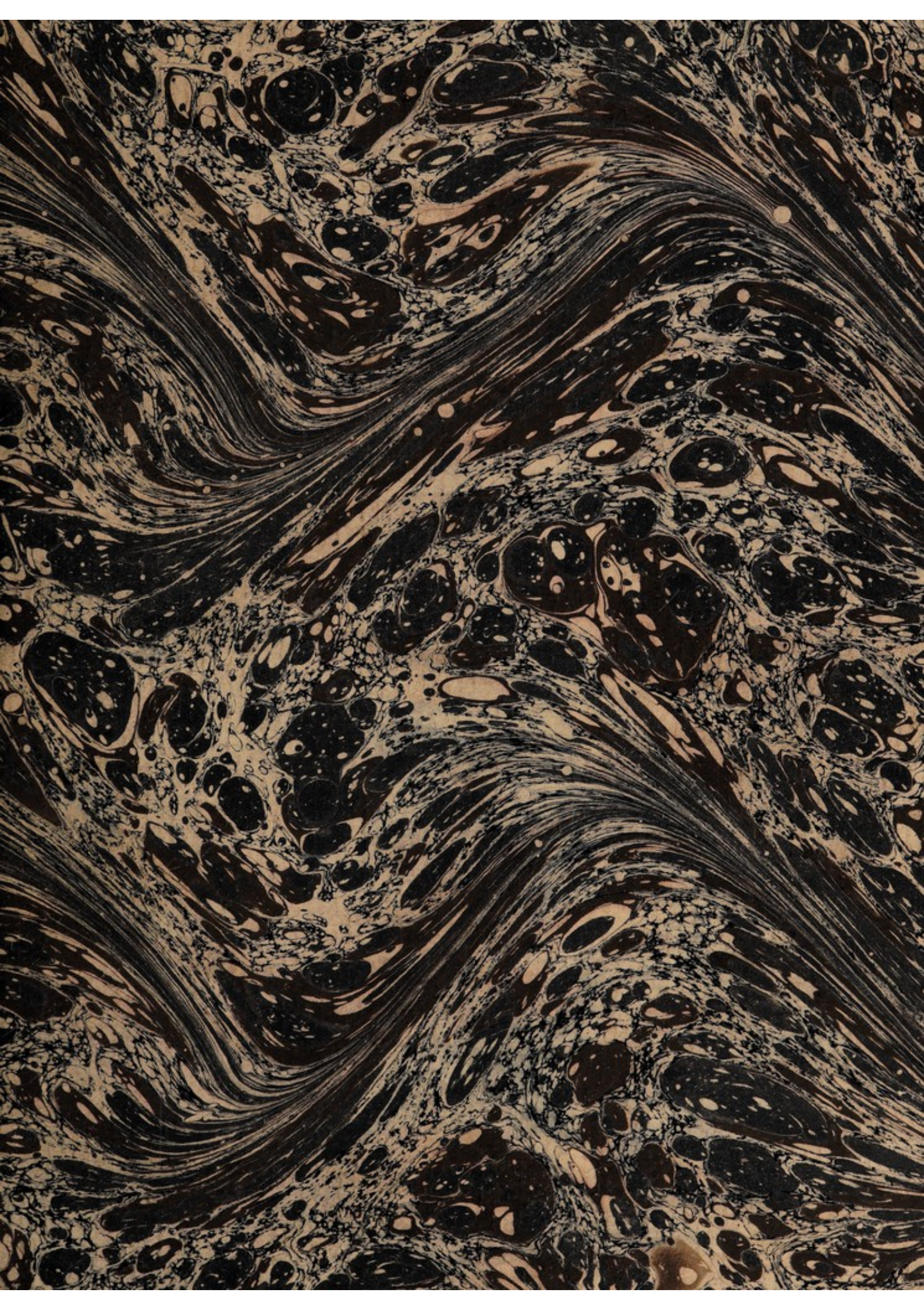
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J. KENDALL

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B A T H E S

P V R G E D.

O R,

A R E P L Y to D^r C H A M B E R L A I N
his V I N D I C A T I O N of *Publique*
Artificial Bathes,

From the *pretended* Objections and Scan-
dals obtruded on them.



Printed in the Year, 1648.





Publique Bathes Purged, &c.



Some men have such an itch to quarrell, that rather then they will want objects, they will fight with their owne shadowes, or make to themselves enemies of straw, that they may tear them to pieces, and triumph in their ruine. This doth Doctor *Chamberlain* in his late *Vindication of Publique Bathes*: Because he cannot procure all the Fellowes of his Society, all the Physitians in the Kingdome, *jurare in verba*, and give a blind approbation of his concealed projects, he forgeth *Objections* as from *Them* upon his owne Anvil, and blowes them away as boyes doe bubbles of sope.

factat & impositas taurus in astra pilas.

There is good counsell in the *Proverbs* in such a case, and I think the *Fellowes* of the *Colledge* well take that. But a man whom he reckoneth in an inferiour *Classis*, may exchange a passe or two with him, therefore first to his Preface.

His *Preface* runs thus:

If Salus populi be Suprema lex, &c.

R E P L Y.

Salus populi is cryed with the fullest mouth sometimes where the Heart is onely set upon its own *Advantage*. And he that considers D. *Chamberlain* his former attempts, his late confession in another Pamphlet, that *He with his Wife* are reduced to their first principles, besides nine children into the bargain, his craving expressions of merit, allowance, &c. may have leave to suspect him.

Next, he presents his *Bathes* like a *Queen*, qualified with cleanlinesse

linesse, nimblenesse, pleasure, strength and stature, which certainly a handsome Dairy-maid or Kitchen-wench may challenge; but how fitly his Bathes can we shall in some part discover.

To passe by his ignorant definition of a Doctor, and grant Paracelsus to be a Doctor-maker: It is allowed that those Authors and many more too, write in commendation of Bathes, and many uses and excellencies of them might be added to his Catalogue. But what is that to his Bathes? These Authors write in generall of the benefit of all Bathes, whether Naturall, of Minerall, Fountain, River, or Sea-waters. Or Artificiall of Publique, Private, totall, Partiall, Cold, Hot, &c. And is that faire play to appropriate unto his particular Bathes what they writ indefinitely of any, or more particularly of Private?

Besides, There is no kind of medicine, vomiting, Purging, Exercise, &c. but by due application, to prepared bodies, in seasonable times, may be as effectually in as many diseases. You may heare as great a bed-rolle of the vertues of Tobacco, and many particular medicines. It must be far therefore from any Physitian to disallow the use of Bathing. That may be done, and all these effects attained thereby, and is daily without Dr. Chamberlain.

Farther, the Doctor may remember, that his owne Authors suggest almost as many dangers, in the use of Bathes, as benefits, if made use of by some persons, Plethoricall, Cacoclymicall, or such as have any great defect in any principall part. Improperly, as to the time as well as the subject. Immoderately in any. Hip: compendiously tells you, that hot Bathes beget σαρκῶν ἐκδήλυνσιν, νεύρων ἀκρότητα, γνώμης νάρκωσιν αἱμαρραξιάς λεποθυμίας. Ταῦτα οἷσι δάναται. Luxitie of the flesh, weaknesse of the nerves, dullnesse of the understanding, bleedings, foundings, death it selfe. He speaks as much of cold, and yet lesse then the truth. All which in most men are prevented in the use of private, because they seldom apply themselves to that remedy without prescription.

The Sentences are triviall that follow, and his place of Scripture alledged to no purpose.

Tis not an honour to heare ill, unlesse the cause be just for which he suffers: and the Doctor begs the Question at beginning. The Midwives say that they have answered what ever he hath objected, even his voice of Rama. Some of the Fellowes (I think whom he

he meaneth) deny that it is their custome to traduce any man. If it were granted that they made these Objections, it is not to speak evill of a man, to differ from him in judgement. *Diversum sentire duos de rebus iisdem. Salva semper licuit amicitia*: Especially where the controversie is between men of any civility.

His Objections and Answers.

These lye in a strange method, but we will follow his wild-goose-chase, and first propose them, then his Answers, after Reply upon them. And though they are his owne brats, (if not altogether, Sir, yet *Dum male tu recites*) give them protection against his unkind usage.

1. *Ob.* The first Objection is, *This Country is too cold.*

Ans. 1. To this he answereth, 1. *Germany, Poland, Muscovie, are colder, but they use them winter and summer.*

Reply 1. To which it is replied, 1. That those Countries are colder in some parts of them (though it be true of neither in generall) in winter indeed, but hotter in summer, the Sun being conversant so long upon their Horison, that there is but little night. 2. They use no Publique Artificiall Bathes in *Germany*, or *Poland*, (and I think neither in *Muscovie*.) In all those Countries, private *Bathes* and *Bathe-Stones* (such as ours in *England*, or not much different) are much in use: So tubs of Snow at their Inne-doors to rub their guests withall, lest being frozen in any part, they should forfeit that in the heat of their Stoves. That remedy otherwise onely prevents it. But what is that to *Publique Artificial Bathes*? We have enough such (perhaps too many) as the former, or may have. 3. The generality of people who inhabit those Countries, and make use of those *Bathes* in winter, keep within their warme *Stoves* all that time of the yeare: and though they use the *Bathes* aforesaid, and open their Pores thereby, yet are not endangered, as we must be in *England*.

Ans. 2. *Italy and Greece are colder in Winter, then we in Summer; let us have them in Summer.*

Reply 1. Those, who have spent more time then you in *Italy*, know of no *Publick Artificial Bathes* there. 2. No man opposeth your desire, but only propose whether they may not be of greater prejudice then benefit; and desire they may be regulated,

and not exclusive of others, lest we change a certain benefit for what we know not; or like *Æsop's* dogge, catch at a shadow whiles we lose a reall substance: 'Tis this onely hath caused all this dust. 3. We have already to serve our turne, (if he mean other Bathes) though not so magnificent, nor publick as *Chamberlain* pretends unto.

Ans. 3. *They are a remedy against cold.*

Rep. 1. They heat indeed for the present, but are no remedy for colde; they are like a *false friend*, that perswades to open the dore, that he may enter with an *Enemy*. The pores are so dilated, and the habit so rarified thereby, that men are more obnoxious thereunto. *Arist.* (if the Doctor hath not skipped over his workes in reading) besides others tels him so: Experience teaches us, that none are so chil, and apt to take cold as those who sit most by the fire side. Every *guide at Bath*, would think that *Physitian* mad, who should send a *Patient* thither at *Christmas* for a cure of *Cold*.

Ans. 4. *If experience approve them not, none will frequent them.*

Rep. 1. That holds not alwayes true; some sort of men will not be prescribed in their pleasures by other mens, nay, their own sad experience: we find none so ready to venture again, as those who have been bitten in a whore-house. 2. You should know who writes ἡ δὲ πείρα σφαλερὴ Experience may be bought too dear, when *health* or *life* is the price; and our *Patriots* and *Publick* men ought to be *Promethei*, not *Epimethei*. Those who have eyes in their fore-head, not behind.

2. *Objection.* There are other Bathes, and particularly Doctor *Grent's*.

Ans. 1. *Doctor Grent* hath done somewhat indeed, but the *Common-wealth* is not sensible of the benefit, and he himself hath quit the inconvenience, charge and trouble of them, and when he pleaseth, may adventure a second losse, or more safely be an adventurer in mine.

Rep. 1. 'Tis well you will allow Doctor *Grent* something, we thought you had the whole monopoly of skill in this; he is beholding to you, and they say, may make *dignum patinâ operculum*. But, withall, you may know Doctor *Grent* had a rarer invention

vention in the forge, and that which was imitative of *naturall Bathes*, both for the *nature* of the *Waters*, and *manner* of *Eruption*: Yet he found not the *Common-wealth* so capable of a farther benefit, as to venture on their charge himself, or involve others in the hazard. 2. You make a kinde offer to him, and have done to many more: If you could engage them, I believe they must run more hazard then your self.

Answ. 2. *Let every man enjoy what he hath, but not hinder what he hath not.*

Rep. 1. 'Tis well you doe allow that: The Ordinance which you did procure, did impropriate all unto your self. 2. That was not to hinder what is not, to desire there might be provision against the inconveniences which might ensue.

Object. 3. *Other Doctors have them.*

Answ. 1. *Why have they not been so zealous to serve the Common-wealth with them as I? They cannot deny them to be good: That were to contradict their Masters, they will not confesse, they fear diminution of gain, that were to obtrude a strange maxime on the state: That sicknesse must be provided for Physitians.*

Rep. 1. Some have done their parts, you acknowledge Doctor *Grent* hath something. 2. Every man is not of a like activity: *Greculus esuriens in caelum jussus ibit.* 3. The benefit of the *Common-wealth* is the cry of some, who intend their own, and have like *Aristotles* man, their own representation in their eye, between that, and every Object. 4. If his zeal were so great, why did he first impart his invention to a *Forraign Nation*, before he once offered it to us? Why doth he not make tender of it to another, unto which he owes his extraction? 5. When we see the benefit that will emerge unto the *Common-wealth*, by his, we shall acknowledge our Error. And yet many are not satisfied, that it will be a benefit; or if one, whether so great as may balance the mischeif. Though they may allow *Bathes* of good use, and daily prescribe them, whether *publick Bathes* will not be like a skittish beast, that gives a good sops of milke, and kicketh down the pail? 6. Lastly it cannot be fear of *diminution of their gain*; for you have offered your golden Mountaines to some, if not all, and offered to make it appeare a great advantage: If that were their aime, they would suggest no caution against you,
for

for 'tis the common opinion of them, that yours will cut out more work for them.

Ans. 2. *If they mean Bathing tubs, I contend not with them to debar their inconvenient priviledge, or compell them to this better accommodation: Yet I prescribed the use of them by M. Philips, and M. Kellet, in little lesse then desperate diseases before any, but seaven that are now fellows of the Colledge were Doctors, and have appointed not a few, since my comming over in consultations, and they have been made more use of since my proposall, then in any seaven yeares before.*

Rep. 1. *Inconvenience and Priviledge are scarce consistent; yet if so, he needed not so contemptuously despise now, what had done him former service. 2. If he prescribed them so long since, it was a signe he had much favour to be admitted so young, or that he is so much older then others; and that is but a poor pride, though in that (it is said) he stretches his leather beyond his last. 3. If he did appoint them in little lesse then desperate diseases, it is a good argument that Tubes, and private Bathes were of excellent use; we cannot learn that his Holland Bathes are guilty of such great cures, Quicquid verum est oportet ex omni parte consentire. 4. That others should prescribe so many since his proposall, and as he after writes, in probability enlightened and provoked by his Patterne; is but like the fly which sate upon the Chariot wheele in the Olympick games, and would be thought the Author of all that noise and dult.*

Ans. 3. *They say they know them, meaning mine, why then would they take no cognizance of them till the other day, notwithstanding the KING's grant to Sir Henry Vane ten yeares agoe, my Ontroy in Holland, my Petitions in Print, mention to some of them, the Diurnall, and two Letters from the Committee?*

Rep. 1. *If they did know them in generall, what was that to particular distinct knowledge of them? without that, they were not able to give a satisfactory accompt unto the Committee concerning them; ad pauca respiciat qui de facile pronunciat. Either the Doctor put a trick upon the Honourable Committee, when he pretended, before them, that it would be his prejudice to reveal himself to the Colledge, and must discover his mystery; or he doth alledge this to no purpose. 2. In the muster of his Authors, by which*

which his intention was divulged he forgets *Elencticus*, 3. In particular, as yet few knew of any such concession to Sir H. Vane. It would transport the Doctor to heare it in *publique*, what I doe of his *Outroy*. There are but few *Doctors* stoop at such flies as his *Petition*, or take notice of what all *Diurnals* intimate, they should have good leasure to take all such things into consideration.

Ans. 4. *How long have they knowne them? If long, they have been uncharitable; if of late, they have been ignorant, untill enlightened by my Propofition, &c.*

This was replied unto under his 1. and 2. *Ans. to the 3. Ob.*

Answer 5. *If the heart-burning be against me, (though treasure should not be refused from a Turke) and my long experience, study and expence in them might answer their comparisons: I had rather lay down all my merit at the feet of the P. &c.*

Rep. 1. I know no mans heart burnes against you; divers pittie you to see you run so desperately upon a rock. 2. It is *sub judice*, whether your bathes are a benefit. 3. You have few good neighbours, that you are put to boast of your owne experience, study, or merit.

4. Object. *This Will be a monopolie.*

Ans. 1. & 2. *Can there be a monopolie of what is not? or Where every man is left at liberty to use what he hath, & refuse what he hath not?*

Rep. You acknowledge that there are *Bathes* in the Kingdome already, yet your *Ordinance* was so generall and exclusive, that all kind of *Bathes* were thereby impropriated unto your benefit, and scarce liberty allowed for any one to wash his feet without your approbation. If you are convinced so far, that repentance will be accepted.

Ans. 3. & 4. *Or where no sweat of any mans brow is exacted without hire, no poore mans face ground, nor his bread engrossed, but rather new employments and provision for them. 2. Publique works are different from Monopolies, and not capable of that Ordinance.*

Reply. No monopoly was ever erected, but pretended so much. All of them arrogate the inscription of *Publique Benefit*.

5. Object. *They are no new invention.*

Ans. 1. *In Solomons time there was nothing new under the Sun, no question but trees floated upon the water before Noahs Arke, nor was there any new thing created for the art of Guns, Printing, Load-stones. The water from Ware is called The new River. The*

very grievance is, that Bathes having been anciently of admirable use, and efficacie for the good of mankind, they are yet to be sought out and studied in England.

Rep. 1. You have been often told, that though *Publique Bathes* are not in use in *England*, *Private* are, whereby all necessary ends of Bathing may be accomplished, and when these may serve, *frustra fit plura*. 2. If such Bathes were publique, it is a *Question* whether, nay a certainty, that by the promiscuous resort unto them, the precipitate and unadvised use of them, which custome, wantonnesse, and opportunities may attempt unto, will beget more diseases in this Kingdome, then they can prevent or cure.

Ans. 2. If not now, where are any? Reply. *Publique* natural in *Sommer-set-shire*, *Private*, artificiall, satisfactory for all intentions, are, or may be erected every where.

Ans. 3. *Publique Artificiall Bathes*, with their *Archetecture*, *Order*, *use*, *safety*, with some of the ingredients and manner of decoction. With their *Cesterne*, *Water-worke*, *Hamaccons*, are so very new, that they are not understood by many, when mentioned, nor the truth believed when affirmed.

Rep. 1. *Publique Bathes* in that pompous dresse, are not vulgarly known indeed, nor is it much materiall, so all Effects which can be produced by those, are attainable by private already practised, *Hamacco beds*, *Hammacco chaires*, *Hammacco couches* in that canting phrase, were not understood by so many, as the *Balnea Pensilia*, conveyance of Patients in Bathes by sheetes, &c. which (if they were of so much benefit as is pretended) were easily made use of in every private *Stove*, or *Bathing-house*. 2. There is no forme of *Physick*; take but *Decoctions*, or *Distilled Waters*, but may pretend to as much Pomp, and with as good reason to a *Patent*: *Decoctions* being made upon open fire, or in *Balneo*, in close or open *Vessels*, of various shapes, and matters of diverse *Ingredients*, some not in use perhaps, to be put in several orders, sometimes *Infusions*, to be premised, &c. *Distilled waters* require more *Preparation* and *Diversity* of *Instruments* and *Matter*. In *Vomits* or *Purges*, the like may be pretended: Suppose one hath a Project to revive the use of *Hellebor*, (which was of old, almost the onely *Physick*, and tis hardly now given) and make Haranges of the various preparation thereof, in *Substance* or *Infusion*, *Extraction*, or some rare *Correction* which was never thought of; or another

should find out that Art for which *Antimony* hath been crucified a hundred wayes to determine it to work by the Belly; Were it reasonable that these severall *pretenders* should obtain an Ordinance to invest them with the sole power of making Decoctions, Waters, Purges, Vomits, &c. *Magna otia cælis*; The Parliament had need have good leasure, and might, upon as good ground be troubled for them. I could say more for a *Circus*, *Pulestra*, or *Amphitheatre*, where Exercises were used, and for the convenience of which, Bathes were built, and *subservient*.

6. Object. They may be occasions of Sin.

Answ. 1. We may, by the same reason pluck down Churches, Anathematize publick meetings, where men and women appear in the best cloathes, and choicest dresse that can possibly tempt the eye, &c. Who can answer for the Bathes in *Sommer-set-shire*, Inns and Taverns, &c.

Rep. 1. They not onely may be, but where ever they have had any place have been. I shall not need to tell the stories of the Ancient Bathes which every book almost is full of: whither the chastest Matron could hardly repaire, but was corrupted, *Penelope venit, abit, Helena*. I shall onely instance in the *Bannias* or Bathes of *Turkie*, (which Doctor *Chamberlain* proposeth for our Pattern.) Much unnatural lust is said to be committed in the Cels and retirements which belong unto them; yea, women with women, a thing incredible, if former times had not given detection and Punishment of it. So saith M. Sands in his travell, to whom the Doctor directs us: Yet we know with what severity the *Turks* observe their wives. 2. His consequence doth not follow. Churches are in Possession already, cannot be pulled down without charge, (though the Doctor is said to have pleaded for it.) Those or Meeting places, Taverns, Innes are necessary; neither of which can be said of publique Bathes. The Bathes of *Sommer-set-shire* are overseen by Officers which are Sworn to that purpose; and for the most part are severe in their duty: Yet that place, notwithstanding all the care that is possible, hath been thought a great occasion of Sinne.

Answ. 2. Publique places are not fit for wantonnesse as private are.

Rep. 1. The Objection probably, was not meant of the Act in Publique, but the Rise or Projection of it, and the Colour for it; to which, if an accidentall cast of an eye at a greater distance of David upon *Uriahs* wife, or the Elders upon *Susanna* were an incentive. Much more it may at so near a conversation as will be, or is possible in his Publique Bathes. 2. There will be private recesses, and places of retirement, where such acts may be accomplished.

very lascivious, who will attempt any such thing in a *Box*, or a *Tub*, or a *Cradle*, &c. I have heard a *Scotch* man tell such an Act was once done in the bore of a gun, which they call *great Meg*, in the *Castle of Edinburgh* by a couple. But that an *Englishman*, under a prescription of his health, and the cure for an infirmity (for which those are, if not altogether, yet most graciously used) should use such an inconvenient, if not impossible place to such a purpose, can hardly be admitted by a rational man. Indeed *Stoves* are capable of that inconvenience, and perhaps, though necessary, sometimes mis-employed.

Ans. 3. *Men and Women shall have places, times and attendance apart.*

Rep. 1. Those are good *Cautions*, but how shall we be sure of it from you? 2. These cautions are observed in *Turkie*, and were sometimes so in the *Roman* and *Greek Bathes*. Yet you read but a little before, how little that doth availe in the *Bannius*, but occasion a more unnaturall and horrid uncleanness. 3. *Quis custodiet custodes.*

Ans. 4. *Abuse ought to disannull the use of good things.*

Rep. Yes, where the *Abuse* is greater then the *use*, or is *unseparable*; and that hath been the *Doctrine* and *Practice* of these times. It is conceived there will be little or no use of them above the *Private*. 3. It might bear some color if his *Bathes* were built already to keep them up.

Object. 7. *They are good for the Pox.*

Ans. 1. *Though Bathes were good for nothing else, should the world be infected for want of them? The Chastest bed is not alwayes exempt by accidentall conversations, bad deliveries or child-bed.*

Rep. 1. No such necessity or danger without. 2. The *Publick Artificiall Bathes* are like rather to propagate the infection, and spread the disease, *Unius scabies totum corrumpet ovile*; The whole company may contract it from one man in such a place. 3. *Bad delivery* or *Child-bed* may actuate lurking Seminary, and a contracted infection, but never give the disease, unless the hands of some uncleanly *Mid-wife*, which hath lately been employed in the service of some person that lies under a strong infection, do concur.

Ans. 2. *Though they there fit Cure for that disease, ought they to be prohibited in all, why do they give bagges of guajacum sarsa.*

Rep. *Bagges of guajacum sarsa*, &c. cannot infect where the disease is already; these *Bathes* may, by the mixture of other company, nay, if they have been lately used by such persons.

Ans. *Physitians cannot allow Water Bathes as fit Indications of Cure.*

Rep. 1. It was never heard before, that *Bathes*, or any *materia medicine* were intituled *Indications*; the Doctor dwelt not long upon his *Institutions*, or hath forgot them. 2. By his leave they may be *indicata*, especially *Bathstoves*, which his Patent includes. 3. The force of the objection lies not in that, *Bathes* are effectually against the Pox; but that being, or at least thought so, persons who are infected, will thrust into them, and infect others, that have recourse unto them.

Answ. 4. Good remedies they are to prevent, but not to cure it, the reason perhaps, that the disease was so unknown to the *Ancients*, or so little to the *Turkes* or *Muscovites*, notwithstanding their *Luxurie*.

Rep. 1. You grant that *Bathstoves* may, 2. that is not much materiall whether they are or no. If they be thought so; Infected persons will repaire thither. 3. They may prevent it as any lotion or washing may with common water, but not so well, for certainly the more the body is dilated, the more receptive it must needs be rendred. 4. Some learned Authors thinke the Pox was not altogether unknown unto the *Ancients*: yet if it were how come the *English*, the *Spanish*, the *French*, the *Dutch*, &c. to partake in that priviledge, who never knew the use of *publique artificiall Bathes*? The Doctor commends it in prevention of the *sicknesse* too, (and surely with as much reason as of the Pox,) why doth it not now do the same in *Turkie* where the *Plague* rageth annually, and in more violence then is knowne in other places where no *Bathes* are used? For *Turkie* and *Muscovie*, as to the Pox, I know no such immunity that they have. The disease rages in either Country, If it do not so much; there may be other accompts given of that, as *Circumcision* in that Nation (which more then one Author avow to be enjoyned among them more for policy then Religion.) In this, and that, their unnaturall and *fandus concubitus cum viris & bestiis*, whence such infection is not so communicable.

Answ. 5. The *Keepers* will not so disparage the house, displease their *Customers*, and hazard their profit.

Rep. 1. Must your *Keepers* search all incommers? If they do; they had need have your help, the disease is not so obvious to every eye sometimes. 2. If there be no greater restraint then the losse of custome and gaine, it is sufficiently knowne to the Country. It will be a great attractive of one and an advantage in the other.

Answ. 6. Patients will not seeke to *publique* places for Remedy, if they can have it else where, therefore it is an argument against private or bandy house *Bathes*, &c.

Rep. 1. Yes they will come to such places to chuse. That will be concealed best in a *crowd*, the persons will be least suspected to come to places of resort. 2. The disease is not alwayes visible, that they need to fear discovery in company.

His Objections and Answers have been winnowed, we come to his Epilogue.

His Epilogue or Conclusion.

TO Conclude, the designe of Bathes is Honourable, usefull, necessary. Honourable in being the praise and subject of 30. learned Physicians, and 50. other famous Authors, in being the work of many great Princes and Emperours, the grand Seignior, and great B. of Muscovie not being ashamed to this day to owne the Patronage and Revenue of this. They have been anciently had in divine reverence, and are next in esteeme unto their Mosques. And lastly, in making those places honourable that have them, and the people in health, beauty, stature, activity that frequent them.

Certainly the praise of learned men, much lesse their discourse, maketh not a thing honourable, which is not so in its own selfe. We know great Authors have discoursed in commendation of little things, the gout, baldnesse, a louse; and great wits have writ in commendation of follie, of an Ass. The harder the theme, the better exercise it is for an accurate wit. The basest excrements have been the subject of great mens discourses, but they have no more honor by it.

The worke and glory of Princes and Emperours, makes them not so neither. The Pyramids as far surpassed the stateliest Bathes, as an Elephant a Calfe. The *Manseolum*, *Colossus*, &c. were of more magnificence, and built by great Princes, yet a good Author esteemes them no more then *Otiosa principum vanitatis portenta*. And these Ages think them onely *difficiles nuge*, erected onely to keep the people and money from being idle.

The Patronage of the Duke of Musco, and Seignior of Turkie is little honour to them, nor came their Revenue from them. This might be the cause of that. *Odor lucri* sweetens any vile action to covetous men. You have heard of *Vespasians* tribute of Pisse, and the Popes (who is a Prince too) of Stewes, &c. Are Pisse, or Whores, &c. the more honourable for that?

The Divine reverence is as little to the purpose which he speaks of, a Cow, a Calfe were in that rank. So a Crocodile, Garli, &c. *Nascuntur hortis numina*. So are pieces of wood and babies in a time of more light.

But the Doctor might have learned of *Aristotle*, that *Publick Artificial Bathes* were not so. It was the *hot* and *naturall* unto which *Divinity* was attributed, and not for the *structure* or *water*, but *ὅτι καὶ ἡ ἱερὸ-
τάτων γίνονται θεῖα καὶ κρείσσειν*. He might have found as much in *Eng-
land* more proper to his purpose. *Saint Winnifre* her Well, *Saint
Mungus*, &c.

For *Beauty*, tis a great doubt whether they can advantage it. The contrary is found by experience in many. The *Bathes* in *Muscovie* (to take an instance of his owne) have not such influence upon the *Natives*. The *women* are the *ugliest* in the world, so that they generally (even the poorest) paint to hide their deformity; and the *men* almost are as bad, the reason given by travellers is from their attendance upon, and conversation in their *Bathes* and *Bathe-stoves*.

At home in our *Somersetshire-Bathes* (though perhaps he will answer, they are not artificiall) you shall find but few beauties among the *Guides*, or those that use them most.

The story is knowne, that *Angli* were called *Angeli* for their beauty, and indeed no Nation exceeds them; and yet we (to use no other instances, which I can in many) as *Dr. Chamberlain* saith, are to *study and find out the use of Bathes*.

Stature and *activity* or *strength* is not so dependant upon the use of *Bathes* neither. The *English*, the *Scotch*, &c. in these dayes, are generally of as big a stature, and much more strong and active then those Nations where they are in use. The old *Germans*, *Scythians*, *Lacedemonians*, were *Honourable*, and formidable for those qualifications among their proudest neighbours: Yet some were prohibited by Law to wash in warme water. The *Germans* did drench their young children in cold water.

Besides, *Aristotle* in his *Polit. Plato de Rep. &c.* doe advise to breed youth in cold and hardship, (never to suffer them to use warme fomentations) to make them more active and fit for War. In *Plutarch* it was prophesied that nothing was so likely to ruine the *Roman Empire*, as their *Bathes* and *Amphitheatres* which did effeminate the *minde*, and *weaken* the *bodies* of their youth. Which *Hip.* in the words before alledged fully gives his suffrage in. But the Doctor goes on.

Usefull in Health and Sicknesse, Peace and Warre, Winter and Summer.

He might have added by day and by night, upon festivall and may-
king dayes, &c. what he

I have in some measure discovered. If he offer more, I shall adventure upon them, unlesse I be farther convinced.

Necessary to all great intentions of Cure, Where other medicines nothing benefit, as Gout, Stone, Child-bed, Cure of Melancholy, &c.

You gape too wide in your generall, for your particulars there is no poore tub which may not contend with yours therein, and doe as much.

O that the Worthies of Parliamēt, Whiles others boast with the tyrant, Psal. 52. that they can doe evill, would find out a way to doe great things with expedition, and difficult things with ease, &c.

O that the Parliamēt were rid of the vexatious importunities of impertinent persons, that so they might the better attend to settle the Publique, which now cries out like a woman in travaile.

F I N I S.

