

A philosophical dialogue concerning decency. To which is added a critical and historical dissertation on places of retirement for necessary occasions, together with an account of the vessels and utensils in use amongst the ancients, being a lecture read before a society of learned antiquaries / By the author of the Dissertation on barley wine [i.e. S. Rolleston].

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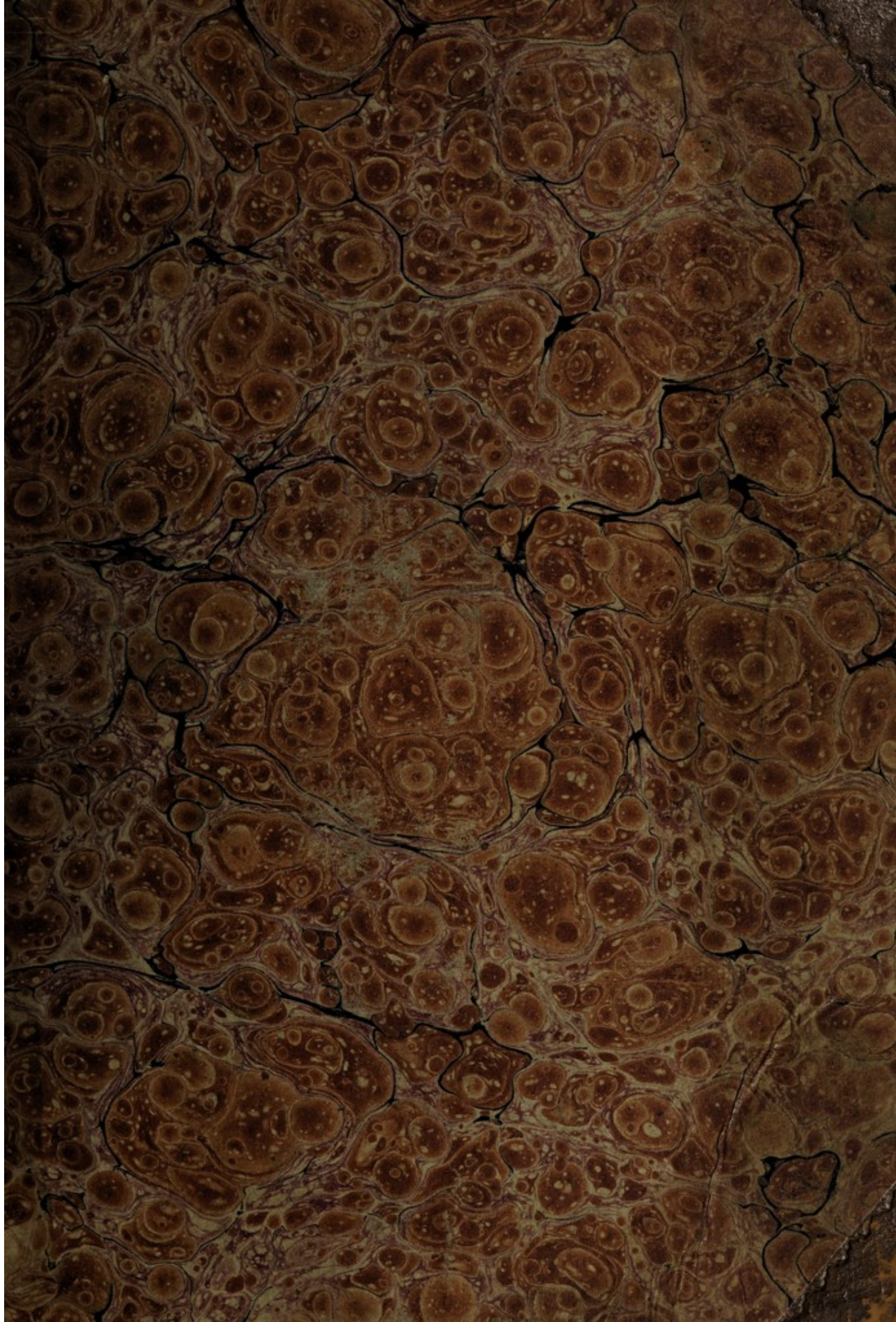
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EDWARD DUKE.



Samuel Rolleston M.A. - Arch-deacon of Sarum of Salisbury
the Author of these inquiries, however respectable, Epoy
died in the year 1766 - and compiled these Dissertations
when at the University of Oxford. He was a man
of admirable wit and humour and highly esteemed.
In his mature years it is said he in vain under-
-took to suppress the remaining Copies of these
curious Epoy.

Edward Fisher

July 29 - 1826 -

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ROLLESTON, S.

See EM Add MSS 6212 (ff. 31-2), 6211 (ff 95-102, 107-08),
6269-70

(21)

A PHILOSOPHICAL
DIALOGUE
CONCERNING
DECENCY.

TO WHICH IS ADDED

A Critical and Historical DISSERTATION on
Places of Retirement for necessary Occasions,

TOGETHER

With an Account of the VESSELS and UTENSILS
in use amongst the Ancients, being a Lecture read
before a Society of learned Antiquaries.

Quid verum atque decens curo, & rogo, & omnis in hoc sum.

Horat.

Nos autem naturam sequamur, & ab omni, quod abhorret ab oculorum, auriumque approbatione, fugiamus. Cic. Offic.

By the AUTHOR
Of the DISSERTATION ON BARLEY WINE.

L O N D O N,

Printed for JAMES FLETCHER in the *Turl*, *Oxford*; and Sold
by J. and J. RIVINGTON in *St. Paul's Church-Yard*, *Lond.*

MDCCLI.

*on Wine used
to be read
to have taken
the series*

A PHILOSOPHICAL
DIALOGUE
CONCERNING
DECEIT

TO WHICH IS ADDED
A CATALOGUE OF THE AUTHOR'S DISSEMINATION ON
Matters of Relevance for the History of
Moral Philosophy
With an Account of the Author's Life and Writings
in the strength of the Author's being a historical
before a Society

49789(2)



By the AUTHOR
OF THE DISSERTATION ON BAKER WILKINSON
J. O. W. D. M.
Printed for James T.
by J. and J. Livingston in St. John's Church Lane, New York
MDCCLXX

A

D I A L O G U E

C O N C E R N I N G

D E C E N C Y.

PHILOPREPON and Eutrapelus, two Gentlemen of very good sense and a great deal of learning came last May to my house in the country to spend ten or twelve days with me. One evening we went for a walk to pass away a couple of hours before Supper. As we were returning, and about two miles from my house I was violently seiz'd upon an open down, where there is a publick road, with the gripes attended with a necessity of going to stool. Oh these horrid gripes! (said I) they plague me every day of my life. I wish I was now at home; that I might ease myself in the neat apartment I have lately made in my garden; for I hate to do such things in publick, and I think, Philoprepon, I have heard you say that you cannot even make water if you think any one looks upon you --- Very modest indeed! (says Eutrapelus) surely, Gentlemen, the necessities of nature must be attended to; and nature requires us to empty, as well as it does to fill. And therefore I do not see why we should give ourselves any uneasiness, when we are seen to do one, more than when we are seen to do the

other, especially if the necessity is urgent. Well (said I) Gentlemen, I cannot hold *out*, or rather I should say, hold *in* any longer. If you will walk gently on, I shall soon overtake you. My business will soon be done, for, as they say in the schools, *nihil violentum est diuturnum*. As they were going on, says Philoprepon, our friend's gripes must be extremely bad, if they can hinder his joking: but pray, Eutrapelus, with respect to what you just now said, let me ask you one question or two. Don't you think that *decency* is founded in nature? And don't you observe that there is a desire in almost every one of retiring from company to do several things, which are not only lawful, but necessary? which desire seems to me to be a natural instinct or (perhaps to speak more properly) a *dictate* of nature, and the shame of doing such things in publick, or before other persons is a *natural* shame, what nature and reason produce in us. You perhaps, Eutrapelus, (pardon me) may have got the better of this; but you must, I think, allow that there are such things, as *natural inclinations*, and *natural aversions*. Some men may indeed have so far conquer'd these, that they seem never to have been possess'd of them: and for this reason they are apt to conclude that they are not *natural*. --- Very fine reasoning indeed! (says Eutrapelus) According to you, Philoprepon, *nature* requires a man to be ashamed of what *nature* absolutely forces him to do. This is an odd way of talking surely.

By this time I was just got up to them, and Philoprepon immediately said to me --- your accident, Sir, has almost led Eutrapelus and me into a philosophical dispute. He and I seem to differ about the foundation of *modesty*, or *decency*, or more properly *shame*, which I think is truly founded in *nature*. Pray (says Eutrapelus) state the case right. I am very far from denying that *modesty* is founded in *nature*, or that it is a virtue;

nor

nor do I deny *shame* to be *natural*: for I take *shame* to be the *natural* consequence of having done any thing in itself *shameful*; and whoever does any thing vicious and unreasonable ought to be *asham'd* of it. But the question is whether *shame* on account of *indifferent* things is *natural*; or whether nature requires us to be *asham'd* of any thing, but what discovers some bad principle in the mind of him who do's it, that is, what is really *shameful* in itself. Ought a man to be *asham'd* of poverty, which he has not by his own vices brought upon himself? I think not -- If he has brought his poverty upon himself, it is his folly or his wickedness, which should make him *asham'd*, not merely his poverty consider'd as such. Or do you think that any man ought to be *asham'd* on account of any natural deformity whatsoever? In my judgment he need not. And the reason is very plain, because the deformity is *natural*, and therefore could not by any means be avoided by him who has it; and so is no token or indication of any bad or vicious principle.

That such a kind of *shame*, as I am speaking of, that is, a shame of doing or being seen to do, what is not shameful in itself, is not natural, appears from the different customs and manners, which we read of, in different nations and countries. In some places men are not in the least *asham'd* of doing some things in publick, which to do so in other places would be reckon'd monstrously indecent, nay would be follow'd with some severe punishment. I have read in some or other of the ancient Geographers of a people call'd (if I remember the name right) *Mossynians* somewhere in Asia, who were us'd to copulate in the publick streets without any manner of ceremony.¹ And

¹ They were a people, which inhabited near the Euxine sea. Pomponius Mela calls them, *Mossyni* — Xenophon, Strabo, Dionysius, Diodorus Siculus, and Apoll. Rhodius call them *Mossynoeci*. They had their name
from

they were not the only nation in the world, who did the same, tho' I cannot at present recollect the names of any other. ¹ And you know there was a considerable sect of philosophers, very shrewd ones too, who ridicul'd all this kind of modesty and shamefacedness, which you stand up for. ² Crates, who was

from their dwelling in wooden towers. So Strabo tells us. Πυργίοις οικόουσι, διὸ καὶ Μοσυνόικας ἐκάλεσαν οἱ Παλλοκοί, τῶν πύργων μοσύνων καλεσμένων. L. 12. p. 549. edit. Casaub. and so Dionys. describes them — καὶ οἱ μόσυνας ἔχουσι Δωροτέας — Perieg. v. 766. where Eustathius observes διὰ μοσύνων ὅ ἐστι πύργων. As to the indecency mention'd by Eutrapelus, it is taken notice of by several authors — Xenophon's army had experience of it. Εζήτην δὲ καὶ ταῖς ἐπιτείλαις αἷς ἦσαν οἱ Ἐκλιῶες ἐμφανῶς συρφετόδ' νόμος γὰρ ἦν σφισι ἔτος. Anab. L. 5. p. 392. edit. Hutchins. and so Apollon. Rhod. L. 2. 1025.

Οὐδ' εὐνήσ ἀιδῶς ἐπιδήμιος, ἀλλὰ σύς αἷς
Φέρουδες ἐσθ' ἠοαῖον ἀτυζόμβροι παριόντας
Μίσθονται χαμάδις ξυῆ φιλότητι γυναικῶν.

Pompon. Mela says of them, *promiscuè concumbunt & palam*. L. 1. c. 19. Diod. Siculus's account of them is, ταῖς μὲν γυναιξίν πλεσιάζειν ἀπάντων ὀράντων. L. 14. p. 260. edit. Rhodom.

¹ Eutrapelus is in the right in saying, there were other nations besides the Mossynians who made no scruple of copulating in publick. The Massagetæ did the same as we learn from Strabo. Γαμῆ δ' ἔχουσι μίαν. χροῶνται δὲ ταῖς ἀγῶν σὺν ἀφανῶς ὁ δὲ μιγνύμβρος τῆ ἀποτέια τῶ φαρτεζῶν ἐξέρτυστος ἐν τ' ἀμάξης φανερῶς μίγνυται. L. 11. p. 513. Herodotus gives the same account of them, L. 1. c. ult. The Namafones also a people in Africa seem guilty of the same indecency according to the last quoted author. γυναικῶς ἢ νομίζοντες ποδῶς ἔχειν ἔχουσι ἐπίχρῖνον αὐτῶν τὴν μίξιν ποιῶνται. L. 4. c. 172. and Sextus Empiricus tells us that some of the Indians practis'd the same — καὶ τὸ δημοσίᾳ γυναικὶ μίγνυσθαι καὶ τοὶ παρ' ἡμῖν αἰσχρὸν εἶναι δοκῶν παρά σοι τ' Ἰνδῶν σὺν αἰσχρὸν εἶναι νομίζουσι μίγνυσθαι ἐν ἀδικήρως δημοσίᾳ. Pyrrhon. Hypot. L. 3. c. 24. p. 152. ed. Gen. 1621.

² The Cynick sect was founded by Antisthenes a scholar of Socrates, as we learn from many of the Ancients. Some think it had this name from the place in Athens where Antisthenes kept his school, call'd *Cynofarges*. This Diog. Laert. has taken notice of, L. 6. seg. 13. But others think this name was given that sect because they made no scruple, any more than dogs do, of copulating in the publick streets. Thus Lactantius says, *Quid ego de Cynicis loquar? quibus in propatulo coire cum conjugibus mos fuit. Quid mirum, si à canis-*

one of them, and Hipparchia his wife consummated their nuptials in a public portico at Athens, who were both of them remarkable for their good sense and understanding. ¹ And I am sure you must both of you remember Diogenes's argument for the lawfulness of doing in publick any thing in itself lawful. *It is lawful for a man to eat his dinner, therefore it is lawful for a man to dine in the streets. So, It is lawful for a man to enjoy his wife, therefore it is lawful for him to enjoy her in the streets. ---* I do not indeed think this argument a good one; it is a mere sophism, what the Logicians call *à dicto secundum quid ad dictum*

canibus, quorum vitam imitantur, etiam vocabulum nomenque traxerunt? De falsa sapientia. c. 15. For my own part, I imagine, the name *Cynic* was fix'd upon this sect, because the whole conversation and behaviour of the philosophers, who were of it, was doglike, impudent, surly and morose. As Aelian says of Diogenes that no one car'd to keep him company, *ἀλλ' τὸ πρόσωπον ἐλεγκτικόν, καὶ ὅτι ἦν ὡς τὰ πρῶτα ἰσορροπία καὶ λίγρομα δυσίεργος.* Var. Hist. 13. 26. The argument us'd for indecency by Diogenes, and mention'd by Eutrapelus we have in his life written by Diog. Lib. 6. 69.

¹ — We have the lives of Crates and Hipparchia in Diogenes Laertius, L. 6. and from him we learn, that Hipparchia was a young Lady of good fortune and fashion, and might have been marry'd to several Gentlemen of wealth, honour and beauty. But she being us'd to attend the lectures of Crates absolutely fell in love with him, tho' he profess'd poverty, and was besides humpback'd. Against the pressing advice of her friends, and Crates's own persuasion too, who told her of his poverty and show'd her his humpback, she would be marry'd to him; and she thereupon became Cynic, wore the garb of these philosophers, and entred into all the indecencies of the sect, doing in public whatever her husband desir'd. *Tantum Philosophia potuit!* — Besides Diogenes Laertius, Apuleius has given us an account of their impudence. *Ducit Cynicus in porticum. Ibidem in loco celebri coram luce clarissima accubuit, coramque virginem imminisset, paratam pari constantia, ni Zeno procinctu palliastri à circumstantis coronae obtutu magistrum in secreto defendisset.* Florid. L. 2. The same fact is mention'd by several other ancient authors, whose testimonies it is not necessary to produce. This Lady became so thoroughly a Cynic, that Arian the philosopher calls her another Crates, *γυναικὴ τῆς ἄλλοις Κράτητι.* L. 3. c. 22. p. 463. edit. Upton.

simpli-

simpliciter. It is much the same as if a man should say, *it is good to eat beef, therefore it is good to eat beef in a fever*. Nor would I, Gentlemen, be thought a patron of such monstrous indecencies, as Diogenes and his surly followers practis'd, and vindicated upon these principles. I only mention their practice and their vindication of it, that you may see that all persons have not been of the same mind in this point, nay that some men of great abilities, understanding and learning, such certainly were Diogenes, Crates and many others, have ridicul'd and laugh'd at the kind of modesty you were speaking of. Surely this could never have been done, if this shame was properly speaking founded in nature. One would think it impossible that wise and learned men should argue against the plain dictates of reason, or should ever endeavour to get rid of their natural instincts and inclinations. --- But let us now consider another instance, in which I suppose you think this *natural shame* (as you call it) is concern'd, and that is *nakedness*. And here you will see whole sects and nations against you. I have read somewhere of a sect of Christians, call'd *Adamites*, who were so far from thinking nakedness indecent, or being ashamed of it, that they thought, that, whenever they approach'd the divine being, they ought to pull off every rag of their clothes, men and women together, and appear stark naked. ¹ Whether they endeavour'd to prove this to be right

¹ *Adamites*, or *Adamians* are a sect of Christians mention'd by Epiphanius, who liv'd in the 4th Century. He says they were call'd *Adamites* from one *Adam* the founder of them. But I rather think with Monfr. Bayle that they were so call'd from the first man, the father of all mankind, who (as we learn from Moses) was naked, till he fell. They said, that as Christ had destroyed and taken away the guilt of sin, they were reestablished in the first state of original innocence, and ought to follow Adam, who in that state was naked as well as his wife. Their place of worship they call'd *Paradise*. I must do them the justice however to say that they were only naked, when they attended upon publick worship, as St. Austin says, *Nudi itaque*

from scripture or no, I cannot say, nor do I know in what author I have read of them --- But what need I mention a particular sect, when we all know that there are some whole nations in the world, where no parts are ever conceal'd, and when one sex sees the other, it is no more to them than it is to us in these countries to see a hand or face. No one is ashamed for being seen naked and no one becomes more rude for seeing another so. And certainly with respect to ourselves, custom has a very great influence, for *nature* no more requires that a woman's legs should be cover'd than a man's; and therefore it can be no dictate of *nature* that a lady should be ashamed, if she discovers as high as her calf, which every modest woman in England is.

Besides, let this further be consider'd how it comes to pass that the same thing in the same country is in one century reckon'd indecent and immodest, which in another century carries no appearance of immodesty in it. In one century our English Ladies conceal not only their breasts but their very necks, and if a Lady's handkerchief is by chance unpinn'd, and part of the rotundity seen, there is immediately a strange blushing, as if she had been guilty of a notorious crime; now in another century the stays are made low, and the whole snowy bosom is laid o-

itaque mares faeminaeque conveniunt, nudi lectiones audiunt, nudi orant, nudi celebrant sacramenta. De haeres. 31. Some accus'd this sect of great debauchery, but others have asserted that they practis'd great continence. I will not attempt to settle this point; however that be, they did not come up to the impudence of the *Picards*, so call'd from one *Picard* who founded a sect in the beginning of the fifteenth century, that always whether at home, or abroad, went naked. There were many of them in Bohemia, see Bayle Dict. v. *Picards* — I might mention also an heretical sect in the 14th century who adher'd to the doctrine of *nakedness*, and were called *Turlupins*. It is very strange and surprizing that this scandalous indecency should have been so often renew'd amongst Christians, when the Gospel so strongly inculcates modesty and chastity.

pen *ad umbilicum fere*, pray does nature make that immodest, or indecent in this reign, which the modest and virtuous practis'd in the last? Or can that be indecent in itself now, which was very decent only five and thirty years ago? This cannot I think well be imagin'd. And I believe there was as little fornication when more flesh was discover'd, as there is now. And without intending any reflexion upon my pretty countrywomen, I do not doubt, but the naked lasses in those countries, where they *show all*, live in a state of uncorrupted virginity, till they are marry'd, as commonly as ours do, who will not show even their ancles. But let us, Philoprepon, take the case which introduc'd this discourse. Our Ladies in England are asham'd of being seen even in going to, or returning from the most necessary parts of our houses, as if it was in itself shameful to do even in private, what nature absolutely requires at certain seasons to be done: whereas I have known an old woman in Holland set herself on the next hole to a Gentleman, and civilly offer him her muscle shell by way of scraper after she had done with it herself. Thus you know it is no indecency for a *man* in the streets, and even before women, to turn his face against the wall, and do what it would be reckon'd very immodest in any Lady to do, how loaded and uneasy soever she might be. Now if this shame or modesty be founded in nature, why should not a man be asham'd of such a thing as well as a woman. I believe the Mossinians (whom I before mention'd) both men and women made no scruple of easing nature both ways in the publick streets ¹. And

¹ What Eutrapelus here imagines of the Mossinians seems confirm'd by Xenophon, who tells us, that they were wont to do in publick, what others do in private, and to do in private what others do in publick. Anab. L. 5. p. 393. *Εἰ τε γὰρ ἄλλα ὄντες ἐποίουν, ἄπερ ἀνθρώποι ἐν ἐρημίᾳ ποίησιν, ἄλλως δὲ ἐν τοῖς λαοῖς μόνοι τε ὄντες ὁμοίᾳ ἐπέκτειον, ἄπερ ἂν μὲτ' ἄλλοι ὄντες.* And Apollon. Rhod. tells us the same of them.

there is certainly very little regard had to this kind of decency in those places where they esteem it a part of noble liberty to discharge where and before whom they please. This you know is truly the case at Venice ¹; and I'm sure you both remember the proverb which other Greeks made use of by way of ridiculing the inhabitants of Corcyra, now call'd Corfu -- Ελεύθερα Κέρκυρα, χέζει ὅπως θέλεις ². Corcyra is free, ease nature where you please.

This is a liberty I find you take to be unnatural: I do indeed (says Philoprepon) think it ridiculous for men to boast of such a liberty, and unnatural to make use of it, but in cases of extreme necessity --- I am not (reply'd Eutrapelus) for such an unbounded liberty myself; it is what men of *loose* characters would abuse; nor should I like to walk the streets of so free a state --- But pray do not these instances prove that the aversion

Ὅσοι μὲν ἀμφαδίλω ῥίζων θύμις ἢ ἐνὶ δήμῳ
 Ἡ ἀγροῦ τὰδὲ πάντα δόμοις ἐνὶ μητρονοῶνται
 Ὅσοι δ' ἐνὶ μεγαροῖς πεπονήμεθι κῆνα θυράζει
 Ἀψερέως μεσοῦσιν ἐνὶ ῥίζων ἀγχαῖς. L. 2. v. 1020.

¹ “ At Venice you see the street, pillars and steps of those fine portico's
 “ perpetually delug'd with an inundation of urine, with irreverences swim-
 “ ming in it like so many floating islands. This nasty sight is so far from
 “ being disagreeable to the inhabitants that they account it part of their
 “ boasted liberty to evacuate those superfluities of nature, when, where and
 “ before whom they please. This is so true, that the Doge himself and his
 “ attendants in going to St Marks Church, are regal'd with the sight and
 “ smell of those ordures all the way from the gate of his apartment along
 “ the great stairs of his palace to the very Church door. This account is
 “ given by Mr Blainville in his travels translated by Dr Turnbull.

² This proverb is to be found among Erasm. Adag. under the title *Libertas* --- It is also taken notice of by the learned Dr Bentley in his *Phileleuth*. Lipf. p. 1. p. 46. who calls it a *slovenly freedom*, which the rest of the Greeks laugh'd at.

which appears in many persons to make the discharges we speak of in publick is not founded in *nature*, and that it is no dictate of *nature* to retire upon such occasions in private, I mean of *nature* so far, as to produce obligation, which I apprehend to be your opinion. For I will allow you, Philoprepon, that it is in some sense *natural* to make proper places for retirement, or to have portable vessels for such discharges, because it may be call'd a *natural* desire that, what is offensive to ourselves, may be removed, or put at a distance from us --- If men were not to retire upon these occasions, the company, if there was any, must necessarily be offended, and we ourselves should for a long time together be offensively reminded by our smell, what we had been doing, which would be a thing very unwholesome as well as disagreeable. This was the reason why the Jews were order'd, when in camp, if they wanted to ease themselves, to go out of the camp and dig a hole for that purpose and then cover it ¹. The great legislator did all he could to keep that nasty people clean. But I can besides this, mention another foundation of this retirement, which may also be call'd *natural*, and that is, that man is really a proud animal, and cannot bear any thing, which seems to derogate from the dignity of his nature, and is therefore averse to do any thing in publick, which betokens infirmity and mortality. He is therefore always for having his excrements remov'd out of the sight of others as well as of himself --- for it is as it were a reproach to his nature that food so agreeable to the taste, and oftentimes to the sight, should become so filthy

¹ "Thou shalt have a place also without the camp whither thou shalt go forth abroad, and thou shalt have a paddle on thy weapon and it shall be when thou wilt ease thyself abroad, thou shalt dig therewith and shalt turn back and cover that which cometh from thee." Deuteron. 23. 12, 13.

and nasty by going only thro' his body¹. And therefore we may observe that the Ladies are greatly more ashamed of being thought to do such things, than the men are; as of the two sexes the female certainly is the more proud --- And I really believe, that such filth and ordure proceeding from our lower parts is the reason why St. Paul in one of his epistles calls them, I think, *uncomely parts*, and *less honourable*² --- for surely they are to the sight as comely as any other --- Well then, as far as this pride in man may be judg'd *natural*, so far may the shame we speak of be thought *natural* too --- But if this pride be not *natural*, yet as it is in man, it may be the foundation of the shame we talk of. I will add one thing more to the purpose, and that is, that we may say that *nature* teaches us to retire upon these necessary occasions in the same sense that St. Paul says, *nature* teaches us that if a man *has long hair it is a shame to him*³, where by *nature* I cannot suppose the Apostle means the *law of nature*, but a *confirm'd custom* which has made long hair appear indecent in a man. It seems to be exactly the same with respect to the

1 This opinion that human ordure is a proof of human infirmity, is illustrated by a passage in Plutarch, who tells us that when a certain Poet in his great encomiums upon Antigonus call'd him the *offspring of the Sun* and a *God*, Antigonus said, *his closestool bearer knew better* ---- Αντίγονος ὁ γέρον, Ερμώδης πρὸς τὸ ποιήμασιν αὐτὸν ἠλίε παιῖδα, καὶ θεὸν ἀνωγορδόντος, οὐ πικρῶτα μὲν (ἄπει) ὁ λασιφόρος σῶσιδεν --- H. & Osir. p. 360. Francof. 1620. This is the reason why a newly created pope is put in a chair without a bottom to it --- that he may be reminded that he is mortal. See Platina in his life of Pope Joan, his words are “*fentio sedem illam ad id paratam esse, ut qui in tanto magistratu constituitur sciat se non Deum sed hominem esse; & necessitatibus naturæ utpote egerendi subiectum esse.*”

2 1 Corinth. 12. 23, 24. *Those members of the body which we think to be less honourable, upon these we bestow more abundant honour, and our uncomely parts have more abundant comeliness?*

3 1 Corinth. 11. 14.

case before us. The custom of the country we live in has made things seem indecent, which are not so in their own *nature*. --- I think what I have said sufficiently accounts for men's first retiring for the purpose of easing nature; and shews that we need not call this desire *natural* in Philoprepon's sense of the word: nor does it really appear to me, that there is a *natural* obligation, or that it is a dictate of the law of *nature* to do these things in private --- I must however ask pardon of our good friend the Dr. here for pretending to interpret St. Paul, when he is by, who has study'd the new testament so thoroughly, and I wish he would tell us his opinion, whether I have given the true sense of the two passages in that Apostle, which I just now mention'd. What you have said of both those passages (reply'd I) is agreeable to the judgment of some of the most learned commentators; I could tell you some other opinions about them; but I would rather have the subject of *decency* continu'd, which is not affected by any interpretation of those texts.

If you have said as much as you think proper, Eutrapelus, upon this head, I hope Philoprepon will favour us with his opinion upon it, or rather his arguments for it; for I know his opinion already --- If I am not mistaken, Philoprepon thinks that the desire which seems common in men of being retir'd from company to do several things, which are in themselves necessary or lawful, is truly *natural* --- not *natural* because it is *natural* to remove what is offensive to our senses, or because it is so universally practis'd that the contrary would seem *unnatural* --- but it is a *natural* desire, as truly as a desire to do good to others, or as the love of our offspring is *natural* --- and that the law of nature dictates such a retirement -- v. g. That Crates and Hipparchia acted *unnaturally*, that they behav'd contrary to the dictates of *nature* when they consummated their nuptials in publick; which

which consummation was undoubtedly a very lawful thing and quite agreeable to nature, if done in private: so further, for a man (when he has an opportunity of retiring) to chuse to ease nature in the publick streets (as Diogenes would not scruple to do ¹) is a breach of that modesty which nature dictates. But I ask pardon, Philoprepon, for endeavouring to explain your opinion which you could have explain'd much better your self. I cannot say indeed (says Philoprepon) but you have express'd my meaning clear enough. I have been very well entertain'd with Eutrapelus's serio-jocose dissertation upon *decency*, which I shall take the liberty to make a few remarks upon, and endeavour to confute his arguments --- That whole nations like the Mossinians mention'd by Eutrapelus have been destitute of this shame, is (asking Eutrapelus's pardon) not the least proof that the shame is not *natural*; because I could produce several authors who tell us of whole nations which have had *unnatural* customs, and in which men have generally run into practices, which all civiliz'd countries call *unnatural* and think shocking -- I have read somewhere of a place where it was common for women to serve up their own children at an entertainment ² --- This I hope Eutrapelus will allow to be unnatural, and contrary to the dictates of *nature*. The ancient Persians, I think, were us'd to lye with their

¹ We are told in his life by Diog. Laert. ---

Εἰώθει πάντα ποιεῖν ἐν τῷ μίση.

² Aristotle tells us of some such nations in Asia which he therefore calls *ἄλογιστος, θηριώδεις*, irrational and brutal -- Λέγω δὲ τὰς θηριώδεις (sc. φύσεις) οἷον τὴν ἄνθρωπον, ἣν λίγχοι τὰς κύβους ἀναγιζουσι, τὰ παῖδια καπιθεῖν ἢ οἷσι φασι χαίρειν ἐνίαι τῶν ἀπηγεωργῶν ἀπὸ τῆς Πόντου, τὰς μὲν ἁμοῖς, τὰς δὲ κρέασι ἀνθρώπων· τὰς δὲ παῖδια δαρεύειν ἀκλήλοις ἐς εὐωχίαν ---- αὐτὰ μὲν θηριώδεις. Aristot. Ethic. L. 7. c. 6. p. 52. edit. Lugdun. 1590.

own mothers ¹; and in some places the Ladies were allow'd to grant their favours to any strangers who came into the country, and their husbands found no fault with them ². And every one who has read the ancients knows, that the most unnatural of all crimes, for which a whole country once suffer'd the divine vengeance, was allow'd in several countries, and so far from being punish'd that it was not look'd upon as at all base or scandalous ³. Human sacrifices too you know were very common in more countries than one ⁴. I dare say if I had time I could recollect many more shocking customs and practices which are, or have been in some parts of the world, that we should all of us allow to be *unnatural*, that is, contrary to such dispositions, or inclinations which are truly natural, and which one would think must have been conquer'd with a pretty deal of difficulty ---- We ought not therefore, to argue from the practice of such people ---- any more than we ought in the next place from the opinions of wise and learned men. Eutrapelus seem'd to lay great stress upon the sentiments of Diogenes and his filthy followers, whom, if I remember right, he call'd *screw'd* Philosophers. I'm

¹ Jus est apud Persas misceri cum matribus. Minuc. Fel. c. 31. Diogenes Laert. says the same of the Persian Magi. See his proœm.

² Eusebius tells this of the Gaetuli Præp. Ev. L. 6. c. 38. Among the Nasamones, as we learn from Herodotus, the bride was enjoy'd the first night by every one who was at the nuptial feast. L. 4. c. 172.

³ Sext. Empiric. tells us it was not esteem'd base among the Germans, but a thing in common practice. Hypotyp. Pyrrh. L. 3. c. 24. And Xenoph. says there were several cities where this abominable crime was not prohibited. *Εν πολλαῖς τῶν πόλεων οἱ νόμοι οὐκ ἐπιτιμῶνται ταῖς πρὸς τοὺς παῖδας ἐπιθυμίαις.* Laced. Resp.

⁴ Particularly among the Gauls. Cic. pro M. Fonteio, c. 10. Caes. Bell. Gall. L. 6. c. 16. and among the Gallo-græci in Asia. Liv. 38. 47. See a dissertation on human sacrifices in L'histoire de l'Acad. des inscr. & belles lettres, tom. 1. p. 57.

sure, Eutrapelus, you have read of opinions which are quite contrary to nature defended by men of great learning and sagacity, and some unnatural vices have not only been practis'd but contended for, as justifiable by as wise and *shrewd* men as any of the Cynicks -- I had almost forgot to tell you that your favourite Diogenes himself practis'd coining ^r and I dare say stiffly enough defended it. He and his father were both banish'd for it. There is hardly any absurdity to be thought of which has not been maintain'd by some learned men. But I'll instance only in *persecution* --- Our good friend here, who has study'd all the controversies in Divinity, has I dare say read several learned and elaborate treatises in defence of that vice, which is as unnatural as most. I am sure, Eutrapelus, you will own that it is contrary to *nature* to persecute our fellow-creatures for holding principles different from ourselves in matters of mere speculation. Indeed I do own it (says Eutrapelus) and I take it to be as unnatural, as it would be for me to knock down a man I should meet in the streets, because my nose is an aquiline and his is a flat one. Well then (says Philoprepon) I think we have advanc'd so far in our controversy, that Eutrapelus's argument from the customs of nations, or the opinions of some learned and sagacious men, is not to our purpose: for some nations, as well as private persons of sense and learning may have effac'd that modesty and shame, which is agreeable to nature, as we see is sometimes the case with respect to humanity, and mercy which are undoubtedly *natural*. And therefore such nations have been always esteem'd brutal and savage by others, who were more civiliz'd: and if I remember the story right, when Crates and Hipparchia

^r Diog. Laert. in the beginning of his life tells us this of him from an ancient writer. Suidas also says the same. v. Διογένης.

were about to consummate their nuptials in the portico in sight of many standers by, a young man one of his own disciples, who I suppose would have argu'd for the lawfulness of their impudence, could nevertheless not bear the sight; it shock'd him and he thereupon threw a cloak over them. The young man's name I have forgot ¹. In this case you see nature recurr'd notwithstanding all the philosophy, or rather impudence, which Crates had taught him. And with respect to the point of easing nature I am sure Eutrapelus himself whatever he may say *disputandi gratia* would be greatly shock'd to see it perpetually done in publick by men and women, just as they had occasion. It is contrary to nature and reason to do so, in as much as it is contrary to nature and reason to expose our secret parts to publick view. And that this is unnatural appears from the very name given to those parts in almost all languages of the world --- I shall only instance in Latin and Greek --- They are call'd *verenda*, or *veretrum*, and *αἰδία*, merely from it's being a thing shameful in itself to discover them ². The very names then of these parts show the sense most nations have of modesty and decency --- Now it is *natural* to hide our obscene parts from pub-

¹ The young man's name was *Zeno* as we are told by Apuleius in *Floridis* — see the quotation from him in the notes to page 5.

² *Pudenda* quia pudet modestos nudare. *Verenda* vel *veretrum* quia natura veretur nudare — *Aidia* quia αἰδία pudor naturalis vetat nudare — To this purpose it is very well express'd in *Petronius* c. 32. *ea parte corporis quam ne ad cognitionem quidem admittere severioris notæ homines solent* — many learned men have thought *cognitionem* wrong, and therefore some read *cogitationem* — But the true word is *conspicionem*, which the transcribers did not understand, tho' it is used by *Varro*. L. 6. 2. *Templum faciunt augures conspicionem* — Then the passage is illustrated by what *Origen* says against *Celsus*, the translation is thus — *mulierem numen concipere per eas partes quas conspicere nefas pudens vir ducit*.

lick view, it is *natural* to retire for the sake of easing nature. And this is the chief reason for the Jewish Law, of going out of the camp for this purpose; for God gives this reason for his prohibiting steps to the altar that the priest might not discover his nakedness, as at that time they wore no breeches, tho' I cannot but say, that the reason mention'd by Eutrapelus may be another, which the great Legislator had in view, viz. the keeping that nasty people sweet and clean ¹ ---- In that system of laws very great regard is had to modesty and decency; and I would have it observ'd (because it greatly confirms my opinion) that in whatever country decency is most regarded, wherever modesty most flourishes, there you always see virtue of every kind most abound. Thus, you know, the Persians never even made water in company, and avoided as much as possible the being seen either going *to*, or coming *from*, the proper places of retirement ². And they certainly had more virtue and integrity among them than any heathen nation upon earth. And the reason is plain why it should be so, because by this decency many temptations are avoided, which indecency exposes men to --- To

¹ Neither shalt thou go up by steps unto mine altar that thy nakedness be not discovered thereon. Exod. 20. 26.

² Herodotus tells us that they neither made water nor vomited in company — σφι σὰκ ἕμισαυ ἕξει, ἐκὶ ἕρησαυ ἄνπιον ἄλλυ. L. I. C. 133. Αἰχρὸν μὲν γὰρ ἐπὶ καὶ νῦν ἐστὶ Πέρσαις καὶ τὸ δάπνιυεν καὶ τὸ δάπμύτιδα, καὶ τὸ φυσῆς μετὰς φαίνεταῖ. αἰχρὸν δὲ ἐπὶ καὶ τὸ ἰόντι πῶ φαίρετον γενέταυ ἢ τῷ ἕρησαυ ἕνεκα, ἢ καὶ ἄλλυ πνοσ ποιῖτε. Xen. Cyr. π. p. 18. Eutrapelus might have taken notice of the modesty of the Romans amongst whom it was not reckon'd right for fathers to bath with their sons after they were come to a state of puberty. *Nostro quidem more cum parentibus puberes filii, cum soceris generi non lavantur* — Cic. Offic. L. I. c. 35. in which chapter are many excellent things against indecency and obscenity. Ammian. Marc. says, *nec stando mingens nec ad requisita naturæ secedens facile visitur Persa*. L. 23. c. 6.

allow of *vague copulation* in any country is manifestly contrary to *nature*, on the supposition of it's being agreeable to *nature*, that civil societies should be kept up in such a manner, as best to promote the happiness of the individuals --- Now it would undoubtedly be a great inlet to this for men and women promiscuously to ease nature together, or to discover to one another what we now endeavour to conceal. And if we are not permitted by the law of nature to indulge to venereal pleasure any otherwise than in the state of matrimony, we are forbid to encourage one another's lust, or by any means lay incentives before others: which we should be perpetually doing, if we perpetually eas'd nature in publick. Men by seeing women, and women by seeing men in those circumstances and in such a situation would have their passions rais'd and might sometimes be suddenly hurry'd by the violence of their lust, thus set on fire, to break the laws of nature, and to do what in cooler thoughts they would judge iniquitous and wicked. In short, without the decency I am speaking of there would be an end of all continence and chastity; rapes, fornication, adultery, and all uncleanness would appear at noon day, and be common in our publick streets. I think there can be no dispute that nature dictates to us, that we prevent these things if possible, and therefore the giving encouragement to them is contrary to nature. Accordingly it has from the very beginning (I believe) been a custom in all civiliz'd nations of the world to have places of retirement for the easing nature in; and men and women have not in any such countries been us'd to discharge the superfluities of nature in company. The *Mossinians* mention'd by *Eutrapelus* were a filthy, illbred people, and despis'd by all others; and as for the *shrewd* philosophers, who behav'd with so great freedom, the contempt most people had for them is manifest by the common name

name they were call'd by: for amongst the ancients no name could be a greater mark of contempt than what was borrow'd from a *Dog*, as every one knows who has read Homer. And in all countries and languages *Dog* is a name of contempt. I have then, Eutrapelus, of my opinion that *nature* dictates the *decency* we have been speaking of, all the polite and well-bred people in the world. On the other side are some barbarous, rude nations, or some contemptible, impudent, unmannerly philosophers. As for the two reasons you mention'd, which you think introduc'd retirement from company upon these necessary occasions, namely, the offensiveness of the excrements, and the natural pride of man, I will allow that they have had great influence this way; but yet it will not from hence follow that this retirement is not founded in a dictate of nature, or that nature has not prohibited the doing such things in publick without an absolute and manifest necessity. I have now, I think, said enough in defence of my opinion upon this head --- and am afraid that the gravity of my discourse has made it seem tedious to you ---- I wish now, Eutrapelus, that our good friend here would give us his opinion of this matter, or act as moderator between us --- we are almost at home (reply'd I) and therefore if I had a mind to say any thing upon the subject, we have not time at present: but to tell you the truth, I am not capable of adding any thing worthy of notice to what has been already said. We all agree in this, (I'm perswaded) that *decency* with respect to the points treated of is in itself quite reasonable and therefore agreeable to *nature*, that the contrary is unreasonable and would be productive of very bad and mischievous effects --- I am sure that I am greatly oblig'd to you both for my entertainment; and I would at any time bear a fit of the gripes if I thought it would end so well. The subject has been more diverting to me than you can imagine,

gine, and your discourse will be of more use to me than you think of.

You know that I belong to a club of Antiquarians at which by turns we read lectures once a fortnight upon some point of Antiquity ---- I have had some time by me a dissertation upon the antiquity of *boghouses*, *closetools*, and other *vessels* us'd for the reception of human excrements; this I design'd to read at our next meeting. Now I hope I shall be able to recollect what you two have said; and if you will but tell me what was said while I staid behind, I will put it all together, which will compleat the dialogue; and I will add some passages from ancient authors for the illustration of what is said. This will serve very well as an introduction to my dissertation. Pray do not mention our names (says Eutrapelus) for I am known to some of your club, who may perhaps mistake my meaning in what I have said, and conceive a bad opinion of me. I assure you I will not (reply'd I) but I will put fictitious names, and before I carry it to them, I will read it to you that you may see whether my memory has done you both justice. We were just now got into the outer Court, and one of my servants came out and told us that supper was ready, and that Sr John ----- had been within about half an hour and was come to sup with us.

A C R I T I C A L
A N D
H I S T O R I C A L
D I S S E R T A T I O N &c.

A CRITICAL

DISSERTATION

AND

HISTORICAL

DISSERTATION &c

A C R I T I C A L
A N D
H I S T O R I C A L
D I S S E R T A T I O N &c.

I Shall endeavour, Gentlemen, this evening to entertain you as well as my small skill in antiquity will admit, with a brief dissertation concerning the *antiquity of places of retirement for the easing of nature in, as well as of closetstools and other vessels made use of for the reception of human excrements.*

I cannot find, by the list of all the learned lectures which have been read before this ingenious society, that this subject has been ever handled, which I very much wonder at. I find indeed that one Gentleman entertain'd the society before I had the honour to be a member of it with a dissertation concerning the *antiquity of earthen-ware*, in which I am perswaded that he must have mention'd closetstool pans and chamber pots, which were at first most undoubtedly made of earth ---- But I suppose these were only mention'd by the by. And I must say that I have not in the whole course of my studies met with any dissertation written upon this subject, which is as worthy of our consideration as any point of antiquity whatsoever.

D

That

That men very early had places of retirement built or set apart for the easing of nature in, and that they had likewise vessels of the same kind or however for the same purposes, as our closetstool-pans, and chamber-pots and bed-pans, may be made out beyond dispute. Nature from the beginning of the world taught men the decency of retiring in order to ease themselves, and conveniency very soon taught them the use of particular apartments to retire to.

It is generally thought that our first parents were blest'd not only with souls but bodies too, greatly superior for their excellence and perfection to those of any of their descendants whatsoever ---- But these extremely beautiful and perfect bodies even at first wanted daily recruits of victuals and drink; for as soon as God had made them he gave them the herbs and fruits of the earth for meat, and the tree of knowledge prov'd a temptation by it's appearing to be good for food. Their bodies then seem to have been made of the same kind of frail materials with ours, and to have had the same limbs and members, the like fluids and solids as we have, and which were to serve the same purposes that ours do. As then their mouths serv'd for the reception of food, their stomach was for digestion, and the guts for the conveyance of what was not necessary for their nutrition, which was to be carry'd off. What thus pass'es thro' the body we call *excrements*: The smell of which is very disagreeable, and for that reason among others it is that men in most ages and nations have chosen to evacuate these at a distance from company, that neither they nor themselves might have their noses offended. If the excrements then of the first pair were as offensive as ours (which in all probability they were, tho' it be shocking to think such a thing of so charming a creature as Eve was) they had one reason for retirement the same as we have, and it is likely that

that upon such occasions they parted. ---- The other reason for our retiring, viz. the shame of discovering to the view of others our secret parts had no influence upon them during their state of innocency, in which it is said they were not ashamed of their being naked --- but after the fall this shame had its effect.

When men had invented and practis'd arts and sciences and built to themselves houses it is highly probable that for the two reasons above mention'd some part of every house was separated from the rest for the easing nature in, in which holes were dug, and vessels plac'd by means of which the filth could be convey'd to some other place --- We are told that the son of Adam, *Cain builded a city and called the name of the city after the name of his son Enoch* --- Now we cannot conceive a city without houses, and common sense wou'd teach men especially in hot countries to make such places of retirement in or near them. I cannot prove this to be fact from any history --- The only authentick history of those times is that of Moses, who is very brief: nor could we expect in a sacred writer an account of such things as these are. We can only argue from probability which I think is sufficient to convince us that men retired upon the occasion I am speaking of even from the beginning; and if they did, when they dwelt in houses, they certainly had places to retire. That men were us'd to retire in the days of Noah may be argu'd from the very great indecency it was then thought to be for the privy parts of parents to be seen by their children, which must be the case if they eas'd nature before one another --- We read in the book of Genesis that because Ham the father of Canaan saw the nakedness of his father and told his two brethren without, when Noah awoke, he said *curst be Canaan a servant of servants shall he be* --- Gen. 9. 22. The first mention which I find of a place set apart for this purpose is in the book of Judges. c. 3. v. 24.

When Ehud went to Eglon king of the Moabites in order to murder him, he found him fitting in a *summer parlour* --- After Ehud was gone off, the kings guards wonder'd that they heard nothing of him, upon which some imagin'd, as the door was lock'd, that he might be eafing himself --- *Surely he covereth his feet in his summer chamber.* This *summer chamber* was in all probability what we call a water closet out of the *summer parlour* mention'd in the 20th v. They are two different words in the original --- and what we tranflate *summer chamber* fignifies properly an inner, or retired apartment --- Thus the Septuagint tranf- late it by ταμείον, but the other word they tranflate ὑπερώον --- which is properly an upper room but which in our tranflation is called *parlour* --- I am further confirm'd in this opinion by the Syriack and Arabick tranflations --- The former is, *Fortaffis ad latrinam exiit per conclave coenaculi* --- the latter is, *Egreffus est ad foricam per januam interiorem* --- Ofiander has it, *In cubiculo coenaculi, i. e. quod adhaeret coenaculo.*

The expreffion of *covering the feet* implies *the eafing of nature* according to the opinions of the beft commentators, and the rea- son is taken from the nature of the Hebrew graments, which being of the loofe and flowing kind *cover'd the feet* of any one, who bent his body decently for that purpofe. Kimchi upon the place fays, it means that he was *making water*, for which pur- pofe he bent his body --- But Jerom is certainly in the right who fays it was *ut purgaret ventrem.* Bochart has a great deal upon this expreffion in his Hierozoic. p. 678. edit. Lond. In the book of Samuel we are told that Saul went into a cave to *cover his feet* --- The Septuagint have it, ὑπεκείναι --- for which Bo- chart juftly reads ὑποκείναι which is a very proper word for the thing, as we learn from Julius Pollux --- Jofephus under- ftands this phrafe of *covering the feet* in the fame fenfe, for he fays

says of Saul that he entred the cave alone, ἐπειγόμενος ὑπὸ τῷ κατὰ Φύσιν --- the old Interp. has it, *dum naturaliter ventris purgandi necessitate urgeretur.*

Elias the Jew tells that the Hebrews call'd the place where men ease nature *Mosab*, which signifies a *seat*, so ἔδρα in Greek signifies. This word may perhaps more properly be understood of the vessel us'd or plac'd for that purpose; for he tells us too that such a place was also call'd *Beth haichissae*, that is, *domus fellae sive Cathedrae* ¹, but I do not find these words made use of in this sense any where in the old testament.

The first passage in which we meet with a word which we can say strictly and properly denotes what we call a *necessary house* or a *bog house* is in the 2 Kings 10. 27. In that chapter we have an account how Jehu by subtilty destroy'd all the worshippers of Baal: after this it is said, *and they brake down the image of Baal --- and brake down the house of Baal and made it a draught house unto this day.* *Lemocharaoth* ---- the word signifies *holes* ², Malvenda a famous commentator says upon this word --- *sic vocat latrinas, vel quod foraminibus pro sedibus disponantur, vel quòd, stercora, quæ in eas egeruntur ex posteris, alvi foraminibus exeunt.* --- Jehu then turn'd this temple into a *publick boghouse*. Which word *bog* by the by I take to be deriv'd from the Hebrew word *bakak*, *evacuavit*: the participle is *bokek* and *bok* is *evacuatio*. Now it is worth while to observe that Jehu put the temple to this use as being the greatest mark of contempt he could put upon the God of it --- *Talis dominus tali honore dignus* as Munsterus upon the place observes --- For you know that in all nations except the Hottentots to make water or to dung upon any

¹ See the learned Drufius's observations, L. 9. c. 2.

² In the margin it is Lemotzaoth in loca excrementorum in exitus by way of eminence.

son or thing was judg'd a mark of the highest contempt: and therefore it was particularly unlawful to do either of these things in any place, that was sacred or religious, such were all temples, tombs, and sepulchres --- Pisistratus made a law that whoever was found easing nature in the temple of Apollo should be put to death ---- This illustrates a passage in Persius Sat. 1. v. 112.

hic, inquis, veto quisquam faxit oletum:
Pinge duos angues; pueri, facer est locus; extra
Mejite ----

As likewise what Horace hints. A. P. 471. that to make water on the ashes, or tomb of their ancestors was the highest impiety ----

Minxerit in patrios cineres ----

And we have some inscriptions now remaining which forbid any person to offer such an indignity to the ashes of dead --- I will mention two because they are really curious ones ---

HOSPES. AD. HVNC. TVMULUM.
NE. MEIAS. OSSA. PRECANTVR.
TECTA. HOMINIS.

This you'll find in Gruter p. 792. 1. ---- Another is remarkable for a curse under which this affront is prohibited ---

L. CAECILIVS. L
ET. O. L. FLORVS
UIXIT. ANNOS. XVI.
ET MENSIBVS VII. QVI.
HIC M

HIC.

HIC. MIXERIT. AVT
CACARIT. HABEAT
DEOS. SVPEROS. ET
INFEROS. IRATOS.

Mabillon. tom. 1. Itineris Italici p. 148. This Stone was found A. D. 1603.

It was reckon'd the greatest indignity which could possibly be offer'd to the Romans, when a Tarentine piss'd upon the clothes of one of their ambassadors. Suetonius tells us that Nero had so great a contempt for the Syrian Goddess that he defil'd her with urine, *ita sprevit ut urina contaminaret*, c. 56. And we find from several passages of scripture that the making a *boghouse* of a man's private house was reckon'd the greatest contempt which could be cast upon his memory, Ezra 6. 11. *I have made a decree that whosoever shall alter this word, let timber be pull'd down from his house and let him be hanged thereon: and let his house be made a dunghill*, i. e. a boghouse, so Dan. 2. 5. *ye shall be cut in pieces and your houses shall be made a dunghill*, so ch. 3. v. 29.

The contempt which the Athenians shew'd of Demades was of the like sort, when they melted down all his statues and made chamber-pots of them. Plutarch. πολιτικά ᾠδασέλιματα. (p. 820.) κατεχώνευσαν εἰς ἀμίδας --- Accordingly we find St Paul calls chamber-pots and closetstool pans vessels that the potter makes to *dishonour*, that is, designed for the meanest and most contemptible purposes, Rom. 9. 21. Some vessels are εἰς τιμὴν --- such are drinking vessels, others are εἰς ἀτιμίαν --- such are chamber-pots, and closetstool pans --- The same distinction of vessels the Apostle mentions, 2 Tim. 2. 20. *In a great house there are not only vessels of gold and of silver but also of wood and of earth, and some to honour and some to dishonour* --- This illustrates a Greek

pro-

proverb made use of by Themistocles when the Athenians after having us'd him with great contempt and ignominy, call'd him to take upon him the chief command --- I do not like (says he) the men who use the same vessel *to make water in, and to drink out of*, οἱ τινες τὴν αὐτὴν ἀμίδα καὶ οἰνοχόην ἔχουσι ---- Ælian. var. hist. L. 13. c. 40. And from hence also we learn the meaning of a passage in the book of psalms, which has puzzled some of the commentators --- *Moab shall be my wash pot* --- ps. 60. 8. *Olla oblationis mea*. It is a proverbial expression implying that he would use them in the meanest and most contemptible services; so Ainsworth words it, *used for base services as a vessel to wash my feet in*.

But I am afraid I have been too tedious upon this point, and that you think it long before I return to the temple of Baal --- Jehu (we find) to shew his contempt of Baal desecrated his temple and made a publick boghouse of it --- That it was a publick one design'd for all the neighbours or any who should come that way is I think clear from the size of it, which was certainly very large: and from the custom there was formerly and is now of erecting publick boghouses for the benefit of those who cannot have private ones, or whose business keeps them much from home. I cannot think that this was the first of the kind, but I imagine they were common enough before. In hot countries it is more particularly necessary to have such common places; because the inhabitants are under greater obligation to cleanliness than men in cooler regions. And therefore cleanliness has a great share in the Jewish religion, as it has also in the Mahometan. The Jews when they were in camp, were required to retire, when they had occasion, and with a paddle to dig a hole and ease themselves in it, and after that cover that which came from them --- This makes it very probable that in the City they had from the beginning publick boghouses, as well as private

vate ones. We find there are such in most great places in the East. In Constantinople at this day in all quarters of the City especially near the mosques is built a great number of necessary houses which in their language they call *adepkana* or the house of shame. See Grelot's voyage to Constantinople ---- We read also of publick boghouses in the city of Smyrna call'd *σωτήρια* and in the Anthology L. 4. p. 371. edit. Steph. there are several epigrams with this title *Αγαθίου Σχολαστικοῦ εἰς σωτήρια ἐν Σμύρῃ.* But as they are all extremely dull, I shall only give you one of them as a Specimen.

Πᾶν τὸ βροτῶν πατάλημα, κ' ἡ πολύολβος ἐδωδὴ
 Ἐνθάδε κερνομένη, τὴν πρὶν ὄλεσε χάριν.
 Οἱ γὰρ Φασιανοὶ τε ἔ' ἰχθύες, αἰθ' ὑπὲρ ἴγδιν
 Τρίψιες, ἢ τε τόση βρώματος ἐξαπάτη
 Γίγνεται ἐνθάδε κόπρος, ἀποσεύει δ' ἄρα γαστήρ
 Ὀππόσαι πειναλέη δέξατο λαυκανίη.
 Ὅψ' δὲ γιγνώσκει τις ὅτ' ἀφρονα μῆτιν ἀείρων,
 Χρυσῶ ποσατίς τὴν κόνιν ἐπρίατο.

By the by I cannot see why such a place should be call'd by this name *σωτήρια*, unless it be, because men are never in health who have no occasion for it: --- or because proper discharges are allow'd to be healthful. In old Rome Rosinus mentions from Onuphrius Panvinus 144 publick boghouses, which he calls *Latrinae publicae*. We find the *Latrinae* mention'd several times by Suetonius, particularly vit. Tib. c. 58. and vit. Neronis, c. 24. And there was one in particular call'd *Sellae Patroclianae*; which had it's name from Patroclus a Consul in Nero's time, who built it for the benefit of the publick near the Capitol. This is spoken of by Martial in the 12th book e. 78. in which he speaks of a man's going to that boghouse before he went to the Capitol.

Cum vult in Capitolium venire
Sellas ante petit Patroclianas ----

The proper word for a publick boghouse is *forica* according to Aufonius Popma, who says, *Forica est secessus publicus in quem onera ventris dejiciuntur, a quo foricarii appellantur, qui foricarum vectigal conducebant.* And he quotes a passage in Juvenal which has puzzled the commentators, 3. 38.

---- *Conducunt foricas* ----

I was us'd to think that this passage meant that the persons spoken of undertook the cleansing of the publick boghouses --- And they are said *conducere foricas* tho' they receive money for it --- There were many in Rome who were us'd to get money by undertaking jobs at a certain price, and hiring others to do the work --- These were call'd *redemptores* and *conductores*, you will find both the words us'd several times in the title *Locati conducti* in the pandects --- For instance: The *Cloacae* were taken care of by the Censors who hir'd these undertakers to cleanse them when it was necessary --- So we read in Livy, L. 39. c. 44. *Censores detergendas cloacas & in Aventino atque aliis partibus qua nondum essent faciendas locavisse* --- And in the same satyr of Juvenal the same persons are suppos'd to undertake other great works,

Queis facile est aedem conducere, flumina, portus,
Siccandam eluviam ----

The generality of commentators differ from me in explaining *conducunt foricas* --- And I am not very clear in the point myself. --- Most understand it of farming of the publick or the emperor the tax which was laid upon publick boghouses --- So the old scholiast has it --- *Foricas, stercora, hoc est vectigal*, or as Salmafius reads this passage, *Stercorum vectigal.* de usur. p. 529. ----

Forire

Forire est pro deonerare ventrem. And those who rent this tax (it is said) are call'd *foricarii* in the pandects tit. De usuris, L. 17. 15. *Fiscus ex suis contractibus usuras non dat sed ipse accipit, ut solet a foricariis qui tardius pecuniam inferunt, item ex vectigalibus* --- Here the *foricarii* (it will be said) cannot be those who undertake the cleansing the boghouses, because they plainly bring money into the Exchequer. But some here read *Fornicarii* which I take to be the right reading, and they were those who hir'd shops, which were under publick arches *sub fornicibus*, of the publick --- See Calvin. Lex. v. I think it looks as if the *foricarii* did not rent any tax; because it follows *item ex vectigalibus* --- which are distinguish'd from *contractibus* in the beginning of that passage --- And I fancy it will be very difficult to prove that there was a tax upon the *foricae* in Juvenal's time --- If there was, I suppose the practice was, that the farmers rented them at a certain sum of the Emperour, and oblig'd every one who came to make use of them, to pay some small matter. This seems to have been the method us'd by Vespasian when he laid a tax upon urine --- It was always reckon'd wrong to make water against the houses or walls in the city --- And therefore there were vessels plac'd in a great many corners of the streets which passengers made use of gratis, till Vespasian let them out to such as would farm the use of them, who demanded a fee of every one who made water in them --- Sueton. in his life lets us know that he was the inventor of this tax, c. 23. That this was the method is the opinion of the learned Burman in his excellent treatise *De vectigalibus* --- c. 11. Others, particularly Lipsius *De magnitud. Rom.* L. 2. c. 6. thought that these vessels were put there by the fullers who made use of the urine in their business, and were oblig'd by Vespasian to pay a tax for the liberty of placing them --- That there were such vessels we learn from se-

veral passages in the Clafficks --- Lucretius calls them *dolia curta* --- L. 4. 1020.

Pufi faepe lacum propter, fe, ac dolia curta
Somno devincti credunt extollere veftem.

Martial calls them *testae*, L. 12. 48. 8.

Funētaque testa viae ----

Macrobius calls them *ampborae*, L. 2. Saturn. c. 12.

We read in the Pandects of a tax call'd *Cloacarium*; but the *cloacae* ought not to be confounded with the *foricae* --- And those greatly mistake who think *cloacae* is either a private or a publick boghouse ---- The *cloacae* were stupendous places under ground contriv'd to carry off the filth of the city: They wanted sometimes to be cleansed: and as the publick paid the undertakers, there was a tax laid upon those I suppose who had any advantage from them call'd *Cloacarium*. By this the publick did not lose any thing --- When this tax was first laid I cannot find out --- But we meet with the word, L. 27. §. 3. ff. De usufructu --- *Si quod cloacarii nomine debeatur* --- L. 39. §. 5. De legatis 1: *Haeres cogitur legati praedii solvere vectigal praeteritum, vel tributum, vel solarium vel cloacarium.*

I have said enough (I think) of the word *forica* which is the Latin word for a publick boghouse --- It is deriv'd from *foria*, genit. *foriorum* thin excrement or dung, according to Nonius *stercora liquidiora* --- And *foria* is deriv'd from *φόρος* which is according to Hesychius *δακτύλιος ὁ κατὰ τὴν ἕδραν*, i. e. anus. So *φορῖνας* is to defile --- I shall now say something of private *boghouses* --- These as I have already observ'd were of very ancient date --- I cannot here but mention what Ikenius says of the necessary houses amongst the Jews in his Hebrew antiquities --- that they were built without the houses and were so contriv'd that whoever us'd them

them sat with his face to the South and his back to the North --- But he quotes no authority for this.

Aufonius Popma says *Latrina* is the Latin word for a private apartment for the ease of nature --- *Latrina est privata & familiarica sella*. But notwithstanding what he asserts, Suetonius uses the word *Latrinae* for the *publick boghouses* in more places than one. Philander upon Vitruvius tells us that the *Latrinae* were places dug in private houses for the easing of nature in. It is deriv'd from *latendo* as it is a private place. So in our own language it is call'd a *privy*, and in French *un privé*. Others think because Nonius proves that *Latrina* first of all signify'd a *bath*, that it is derived from *lavando*. *Latrina quasi lavatrina* --- See Voffius's Etymol. in v. *Latrina*.

The word which we meet with in the new testament for it, and which is the proper Greek word is ἀφεδρῶν --- Mark 7. 19. εἰς τὴν ἀφεδρῶνα ἐκπρεύεται, καθαρῖζον πάντα τὰ βρώματα, in our English translation it is, *goeth into the draught purging all meats*, that is, whatever is to be turn'd into nourishment becomes pure by the secretion of the excrements --- Grotius says upon that passage: Si quid est in cibo naturalis immunditiae id alvo ejectum purgat relictum in corpore cibum ---- Αφεδρῶν is in my opinion most certainly deriv'd from ἀφ' ἕδρας: because it is a place design'd for the reception of whatever comes from our *posteriors* as the Greek word ἕδρα signifies, πυγή, δακτύλιος, σφιγκτήρ.

So the Latin *sedes* which exactly answers to the Greek ἕδρα imports, as we find in Pliny N. H. L. 21. c. 20. *Testes & sedem prociuam*, and in the same chapter, *Sedis rimas & condylomata sanat*. The word *seat* is also us'd in our language for the same part, and so is *Le siege* in French sometimes by the low and vulgar People.

This derivation of the Greek word ἀφεδρῶν has made me hit
upon

upon the true etymology of a *house of office*; it was originally a *house of Off-A---e* because it receives whatever comes from that part: $\alpha\phi' \acute{\epsilon}\delta\pi\alpha\varsigma$. So the old word in Chaucer is *Gong* from the Saxon *Gang*, i. e. to *go off*, so in Dutch *afgang* is what goes off from the body, which answers to the Greek word $\alpha\phi\omicron\delta\omicron\varsigma$.

They fede of manie manner metes
 With song and solas fitting long
 And fillith her wombe and fast fretes
 And from the mete unto the gong.

Plowman's Tale, v. 97.

So in another place he says --- These harlottes that haunte bordels of these foule women that may be likened to a commune gonge, where as men purge her ordure --- Parf. 208 b. This I think confirms my opinion of the etymology of *house of office* tho' perhaps a critick of cleanlier ideas may think it is so call'd from it's being a *house of ease*; but the other etymology makes our English word exactly answer to the Greek. $\text{Αφιερωτων quia recipit quodcunque provenit vel profluit } \alpha\phi' \acute{\epsilon}\delta\pi\alpha\varsigma$: i. e. *offa---e* --- Wherever these private boghouses were, there were proper things at hand amongst the Romans for the cleansing the obscene parts, there was water and a sponge hung to a stick of wood --- Thus Trimalchis says in Petronius, c. 47. *Omnia foras parata sunt, aqua lasanum & caetera minutalia*. Seneca mentions the stick and the sponge in his 70. ep. where he tells us of a German who thrust this stick down his throat, and so kill'd himself. *Lignum id quod ad emundanda obscœna adhaerente spongia positum est, totum in gulam farsit & vi praeclusis faucibus spiritum elisit* --- Martial likewise speaks of the sponge and stick, L. 12, epig. 48. c. 17.

Quod sciat infelix damnatae spongia virgae

This *sponge* Voffius tells us was call'd in Greek $\acute{\epsilon}\kappa\mu\alpha\gamma\epsilon\acute{\iota}\omicron\nu$: so he under-

understands Catullus when he says of a man *solet ἐμαργέειν ὄζειν.*

And in this sense he interprets St Paul, 1 Corinth. 4. 13. πάντων περιψήμα we are held as despicable as a boghouse sponge, or we are as the *bumfodder of all men.*

The poorer sort of people instead of a sponge made use of a stone, or shell of some herbs for this purpose: and therefore Ca- rion in Aristoph. Plutus, A. 4. Sc. 1. describing the riches of his master and the grand manner in which the family liv'd says, *now we slaves don't wipe with stones as formerly but leeks ---*

--- ἀποψώμεθα δ' ἐ λίθοις ἔτι

Ἀλλὰ σκοροδίαις ὑπὸ τρυφῆς ἐκάστοτε ---

In a Mahometan system of Divinity publish'd by Reland in a chapter concerning washings, *De lotionibus* --- we have these words, *Ceterum mundatio pudendorum, postquam naturae satisfactum est, necessaria est, & praestat ut fiat manu sinistra, vel lapillo & dein admoveatur aqua.* See the notes of that very learned professor. I have (I think) Gentlemen, said enough of the places of retirement made use of in all ages and in almost all places for the easing of nature in.

I shall now say something of those vessels which have been made use of for the reception of human excrements, such are chamber pots, closetstool pans and the like.

I believe that Chamber pots, I mean vessels made for the reception of urine, are of very ancient date even as ancient as drinking vessels themselves. I find by a story in Herodotus that the same vessels in which men wash'd their feet were us'd for this purpose, L. 2. c. 172. Amasis (he tells us) made this golden *ποδανυπτήρη* (that is the vessel in which he and his guests were us'd to wash their feet) into a statue of God, which his subjects prov'd very fond of and worshipp'd --- After some time he told them

them that what they so devoutly worshipping'd was what the Egyptians had formerly spū'd and piss'd and wash'd their dirty feet in.

It would take up too much time to consider all the different names which we meet with in ancient authors of these vessels, which were apply'd both before and behind. I shall only take notice of a few by which means I hope to clear up some passages in those authors.

But I must first observe that the same vessel was us'd for both purposes, and the same word sometimes implies the places of retirement, and sometimes the vessel put in that place to receive the excrement.

Sella familiarica is us'd by Varro for a closetstool, or the conveniences made in a private place for the family. *De re rustica*, L. 1. c. 13. *In eo quidam sellas familiaricas ponunt.* Coelius Rhodiginus, L. 26. c. 21. says --- *Sellas familiares appellat Varro instrumenta oneri ventris excipiendo accommoda familiae* --- But this very learned man is under a great mistake when he says that *Caesale* is the same as *Sella familiaris*: for there is no such word as *Caesale*, but it is a mistake for *Casale* in Columella, which is a room in a farm house to put cheeses in --- See Scalig. Conject. in Varr. R. R. p. 198. It is worth while here to take notice that the different sexes had different kinds of chamber pots --- *Lasanum* was the pot made use of by men, and *Scaphium* was the utensil made use of by the Ladies. This Coel. Rhodig. L. 1. 21. 33. and after him Panciroll. rer. memor. five deperd. L. 2. c. 70. have both of them observ'd --- These two pots were undoubtedly of two different shapes; the former, the *lasanum* was in all probability round as our chamber-pots are; the latter was in the shape of a *boat* from which it has it's name --- in which shape our sauce *boats* at present are --- This shape was thought
more

more convenient for the sex which made use of it --- Accursius though a learned Civilian seems to me to be very much in the wrong when he takes *scaphium* for a girdle or belt in the Pandects tit. de auro & argento legato, L. 27. §. 5. *Argento legato non puto ventris causa habita scaphia contineri* --- And I can't but understand the word as us'd for a Ladies chamber-pot in Juvenal Sat. 6. 263.

Et ride, scaphium positis cum sumitur armis ---

I know some commentators differ from me about this passage and understand *scaphium* to mean some part of the female dress. But I think there is more humour in supposing a Roman virgo, who had been dress'd in the armour of a man and bully'd most desperately, to take on a sudden a feminine chamber-pot than a feminine cap or girdle. Martial has the word, L. 11. epig. 12.

In scaphium moechae, Sardanapale, tuae ---

I am satisfy'd that this vessel, this *scaphium*, was made use of both for urine and ordure, and so likewise was the *lasanum*. This is a Greek word and signifies either the apartment, or whatever vessel was us'd for the easing of nature in, or a man's chamber-pot. This appears from Jul. Pollux who tells us; L. 10. 9. that the word is us'd not only *Ἐπὶ τῷ ἀκινήτῳ ἀποπάτῃ, ἀλλὰ καὶ ἐπὶ τοῦ κινητοῦ καὶ ἀναίρετοῦ*. --- *non tantum de forica immobili, sed etiam mobili quæ certo loco ponitur & iterum tollitur*. We have the word in Horat. Sat. 1. 6. 109.

Te pueri lasanum portantes oenophorumque.

Where some learned men understand by *lasanum* something of use in dressing victuals, or what may be call'd a *travelling kitchen*. But Lambinus, and I think justly, insists upon it's being a *close-stool pan*, or chamber-pot and quotes an epigram from Nicarchus, L. 2.

Ἦν ὄπὸν αἰτήσω, δοκὸν εἰσφέρει ἦν λάχανόν μοι,
 εἶπω, δός, πεινῶν, εὐθὺ φέρει λάσανον ---

I need hardly take notice of another word signifying a chamber-pot, because it is so very common, and that is, *matula* --- the diminutive is *matella* --- It is deriv'd according to Voffius from *madeo*, quasi *madula*, because it receives the liquor which comes from our bodies --- what Lucretius calls *the humor saccatus corporis*. Having consider'd the antiquity of these utensils as well as their names, it will be proper now briefly to enquire concerning the materials they were formerly made of --- Now I think it beyond all dispute that the first of the kind were made of *earth* --- Earthen ware is certainly of very great antiquity, and the first drinking vessels were such --- We read of *earthern vessels* in the law of Moses; in several passages in the book of *Leviticus* --- The particular utensils we are speaking of are not indeed mention'd there; but as they had this art of making earthern ware it is highly probable these were of that sort. And so it was amongst the ancient Greeks --- This is plain because we read that at their entertainments it was frequent for them to break their chamber-pots upon one another's heads --- which could not easily be done unless they were made of earth. This we learn from *Æschylus* and *Sophocles* who both speak of this humour amongst their drunken countrymen. You may see the passages in *Athenæus*, L. I. p. 17. and *Casaubon* in his notes upon that place quotes a passage from *Demosthenes* which proves the same thing. And every one who is the least conversant in the Roman history knows that their first vessels whether for sacred or private uses were made of earth --- And therefore I shall trouble you with no quotations for the proof of this. Only I shall observe that the old proverb *fatagit sicut mus in matella* which you find in *Petron*.

tron. c. 58. was first us'd while earthen chamber-pots were in fashion --- It is common now to catch mice in earthen pans --- The proverb is applicable to one who is always in a great hurry, and is very stirring, and yet do's nothing to the purpose.

It would have been well both for the Greeks and Romans if they had but remain'd contented with these earthen *Jurdens* --- We may date the commencement of the ruin of both from the introduction of gold and silver chamber-pots, and closetool pans. --- We find from Aristophanes in his *Acharn.* that the Persian king eas'd nature in golden pots, Act. 1. Sc. 2. *Κάχεζεν ὀκτὰ μῆνας ἐπὶ χρυσῶν ὄρων* --- The scholiast says ὄρος δὲ ἡ ἀμῖς.

The Romans were for many years in great reputation for military valour, till luxury crept in amongst them as it did immediately upon their conquering *Asia* which was in reality their ruin --- Earthen closetool pans and chamber-pots were not then good enough for them. Pliny mentions it as a most shocking crime in Antony the Triumvir that he made use of golden vessels for obscene purposes, N. Hist. 33. 3. *Messala orator prodidit, Antonium Triumvirum aureis usum in omnibus obscœnis desideriiis, pudendo crimine etiam Cleopatrae.* And Martial makes a joke on *Bassus* that he eas'd nature at a greater expence than he quench'd his thirst --- Because for the one purpose he made use of gold, for the other of glafs --- L. 1. ep. 38.

Ventris onus misero, nec te pudet, excipis auro,
Bassè, bibis vitro : carius ergo cacas ---

Besides gold and silver, there were other very costly materials of which these vessels were made. Lampridus in his life of the *Hellogabalus*, c. 31. tells us that his closetool pans were of gold, but his chamber-pots were made, some of *murrha*, and others of *Onyx*. *Onus ventris auro exceptit, in murrbinis & onychinis min-*

xit --- The materials of which these chamber-pots were made bore a very extravagant price --- The *Onyx* was a kind of marble which grew in the East which was afterwards the name of a fine gem --- Plin. Nat. Hist. 36. 7. *Onychem etiam tum in Arabia montibus, nec usquam alibi, nasci putavere nostri veteres* --- and so L. 37. c. 6. *Exponenda est & onychis ipsius natura propter nominis societatem; hoc in gemmam transfilit ex lapide Carmaniae.*

The *murrha* of which the *murrhine chamber-pots* made was not what we now call *myrrh*, which is a *gum*: but it was a fossil, something like the earth of which our China ware is now made. So Pliny tells us in his prooem to his 33d book. *Murrhina & crystallina ex eadem terra effodimus, quibus pretium faceret ipsa fragilitas* --- This too came from the East as we learn from L. 32. c. 2. *Oriens murrhina mittit* --- *Humorem putant sub terra calore densari* --- Pompey was the first who brought some *murrhine* cups to Rome — Propertius mentions *murrhine* cups made by the Parthians

Murreaque in Parthis pocula cocta focis, 4. 5. v. 26.

So likewise does Lucan as a dear commodity, for he joyns golden ones with them, L. 4. v. 380.

Non auro murrhaque bibunt —

And it is not to be doubted, but soon after, the extravagance of the age produc'd chamber pots of the same kind; but I suppose Heliogabalus who was a monster of lust, luxury and extravagance might have them in great plenty.

I have said enough now of these necessary utensils — But I think it proper still further to observe that it was the custom both amongst the Greeks and Romans to have a slave, whose proper business it was to bring these vessels to those who wanted them

them — Such a one was in Greek call'd *λασανοφόρος* as we learn Plutarch. The matter was said *ποιεῖν ἐπὶ τῷ λασίῳ* such a slave. Arian. L. I. c. 19. ὅταν καῖσαρ αὐτὸν ἐπὶ τῷ λασίῳ ποιήσῃ. This was always judg'd the very meanest office a slave could be employ'd in. From hence comes the proverb *indignus qui illi matellam porrigat*, he is not fit to hold a chamber-pot to him, we say, the candle — For as Erasmus says, *Sordidissimum obsequium est mīsturienti matulam exhibere* — For this purpose he quotes a story out of Plutarch's Laconic Apophthegms, where we are told of a Spartan slave who was very industrious and ready to obey his master in every thing that was decent — But when his master call'd for the chamber-pot, he refus'd to obey, and chose rather to die — as thinking such an office greatly beneath him — Senec. ep. 77. — We have the proverb in Mart. 10. ep. 11.

Dispeream, si tu Pyladi praestare matellam

Dignus es —

The lasanophorus was always in waiting when his master had company either to dine or sup with him — So we find in Petronius, c. 27. that there was an Eunuch who stood with a silver chamber-pot in his hand. Athenaeus tells us the Sybaritae first introduc'd chamber-pots at an entertainment, L. 12. p. 519. Whatever Athenaeus may think, I do not imagine this casts any scandalous reflexion upon the poor Sybaritae.

When any Gentleman wanted the chamber-pot, it was a common way instead of speaking to make a noise with the finger and thumb by snapping them together — This was call'd *concrepare digitos*. Petron. l. civ. *Trimalchio lautissimus homo digitos concrepuit, ad quod signum matellam spado iubenti supposuit*. This method of signifying the want any one had of a chamber-pot is mention'd several times by Martial, 3. 82.

Digitā

Digiti crepantis signa novit Eunuchus

Et delicatae sciscitator urinae

& L. 14. ep. 119. tit. *matella fictilis*

Dum poscor crepitu digitorum & verna moratur.

& L. 6. 89.

Cum peteret feram media jam nocte matellam

Arguto madidus pollice Panaretus —

I have now I think, Gentlemen, said enough upon this subject. — If I have seem'd tedious, and said too much, you must ascribe it to the great veneration I have for all points of antiquity whatsoever, and the opinion I have of the usefulness of this in particular, which would plainly appear, if I was to consider the several moral reflections it affords us — One is plain, and naturally offers itself, and that is, that men have here a noble lesson of humility. Certainly it must abate the pride of man to consider the absolute need he stands in of such places and utensils (as I have been treating of) for the carrying off what proceeds from his body. Is it not a great absurdity for a creature to be proud who produces such monstrous filth and nastiness? who at certain times is too offensive to the senses to be born by his fellow creatures. The bodies of most beasts are much sweeter than those of men, how much soever they may value themselves on their account — This is a plain argument that *pride was not made for man*, tho' it seems to be deeply rooted in his nature.

I might add further that it would have a good effect upon men to reflect that the very vessels which they make use of for the most dishonourable and base purposes, the receiving their dung and excrements, are made of as good, nay the same materials as their own bodies — The finest and most beautiful bodies

dies are but earthen vessels as well as chamber-pots; they are but statues made of clay, and are therefore as brittle and as liable to be broke as their chamber-pots and closetstool pans, and will certainly be reduc'd and crumbled into as many pieces. If a Lady was extremely proud and insolent on account of the beauty and form of her body, or the exquisite fineness of her flesh and skin, she could not but see the absurdity of being so, if a philosopher should say to her, Madam, what you are so proud of is made of no better materials then my chamber-pot or closetstool pan: and has the same kind of nastiness in it.

But the purpose of these lectures is not so much to shew the use which may be made of considering any point of antiquity, as to explain the point itself --- And therefore these and such like moral reflections I leave to your own minds.

Lately Publish'd,

ΟΙΝΟΣ ΚΡΙΘΙΝΟΣ. A Dissertation concerning the
Origin and Antiquity of Barley Wine.

AN INDEX

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