

**The right of precedence between physicians and civilians enquired into ... /
Written by Dr. Swift.**

Contributors

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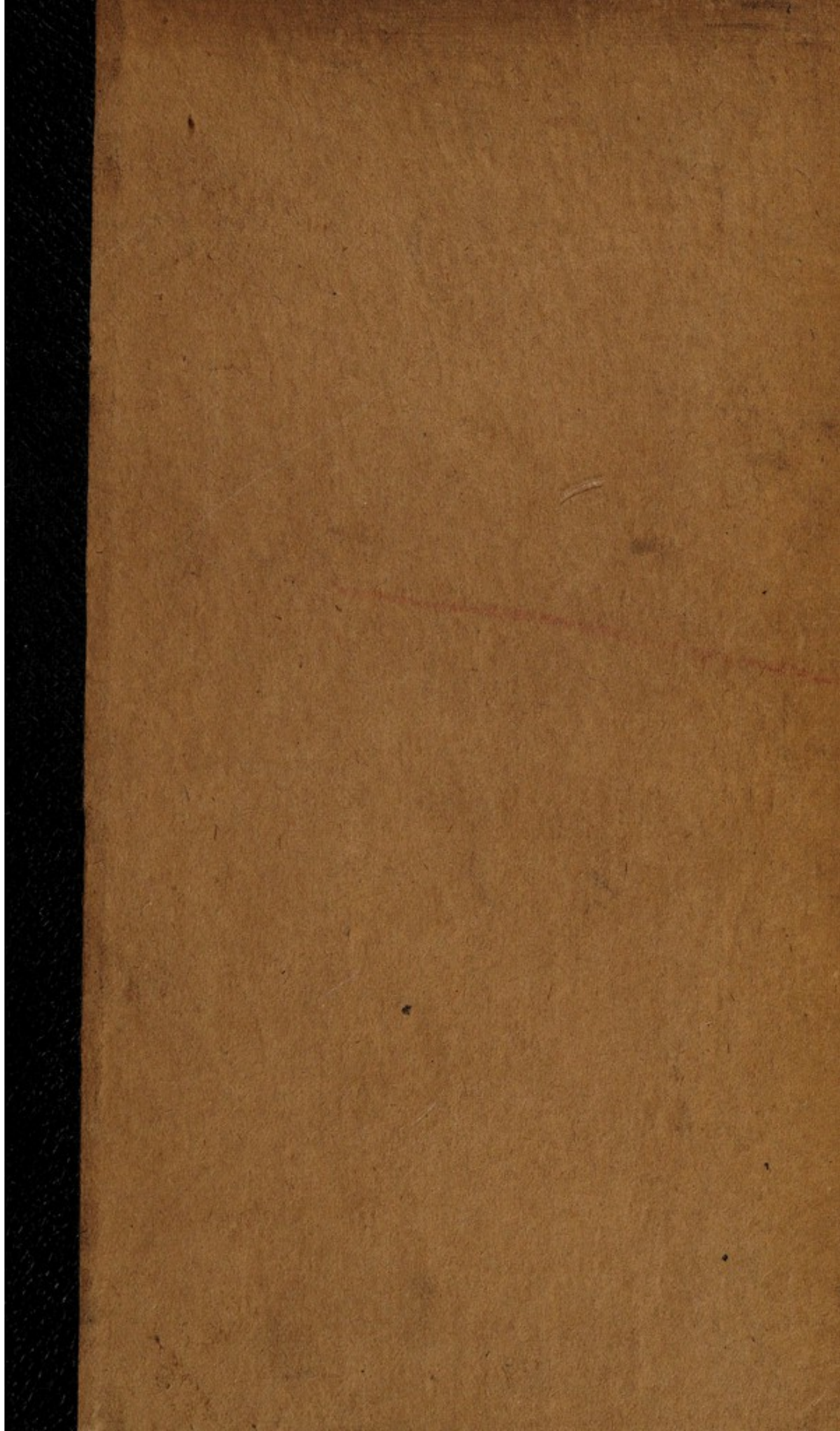
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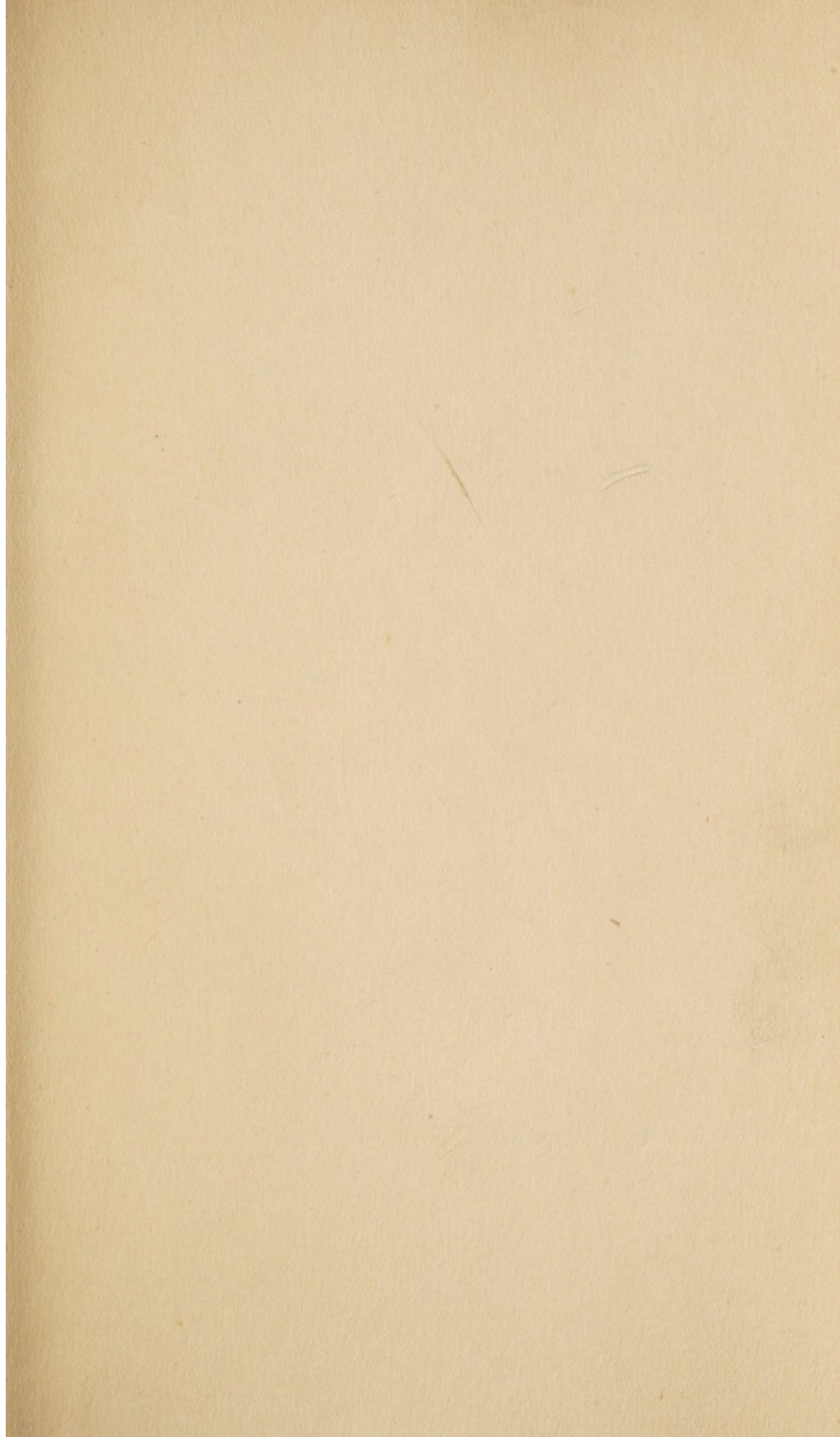
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THE
RIGHT
OF
PRECEDENCE

BETWEEN

Physicians and Civilians

Enquir'd into.

Price 6 d.

65 d

Dublin-Castle, Feb. 3. 1720.

S I R,

I Here enclose to you a Pamphlet,
written by Dr. *Swift*, in which you
will find the *Humour* peculiar to that Gen-
tleman.

I am,

S I R,

Yours, &c.

THE
RIGHT
OF
PRECEDENCE
BETWEEN

Physicians and Civilians

Enquir'd into.

*Tu major, tibi me est æquum parere Menalca, Virg.
Fidis offender Medicis ? irascar amicis ? Hor.*

Written by Dr. Swift.



Printed at Dublin in the Year 1720; and Reprinted at
London for J. Roberts, near the Oxford Arms, in War-
wick Lane.

Printed at Dublin in the Year 1817 and Reprinted at
London for J. Roberts, near the Oxford-arm, in 1818.



THE
 RIGHT
 OF
 PRECEDENCE
 BETWEEN
Physicians and Civilians
 Enquir'd into.

I Have waited hitherto, with no little *Impatience*, to see some good Effect of that Debate, which I thought was *happily* started at a *late* Meeting of our *University*, upon the Subject of *Precedence*, between Professors of *Law* and *Physick*. And, tho' I can't join in Opinion with the worthy *Gentlemen* who *first* mov'd in it, I must needs say the
 Mo-

Motion was *seasonable*, and well became him : For, besides that he intended an *Honour* to a Faculty he was promoted *above*, and was so *self-denying* as to wave all Debates of that Nature as long as he was a *Party concern'd* in the Motion, he did what in him lay, to put an End, by *Authority*, to a Point in Controversy, which had long divided the Gentlemen of those two *Faculties*; and I am very much mistaken if the *same* Person does not *hereafter* prove as much a Friend to Piety and Learning in his other *Designs*, as he has been already in *this*, to the Peace and Agreement of *learned Men*.

But, to my great Disappointment, little more has been said upon the *Subject*, since the first Debate, than what has been argu'd in *private*, more for the Entertainment of *single* Gentlemen, than the Use and Information of *Mankind*. I have heard that the Matter is brought to a *Compromise*, and Professors in *both* Faculties have *agreed* to yield Precedence to one another, according to their *Standing*, and the *Date* of their Commencement.

But this to me appears no *satisfactory* Way of *deciding* a Point of such *Importance*. And to speak freely, it is but drawing a Skin over a Wound, and giving it a *Face* of Soundness, when there lies Filth and Purulence *within*, which will *another Time* break out with more Pain and greater Danger.

The

The *Time* is approaching, when it will be proper once more to bring *this Affair* upon the *Carpet*; and I am humbly of Opinion, that the Point is of such *Consequence*, that it ought not to *subside*, as it has done of late; it should neither *rest* upon that slight *Baffle* it receiv'd at its *first* Appearance in Publick, nor be *busb'd* up in Silence, under the Pretence of any *private* Accommodation, which the Parties concern'd have since come to, for the sake of *Civility* and good *Manners* in Company.

I am one of those who love *Peace* upon a *good* Foundation, and do, for that Reason, no less admire *Truth*, upon which alone a *lasting* Peace can be *founded*. And as I am *qualify'd* to introduce this Matter at the next Meeting of our University, and fully *determin'd* to do so, I thought it *reasonable* to give this friendly *Notice* to *all* Parties, that they study the *Point*, and make themselves Masters of it, and give it so thorough a *Canvassing* in what manner they think fit, as to leave no room for *Exception* and *Wrangling* when the Question comes to be *solemnly* debated in that *Assembly*.

But, before I come to the *Merits* of the Cause it self, you must give me *Leave* to make one *Observation* in the Way, concerning the *Importance* of Precedence in general, which may prove of singular Use to Mankind, who are for the most part *unappris'd* of it.

As I remember, there fell a very rash Expression from a certain Gentleman (with whom it is not usual to be so *unguarded*) who

appear'd an *Advocate* for Physicians, when the Motion was first made to thrust them from their Place. He was pleas'd to call it a *Womanish Debate*, if I took him right ; but, as much a Friend as I am to his *Person* and *Cause*, I will not follow him in that Opinion, and will farther say, the Expression was mean, and beneath the Dignity of his *Character*. There is an *unkind Reflection* couch'd in it upon a *Sex*, by which much of the *Decencies* of Life and *little Morals* are supported : And it does not agree with that Taste of Gallantry which he is *thought* to have, and is very consistent with his *Profession*; and is even *ungrateful* in a Man of that Faculty, which is more in Favour with the *Ladies*, than any other, except *Divinity*.

But not to *insist* upon this, I can't think, as that Expression *implies*, that the Matter is at all *beneath* the Consideration of the *greatest* and *most learned* of Men : On the contrary, I think the Question was well mov'd ; and since it has been mov'd, every one should endeavour to find on which Side of the Argument the Advantage lies ; and I wonder that in this *Interval* of *Parliament* and *Business* (the usual *Vacation* of this Kingdom) something has not been offer'd before this Time for the *quieting* Mens Minds. It is a *Difference* amongst his Majesty's Subjects, which it becomes every *healing* Spirit to *compose*, and is a Duty both of *Religion* and *Loyalty*.

I would

I would ask, Is *Precedence*, or Distinction of Place, of no Moment amongst *Men*? Are *Women* only concern'd in it? Does *Society* owe nothing of *Conveniency* to it? Is it *indifferent*, whether a Man sits at a *Lady's* Elbow or her pert *Chaplain's*? near a *Soop* at the *Head* of the *Table*, or *Beef* at the *Bottom*? Is there no Advantage in the *first* Plate, or the earliest Compliment of the *Glass*, or the Respect of *Waiters*, or in ruling the *Books* at a *Quarter-Sessions*, and being honour'd with the *Cushion* in the Face of one's Country? Is it of no Consequence to be in *the Eye* of the Government, and does not *Precedence* contribute to that at a *Tholsel Entertainment*? What are *Academical Degrees* so dearly *purchas'd* for, but *PLACE*; and can a *Professor* answer it to his *Trust* or *Interest* to disparage *Precedence*? For what other Reason in Nature, but *Precedence*, did a *great* Man of my *Acquaintance*, lately become a *double Grand-Compounder* for his Degree, and another *undecieve* Mankind, or rather *deceive* Women, and suffer himself to be pronounc'd a *venerable Man* in spite of his *youthful Looks*? Shall not the solemn Doctor——in his Chariot take Place of plain Mr. —— in his, and have the *Heels* of him in *Preferment*, according to the Start he has in *Precedence*.

Give me Leave to say, that the Notion of the *Insignificancy* of Place has been of infinite *Prejudice* to many *worthy* Men, and of as great *Advantage* to others, who have *juster* Thoughts of it. While *Dignity* sinks with its own Weight,

the *Scum* of Mankind will naturally rise above it.

I have a *pious* Concern upon me for all the important *Mistakes* of Mankind, and this among the rest; as to which, I have observ'd a *strong* Prejudice runs counter to the Nature of Things and the Principles of *Truth* and *Reason*. Sure I am, *Nature* directs every *Person* and *Thing* to maintain its Situation, or rather not so much to *keep* its own Place, as to *aspire* and *displace* others. And the Reason is plain, because that is a Tendency to the *uppermost* Point, and an Approach to Perfection; and therefore, contrary to common Opinions, I have ever thought there is *Piety* in Pride and Ambition, and that it is a *Virtue* to be æmulous and aspiring. And when I hear, as in my Time I have many, *conceited* Declamations against *Pride*, I suspect it is with the Design of a *Monopoly*, and to *engross* it; as I have known an ingenious School-boy spit in his Mess of Porridge, not to *abuse* the good Creature, but to *secure* it all to *himself*. What is that *Dominion* so early given to Mankind, but Superiority of *Power* and *Place*, and then to act up to it, is not *Womanish*, but *Manly*. And if that was a *Precept*, I will take upon me to say, there is not one Point of *Duty* so universally and exactly observ'd.

And *Society* has so great Consideration of Place, that we find wise *Provisions* made for the *regulating* of it, and for *settling* the due *Pre-eminence* of all Degrees of Men, and an Office
of

of *Heraldry* for that Purpose, which may be found in *almost every House of Quality*. I could go farther than this, but for this Reason, that it is *out of my Way*, and none of my Business, to determine the *Force* of great *Examples*, and make Conclusions upon *Scripture*; and perhaps my Friends *best Apology* is, that the *Bible* is out of the *Road* of his Profession and Study; but I will say thus much, that as I have observ'd *Divines* to be so far scriptural in their Carriage, as to take *the right Hand of Fellowship* on all Occasions, and carry their Disputes about Place *as high* as any other sort of Men, so their *Practice* (such is my *Deference*) is to me the best *Gloss* upon *Duty*, and my Conviction, and should be *his*. And this plainly determines the Point against him, and shews the Importance of Precedence; and then it will follow in *Logick*, that if *taking Place* be matter of Moment, to *dispute* about Place is not Womanish or *trivial*.

And this allow'd, I am inclin'd to believe, that upon this *religious* Principle all our *late* Promotions of *Nobility* have proceeded, and that so many Gentlemen have procur'd themselves *Titles*, not as some have *injuriously* thought, that they might take Place of their *Betters*, but out of a Sense of *Duty*; and while *some* (alas! too many) ignorantly *despise* them for their worthless Ambition, I regard them with another Eye, and *honour* them for their *Piety*, and *Courage*, and *Conscience*, and even *Condescension* in being made Great; and do from my Heart *pity* such as cannot be *greater*, without being

less. Indeed the Roll of our Nobility is at present very *voluminous*, but no matter for that. If there were more of them, such is the *Ductility* of my Respects, I could, with a *smaller* quantity of Esteem, do Honour to them *all*. I make the same Account of Nobility of all Dates, as I do of Books: I value the *Old* as usually more *exact*, and *genuine*, and *useful*, tho' commonly *unletter'd*, and often *loose* in the Binding; and I value the *New* because ——— but the Notion is *obvious*, and I leave my Reader to pursue it. I was led into this Comparison from the *Curiosa Felicitas* of those, whose Way it is to *paste* their Arms and *Titles* of Honour on the Reverse of *Title Pages*, which shews the Affinity of the two. My Love to the Nobility has made me sometimes seriously lament the great *Damp* must have fallen on Honour and *laudable* Ambition, had the *Peerage Bill* succeeded in *England*; but I had this Consolation, that had the *Shuice* been shut there, the *Flood* of Honour had risen the *higher* here, and *overflow'd* this my *native* Kingdom.

I could here, according to *Custom*, produce, in favour of this uncommon Position, many bright Authorities, and have now before me above a *score* of Quotations, gather'd with infinite Labour from St. *Chrysostom*, by his *Index*; but, to the *Discouragement* of my *Learning*, the *Greek Types* are not ready, and will not be set till the *Twentieth* of next Month, when the following *Editions* of this Work shall be *enrich'd* with learned *Languages*, in great *Variety*.

riety. The Author of a *late State-Sermon* should have waited, as I do, rather than suffer his Learning to look *a squint* as it does, and make so *frightful* a Figure from the Press. I am Master of the *Stochastick* Art, and by Virtue of that *I divine*, that those Greek Words in that Discourse have *crept* from the Margin into the Text, otherwise than the Author intended; and indeed some of those Greek *Maggots* are so *uneasy* in and *asham'd* of their Place, that they seem to be upon the *Crawl* backwards.

I hope what has been offer'd will clear this Case of *Conscience*, and is sufficient to shew any Man of *Candor*, and who *loves* and *searches* after Truth as I do, the *Importance* of Place and Precedency amongst Men, that the *Peace*, and *Order*, and *Honour* of Society is owing to it; and as *Women* have been remarkably *strenuous* in asserting these Rights, I do hereby take upon me to return them the Thanks of *Mankind*, (asking Pardon for the Professor's Misbehaviour) and do wish them *Perseverance* and *Success* in all their laudable Attempts of *that* Nature. Let them enjoy the *Wall* and the *right Hand* of us from this Day forward, not in Consideration of their *Weakness*, or out of our *Courtesy*, but in their own *Right*, as *Patriots*, and stout *Defenders* of the Privileges of their *own* and *our* Sex.

But to proceed. It were perhaps a proper *Method* in this, as in other Debates concerning Precedency, to appeal to the *Herald's Office*, and be determin'd by usual and stated *Rules* there,

there, how Place in this Case is to be *given* or *taken*; but a certain *Lord* has assur'd me upon his *Honour*, that nothing concerning the present Question is there taken Notice of; and whatever Orders may be deliver'd in Heraldry about *personal* Precedence, there is nothing said as to *Faculties*, except only this, that Doctors in Divinity, and those not *Specialists*, as we use to call them, *i. e.* such as have receiv'd that Degree by the special Indulgence and *undeserv'd* Favour and Grace of the University, shall have a Place immediately above Esquires that are not of Noble Families.

Upon which Observation, if it be true, as I fear it is, I have Reason to apprehend some Disturbance in the Country amongst the Ladies there; therefore I do present my most humble Service to Madam — Wife to a very Reverend Divine, D. D. *Speciali Gratia*, who has of many Years past, to my Knowledge, in Mistake of her Husband's Right, taken Place at Table of a certain Justice o'th' Peace's Lady; and do advise her, that in order to maintain her Precedency, she wou'd *once more* send her Spouse up to a Commencement, and engage him to perform his Acts, and be re-admitted, and take up his large Cautionary Bonds, for her own and her Childrens Advantage.

And I wou'd farther observe, for the Use of Men who love Place without a Title to it, either by Law or Heraldry, as some have a strange Oiliness of Spirit which carries them upwards, and mounts them to the Top of all
Com-

Company, (Company being often like bottled Liquors, where the light and windy Parts hurry to the Head, and fix in Froth.) I wou'd observe, I say, that there is a secret Way of taking Place without *sensible* Precedence, and consequently without *Offence*. This is a useful Secret, and I will publish it here from my own Practice, for the Benefit of my Countrymen, and the universal Improvement of Mankind.

It is this. I generally fix a sort of *first Meridian* in my Thoughts before I sit down, and instead of observing privately, as the Way is, whom in Company I may sit *above* in point of *Birth, Age, Fortune, or Station*, I consider only the Situation of the Table by the Points in the Compass, and the nearer I can get to the *East* (which is a Point of Honour for many Reasons ; for—*Porrecta Majestas ad ortum solis*) I am so much the higher ; and my good Fortune is to sit sometimes, or for the most part, due East, sometimes N. b. E. seldom with greater *Variation* ; and then I do my self Honour, and am blest'd with *invisible* Precedence, *mystical* to others ; and the Joak is, that by this means I take Place (for Place is but Fancy) of many that sit above me ; and while most People in Company look upon me as a *modest* Man, I know my self to be a very *assuming* Fellow, and do often *look down* with Contempt on some at the *upper End* of the Table. By this *Craft* I at once gratify my *Humour*, (which is Pride) and preserve my *Character* ; and this I take to be the *Art* of Life. And sticking to
this

this Rule, I generally possess a middle Place in Company, even in the *vulgar* Account, and am at *Meat* as wise Men would be in the *World*,

Extremi Primorum, Extremis usque Priores.

And to this Purpose, my Way is to carry a little Pocket-Compass in my left Fobb, and from that I take my Measures imperceptibly, as from a Watch, in the usual Way of comparing Time before Dinner ; or if I chance to forget that, I consider the Situation of the Parish-Church, and this is my never failing Regulator.

I know some People take another Way for this, and place themselves nearest the Dish they like best ; and their Ambition is gratify'd where their Appetite is so. Eating well is commonly, and with Justice, call'd Good Living, and their Rule is that of *Horace* ;

*Ut quocunque loco fueris vixisse libenter
Te dicas ———*

And it must be allow'd as a Standard, their Honour lies in their Stomach ; as indeed I have always thought *that*, contrary to vulgar Notions, the Seat not of Honour only, but of most great Qualities of the Mind, as well as of the Disorders of the Body.

Give

Give me Leave to explain my self. I think I can reduce to this one Principle all the Properties of the Mind; and, by the Way, as I take our *grand Devourer of Fire* to have the best Stomach of any Man living, I conclude him the greatest Person our Age or any other has produc'd, not excepting *Cato's Daughter*; nor shall Time, altho' *edax rerum*, ever digest the Memory of one who has a better Appetite than even Time it self. But to go on, Does not the Stomach make Men *Ambitious, Covetous, Amorous, Obsequious, and Time-serving*? What made a certain Judge keep his Place on the Bench when his Brethren left it, but his Sense of Honour, *i. e.* his keen Appetite? Does not the Stomach alone carry all Debates in both Houses, and support Parties, and make Court-Parasites lose their Dinners *sometimes*, that they and theirs may dine the better *all their Lives* after? Don't we use to say a Man of Honour *Stomachs* an Indignity? Is not *English Feeding* the Foundation of *English Bravery*, and good Claret, of *fiercé* and *French Sprightliness*.

In short, *Courage, Honour, Wit, and Sense*, and all Arts and Sciences, take their Rise here; and this an Antient has observ'd, *Magister artis ingenique largitor Venter*: Which if it be true, I will take upon me to declare our vulgar Saying, *that Men have Guts in their Brains*, is a vulgar Error, and should be rectify'd, and that rather their Brains are in their Guts; and when we see some Men less Couragious, Witty, or Learn'd, than others, we shou'd pity their bad Stomachs

or Indigestion, rather than their Incapacity or Indisposition of Brain: I am so sensible of this, that I have of many Years disus'd, as an Absurdity, that Saying to a simple Fellow — *God help your Head*; but I wish him, with more Propriety, a good Stomach, or a better Dinner.

I cou'd here *Chimico-Mechanically* resolve Mens Parts into their Feeding, and shew what sort of Humours and Genius must necessarily proceed from *particular* sorts of Meats, and explain a great deal of the Heathen Mythology by it; but this I reserve for a Treatise by it self. Yet this I will say, that a Writer's Stomach, Appetite, and Victuals, may be judg'd from his Method, Stile, and Subject, as certainly as if you were his Mefs-fellow, and sat at Table with him. Hence we call a Subject *dry*, a Writer *insipid*, Notions *crude* and indigested, a Pamphlet empty or hungry, a Stile *jejune*, and many such like Expressions, plainly alluding to the Diet of an Author; and I make no manner of Doubt but *Tully* grounded that Saying of *Helluo Librorum* upon the same Observation.

Now, I say, it is evident, if this be true, that every Man at Meat is most *honour'd* when he is most *humour'd*, or when he sits nearest to that which pleases his Palate best; and consequently that is the first Place to him upon that Principle, and such Men must be allow'd to have the truest *Taste* of Honour of all others. I have observ'd these sort of People have generally

rally a great Propensity to Roast Beef; and it will be granted, that to sit even at the Foot of the Table next a Sir-Loin, which is a Dish of Dignity, and of old hereditary Knight-hood, is, in Strictness of Heraldry, more honourable than a Place next the biggest plain Country Squire at the upper End, and I have often chosen it.

But to return from this useful Digression: The noble Personage afore-mention'd, who honour'd me with his Sentiments upon this *abstruse* Point, must be allow'd to have as good a *local Memory* as any Lord in the Kingdom, and has never been known once to *mistake*, or *forget*, or *recede from* that Place of Distinction which is due to him. He cou'd settle the Forms of a Royal *Enterrment*, and adjust the Ceremonies of a *Coronation*, if Occasion were; and I must add, but that he has more *Honour* than to be *officious*, he could have determin'd that late controverted Point of an *English* Bishop's Place amongst ours, and had sav'd the House, had he been call'd upon, the *Trouble* and *Delays* of refering to *English* Precedents.

I say, his Lordship (who is expert in Heraldry, and as communicative of that useful Knowledge as becomes noble Spirits) has assur'd me, there is no Notice taken in that Science of any Distinction of Place for learned Faculties, and for mechanical ones, such as appear on *Collar-Days*, or riding the *Franchises*,

chises; they are below the Thoughts of a Man of *Quality*. He pretends not to know what By-Laws, or private Compacts of Precedency, there may be between *Goldsmiths* and *Grocers*, *Vintners* and *Shoemakers*.

I have now before me a Table of Precedence, given me by the same noble Hand, reaching down from a Prince of the Blood to a Country Squire, and regarding every *Branch* of their Families in the *minuteſt* Manner; which I reſerve for my own Uſe, and am *envious* enough to deny it to the World, and the rather, that it is to be found in *Mackenzy* and *Gwillim*, and may be had for half a Crown in the Office.

The Caſe being ſo, there can be no other Way, as I conceive, of deciding a Queſtion of Precedency between the two Faculties of Law and Phyſick, but by enquiring into their *Antiquity* and *Dignity*; and which ſoever of them ſhall appear to be moſt ancient and moſt uſeful to the World, I preſume, the World will, in Juſtice, think fit to have the greater Honour for, and give the Precedence to.

I take it for granted, that Priority of Time, *cæteris paribus*, gives a Preference of Place, and this naturally, or by common Conſent; for that I take to be the Meaning of *Nature* in moſt Caſes, *viz.* what is found reaſonable in itſelf, and has been always agreed to by Mankind, and is confirm'd by conſtant and un-

uninterrupted Practice; and this I desire some young Preachers to take good Notice of, and get by rote. I likewise, by the Way, take upon me, now I think of it, to advise a certain Deacon of my Acquaintance, to read Doctor *Cumberland* all *through, and twice*, before he presumes to plead the *Law of Nature* in the Pulpit; to learn Mathematicks, before he pretends to *demonstrate* there; to peruse *Aristotle, Tacitus*, and the State-Tracts, before he meddles with Politicks; and be able to act *Eteocles*, before he attempts *Greek Quotations* in his Sermons. What if *Jocasta* or *Antigone* shou'd hear a Mispronunciation from the Pulpit, or any other of those young *Greeks* who so lately did an Honour to *Euripides*, transported their Audience into *Thebes*, and inspir'd the old Batchelors on the foremost Bench, with that *παῖδες πολλοὶ ἰδόντες*, which they so handsomly represented.

I say, Time gives a natural Right of Precedence by common Consent, and hence Age is honour'd above Youth, and by it. The very Heathens thought it Indecency, and a Trespas in point of Manners, *si juvenis seni non assurrexerit*, if a young Man did not rise up and give way to an older; and the Canonists I hope will be ingenuous enough to own, tho' in this Argument against their Brethren the Civilians, that it was a Rule of the Primitive Church, that a Deacon should not sit in the Presence of a Presbyter: In a Word, Wisdom
and

and Experience, which are divine Qualities, are the Properties of Age, and make it honourable, and Youth in the want of them contemptible.

But I don't say this to mortify or discourage young Men. I wou'd not by any means have them despise themselves, for that is the ready Way to be despis'd by others, and the Consequences of Contempt are fatal. For my part, I take Self-conceit and Opinionativeness to be of all others the most useful and profitable Quality of the Mind. It has, to my Knowledge, made Bishops, and Judges, and smart Writers, and pretty Fellows, and pleasant Companions, and good Preachers. It is a sure Way of being agreeable to the Ladies, who ever judge of Men as they observe Men do of themselves. If all Men were to have the same Opinion of themselves that others have of them, there wou'd not be, out of meer Shame, above two Sermons next Sunday in this large City, nor five Lawyers to go through with the Business of next Term. Self-conceit supports the Dignity of Church and State, and I pronounce him an Enemy to the Publick who is so to that.

Much less do I intend any Trouble to young Clergymen of the Court or City by the foregoing Remark, as if because Deacons of old used to stand before Presbyters, that now it were fit to rise when they come in, or give the Civility of the Hat or Wall to any rusty

Rum

Rum in the Street; I know the Inconvenience of that mistaken Piece of old Breeding to both Parties, and think it prudently laid aside. It is Respect to an old Parson, not to oblige him to uncover in the Cold, and unsocket his Head with both Hands, and so daggle his Gown out of Ceremony; it is the same Respect to a spruce Bob, to let it lie quiet and undisturb'd in its Hat-case. I know no Reason why Powder and Oil should submit to Grease and Greyness, that a white Wig shou'd lower to hoary Hair, or a brush'd Bever strike to a *Carolina* Hat with Stays.

I cannot forbear here to applaud the present Refinement of Ecclesiasticks in their Habits, and say they are more primitive and regular in their Dress than those of any Age before them. A Clergyman ought to be *κόσμιος*, i. e. not as we read of *good Behaviour*, but well dress'd, as indeed nothing contributes more to polite Behaviour than good Cloaths. This is a various Reading. And here I observe, for the Use of young Stagers in Divinity, that nothing will bring them into greater Repute for deep Learning, than to enterprize in Criticism, and adventure betimes to change the common Reading of any Text in the *Bible*. This single Word is, in my Opinion, enough to vindicate their Silks and Velvets against all the Fanaticks in *Christendom*, and our own Canons to back them.

It is an old Observation, that Piety is most-ly supported by the Female Sex; so that whatever is agreeable to them, is for the Advantage of Religion; and consequently the Clergy shou'd dress in Respect to the Ladies, (*i. e.*) for the Good of the Church: And indeed I have known some of the younger Sort, that could not preach with a *ruffled Band*, or a Wig out of *Curl*; and a certain Lady of my Acquaintance, very *religious*, and who had a good *Taste* of Men, always made a Judgment from the Air and Dress of the Preacher, and never relish'd any Doctrine that came not recommended with a *Scarf* and a *Diamond Ring*. I am not one that———*Ambitiosa recidit ornamenta*, wou'd strip the young Clergy, and retrench their Decencies of Dress: So far from it, that I wish them with all my Heart greater *Elegance*, and finer *Apparel*. Well fare the Heart of that sprightly Youth, a Deacon of this Church, who I foresee shall first adventure to *hoop* his canonical Coat, and border his Band or Shirt with *Mecklin-Lace*, or a modest *Fringe*.

But to return from this *Incident* to my Subject again, (from which a vast impetuous Force of Wit and Learning, and Love of my Country, have led me devious) the nicest Logicians will allow it a fair Way of arguing in all Cases, to refer to *Things* what is true as to *Persons*; and therefore I conclude, if Physick be a Faculty more ancient than
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that of Civil Law, then it literally *goes before* it, (*i. e.*) takes Place of it; and I hope it will not be denied, that Physick is as old as the Occasion of it; as old, indeed, within a few Days as Mankind, which can by no means be said of the other, (in Comparifon) *Upstart* Profession, unless any one will be so hardy to affirm, there was a *Doctor's-Commons* or Bishop's Court in Paradise. And if any Man should insist to know the Year and Day of the Rise of Physick, I take him to be ignorant of Religion and History, and will disdain an Answer; tho' I could tell him not only what the first Distemper was, and that Epidemical, *viz.* a Falling Sicknefs, but also who it was that cur'd it; but I don't think fit to gratify Dullnefs and Ignorance so far.

I have ever blam'd St. *Jerom* in my Heart for Indiscretion, that when some pragmatistical Deacons set up for Equality with Presbyters, he, to humble them, made Presbyters equal in Effect to Bishops; and I could do something of the same Kind in the present Dispute, and shew those assuming Civilians, that they can with so little Reason arrogate a Place above Physicians, or an Equality with them, that, in my humble Opinion, some Faculties which they have in Contempt, are superior to them in point of Time, which I have already prov'd to be the natural Ground of Precedency; and it is enough here but
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to name the excellent Faculties of *Musick* and *Poetry*, whose Antiquity, I think, no Man of Sense or Modesty will call in Question.

But having mention'd Poetry, I must go aside a little, to salute my worthy Friend the *Professor* of, (or to speak more properly) the *Reader* in, that Faculty in *Oxford*, who has befriended the World so much by his incomparable Performances of that kind, especially his latest: I will own he has taught me, and I believe some other Gentlemen who had lost their *Latin*, the true Grammatical Construction of *Virgil*; and deserves not our Acknowledgments only, but those of *Eaton* and *Westminster*. I am sensible, Construction is as necessary to the Relish and Use of an Author, as Chewing is to Taste and Digestion. However, I must take upon me to admonish him of one great Mistake; and I know that the Modesty of the Man, and the good Nature familiar to him, and which shines as much in his Conversation, as Wit and true Poetry does in his Works, will bear it from a Friend: He has more than once, as I remember, put *Jessamine* for *Sweetmarjoram*, the true Version; but as this, and a few more, are his only Variations from the Letter of the Original, it may well be excus'd; my Fear is, that School-boys may come to suffer by his Mistake. I dare venture to affirm, in Favour of that good Pot-herd, that *Sweetmarjoram* is not improper either in *Broth* or *Heroicks*. Tho'

Tho' I think what has been urg'd is sufficient to weigh in Favour of the Faculty I have here espous'd; yet, upon Occasion, I could allow all this to go for nothing, and place the Controversy upon another Footing, and argue from the natural Dignity of Medicine it self, and the universal Use and Benefit of it to Mankind: For it is well known, that Physick has been always necessary to the World, and what Mankind cannot be without. It has been requisite in all Ages and Places, which is more than can be asserted in behalf of Law, either Civil or Canon. I don't believe they know any Thing of these in *China* or the *Mogul's* Country, but we know they do of Physick, which prevails in the East, which supplies us with great part of our *Materia Medica*, and no *English Man* ought in Gratitude to forget, that the great Genius and Honour of *England* was cur'd of a Fit of the Gout by a salutary Mofs from the East.

But that is not all: The Force of Physick goes farther than the Body, and is of Use in relieving the Mind under most of its Disorders: And this I dare venture to affirm, having frequently made the Experiment upon my own Person with never-failing Success; and this I did by the Direction of my worthy Parish-Minister, who is indeed an excellent Divine, and withal an able Physician, and a good Physician only, to be the better

Divine. That good Man has often quieted my *Conscience* with an *Emetick*, has dissipated *troublesome Thoughts* with a *Cordial* or *exhilarating Drops*, has cur'd me of a *Love Fit* by *breathing a Vein*, and remov'd *Anger* and *Revenge* by the Prescription of a Draught, thence call'd *Bitter* ; and in these and other Instances has convinc'd me, that *Physick* is of Use to the very Soul, as far as that depends on the Crasis of the Body.

—— *Mentem sanari corpus ut agram,
Cernimus et flecti Medicinâ posse videmus.*

Lucret.

And I am so fully perswaded of this, that I never see a Wretch go to Execution, but I lament that he had not been in the Hands of a good Physician, who wou'd have corrected those *peccant Humours* of his Body which brought him to that untimely Death.

Now can any Thing like this be pleaded in Behalf of one or other of the two Laws we are dealing with, or of both together ? By the Way, I must observe here, that these two Laws, Civil and Canon, are put in Couples for their Unluckiness, and, I think, they ought to be muzzled too. And here lies the Disadvantage of the present Dispute ; *Physick* we know is a plain simple Thing ; now that this single Faculty, without one Friend on Earth to take its Part, and be a Second, should

should dispute with a Pair at once, is as if one poor Blood-Hound should engage with a Couple of Maistiffs ; or that a Man should fight a Gentleman and his Lackey, or with a single Rapier against Sword and Pistol : 'Tis very foul Play, and Standers-by should interpose : So hard are the Terms of this Debate ; but there is no Help for it : These two fast Friends can scarce be parted, and are seldom found afunder, they must rise and fall together. My Lord *Bacon* used to say, very familiarly—*When I rise, my A— rises with me.* I ask Pardon for the Rudeness of the Allusion ; but it is certain that the Canon Law is but the Tail, the Fag-end, or Footman of the Civil, and like Vermin in rotten Wood, rose in the Church in the Age of its Corruption, and when it wanted *Physick* to purge it.

But I am weary of proving so plain a Point. To me it is clear beyond Contradiction, that the Antiquity and Dignity of *Physick* do give it the Precedence of Civil Law and its Friend. I could here very easily stop the Mouths of Ecclesiastical Civilians, by an Example or two of great Authority ; but I hope they will take the Hint, and save me the Trouble : And for Lay-Professors, I will only say, he that is not convinc'd, has little Sense, not only of Religion (perhaps that is their least Consideration) but of good *Manners*, and *Loyalty*, and good *Fellowship*. The Blood of
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the *de Medicis* flows in the best Veins in *Europe*, and I know not how far any Slight offer'd to the *Faculty* may exasperate the present King of *France*, or the Grand Duke, to a Resentment prejudicial to our *Wines* and the publick *Peace*, and the present *Posture* of Affairs. All that love their *Country* and right good *Florence*, will perceive by this on which Side of the Argument they ought to appear.

And now for the universal Peace of Mankind, I make the following Rule, to be observ'd by all Professors in each Faculty, and their Understrappers; I decree, that a Doctor of Physick shall take Place of a Doctor of Laws; a Surgeon of an Advocate, an Apothecary of a Proctor of Office, and a Tooth-Drawer of a Register in the Court. I intended this for a Parallel; but here it fails me, and the Lines meet.

I shall now only observe farther, that as the Case seems desperate on the Side of Civilians in Point of Reason, so I hear they have another Game to play, and are for appealing to Authority, as I have known a School-Boy, fairly beaten at Cuffs, run with a bloody Nose to complain to his Master. I am credibly inform'd, there is a Design on Foot to bring in Heads of a Bill in Favour of Civilians next Session of Parliament; but how generous that Sort of Proceeding is, I leave the World to judge. I am but one, and will certainly oppose any such Motion in my
Place,

Place, tho' from the Number of *Civilians* in the House, I have Reason to apprehend it will be to little Purpose. The College, a true *Alma Mater*, has dubb'd most of us Doctors, and has been more *wise* than *christian* in her Favours of that Kind; *for she has not given hoping for nothing again.*

But here I enter my Protest against all Designs, that may any Way prejudice so great and illustrious a Body of Men, as our College of *Physicians* are; and I shall take Care to draw out the Substance of this Argument, and present it, in short Heads, to each Member at a proper Time; and am not without some Hopes, that Reason may weigh with them.

In the mean Time, I hope a worthy Gentleman, a Member of our House, will stand up on that Occasion, and assert the Rights of a Faculty, which he has enter'd into, and does an Honour to: It must be remember'd to his Credit, that being equally skill'd in Physick and Civil Law, and, perhaps, in Divinity as well as either, he chose to commence in Medicine, having chiefly qualify'd himself for that noble Faculty by *repeated Travels*, and enrich'd his Mind with many *curious Observations*, which the World may, in Time, expect *incredible* Benefit from.

If any Man thinks fit to reply to this Argument, and rectify any Mistakes in it, I desire him to preserve his Temper, and debate the Matter with the same Coolness that I have

have done, that no Blood may be drawn in the Controversy, nor any Reason given me to complain of *Civilis vulnera dextra*. As Conviction chiefly engag'd me on the Side of *Physicians*, so, in some Measure, a Sense of *Gratitude* for a Faculty, to which I owe the Comforts of Life, and, perhaps, Life itself, having receiv'd from it unspeakable Ease in the two *inveterate* Distempers of the *Spleen* and the *Gout*.

F I N I S.



